



THE RIGHT REV^d GEORGE HAY, D. D.

BISHOP OF DAULIS.

AND VICAR APOSTOLIC OF THE LOWLAND DISTRICT IN SCOTLAND.

Born 1729. Died 1811.

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TO

SCOTICHRONICON AND MONASTICON.

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SCOTICHRONICON.

ROMAN CATHOLIC MISSION IN SCOTLAND AFTER THE REFORMATION.

GIVEN FROM AUTHORITATIVE RECORDS.

As a connecting link here, it may instruct some to look back to the period when the Roman Catholic Church ceased to be the Established Church in Scotland. A very curious volume, viz.: "A Brief Narration of the Services done to Three Noble Ladyes by Gilbert Blakhal, Priest of the Scots Mission in France, in the Low Countries, and in Scotland, from 1631 till 1649," was published by the Spalding Club, which throws considerable light upon the History of those most stirring times, and shews many little pictures of the manners and state of society in Scotland and in France. Bp. Kyle had the original MS., a small 4to of 136 folios, in excellent preservation, to whom the Club was indebted for his permission to print it. It was edited by John Stuart, Esq., Advocate, Aberdeen, who wrote the Preface, assisted by the Rev. George A. Griffin, who gave much information about the History of the Roman Catholic Church in Scotland, and from which is culled what follows thereaent:—

By the Acts of Parliament concerning the "Jurisdiction and Authority of the Bishop of Rome, called the '*Païp*,' Anent the Abolition of Idolatry and all acts contrar to the Confession of Faith published in this Parliament," and also by the Act anent the abolition of the Mass, dated 24th August, 1560, the Roman Catholic Establishment was overthrown, and the *profession* of that faith became a severe offence against the laws of the country,—involving confiscation of goods and imprisonment for the first offence of saying Mass, or being present thereat, banishment for the second, death for the third. These horrible Enactions were not happily enforced to the utmost rigour. The nation had not been unanimous at the "Reformation." Even in 1690, says Tytler, "the great struggle between the Principles of the Reformation and the Ancient Faith was lulled only, not concluded." A Paper, drawn up by Lord Burghley about this year, "brings forward in clear contrast, the comparative strength of the Catholic and Protestant Parties in Scotland. From it we learn that all the Northern part of the Kingdom, including the shires of Inverness, Caithness, Sutherland, and Aberdeen, with Moray, and the Sheriffdoms of Buchan, of Angus, of Wigton, and of Nithsdale, were either wholly, or for the greater part, commanded mostly by noblemen who secretly adhered to that faith, and directed in their movements by Jesuits and Priests, who were concealed in various parts of the country, especially in Angus." Again, in 1592, we learn that "Thirteen of the Nobility of Scotland were Roman Catholics; and in the Northern Counties, a large proportion of the people were attached to the same faith." It would

have been difficult to carry into execution Laws which inferred the highest pains against such large and influential numbers of individuals. The greater part of the Nation, however, did appear to concur in the new opinions, but the severe Enactments to which we have referred, and the designs pursued towards Roman Catholics during the succeeding Reign, led to a system of very extensive hypocrisy and deception, by inducing many, who firmly clung to the old opinions, to conform outwardly to the new.

The exterior conformity to the "Reformed Faith," combined with real adherence to the Romish System, may be traced from the "Reformation," downwards to the 17th century. The Roman Catholic Clergy who remained in the Kingdom after their Church was overthrown, assumed the disguise of soldiers, sailors, physicians, etc. Others of the Clergy, who conformed externally and with the view of maintaining their assumed characters, retained in their houses, under the appearance of matrimony, females, with whom they lived in reality celibates. [Father Robert Scott's MSS., *penes* Bp. Kyle.] From 1580 downwards, the permeations of the Jesuits were incessant and general throughout Scotland; yet it was in the North more especially that their works produced the most powerful effect, especially under the Earls of Huntly, the petty monarchs of the North. Even in the reign of Charles I., the old Creed was held by the Marquis of Huntly and the chief men of the Gordons, such as the Lord Aboyne, the Lairds of Craig, Gight, Abergeldie, Lesmore, and Letterfourie; by the Earl of Errol and his kinsmen of Delgatty and Fetterletter, and by many other ancient and powerful Houses, such as the Leslies, the Bissets and the Blackhalls, in the Garioch; the Irvings and Couttses, in Mar; the Cheynes, the Cons, and the Inrings, in Buchan.

On the accession of James VI. to the English Throne, a larger measure of indulgence seems to have been meted out to the Roman Catholics, or, rather, to the more influential of their number. The Marquis of Huntly and Gordon of Craig, were the first to receive the Royal sanction for the *private* exercise of their Religion. From this period the Roman Catholics maintained an Agent, or Resident, at London, to negotiate for them, and thereby screen themselves from the interference of the Established Church. About this time occur the trials of several Jesuits who had returned from their places of refuge. For the simple exercise of their Religion they were generally banished, but, in one case, where *reasonable* opinions were advanced and taught, the punishment was death. This was John Ogilvie, S.J., who was executed for *treason* at Glasgow in 1615, in the 34th year of his age. With this exception, no other Priest was put to death under the Statutes passed against Roman Catholicism. The fires in which Hamilton, Mill, and Wishart had been consumed, were never rekindled in Scotland after the era of "the Reformation."

Father William Lesly (who died at an advanced age, Canon of St Quintin's, in France) sometime a Missionary in Buchan, in a Letter, dated 1st May, 1629, relates the proceedings adopted against the Roman Catholics in Scotland. In the preceding year Charles I. had addressed a Proclamation to the Bishops and Ministers, to mark down and send to the Privy Council, twice in the year, the list of all Roman Catholics who declined to attend the service of the Established Church. These were to be searched for and placed under custody. On conviction, they were to be excommunicated, and their goods confiscated. In another Letter, dated 1st September, 1630, he states that the Roman Catholics who had appeared before the Council, in the previous month of July, had all been sentenced to banishment. Seven weeks were allowed for their departure, and one-third of their rents was granted for the maintenance of their families, which would, however, be forfeited, if they should return to this country, besides the penalty to be incurred of fine and imprisonment. Father Lesly, shortly after 1636, was appointed Superior of the Scots College at Douay. His brother, Father Andrew Lesly, was also

a Missionary in Buchan. In May 1647, he was seized, conveyed to Aberdeen, and committed to gaol. In March 1648, he was in Edinburgh gaol; but, through the influence of Count Mountreal, the French Ambassador, he was released from prison in July 1648, and ordered to quit the Realm, under the penalty of death, should he venture to return.

After the "Reformation," the small number of the Roman Catholic Clergy who remained at their posts, perambulated the country in the discharge of their Religious duties. Between 1580 and 1600, members of the Jesuit, Benedictine, Franciscan, Lazarite, and Augustinian Orders, planted themselves in different Districts, into which many of the refugee Clergy had retired. The Jesuit stations in the North were Braemar, Glencairn, Strathglass, and Buchan.

To overcome the difficulties of the Roman Catholics in Scotland, Clement VIII., in 1600, founded the Scots College at Rome, a nursery for native Missionaries.

Father Blackhal's Narrative, from the Preface to which, by Mr Stuart, all the above has been transferred, is amusing to peruse. He returned from Paris to Scotland in 1637, where he performed the duties of a Missionary in the Counties of Aberdeen and Banff, and at the same time acted as Chaplain to the Lady Aboyne, at Aboyne Castle. His course, as a Missionary, (he says, p. 68), "was not very great, but only from the House of Aboyne to Aberdeen, two and twenty miles, where I did confess and communicate all the Catholics that were there. And from Aberdeen to Buchan, a matter of 19 or 20 miles, where I had but five Catholic houses to go to, viz., Blair, 10 miles from Aberdeen, and Chives, 5 or 6 miles from Blair, and Gicht, as far from Chives, and Artrachy, 9 or 10 miles from Gicht, and Cruden, 6 miles from Artrachy, and the distance between these houses obliged me to stay a night in each of them to say Messe, Confess, Communicate, and Exhort the Catholics by way of a short Preaching. And from Buchan to Strathbogie, where I used to stay but 3 or 4 nights: The first in the Village, they call it the *Raws*, in Robert Rine, his house, an hostlery, where the poor Catholics convened; the second in Cairnbarrow, where Newsely and his daughter did come to me, and sometimes I did go to Newsely, his house; the third night to Craigege, 6 miles from Cairnbarrow and Cairnbarrow is 4 miles from Strathbogie."

The eve of Father Blackhal's Life is equally obscure as its morning. He was at Paris when he wrote his *Narrative on Serving the Three Noble Ladies*. How long he survived its composition is unknown.

On the extinction of the line of Roman Catholic Prelates in England by the death of Bp. Watson of Lincoln, 1584, it was deemed inexpedient to create any new Bishop at that time; and accordingly a Clergyman, with the title of Archpriest, enjoying Episcopal Jurisdiction, was set over the Roman Catholics in England. The first who enjoyed this office was the REV. G. BLACKWELL, who was constituted Archpriest in 1598; and his authority also extended over the Mission in Scotland. It was not submitted to without the reluctance of the R. C. Scotch Clergy. In 1623 the REV. WM. BISHOP was Consecrated BISHOP OF CHALCEDON, and VICAR APOSTOLIC IN ENGLAND, and the Scottish Clergy were again subjected to English Jurisdiction; but they struggled to throw off the yoke, and in consequence of repeated Memorials to the Roman Court, Pope Gregory XV. ordered the Rt. Rev. Dr Bishop to abstain from exercising Jurisdiction in Scotland.

In 1629 a Proposal was for the first time made of erecting a Missionary Body in Scotland, under the superintendence of a native Superior; and Pope Urban VIII. granted faculties to FATHER WM. OGILVY as PREFECT OF THE MISSION. But it was not till 1653 that, by a Decree of Propaganda, the Scottish Secular Clergy, freed from the Jurisdiction of the English Prelates and Jesuit Superiors, were incorporated into a Body Missionary, under the Superintendence of the REV. WM. BALLANTYNE, the *first* PREFECT OF THE MISSION. This appointment must

have strengthened the hands of the Missionaries considerably, but the Regulars were not inclined to yield willing obedience to one who, although vested with extraordinary faculties, was by Ordination a simple Priest. And accordingly, it was found that the nomination of a Dignitary who should not merely deserve, but command the respect and obedience of the whole Clergy, both Regular and Secular, was yet wanting to make the System work harmoniously or usefully. The Missionaries were eager in supplicating the Court of Rome for the appointment of a *Bishop for all Scotland*. But their desire was not acceded to, until they had passed under the successive *Prefectures* of the Rev. Messrs Ballantyne and Winchester, *alias* Dunbar.

Another Scheme started about this time was the revival of the See of the Isles. The majority of the people who still adhered to the old Religion belonged to the Highlands and Islands of Scotland; and, from the remoteness and the comparatively inaccessible nature of the country, were both protected from the legal penalties which severely oppressed their brethren in the Lowlands. In 1634, Propaganda actually decreed the restoration of this See; but the impossibility of finding a Missionary in every way suited to it, proved fatal to the plan. An Irish Franciscan Friar, named Hegarty, was more than once suggested, but, probably, his not being a native of the Highlands, and therefore imperfectly acquainted with their language and habits, was considered to neutralise his qualifications in other respects. F. Hugh Semple, S.J., Rector of the Scotch College at Madrid, bears interesting testimony to the great advantages at one time hoped from this scheme.—“I have desired for many years to see a Bishop in the wild Islands of the Hebrides; to instruct and form the Priests, to settle disputes among the Catholics, and to administer the Sacraments of Orders and of Confirmation, distinguished in his preaching, in his life, in his manners, in his influence, and possessing the same authority as the Bishops in Ireland. I am aware that the scheme is opposed by many, from motives of private advantage, or from excess of timidity; but the glory of God, the public good, the custom and the advancement of the Church call for it. I know of no one better fitted for the office than the Prefect of the Franciscans in the Scotch Mission, in whom all the characteristics of a good Pastor are found. I have sent him and his companions some Ecclesiastical ornaments and some alms, and I will do my best every year to relieve his necessities.”

It was not till after many years of superintendence by a Priest-Prefect, that the Scotch Mission was able to secure the appointment of a Bishop. Mr Ballantyne, or Ballenden, the first Prefect, was the son of the Protestant minister at Douglas, in Lanarkshire. He was educated at the University of Edinburgh; and after travelling in France, embraced the Catholic Religion at Paris. In 1641 he entered the Scotch College at Rome, to prepare himself for the Priesthood. At the end of his course in Philosophy, he made a public defence of it, with much applause, and dedicated his Thesis to the Lord James Douglas, Colonel of the old Scotch Regiment in France. Mr Ballantyne's Theological studies were completed with equal success; and he left Rome, a Priest, in 1646, to serve his country in the Mission, with the highest character for piety and ability. With a view to perfecting himself in his new duties, he stayed in the Scotch College at Paris, for more than two years; arriving on the scene of his future labours in the Spring of 1649. His *first* welcome to Scotland was a rude one: the Covenanters having notice of his coming, seized him and confiscated all his books and papers. He soon regained his liberty, and, nothing deterred by the dangers of the times, at once entered on the duties of a Missionary. Nature had done much for him, by endowing him with very considerable powers of mind, which he had turned to the best account by careful and persevering study. The weight of his arguments, in reasoning with his Protestant friends and acquaintances, was much increased by meekness and sweetness of temper, unusual among Theological disputants. His reward was the Conversion of several persons of distinction. Among them was his own younger

brother, Archibald, who had began life as a Page to the Elector Palatine, and had risen to the rank of Major in the Army of the Covenanters. Soon after his conversion his life closed with a very pious death.

Mr Ballantyne was disappointed to find the promise of usefulness offered to an active Missionary much diminished by the disorganised state of the Mission. Ever since the fall of the Hierarchy in Scotland, order and subordination had been in abeyance among the few Secular Clergy who still clung to the wreck, or who had succeeded those, after the establishment of foreign Seminaries. Every Missionary acted as he pleased, without consulting his Brethren, staying where he chose, or wandering from place to place, as inclination or necessity disposed him. The Regular Clergy, on the other hand, consisting chiefly of Priests and Benedictines, had the superior advantages of organisation and method in their system of life. Hence, after a few years, many of the Secular Missionaries had abandoned the struggle as hopeless, and retired to Foreign countries, to obtain the livelihood denied them in their own. Rome had been frequently appealed to, and entreated to appoint a resident Bishop, as the best remedy for the state of things; but difficulties had invariably come in the way, and hitherto nothing had been done.

Mr Ballantyne, with characteristic vigour, had no sooner made himself master of the subject, than he entered with a brave spirit on the difficult task of procuring a remedy. With this view, in 1650 he went over to Paris, to take the advice of his friends there; and, to his satisfaction, he found several of his old fellow students at Rome, who entered heart and soul into his views, and placed their services at his disposal. On consulting together, they were convinced that, in order to give a permanent character to the advantages they wished to procure for the Mission, it would be necessary to solicit from Rome a recognised Superior, or Head, either of the Episcopal Order, or, at least, invested with Jurisdiction and Authority among his Brethren, resembling what is usually exercised by a Bishop. In addition to a recognised Head, it was also found necessary to solicit some kind of pecuniary provision, sufficient to place the Missionaries above the reach of actual want, and thus to secure their undivided attention to their Spiritual duties. A prudent and energetic Representative at Rome was, therefore, of the very first necessity to the nascent Mission; and such a man was found ready to their hand in Mr William Leslie, a Cadet of the Family of Ruddy. This excellent man, who served the Scottish Mission with distinguished ability for sixty years, had commenced his studies at Douay, in 1636, at the age of fifteen, and had prosecuted them at Rome (1641), at the same time as Mr Ballantyne; finishing them there, and receiving Ordination a year later than his friend. When Mr Ballantyne arrived in Paris to consult about the Mission, he found Mr Leslie first finishing his preparations there, in the College of St Nicolas du Chardonnet, and at once received the promise of his cordial assistance in maturing plans for the organisation of the Mission. Mr Leslie was accordingly selected for the critical office of representing the views of Mr Ballantyne and his friends in the most favourable light at Rome.

Other circumstances contributed to promote the plans of the Associates. Cardinal Charles Barberini, the Legate, was about to return to Italy, and had expressed a strong wish to take with him a Scotch Priest, to superintend the education of his young nephew. Mr. Ballantyne proposed to the Cardinal that Mr Leslie should undertake this duty; and at the same time opened his mind to his Eminence on the subject of the Mission in Scotland, and of the destination he had reserved for Mr Leslie at Rome, in the promotion of Mission interests. The Cardinal entered warmly into the plan, which he promised to support at Rome with all his influence. The only obstacle in the way of this arrangement was the repugnance of Mr Leslie himself to undertake an office that threatened to divert his energies from the service of the

Mission. But he soon yielded to the gentle persuasion of his friend, who pointed out to him the advantages likely to result to their common cause, from his residence in Rome, as the Agent for the Mission, the respectable maintenance and position secured for him by his office in the Cardinal's household, and the immense gain to the object they had at heart in the countenance and support of his Eminence. Mr Leslie gave way; and in a short time reached Rome in the Cardinal's suite. At the same time Mr Ballantyne set out for Scotland, in company with some of his four fellow-students—Mr Walker, or Ross—for, in those times of danger, Missionaries often went by two or three different names—Mr Lumsden, Mr Crichton, and Mr Smith.

The long reign of terror under which the Roman Catholics in Scotland had lived, during the ascendancy of the Covenant (1637-1650), reached its final triumph in the defeat and the execution of Montrose, about the time when Mr Ballantyne made his second appearance in Scotland. Before many months had elapsed, the battle of Dunbar made Cromwell master of the country, and put an end to the tyranny of the Covenant. Mr Ballantyne reconciled to the Church many persons who had fallen away under the exterminating persecution of the preceding years; among them was the Marquis of Huntly, in whose house Mr Ballantyne now chiefly resided. Meanwhile, Mr Leslie was busily engaged at Rome in prosecuting the great object of his residence there. He found many difficulties placed in his way, by the caution of some persons and the self-interest of others. Some of the more exclusive among the Regular Orders viewed with jealousy the prospect of organisation being introduced into the Secular Mission, as likely to diminish their own paramount influence in Scotland. On the other hand, Mr Leslie found a powerful ally in the recently established Congregation of Propaganda Fide. He laid before it a minute account of the state of affairs in Scotland, together with the views of himself and of his friends, as to the causes which had hitherto operated against the efficiency of the Mission, and as to the most suitable means of removing them. He especially urged upon the Congregation the necessity of appointing a Bishop. The Cardinals composing it had already had sufficient experience in the management of Missionary Countries, to perceive the justice of the Scotch Agent's application. But the nature of the opposition made to it was such that a compromise was the utmost he could obtain at that time. At the end of three years' negotiations, it was arranged that the Mission should be regularly organised under a Prefect; but it was impossible then to have it further settled that the Prefect should be a Bishop. Mr Ballantyne was selected for the Office, with ample powers, though not so ample as those Mr Leslie had asked for. A provision of 500 crowns was also settled on ten Missionaries. Thus, from the year 1653, must be dated the commencement of the Scotch Mission. The news, even of their partial success, greatly encouraged Mr Ballantyne and his associates, and a new era seemed about to dawn on the Catholic body in Scotland.

Three years more passed in laborious usefulness. The Prefect was requested, in 1656, by the Marchioness of Huntly, to go over to France, to be present at the Profession of a sister of hers, in a Community of Nuns. The vessel in which he was crossing from Rye to Dieppe, was boarded by an Ostend cruiser, and the passengers were all made prisoners. When they were taken before the Governor at Ostend, Mr. Ballantyne, informing him in private that he was a Catholic Priest, was immediately discharged from custody. Lord Conway, another of the passengers, seeing his fellow-prisoner set at liberty, and knowing nothing of the reason, concluded that he was a spy, and threatened to denounce him as such, on his return to Rye, where Mr. Ballantyne had left his horse, unless his Lordship also was at once set at liberty. The Prefect was powerless in the matter; and the Peer, presently obtaining his liberty in some other way, gave such information on his return to Rye as led to the arrest of Mr. Ballantyne as

a spy in the pay of Spain, the moment he landed in England on his return. From Rye he was sent to London, and examined by Thurlow, Secretary to the Protector, Cromwell. Being hard pressed to explain his speedy liberation at Ostend, Mr. Ballantyne, at an equal risk as to legal penalties, admitted that he was a Priest on a journey. The Secretary believed him, and gave him in charge to a Messenger at Westminster, in whose house he lived for about a year. Thurlow frequently visited him, and confessed himself won by the piety and patient courtesy of the Missionary. When he was set at liberty, it was on condition of his going into exile; the Secretary paying a part of his fees and expenses.

Mr. Ballantyne once more returned to Paris, in great poverty. From Paris, he dispatched to Propaganda a report of his Mission. His friend and agent at Rome procured him L.50 sterling, to defray expenses incurred during his imprisonment; and enough, in addition, to pay his way back to Scotland, and provide Vestments and "sacred utensils," of which the Mission stood much in need. During his stay in Paris at that time, the Scotch Prefect had the honour of preaching, by special invitation, before the Queen Dowager of England, Henrietta Maria, in the Church of the English Nuns. Her Majesty made him a present of a very fine Alb, at the conclusion of his Discourse. Recruited in means, the Prefect then made his way back to Scotland, without further adventure, and went to reside in the family of the Marchioness of Huntly, at Elgin.

In his absence, the little body of Missionaries had sustained a severe loss, in the defection of one of their number. Mr. Crichton, (who, as we have seen, had left Rome for the Mission in 1645, and had joined Mr. Ballantyne in Paris a few years later,) had yielded to temptations of worldly advantage, and conformed to the Protestant worship. Mr. Ballantyne might have saved his friend, if he had been in the country at the time, so great was the influence enjoyed by the excellent Prefect among his Brethren. As it was, he succeeded in reclaiming the erring Missionary, whom he visited, and with whom he used his sweet persuasiveness to such purpose as to induce Mr. Crichton to become sincerely penitent, and to give the Prefect two copies of his Recantation in writing; one of them for transmission to the Presbytery, the other for circulation among the Catholic body. Mr. Crichton was then ailing; and in six weeks after Mr. Ballantyne's return to Scotland, he died in a pious manner.

The Prefect himself survived his last return to his native country little more than a year. After visiting his Missionaries, he retired to Elgin, where the Lady Huntly lived with her young son, then only eleven years of age. From her house, he sent to Rome his report of the progress of the Mission. In July, 1661, he was taken ill, and after lingering for six weeks, he surrendered his pious soul to God, September 2. Nineteen years only had elapsed, since his entrance as a student into the Scotch College at Rome. Hence, on the most moderate computation, his years must have been considerably under fifty. He was interred in the Marquis of Huntly's aisle, in Elgin Cathedral; the Magistrates and the whole town attending, as a testimony of their high esteem for his virtues.

The opinion of his Brethren may be gathered from a Letter addressed to Propaganda, by two of them, Mr. Winster and Mr. Lumsden, in the name of all; it is dated "Prope Aberdoniam," 10th September, 1661. "We hope your Lordship received the account our worthy Prefect, Mr. Ballenden, sent to Rome, in the month of June last year, of what concerned Religion in this Kingdom. We now have to inform your Lordship that it has pleased God to call that excellent man to Himself, on the 2nd of current month, after a sickness of forty days. Few could be the events that could have occasioned this Mission greater sorrow or loss; and we can truly say, that, for many years past, there has not happened a death of a private person that has been so much regretted by every class of people, Protestants as well as Catholics. The former,

though they bear the most inveterate hatred to our Holy Religion, loved and esteemed our Prefect. For Almighty God had endowed him with such a singular degree of prudence, with a modesty and humility so engaging, as to render him amiable to every one with whom he conversed. Twelve years he laboured with unremitting assiduity, for the propagation of the Faith in this Country. From the time of his late long imprisonment, he never enjoyed good health. In July last, it pleased God to visit him with his last sickness, which carried him off, as we have related. All the helps of physicians and medicines this country could afford, were liberally provided for him by the pious Marchioness, in whose house he expired. As to spiritual assistance he was constantly attended by one of us, to the very last. He received all the Sacraments, three days before his demise, with a resignation and devotion that gave edification to every one; and as his whole life was pious and exemplary, so his death resembled that of the just. The day after his Death, the Divine Service in the Marchioness's Private Chapel being ended, the corpse was carried to the Great Hall, where it remained, surrounded with a great number of torches, and other lights burning, till three hours of the night, (three hours after sunset.) Then it was carried with great solemnity and more than fifty torches, to the Sepulchre, accompanied by the Magistrates and Citizens of the Town, as likewise by many country gentlemen, who, though Protestants, were happy to give that last token of their esteem and respect for the deceased."

In Mr. Ballantyne, a cultivated intellect was united to devout piety. His favourite authors of a Devotional kind, were St. Francis of Sales, Louis of Granada, Rodriguez, and Suffren. Out of the Writings of the last, he composed a small Treatise, "On Preparation for Death," which was much esteemed in its day, and of which a second Edition was published at Douay, in 1716. Bishop Geddes tells us, on the authority of a contemporary of Mr. Ballantyne, that he was a tall, stately man, of dark complexion, handsome, and well-bred. After enumerating his claims to respectful remembrance, the same contemporary author adds, that his memory should certainly be venerable to all the Catholics in Scotland, on account of his successful exertions in the promotion of the Mission, and more particularly venerable to the members of that body of which, in some sense, he may be called the founder—the Secular Missionaries in Scotland.

During the period of Mr. Ballantyne's confinement in London, the little party of Scotch Missionaries received a valuable accession in Mr. Alexander Winster, of Dunbar; for he too, like many of his Brethren, went under more than one name. He had studied from 1651 to 1657 in the Scotch College at Rome. On his departure to the Mission, he was directed to stop at Paris, and take the advice of Mr. Barclay, Principal of the Scotch College there, as to his future plans, and to make arrangements for maintaining a regular correspondence with Paris. He was also directed to report fully to Propaganda on the possibility of establishing a Catholic School in the Highlands—a project the congregation had much at heart. He was besides instructed to be careful to Preach the Gospel, and not France or Spain, and on no account to meddle with Political affairs, or to encourage the people to rebellion. Propaganda had by this time fully learnt the danger to Religion arising from the frequent and the futile attempts of the Scotch Catholics in past times to conspire with Foreign powers, in the hope of securing their own deliverance from a galling persecution.

Mr. Winster's acuteness and activity very soon rendered him of the greatest service to his Brethren. It was very much owing to the skilful management of this young man that Mr. Ballantyne obtained his liberation. Correspondence on Catholic affairs was then attended with serious risk, both to the writer and the receiver of the letter; but Mr. Winster had made a study of the art of wrapping up his meaning in terms of so much ambiguity and obscurity, as

to defy the interpretation of any one but the persons for whom his information was intended. Hence, he alone of the Missionaries ventured freely to communicate with his friends on the Continent, on subjects of Politics as well as of Religion; and always with impunity. As a Missionary, he proved of great value; and though so much younger than his Brethren, he was soon admitted into their entire confidence. Mr. Ballantyne conceived so high an opinion of his young friend, as to Associate him with Mr. Lumsden in the temporary charge of the Mission, during his own absence from the country. At the death of the Prefect, Mr. Winster was named Vice-Prefect, by the unanimous voice of the Missionaries; a choice which Propaganda confirmed, June 12, 1662, by appointing him to succeed Mr. Ballantyne.

The Restoration had filled the hearts of the British Catholics with hopes that they had reached the end of their heaviest trials. The King's subsequent marriage with a Catholic Princess further enlivened their prospects. The Estates of which Cromwell had deprived them were restored, and there were even hopes that the Penal Laws might be relaxed. At the same time, and especially in Scotland, the Catholic body was never safe from the outbreaks of local enemies, in places too remote to be reached by public opinion.

The Mission over which Mr. Winster now presided was able to avail itself of this interval of comparative repose, for its own maturity and consolidation. The Secular Missionaries, under a system of improved method and order, could render more important and more permanent services to Religion, than had hitherto been possible under the reign of anarchy which preceded Mr. Ballantyne's appointment as Prefect. It is true that the Missionaries of the Regular Orders manifested a certain jealousy of their Secular Brethren, which considerably diminished the advantages otherwise accruing to the Mission; but, on the whole, the ten years succeeding Mr. Ballantyne's death were years of calm and of hope, doubly welcome to the afflicted Church in Scotland, after its experience of a far different time.

It was during this period (1675), that the first effort was made to establish two Schools in the Highlands. The masters were allowed 50 crowns a year—the same provision as was then thought sufficient for the support of a Missionary. One of the Schools was situated in Glengarry, the other in the Island of Barra. Propaganda at first insisted on the Catholic children being sent to those schools from all parts of the country—a condition which the Prefect soon convinced them to be practically impossible. Without circumlocution, he assured the Congregation that Catholic parents in Scotland would as soon be persuaded to send their children for education to Jamaica, as to the Island of Barra. Propaganda was, of course, at this time very imperfectly informed as to the real condition of the Mission, the distribution of Catholics throughout the country, and other particulars of the highest importance to the sufficient control of the Mission. To this ignorance we must attribute another impracticable direction given to the Prefect, that a Missionary should be appointed to each of the ancient Sees in the country. Mr. Winster at once represented to the Cardinals the exceedingly unequal distribution of the Catholics among the old Dioceses; the great mass of the Catholic population belonging to the See of the Isles, who required the services of, at least, five Missionaries, while in other Lowland parts of the country there remained hardly so many as one Catholic.

A Visitation of the Mission was the only means of informing Propaganda thoroughly as to its condition; and the Prefect strongly urged that a Visitation should be made, and a report presented by some Priest selected for the purpose by the Congregation.

The Oates Conspiracy in 1678, disturbed for a short time the tranquillity which the Catholic body in Scotland had lately enjoyed; and seriously increased their temporary sufferings. Mobs and tumultuous assemblies assumed so threatening an attitude, that the Missionaries were obliged to conceal themselves for a few months. The following year the Visitation

so much desired by the Prefect took place. We owe it much of what we know as to the state of the Mission at that time. The Decree of Propaganda relating to it is dated in 1677; but its execution was suspended during the agitation incident to the Oates Plot. The person appointed to make it was Mr. Alexander Leslie, Brother of the Scotch Agent at Rome. He had studied at Paris, it is believed, and had entered on the Mission in 1672, having there been ten years a Priest. The original instructions of Propaganda for this Visitation amounted to a complete survey of the country. The Visitor was directed under upwards of 600 heads of inquiry, to procure, by personal inspection, minute particulars regarding the national features of the whole country, together with details of its population, and of their habits, and of the remains of Churches, Chapels, and Holy Wells which might yet exist. In the disordered state of the country, and while the Presbyterian population were actually in arms against the Crown, a survey such as this was too dangerous to be thought of. Mr. Leslie therefore confined himself to what he was able to execute. He visited all the Districts containing Catholics; conversing with the principal persons among them, and with the Missionaries; making his own observations all the while, on what he saw and heard. In this way he gathered materials for his subsequent Report. He estimated the number of Catholic *communicants* at 14,000; of whom 12,000 belonged to the Highlands and Islands: an immense preponderance, which he attributed to their distance from the Courts of Law, and the consequent difficulty felt by Government in sending its Agents into remote and rude districts, among a wild population, to put the Penal Laws in force. The small number of Catholics in the Lowlands were thus distributed:—Galloway contained 550; Glasgow and its neighbourhood, 50; Forfarshire and Kincardineshire, 72; Aberdeenshire, 405; Banffshire, 1000; and Morayshire, 8. Among the 12,000 Catholics in the Highlands and Islands, the Visitor found only three or four Priests; and all of them, except one, were from Ireland. Even with the best intentions, a handful of Missionaries, such as that, could not keep Religion alive; neither the stormiest weather, indeed, nor the roughest roads, could deter them from going to assist the dying; but, from the necessity of the case, they often arrived too late. The inconvenience arising from the scarcity of Missionaries was much increased by the fact that very few of them had any settled residence. The Prefect gave them faculties for Confession, and if they misconducted themselves, he could withdraw these faculties; but he had no power to restrain them within fixed limits, nor to remove them from one part of the country to another. Under Mr. Ballantyne's arrangements, indeed, a mutual understanding was for a time established among the Secular Missionaries, that they would confine themselves, each to a certain local sphere of labour; but the Prefect had no authority to enforce compliance. Hence they were often found to wander from place to place, without any preconceived plan, while, as a rule, Catholics rarely heard Mass oftener than three times a year, even with the best management on the part of the Clergy. The migratory habits of some of them often deprived whole Districts of Religious Ministrations for months together: when suddenly three or four Missionaries would arrive, perhaps on the same day, at the house of some poor Catholic, who might with difficulty have managed to entertain one for a day or two, but whom a party of Missionaries utterly overwhelmed. The sick and the dying were thus left in complete uncertainty as to where they might find Spiritual assistance. It was a chance if a Priest passed their way when their need of him was most urgent. The Missionaries themselves also were sufferers from the same cause; they acquired rambling and unsettled habits, unfavourable to study and the improvement of their acquaintance with Theology. An annual subsidy of 500 crowns from Propaganda formed nearly the sole means of livelihood for the whole Missionary body. For, strange as it may seem, nothing was asked from the people for the support of their Clergy; even the custom of procuring the

Celebration of Mass for deceased friends was unknown among the common people. It was part of Mr. Leslie's duty to represent, wherever he went, the impossibility of maintaining an efficient Ministry without a part, at least, of the burden being born by the people. This demand was at first opposed as an unwelcome innovation; but by degrees the Celtic part of the population yielded to its reasonableness, and contributed what they could out of their poverty. But the Lowland Catholics, with characteristic parsimony, persisted for another century in refusing to contribute anything for the support of their Clergy, with the exception of a few wealthy and noble Families who maintained a private Chaplain. Opinions were strongly divided as to the practicability of limiting the services of each Missionary to his own district. All the Regular Clergy, and, strange to say, even the Prefect himself, were opposed to the attempt. But the Secular Missionaries themselves, and the Laity were equally unanimous in their desire to see it made. The Visitor also expressed a very decided opinion in the same sense. The strongest argument in support of it was the actual experience of such of the Missionaries as had been able or willing to reside in one place for several months at a time. The amount of good effected by these were invariably found to be greater than could be known by others who were perpetually moving about from place to place. Another point strongly urged on the Visitor, and reiterated in his report, related to the duties of the Prefect. Mr. Winster resided almost entirely at Gordon Castle, in the Enzie of Banff, in the Family of the Marquis of Huntly; and he could rarely be spared from his duties there to make the necessary and periodical visitations of the Missionaries which were so much called for. It was found also that his authority among them was insufficient for the maintenance of Discipline; a defect radically inherent in a Superior not of Episcopal rank. But when Mr. Leslie, according to his instructions, endeavoured to collect the opinions of the Missionaries and of the people as to the desirableness of having a Bishop appointed over them, he found those opinions widely different. Every one was agreed as to its being, in the abstract, desirable to have a Bishop; but many imagined the difficulties in the way of maintaining him to be insuperable. The obstacles formerly thrown by the Jesuits in the way of the appointment of the first Apostolic Vicar in England, were not anticipated now; for the feeling among the Scotch Catholic laity in favour of such an appointment was so strong and so general, that they would not retain a Chaplain who should presume to oppose it. Yet other reasons induced the Visitor to report unfavourably of the proposal. The people were thought too poor to maintain a Bishop, without an additional subsidy from Propaganda, which the Congregation would not probably be disposed to grant. The Presbyterian feeling in the country would render it unsafe for a Bishop to reside anywhere but in the Highlands or the Islands; his coming might be the occasion for a new persecution. The time, in short, had not arrived for this important change in the Scotch Mission; but when it did at last come, it was effected in circumstances much less favourable than those of the period when Mr. Leslie reported against it.

When his Visitation was concluded, he carried his Report in person to Rome, in 1680. Returning presently to the Mission, he was imprisoned during the days of trial which befel it, in consequence of the Revolution of '88. Mr. Leslie was nicknamed "Hardboots," or, more probably, adopted that *alias*, for security. He passed among his contemporaries for a holy man. Bishop Geddes, in his *Catalogue of Secular Missionaries*, relates, on the authority of a venerable Priest, Mr. Godsmán, and of Dr. Gordon, of Keithmore, a venerable lay gentleman, and a Brother of Bishop Gordon, that Mr. Leslie was sometimes forewarned of approaching danger, during the heat of persecution, by a preternatural shaking of his bed as he lay asleep at night. Once, in particular, while he was residing in Glastirum House, in the Enzie of Banff, his bed began to shake. He rose in consequence, and struck a light. That night, there were several parties of

soldiers scouring the Enzie, in quest of Priests; but, seeing a light at that hour at Glastirum, a noted haunt of the Catholic Clergy, and a central object through the Enzie, they imagined that a party of their comrades was already there, and therefore thought it unnecessary to search in that direction. In this way Mr. Leslie escaped for that time. A similar movement of his bed, at Fyvie, in Aberdeenshire, is said to have enabled him, at another time, to get away from a party of soldiers who were in pursuit of him. When he was at last caught, he was subjected to an imprisonment of two years. He died at Banff, early in the last century.

Several material improvements were effected in the Mission, in consequence of Mr. Leslie's Visitation and the Report he made. The Missionaries were enjoined to confine themselves, each to his own particular and fixed station; a rule which, though at first difficult to observe, especially in the Highlands, where their numbers were so few in proportion to their scattered flock, contributed directly to the growth of stability and order among the Clergy. The Jesuits were the last to submit to this regulation, claiming, as a right, to go as they pleased among the Stations of the Secular Missionaries, particularly, about the season of Easter, to the serious injury of Discipline. But, in the course of a few years, even they were compelled to conform to the general practice. Another important rule introduced at this time, made it imperative on the Missionaries to meet once in the year, and prepare a Report of the state of the Mission for the information of Propaganda. The Prefect at first endeavoured to mitigate the Rules, on the ground of the extreme difficulty felt by the poor and scattered Clergy, in complying with it. His remonstrance was made in vain; and the Congregation even threatened to stop the annual subsidy, unless the Meeting and the Report were made every year. The first Meeting of this kind took place in 1686. The Prefect was then detained in London; and, in his absence, Mr. Burnet presided, as his Deputy. Many points of Discipline were discussed at the Meeting, and reported for discussion to Propaganda; principally relating to questions of marriages among the people, and to the celebration of Easter and other festivals, according to a uniform style, and not, as was the custom in some places, according to the new, or Grecian style, and in others, according to the old, which was still followed in Britain for many years to come. The Report prepared by the Meeting urged the Congregation to send more Missionaries, and to increase the annual Subsidy, and, above all, to give the Mission the benefit of their careful Superintendence. The times were practically favourable, they thought, for such a change. In the previous year, the accession of James II. to the English Throne had raised the hopes of the Catholic body throughout Britain, that the days of their affliction were over, and that peace, prosperity, and court favour were henceforth in store for them. To how cruel a disappointment those hopes were doomed, by the infatuated folly of the Sovereign and his Counsellors, it is unnecessary here to show. But, while they lasted, visions of the future, of the most brilliant characters, opened to the imagination of persons who only superficially observed the signs of the times. It is not wonderful that the poor Missionaries in Scotland caught the impetus of the general buoyancy, and turned to the Catholic King, as well as to Rome, in their petition for a Bishop. It seemed at one time as if their suit was more likely to gain a favourable hearing in London than at Rome; a strong effort was made by the Prefect, the Abbot of Ratisbon, and one of the Superiors of the Scotch College in Paris, conjointly, to engage James to support their Petition for a Scotch Bishop. But their negotiations were traversed, and ultimately rendered ineffectual, by similar influences to those which were always so actively at work in thwarting the counsels of the Secular Missionaries at Rome. The project, however, was not laid aside; it was moved from time to time, and with new confidence after the English Catholic body had obtained their new Bishops from Rome, in 1688. Other events of that year again threw the question into abeyance for a time. James was summarily ejected from a Throne which he had

fully proved his inability to fill with honour; and his fall entailed many grievous sufferings on the Catholic body in Britain. A serious Riot occurred in Edinburgh: the Chapel at Holyrood, which had been lately repaired, was attacked and defaced; the House of the Earl of Perth, the Chancellor of the Kingdom and a recent Convert to Catholicity, was sacked; and a general search was made for Priests and Altar Furniture. The Prefect, who happened to be in Edinburgh at the Revolution, some months previous to the Riot, was so much esteemed, as to escape arrest. But when the mob became master of the City, he was glad to seek refuge in the Castle, which the Duke of Gordon still held for the King. He was afterwards permitted to retire to the North, on bail, and he resumed his former residence at Gordon Castle. Throughout the country it went hard with the Missionaries. Some of them were caught, and imprisoned; others were sent out of the Kingdom: they all of them lived in constant and daily peril of arrest. After the lapse of a year or two, the Law began to relax somewhat of its rigour against them. The King himself was personally disposed to leniency; and some of his Catholic allies besought his clemency in behalf of his Catholic subjects.

It seemed as though nothing but this renewed trial of the courage and patience of the Missionaries were wanting to secure for them their long-sought boon of an Episcopal Superior. The permission of Propaganda was at length obtained in 1694; it only remained to select a suitable person, and obtain a sufficient maintenance for him, either from the exiled King, or from Rome. The universal choice fell on Dr. Thomas Nicholson, at that time Confessor to a Community of men at Dunkirk.

To this period of our History belong some curious Anecdotes of the time when Catholic Missionaries were scarce, and before they had any fixed residence in the country. Those of them whom banishment had not carried off, nor premature old age disabled, were called upon to supply the Spiritual wants of vast Districts. At a time when it was impossible to keep the Holy Sacrament long by them, for the use of the sick, and when it was uncertain when, or where they might be permitted to say Mass next, the Clergy made it their practice, while preparing for Mass, to offer a short Prayer before the temporary Altar, begging for direction as to the number of Particles that might be required before they had another opportunity of Consecrating. It was generally observed that the whole number thus reserved, was needed before the next opportunity occurred. Bishop Hay used to mention this incident to the young Students in his College at Aquhorties, as an example of Divine interposition, in days when the Scotch Catholics had much to suffer. One of these Students, (the late Mr. Carmichael, who died at Peterhead, 1856,) who afterwards became a Missionary, and lived to a good old age, related it to me in writing, together with several other particulars of his great master.

The following story I owe also to the same source. The Bishop used to tell it to his Students, in his Exhortations to them to prepare for death, and when urging them to pray for the inestimable Graces of the Sacraments in that trying hour. One or two names and dates are taken from Bishop Geddes' Catalogue of Secular Missionaries.

The middle of the 17th century found the Scotch Mission, and more particularly the scattered Flock in the Highland Glens, almost as sheep without a shepherd. The Chieftain of the Macdonells sent over to Ireland, to procure two Priests for the Superintendance of his people, and of his immediate neighbours. Two Irish Priests, Mr. Francis White, a Lazarist, and Mr. Dermit Grey, came from Spain, at his pressing call. They entered on their Charge in the Glengarry Estates, in 1654. Mr. Grey died in the Island of Uist, in 1656, but Mr. White laboured in the Mission for a much longer time. He withdrew in 1657; but reappeared in the Highlands after five years. After a second term of two years, he again disappeared for four; but, returning once more, in 1668, he remained in the Highlands till his death, in 1679. His

Ministry had much success, both in confirming Catholics, and in gaining Converts; and his name was long remembered with veneration in the district where he chiefly served. His Portrait was kept in a room at Glengarry Castle, called Mr. White's room, till the Castle was burnt in 1746.

It was no sinecure to undertake such a Mission as was offered these good Priests. The privations of poverty, and the imminent risk of detection, equally tried their fortitude and their charity. They travelled on foot about their wide District, attired as common peasants; and frequently through bye-paths, over mountains, and along sequestered glens, for the sake of privacy. At the time of the story (1654), it was summer, a season of the year when many Highland farmers used in those days to remove with their families and their cattle, to shielings or cottages, on the hills, where the cows consumed the grass, and the farmers made their cheese and butter. One warm day, the Missionaries, hungry and tired, were glad to see a small shieling not far off. As they cautiously approached it, they observed two young men standing at one corner, in serious consultation, which occupied them so deeply that they did not observe the approach of the strangers, till the Missionaries were close upon them. The Missionaries bade them *good day*, and they returned the salute, but with an air of so much anxiety and sorrow, that it was evident something very serious was weighing on their minds. After a little general conversation, the Missionaries expressed a hope that there was nothing of great moment to cause their dejection. The kind and frank manner in which this inquiry was made encouraged the young men to confide the cause of their great anxiety. "Our aged father," they said, "is lying in this shieling, to all appearance, at the point of death. He is possessed of considerable property, and has several children. We are all of us willing to acquiesce in any distribution of his property that he may choose to make, but, if he dies without a Will, we foresee disputes in a family which has hitherto been a united one. Yet, we cannot persuade him to make his Will. He will not believe that he is to die at this time."

One of the Missionaries replied:—"My companion here knows something of medicine, and will be able to judge of your father's state. If we can help you out of this difficulty we shall be happy to do so." The young men cheered up, and at once led their new friends to the bedside of their father, hoping that he would now get some advice about his Will; for, as to any prescription for his health, it seemed, in his state, to be utterly hopeless. When the Missionaries saw the worn-out skeleton to which the old man was reduced, they were surprised to find the spark of life not yet extinguished. The venerable patriarch was perfectly sensible; and they hastened to assure him that he could not count on a single hour of life; that, indeed, in his present state, it seemed a miracle that he was still alive; and they accordingly urged him to arrange his worldly affairs without loss of time. In a strong and peremptory tone, he declared that he should not die at that time. The Missionaries thought they perceived something unusual in the confidence with which he spoke; they, therefore begged leave to ask him why he felt so certain, in opposition to every human probability. After some little hesitation, he at length said—"Though I were to tell you my reason, you would not believe me, and you might, perhaps, even laugh at me." "By no means," replied the Priests; "we see you are a man of strong sense and judgment." "Well, then," he replied, "I will tell you. I am a Catholic, and for the last seven years I have prayed fervently to God, morning and evening, that he would not let me die, without the help of the Sacraments. I know he has in His mercy heard and granted my prayer; but there is no Priest to be got here at present, and I shall not die till I shall have seen one." "O, my friend!" exclaimed one of the Missionaries with emotion, "God has indeed heard your prayer, and has directed us this way, without our knowing why, in order to grant you the blessing you have so perseveringly prayed for. We

are Priests from Ireland, on our way to Glengarry, and we have here with us everything requisite to give you all that you need." "Out with you, my son, till I make my Confession," was the old man's reply; "thank God, my time has now come." After his Confession, he received the Sacred Viaticum. Then he declared how he wished his property to be divided among his family; and, lastly, received Extreme Unction, which was hardly finished, when he gently expired.

During the Reign of James II. England had four Bishops assigned to it. In Scotland the Regulars opposed the appointment even of one individual invested with Episcopal Jurisdiction. And, consequently, when the Revolution of 1688 arrived, and plunged the Roman Catholics into many confusions and difficulties, the want of some *Head*, who might have controlled and directed the movements of the scattered members of their Communion, was seriously felt. The Regulars had been favoured by James II., and the removal of the Royal support, and other causes, led to the gradual disappearance from the Missionary Annals of the Religious Orders who had so long kept alive the Roman Catholic Faith in Scotland.

The Queen of James II. gave to the Scottish Mission the Altar-Utensils of Holyrood Chapel. A Thurible and Incense-Boat are in the possession of the Ladies of St Margaret's Convent, Edinburgh; and a Chalice and Silver Hand-Bell, for use at Mass, are also at Preshome. [MS., *penes* Bishop Kyle.]

In 1694, the longings of the Secular Clergy were gratified by the appointment of the Rev. Thos. Nicholson as Bishop of Peristachium, &c.

[*This Introduction is written chiefly by the Rev. J. A. Stothert.*]

SUCCESSION OF VICARS APOSTOLIC IN SCOTLAND SINCE THE EXTINCTION
OF THE HIERARCHY, APRIL 25, 1603.

VICARS APOSTOLIC OF SCOTLAND, 1694.

| <i>Name.</i> | <i>Title.</i> | <i>Consecrated.</i> | <i>Died.</i> |
|-------------------------|---------------|---------------------|---------------|
| 1 Thomas Nicolson, | Peristachium, | Feb. 27, 1695..... | Oct. 23, 1718 |
| 2 James Gordon, | Nicopolis, | Apr. 11, 1706..... | Mar. 1, 1746 |
| 3 John Wallace, Coadj., | Cyrrha, | Oct. 2, 1720..... | July 11, 1733 |

LOWLAND DISTRICT, 1731.

| | | | |
|-------------------------|-----------------|--------------------|---------------|
| James Gordon, as above. | | | |
| 4 Alexander Smith, | Misinopolis, | Nov. 13, 1735..... | Aug. 21, 1766 |
| 5 James Grant, | Sinita, | Nov. 13, 1735..... | Dec. 2, 1778 |
| 6 George Hay, | Daulis, | May 21, 1769..... | Oct. 15, 1811 |
| 7 John Geddes, Coadj., | Morocco, | Nov. 30, 1780..... | Feb. 11, 1796 |
| 8 Alexander Cameron, | Maximianopolis, | Oct. 28, 1798..... | Feb. 7, 1828 |

HIGHLAND DISTRICT, 1731.

| | | | |
|-------------------------|---------------|---------------------|----------------|
| 9 Hugh Macdonald, | Diana, | Oct. 2, 1731..... | Mar. 12, 1773 |
| 10 John Macdonald, | Tiberiopolis, | Sept. 27, 1761..... | May 9, 1779 |
| 11 Alexander Macdonald, | Polemo, | Mar. 12, 1780..... | Sept. 9, 1791 |
| 12 John Chisholm, | Oria, | Feb. 12, 1792..... | July 8, 1814 |
| 13 Eneas Chisholm, | Diocesarea, | Sept. 15, 1805..... | July 31, 1818 |
| 14 Ranald Macdonald, | Aeryndela, | Feb. —, 1820..... | Sept. 20, 1832 |

EASTERN DISTRICT, 1828.

| | | | |
|------------------------|-----------|--------------------|---------------|
| 15 Alexander Paterson, | Cybistra, | Aug. 15, 1816..... | Oct. 30, 1831 |
| 16 Andrew Carruthers, | Ceramis, | Jan. 13, 1833..... | May 24, 1852 |
| 17 James Gillis, | Limyra, | July 22, 1833..... | Feb. 24, 1864 |
| 18 John Strain, | Abia, | Sept. 25, 1864 | |

WESTERN DISTRICT, 1828.

| | | | |
|-----------------------------|---------------|---------------------|---------------|
| Ranald Macdonald, as above. | | | |
| 19 Andrew Scott, | Eretria, | Sept. 21, 1828..... | Dec. 4, 1846 |
| 20 John Murdoch, | Castabala, | Oct. 20, 1833..... | Dec. 15, 1865 |
| 21 Alexander Smith, Coadj., | Parium, | Oct. 3, 1847..... | June 15, 1861 |
| 22 John Gray, | Hypsopolis, | Oct. 19, 1862 | |
| 23 James Lynch, Coadj., | Arcadiopolis, | Nov. 11, 1866 | |

NORTHERN DISTRICT, 1828.

| | | | |
|----------------|-------------|----------------|--|
| 24 James Kyle, | Germanicia, | Sept. 28, 1828 | |
|----------------|-------------|----------------|--|

VICARS APOSTOLIC OF SCOTLAND.

I.—THOMAS NICOLSON (1695—1718)

Was the son of Sir Thomas Nicolson of Kemnay, and of Elizabeth Abercromby of Birkenbog. His brother, Sir George, was appointed Lord of Session. He was Born about 1645, in the House of Birkenbog, Banffshire. His parents were Protestants, and he was brought up in that religion. Having betaken himself to literary pursuits, he was chosen one of the Regents or Professors of the University of Glasgow, which office he continued to fill for nearly 14 years. About the beginning of 1682, he embraced the Catholic Faith; and in July, that same year, he proceeded to Padua. At the same time, two fellow-countrymen of his own were engaged in teaching in the same House, viz., Mr. Strachan and Dr. Jamieson, who both afterwards became distinguished Missionaries in Scotland. Taking the Scottish College of Douay, in his way, he prosecuted his Theological studies there. After remaining three years in that Seminary, he was here promoted to Holy Orders in 1685; and, in Dec. 1687, he returned as Missionary Priest to Scotland along with Dr. Jamieson. He had a sufficient patrimony, but he requested to be Ordained "sub titulo Missionis." At the Revolution, along with a great many of the Catholic Clergy of Scotland, he was apprehended in Nov. 1688, cast into Prison, and banished to the Continent. During the Riot in Edinburgh he was obliged to leave his residence at midnight and escape through the very heart of the mob, who did not recognise him. He was apprehended afterwards in Stirling, where he was imprisoned for some months, and also at Edinburgh. On his brother becoming bail for him that he would leave the country and never return, he was set at liberty. With the most of his Brethren, he chose France for the place of his retirement, and was employed for three years as Confessor of a Convent of Nuns in Dun-

kirk. In May 1694, it was resolved by the Congregation *de Propaganda Fide* that a Bishop should be appointed to govern the Scottish Mission; and in August, Mr. Nicolson was fixed on as the person to be raised to that dignity. Briefs were immediately after expedited, nominating him Bishop of Peristachium *in partibus infidelium*, and conferring on him Jurisdiction as Vicar Apostolic of all Scotland. As he was still in banishment, he was Consecrated at Paris, in the private Chapel of the Archbishop's Palace, on the 27th Feb. 1695. The Consecrating Bishop was the celebrated preacher Mascaron, Bishop of Agen, assisted by Barillon, Bishop of Luçon, and Ratabon, Bishop of Ypres. He set out from Paris on his return to Scotland on the 8th April, proceeding by Holland; but, for want of sufficient Passports, was obliged to remain in that Country and Germany, all the remainder of that year and the greater part of the next. At length he ventured over to England in Nov. 1696; but was apprehended in London as soon as he arrived, and kept in confinement till May 1697. He was then enlarged; and, taking his journey to the North, as soon as he was free, arrived in Edinburgh about the middle of July. He went on to Gordon Castle, where he passed some time in conference with some of the neighbouring Missionaries on the state and prospect of matters. Entering immediately on the exercise of his Episcopal functions, he continued to discharge them without much molestation for upwards of 20 years,—traversing repeatedly, during this time, the greater part of Scotland, even to the remote Island of Barra. The new Bishop did not, at first, reside in one place, but travelled about, exhorting and encouraging the Missionaries and their people, and Administering Confirmation, for the first time since the extinction of the old Hierarchy. When he had become

sufficiently familiar with every part of the Kingdom, and with its wants and capabilities, he proceeded to divide it into Districts, within which the Missionaries kept their fixed Stations. A similar Division, indeed, had been nominally made, under the Prefect, but it had been only imperfectly maintained. The next important step that he took, was the preparation of *Statuta*, or Rules for the direction of the Missionaries, as to Discipline. They were adopted with unanimity at a Meeting held in April, 1700, and continued to regulate the practice of the Missionaries, till Bishop Hay (as we shall presently see), incorporated them into his own extended *Statute Missions*. The same Meeting also adopted another measure under the Bishop's direction, of great practical benefit. Seven of the most experienced Missionaries were constituted *Administrators*, to superintend the interests of the general body, to act in its name, assist the Bishop with their advice, and manage the temporal affairs of the Mission, with his concurrence. A few years later (1719), under his Successor, the number of Administrators was increased to nine.

From a very full Report of the state of the Mission, presented to Propaganda in 1703, we learn that, at this time, there were fifteen Secular Priests in the country, and two Irish. In addition to these, there were seven Jesuits, four Benedictines, and five Irish Franciscans. With the exception of the Jesuits, all of them were subject to the Bishop. The principal Station at this period was in the Enzie. Preshome, which is in the centre of that District, was the ordinary residence of the Procurator of the Mission, and of the Bishop, when he was not actually engaged in his frequent Visitations. The Protestants called the Enzie "the Papistical Country." The Meetings of the Clergy were generally held there. The influence of the Duke of Gordon disposed the Privy Council to leniency as regarded that District; and generally the Estates of the Catholic Peers, of whom there yet remained about a dozen, were more or less exempt from the severity of the Penal Laws.

Bishop Nicolson, in 1706, for the first time, visited Braemar, taking advantage of Lord Mar's short absence; for that nobleman's antipathy to Catholicity made it hazardous for the Bishop to venture on his Estates if he were in the neigh-

bourhood. The Bishop found 500 Catholics in the District; they were served by Jesuit Missionaries. The people attributed their constancy in the old Religion, amidst the defection of all their immediate neighbours, to the fact, that the Church had possessed no lands among them; hence no one had been tempted, as in other places, to turn Apostacy into gain. But more than to that cause, they were indebted, they said, to the Parish Priest of the District, at the time of the Reformation. Mr. Owen, for that was his name, was a very pious man, and much beloved by his people. Instead of retiring, as other Priests had done, before the storm, he remained among his people, to encourage them by his presence and his example, and to keep them in mind of their Religion. On one occasion he was dragged from the Altar by a party of Protestants; but when the immediate danger was over, he resumed his Ministrations. During the last years of his life Bishop Nicolson resided generally at Preshome, in the Enzie, Banffshire, where he Died on the 23d of Oct., N. S., 1718. He was Buried in the Chapel of St. Ninians, near Preshome. The ruins of this Chapel have disappeared,—all except one corner-stone. The Graves of Bishop Nicolson and a number of Priests occupy the site of the Altar. The following Latin Epitaph is to the Memory of Dr. N. composed by his Coadjutor, Bishop Gordon, on the flat Slab which covers his Grave. It has on it Bells, Hour-glass, Death's-head, Cross-bones, Spade and Shovel, and *Memento Mori*:—

D. O. M.

REVENUS D. THOMAS NICOLSON,
 EPŪS PERISTACH: WIC: AP:
 IN SCOTIA HIC JACET. WIR
 FUIT PRIMEVA PIETATE
 INSIGNIS, CANDORE ET SIM-
 PPLICITATE CHRISTIANA
 ADMIRANDUS, INTEGRITATE,
 ET MORUM INNOCENTIA EXI-
 MIUS, INGENIO ACUTUS, DOCTR-
 INA ET ERUDITIONE CLARUS,
 PRUDENTIA ET SAPIENTIA
 SINGULARIS, ZELO ET CHARI-
 TATE, FIDELIBUS CHARISSI-
 MUS, BENEFICENTIA,
 COMITATE ET LIBERALITATE
 ETIAM IIS QUI FORIS SUNT
 WENERABILIS. BI VIATOR
 ET BENE PRECARE. WIXIT
 ANNOS CIRCITER 76 OBIT
 QUARTO IDUS OCTOBRIIS
 ANNO REPAATE SALUTIS.
 1718.

II.—JAMES GORDON (1706—1746)

Son of Patrick Gordon, who possessed the Estate of Glastirum, and was a Cadet of the Letterfourie

Family, was Born in the Enzie, Banffshire, about 1664.

He was sent to the Scottish College of Paris in 1680; and having there completed his studies and received Orders, returned to Scotland in summer, 1692. He officiated as Missionary Priest in his

native District, till 1702, when he was sent to Rome to assist Mr. William Leslie, who had long been agent of the Scottish Mission, in its intercourse with the Holy See. He was, while there, chosen Coadjutor to Bishop Nicolson, and Consecrated by Cardinal Barbarigo Bishop of Nicopolis, at Montefiascone, on Low Sunday, the 11th April, 1706. He came to Scotland in the autumn of that year; and in 1718 succeeded Bishop Nicolson as Vicar Apostolic of Scotland.

As he passed through Paris in May, he went to St. Germain's to pay his respects to the exiled King and the Royal Family. The Bishop left Paris in June, travelling by way of Holland, and reached Aberdeen by the end of July. Bishop Nicolson had just passed through a time of great depression of spirits, owing to the senility and failing of some Priests, and the falls of others, who had given scandal; so that he was overjoyed to welcome his Coadjutor.

At a General Meeting of the Clergy, held in 1707, it appears that a fresh Division of the Kingdom was made among 15 Secular Priests, 11 Jesuits, 4 Benedictines, 1 Augustinian, and 5 Franciscans, in the Islands; showing a slight gain in the numbers since Bishop Nicolson's arrival. The principal event of this year in the Mission, was Bishop Gordon's first Visitation of the Highlands. Bishop Nicolson had preceded him, in 1700, and had confirmed 3000 persons, but had not been able to repeat his visit, from the pressure of other engagements. It was Bishop Gordon's intention to set out on this expedition early in spring; but he had to supply a vacant Congregation during Lent and at Easter, and fell ill from over-fatigue. On the 5th of June, however, he started, attended by a young Deacon, who understood Gaelic. The particulars of this journey are most interesting. The travellers set

out from Preshome, and in five days, reached Glengarry, passing through Badenoch. At this point of their journey, they had their last meal of bread and meat for several weeks to come. Milk and "white meats" became their only food, whey, or water, their only drink. Occasionally they found a little barley-bread, ill-baked, at other times they used cheese as a substitute. Their beds were made of heather, grass, or straw; and when it rained, the huts where they lodged, were insufficient to keep out the wet. The Bishop bore all these inconveniences, rather than carry with him the means of living better, which might have had the appearance of luxury or fastidiousness, in a part of the country where some of the better sort of people were accustomed to this rude mode of life. In Glengarry, he was met by two of the Senior Missionaries in the Highlands, who were to accompany him on his Visitation. There was a Garrison of soldiers in the Glen, and the Bishop was advised to go on to the remoter parts of his District, before commencing his Episcopal duties. He accordingly sent back the horses which had brought his party thus far, and began his journey on foot. He did so, partly to avoid notice, and partly to set the example of his own endurance to his companions, who were more easily reconciled to bad roads, and bad food, and the fatigues of the way, when these were shared equally by the Bishop.

June 16th, the little party came to Glenquoich, and their real difficulties began. They had to scramble, sometimes on all-fours, along rude mountain-paths, beset with precipices, and with morasses. Their feet were never dry. But the Bishop's cheerfulness kept up the spirits of the party. At the head of a Loch, they were met by Glengarry's brother, who conveyed them some miles in a boat, to his house, there being no road practicable on shore. Here they remained a couple of days, to rest; and on the 20th, they arrived at the Laird of Knoydart's house, where the Bishop thought it at length safe to enter on the proper duties of his Visitation. The 22nd was a Sunday; the people were then called together, and Confirmation was Administered to as many as were found prepared. The following day, the party reached an Island in Loch Moran. On Tuesday, they sailed down to Arisaig, and embarked, the same day, in the Laird of Moydart's boat, which was to convey them to the



Island of Uist. But owing to a contrary wind, they were carried to Eigg, where they landed next day, and Catechised the people, the Priests hearing their Confessions, and preparing them for Confirmation. Two days were employed in this way. At Mass, one of the Priests Preached in Gaelic: and after Mass, the Bishop made a short homily, which was afterwards translated into Gaelic by a Priest. This was the usual order of proceeding, whenever Confirmation was given, except once or twice when the Instructions were omitted, in order to shorten the Ceremony, for fear of the Soldiers. While the Priests were engaged in hearing Confessions, the Bishop spoke with some of the principal people, on the state of Religion, and on any Abuses that prevailed.

June 26th, they set out for Rum, landing in Uist next day. Here they were well and hospitably entertained in the house of the Laird. Sunday, the 29th, Confirmation was administered as usual; and on the 30th, the party sailed for Barra. The first four days of July were spent there, and on the little neighbouring Island of Watersay, Instructing, Confessing, and Confirming the people. The Bishop gave the resident Priest a Copy of the *Statuta*, and made him Preach in his presence, at Mass, that the Priests in the Bishop's company might report upon their brother's qualifications for the Pulpit. Returning to Uist, the Bishop next took Benbecula in his way, spending two days there, in the usual duties. He went back to Uist once more, in order to appoint a Vicar, with a general charge of inspection over the Islands. July 12th, the Bishop landed in Canna; and, after Instructing and Confirming, sailed the same evening. During the night, his boat was nearly lost in a gale of wind. One of the Priests, however, happening to know something of sailing, took the helm, and brought the party in safety next morning to Eigg. On the 17th, Confirmation was given at Arisaig. The presence of a Garrison of Soldiers in the District of Moydart, induced the Bishop to send for the people, rather than to go among them. They went to him at Ardness, and when he had Instructed and Confirmed them, he went on to Borrodale. Then he travelled by a rough and fatiguing road to Knoydart; and at Scothouse, he Ordained the young Deacon, who had accompanied him from Preshome, as a Missionary for the Highlands. It was the first Ordination that had

been in Scotland since the Reformation. On his way back to Glenquoich, the Bishop began to feel the effects of his fatigues, and of insufficient food; he was detained two days on his journey by a slight attack of fever. On the 1st of August, he reached Strathglass, and spent the three following days in Instructing and Confirming. From the 5th to the 12th, he was engaged in the same duties in Glengarry; but with great secrecy, as the Garrison was close at hand. His illness increased upon him daily. But he dared not stay long enough in any house, to effect his cure, neither could he find any medicines in the country. So he kept in motion, in spite of his nightly fever. On his way to Lochaber, he was obliged to take a horse. On the F. of Assumption, he said Mass there, and Preached and gave Confirmation. On the confines of Badenoch, he took leave of the Priests who attended him. At Ruthven, in the same District, he was seized with dysentery, but still went on accomplishing his Mission; he continued his journey down Strathspey, and across to Strathavon; and there ended his travels for that time at his brother's house, at Balnacraig, August 21st. During this Visitation, he had Confirmed 2242 persons. It was conducted with so much prudence, that no notice was attracted by it. The Bishop afterwards repeated this Tour in the Highlands many times. He passed the winter of 1710-11, in that part of the country, and declared that he enjoyed better health than in the Lowlands. His object was to study the habits of the people, more at leisure, and to acquire enough of their language to be of service to him in his future Visitations.

Bishop Nicolson's health beginning to fail, great part of the labour of Superintendance now fell on his Coadjutor. The year after his first Highland journey, he travelled over the whole of the Lowlands, animating Missionaries and people with new courage and patience, under their heavy trials, Confirming, and Instructing, with Apostolic zeal. "Besides his labours on the Missions," says Mr. Thomson, "During a long course of 40 years, in a variety of trying circumstances, Bishop Gordon's Letters to Propaganda will be a lasting monument of his firm genius; though composed for the most part under the pressure of persecution, and in the spare moments left by his Pastoral labours, and continual occupations, they are written with singular elegance of language, and a

strength of justness, and an animation of sentiment that affect and influence the heart."

The presence and the counsel of both the Bishops were of extraordinary service in keeping the Catholic body together, and saving it from utter despondency during the frequent access of severe measures taken against them, as suspected partisans in the Jacobite schemes. It seems difficult to imagine how the entire Catholic body in Scotland could have survived all that was done to dispirit and to destroy it, if it had been left without a Bishop for half a century longer.

In 1712, an effort was made to Establish something of the nature of a Seminary for the Mission, at Scalán, in Glenlivat, on the Estate of the Duke of Gordon. It was at first a very poor and humble Establishment, and at its best days hardly ever grew to be more; yet it served a useful purpose as regarded the Mission for nearly a century.

In 1715, another crisis occurred in the fortunes of the Stuart exiles, to the temporary increase of suffering and terror among the Catholic body in Scotland. The Clergy again lived much in concealment. A slight accident at one time threatened to betray Bishop Gordon to the notice of the public prosecutor. A Letter was left for him by some unknown person at the door of the Duchess of Gordon's lodging in Edinburgh, addressed to him in full, *Ilmo Domino Jacobo Gordon, Ep. Nicop. Vic. Ap. in Scotia*. It was from the Nuncio at Brussels, and its date showed it to have been dispatched a year before. The Address had been written in London, six months before, probably by some clerk connected with one of the Foreign Embassies. If it had fallen into the hands of Government at this critical time, it would certainly have caused the Bishop no little trouble. As it happened, nothing came out of it, though the Missionaries were under considerable alarm.

A few years sufficed to bring all the Missionaries over to Bishop Gordon's views as to the expediency of a Highland Vicariate. In 1726, he felt the project ripe enough to be seriously proposed to Propaganda; and, at the same time, he recommended Mr. Alexander Grant, the Superior of the little Seminary at Scalán, as the most suitable person to be made Bishop and Apostolic Vicar in the Highlands. The issue of this first attempt was a singular one. Everything went on at Rome as Bishop Gordon could wish. Mr.

Grant went in person to Rome, was approved, nominated, and promised his Bulls of Consecration by the time he could get back to Scotland. He began his journey homewards; fell ill at Genoa, partly of ague, partly of a deep despondency of mind. His money was exhausted. When he wrote to Paris for more, the answer containing it miscarried, and never reached him. His imagination became diseased. He fancied his former friends had deserted him; he felt himself unfit for the weight of responsibility in store for him. Meanwhile his Bulls had arrived in Scotland. Letter after letter was dispatched to Rome, and from Rome, about him. He never was heard of more. Whether he retired into a Monastery, or whether, as was thought more probable, he perished unknown in a public Hospital, could never be ascertained.

In 1728, the last Catholic Duke of Gordon was cut off prematurely, to the serious loss of the large Catholic population on his Estates. The Duchess, his widow, though a Protestant, was disposed to be friendly with the Missionaries who laboured among her tenants; and she brought up her young family with similar dispositions. Bishop Gordon was suspected of an intention to kidnap her son, and have him educated abroad in the Catholic Religion. At last this was made the pretext for arresting him, in the same year, and committing him to prison. The Duchess was the most active among all concerned, in procuring his liberation, for she knew better than any one else, that the suspicion was wholly imaginary. Such a scheme, besides its inherent wickedness, would have invited a storm of persecution on the Catholic body, or might have destroyed the fruits of half a century of toil.

A few days after his Consecration, Bishop Gordon issued a Pastoral "to all the Churchmen (Missionaries), and honourable Catholic gentlemen in the Highlands of Scotland," dated Edinburgh, October 29, 1731:—

"The universal Pastor of the Catholic Church, considering maturely that my advanced years cannot allow me to serve you henceforth, as I have done for many years, and that it will prove much for your advantage, and that of all the Highland counties in Scotland, to have a Bishop constantly to reside among you, has, in his great wisdom and tender love for you all, with the consent and at the desire of our Sovereign, [*i.e.*, The Pretender] ordered the most worthy bearer, the Most Rev. Hugh Macdonald, to be Consecrated Bishop, to

serve among you, as your chief Pastor and Bishop. And his Holiness sending him as Bishop among you, appoint him also Vicar Apostolical, with singular powers, to enable him to discharge this Office, with the greater honour and authority. Injoining you all to be ever obedient and submissive to this your Most Rev. Bishop, who also specially represents the Pope's person; and to execute all his orders and commands; assuring, that he will, with his supreme authority, support this your Most Rev. Bishop's authority and commands. Threatening, at the same time, the most severe censures against any such as were so wicked as to be disobedient or refractory. It belongs to me, of duty, to intimate to you the most pious intentions of his Holiness, which he has made known to me; that, by honouring and obeying faithfully this your Most Rev. Bishop, you may show the more dutifully your reverence and respect to the Supreme Pastor.

"Your exemplary obedience and submission to this your most honourable Pastor, will be a most assured means to draw down upon you all continually, the special and most plentiful blessings of heaven, and will ever prove a most singular comfort to me, who have served you so long, and still retain such a tender love to you all in Christ."

"JA. EP. NICOP. VIC. AP. IN
PLANIS SCOTIAE."*

In 1731, the See of Rome, at the solicitation of Bishop Gordon, altered the Ecclesiastical Government of Scotland, and divided it into two Districts or Vicariates, the Highland and Lowland, appointing a new Vicar Apostolic for the former District, and confining Bishop Gordon's Jurisdiction to the Lowland District. In this Charge he continued till his Death, which took place on the 1st March, 1746, N.S., 18th Feb., O.S., at Thornhill, near Drummond Castle, in the house of Mrs. Mary Drummond, a Roman Catholic lady. He was Buried at Innerpeffery, the Burial-place of the Family of Perth. Before his corpse was removed from Thornhill, a party of King George's army had already come to Drummond Castle.

III.—JOHN WALLACE (1720—1733)

Was the son of Patrick Wallace, Provost of Arbroath. He was Born in that Town, probably about 1650. He was educated in the Protestant Religion, and was licensed as an Episcopalian Minister. It is not known at what time he became a Catholic, but this probably took place some time before the Revolution. He was employed by the Duke of Perth as tutor to his chil-

dren, and travelled with them through France and Italy. When Mr. Wallace's engagements with the Perth Family were closed, he took up his residence in the Scottish College of Paris, and spent there a considerable time in retirement. Bishop Gordon, on his return from Rome in 1706, prevailed on Mr. Wallace to accompany him to Scotland, and prepare himself for the Mission. He was Ordained Sub-deacon 1st Oct. 1707, Deacon, the 31st March, and Priest, on the 14th April, 1708. His first Station as Missionary, was Arbroath and its vicinity. He was summoned to appear before the Justiciary Court at Perth, in the Spring Circuit, 1709, for apostatizing to "the Popish Religion," and trafficking and perverting others. But he did not appear at his Trial, and was Outlawed. In the end of 1719, Bishop Gordon Postulated from the Holy See the appointment of Mr. Wallace as his Coadjutor. This Postulation was granted on the 8th April, 1720, and on the 30th, the Briefs were expedited by which he was nominated Bishop of Cyrrha. On the 2nd Oct. following, Mr. Wallace was Consecrated at Edinburgh, in virtue of a special Indult, by Bishop Gordon alone, assisted by his Priests. There was this peculiarity in his Election, that he was actually older than the Bishop, having attained the mature age of 65 or 66. But the Bishop desired to do honour to his distinguished merits, and to arrest the intrigues which had already begun for the appointment of another most suitable person. We have already traced this worthy man's history up to the time of his return home from France. Bishop Gordon Ordained him Priest, in 1708, at the already advanced age of 50 years. His learning, piety, and devoted zeal, made up for lost time, however. He was Consecrated Bishop of Cyrrha, by Bishop Gordon, alone, (by special Dispensation) at Edinburgh, in September, 1720. On a Sunday morning in Spring 1722, the new Bishop was arrested by the Magistrates' order, in the Duchess of Gordon's lodging at Edinburgh, as he was hearing Confessions, before saying Mass. The Duchess was still in bed; but the Constables of the Town Guard, who were charged with the execution of the Warrant, insisted on her rising, and conducting them over the house. Eleven other Catholics were taken into custody. Some of them were dismissed; others were sent to prison; but suspecting the Bishop by his gravity

* Scots Mag.: anno 1747, p. 614.

and his general appearance, to be a Priest, they sent him to Prison under a strong Guard. Fortunately they had no suspicion of his being anything more, or it would have fared worse with him. Being liberated on Bail, he again declined to take his trial, and was again Outlawed; but by confining himself to parts of the country where he was little known, he contrived still to be of service to the Mission. Bishop Gordon left him the principal charge of the Lowlands, while he himself devoted his attention more particularly to the Highland population, that to which he had grown much attached. He had been long meditating a change which would materially benefit the Catholics in the Highlands and the Islands. This was the erection of a second Vicariate, with a Bishop to superintend the Gaelic-speaking population of the Kingdom. So early as 1711, he had sounded the Agent in Rome on the subject, but some of the Missionaries hearing of it, had so strongly condemned the project at that time, that it had been postponed. The Bishop's attachment to his Highland people was strongly expressed in his Letter to the Roman Agent in that year. Some people, it seems, had been considering how he was able to stay in those mountainous Districts, with a degree of comfort, which others could not feel. "I never," he answered, "had more comfort every way than among these poor people; and am so far from wearying of them, that I long to shut myself up for ever with them. I do not question but I should do greater service there than anywhere else; and if it were the will of Exchange (Propaganda) I would confine myself so long as I live among our hills, and Consecrate my days to serve the poor people that live in them." Bishop Wallace continued the rest of his life Coadjutor to Bishop Gordon, and Died at Edinburgh on the 11th July, 1733.

IV.—HUGH MACDONALD (1731—1773)

Was a son of the Laird of Morar. At an early age he was sent to the Seminary of Scalán; and, after completing his studies there, was Ordained Priest by Bishop Gordon in 1725. Bishop Gordon, finding that the Episcopal charge of the whole of Scotland was too heavy for him, even when aided by a Coadjutor, proposed, in 1726, that a division should be made between the

Highland and Lowland portions of the country, and that a separate Vicar Apostolic should be appointed for the former. He pitched upon Mr. Alexander John Grant to fill this office, and sent him to Rome, in order to procure the sanction of the Holy See to this proposal, and to the appointment which he designed. Rome approved of the whole plan; but, when the matter was about to be concluded, Mr. Grant left Rome with a view of returning to Paris; but, after reaching Marseille, disappeared, and was never more heard of. Some years after, Bishop Gordon renewed to Rome the proposal of dividing the country into two Vicariates, and recommended Mr. Macdonald as a proper person to govern the Highland District. The Holy See acceded to his wishes; and, by Briefs, dated 12th Feb. 1731, appointed Mr. Macdonald Bishop of Diana, and Vicar Apostolic of the new Highland Vicariate. Mr. Macdonald had been previously sent to Paris, with a view of preparing himself for the dignity to which he was destined. He returned thence in Sept. 1731; and, on the 2nd Oct. was Consecrated at Edinburgh by Bishop Gordon, assisted by Bishop Wallace and a Priest. While the three Bishops were assembled on this occasion, the line of demarcation between the two Districts was drawn by common consent; and, having been laid before the Congregation *de Propaganda Fide*, was sanctioned by a solemn Decree of that Congregation, dated 7th Jan. 1732.

In the month of July, 1745, there was a Meeting at Edinburgh of the Bishops and Administrators, at which Bishops Gordon, Smith, and Hugh Macdonald, were present. As Bp. Macdonald was returning home, he unexpectedly met, in Lorn, with Mr. Macdonald of Kinloch Moidart, from whom he learned that Prince Charles Stuart, with only seven gentlemen, 1500 stand of arms, and the value of £17,000 Stg., was arrived on the Western Coast. Mr. Macdonald looked upon the attempt as desperate; but said, that by honour he was engaged in it, and would lose his life in the cause; nay, by a strange presentiment, he specified the very manner of his death, and said *that he would be hanged*. He went forward to concert measures with the Duke of Perth, and to procure British money for 2000 louis d'ors that he had with him. The Bishop proceeded to Moidart, on the coast of which, near Borrodale, was the Prince, still on board the vessel in which

he had come from France, and was under the name and disguise of a French Abbé.

The Bishop was introduced to him, and the Prince asked him his opinion and advice. The Bishop candidly told him that the country was not prepared for his reception, and that his coming had not been expected till the year following—that any attempt at the present time would endanger his person and probably ruin his best friends—that, therefore, his advice was to return to France immediately in the same ship, and wait for a more favourable opportunity. This advice was little relished by the young Adventurer, and the Bishop was little more consulted. All this I have heard repeatedly from Bishop Hugh Macdonald's own mouth.—[J. A. S.]

About the same time, Mr. Macdonald of Boisdale, likewise advised the Prince, in the first place, to return to France; but, if he did not choose to do that, he insisted that he ought to go about and land on the Estate of Mr. Macdonald of Slate, or in that of M'Leod; for, if he trusted himself to them in the beginning, they would certainly join him, which otherwise they would not do. The Prince would not follow this counsel, being influenced by others. Mr. Macdonald wished him success, but excused himself from taking any active part in his cause. This Mr. Macdonald returned to Uist, and probably prevented the people there and in Barra, from arms; their distance was also a hindrance.

On the 19th of August, the Prince's Royal standard was blessed by Bishop Macdonald, and displayed in Glenfinnan, a part of Moidart belonging to Mr. Macdonald of Glenaladale.

In 1794, he obtained a Passport under the name of Mr. Brown, by the procurement of Miss Catherine Innes, sister to the Laird of Leuchars in Moray, who had become a Convert. With this Passport he visited the Missions of the North, and returned in safety to Edinburgh.

When the troops penetrated into the Western Highlands, Bp. Macdonald, with his brother, the Laird of Morar, Lord Lovat, and others, retired to the Island which is in Loch Morar, and drew all the boats to the Island, flattering themselves that the Troops would make but a short stay in those parts, and that they would be safe there until their departure. But, perceiving that the Soldiers had brought a boat overland from the sea to the Lake, they were obliged to disperse. During their

stay in the Island, Lord Lovat, who had been long a Catholic in his heart, wished to be received formally into the Church by Bishop Macdonald, and was preparing to make his Confession. But now he was obliged to take refuge in the neighbouring woods, where he was taken care of by a gentleman of his own name for a day or two, until, not being able to bear any longer the inconvenience of that situation, he sent for an officer to whom he surrendered himself. The party pillaged the house on the Island, where they found several Papers and Letters, some of which were afterwards printed in a Pamphlet, with observations to render the Catholics odious; and among these were some Letters written and signed by Mr. James Grant, who was afterwards Bishop. From the time of his leaving Loch Morar, Bishop Macdonald lurked the best way he could, until in Autumn he found an opportunity of getting over to France in one of the ships that came in search of the Prince, to save himself from danger. The Bishop went to Paris, and lodged in the College. He proposed going to Rome, but the Congregation de Propaganda Fide disapproved of this, and desired him to remain in France, that he might be nearer to give his Flock any assistance in his power, and that he might return home the sooner when it should become practicable. An Irish Friar advised him strongly to go to Spain, and offered to be his conductor into that country, where he was acquainted, assuring him they would there get plentiful alms for themselves and for the Missionaries. The Bishop thanked him, but declined accepting his offer. He obtained a pension of some hundreds of livres from the Crown of France, which he enjoyed until his death, under the name of Marolle. He returned to Scotland in the year 1749, in the month of August. Being betrayed by a namesake, he was apprehended at Edinburgh, in July 1755. After an imprisonment of fourteen days, he was liberated, on giving Bail that he would appear before the Court when called for, and that, in the mean time, he should remain at Dunse, in Merse,—a place selected for his residence on account of the presumed bigotry of its inhabitants to Presbyterianism. He returned to Edinburgh against the 15th Nov., to stand his trial; which, however, did not come on till Jan. 1756. It was not concluded before the month of March, when, being found guilty of being a Popish Priest, he was sentenced

to perpetual banishment. This sentence, however, by the express connivance of the authorities, was never enforced. Bishop Macdonald, notwithstanding, found it necessary to live for several years without the limits of his Vicariate, residing mostly at Shenval, in the Cabrach, with Mr. Brockie, the Missionary of that wild Glen. In Summer he made an excursion into the Highlands to discharge Episcopal duties,—returning before Winter to Shenval, or sometimes to the house of a friend at Auchintoul. He Died in Glengarry, on the 12th March, 1773.

V.—ALEXANDER SMITH (1735—1766)

Was Born at Fochabers, Morayshire. He was admitted into the Scottish College of Paris, in 1698. He returned thence, in Deacons' Orders, about the end of 1709, but was not Ordained Priest till Holy Saturday, 1712. He served in the Mission till May 1718, when he was sent to Paris, and appointed Procurator of the Scottish College. He held that Office till 1730, when he returned to the Mission. He went again to Paris in May 1733. After the Death of Bishop Wallace, Bishop Gordon supplicated the Holy See to appoint Mr. Smith his Coadjutor. Briefs, nominating him to that Office, under the title of Bishop of Misinopolis, were expedited on the 19th Sept. 1735. He was Consecrated at Edinburgh, on the 13th Nov. in the same year, by Bishops Gordon and Macdonald.

About 1746 or 1747, Mr. Macdonald of Kinloch Moidart, Mr. Macdonell of Tiendrich, and Mr. Charles Gordon, from Mill of Smithston, being taken prisoners and condemned to death at Carlisle, found means of applying to Bp. Smith for Spiritual aid. At his desire, the Rev. George Duncan, who had been Missionary in Angus, and had been prisoner for some short time, went cheerfully upon this dangerous errand. He got admittance to the prisoners, as a friend of theirs, heard their Confessions, as well as those of some English gentlemen who were in the same situation, and having carried along with him the B. Sacrament, he Communicated them in Jail. He got safely out of Carlisle and back to Scotland, without any interruption, but information had been lodged against him by the Magistrates, and a search was made for him a few hours after his departure.

A slight misconception had taken possession of

Bishop Smith's mind, regarding some books belonging to the Chapel-House at Edinburgh, which Mr. Hay had borrowed from it. After clearing up the matter fully, and, as it appears, to the Bishop's entire satisfaction, Mr. Hay adds—
 “ Believe me, honourable Sir, nothing would give me greater concern than that anything should happen, though in appearance only, which could in the least tend to lessen the share I have hitherto possessed of your paternal affection; much more, should that be attended without any circumstance which might seem to argue any shadow of ingratitude in me towards so kind a benefactor; and, as nothing can be of greater service in such cases, than to speak or write about them, I beg of you, honourable and dear Sir, per viscera misericordiæ Domini nostri Jesu Christi, not to let anything pass with me which you think blameable in my conduct, either of what you may already have heard of me, whilst at Edinburgh, or since my coming here, or may afterwards be informed of, concerning me. Believe me, I have nothing more at heart than to discharge my duty, to the best of my weak abilities; and, when I fall into any fault, or mistake (as what other can be expected from my weakness), I assure you I will receive, as the greatest piece of charity that can be done me, to be advertised of it, particularly by you, whom I am bound to regard as in the place of God himself, and whose reprehensions I shall always esteem as the surest sign of your affection for me.”

This year, Bp. Smith had the good fortune to see a successful termination put to a work which he had for a long time had much at heart. The want of a good Catechism had for many years been much felt by Scotch Catholics. At last Bishop Smith applied himself to the preparation of a smaller and more elementary one, and of a larger one for the more advanced. When completed, he took the precaution of sending them in manuscripts to Rome, to be examined, and, if necessary, corrected, and so receive the stamp of approbation. Abbot Grant, at the Bishop's earnest request, took an interest in the matter; the Irish Dominicans at the Minerva were deputed to examine both Works; and when their task was finished, they assured Cardinal Spinelli that the Catechisms were thoroughly orthodox, and, in their opinion, likely to be very useful in Scotland. So violent an opposition, however, to the little

Books had sprung up in another quarter, that the Cardinal deferred their publication. On learning this decision, Bishop Smith represented the extreme hardship and injury which the delay would inflict on the cause of Religion in Scotland; and, to such purpose, that the good Cardinal reconsidered his judgment, and had a literal translation of the Catechisms made into Latin, that he might examine them himself, being well qualified for such a task by his thorough acquaintance with theology. His opinion, after perusing them, confirmed the decision of the Dominicans; and, at his suggestion, the Holy Office published a formal approbation of the Catechisms, dated March 20, 1750—a measure of exceedingly rare occurrence in the procedure of that tribunal. Bishop Smith was rewarded for the delay of several years, and at once printed and circulated copies of his little Works; not, however, without incurring the most marked and indecent opposition from a few persons who held his orthodoxy in most unjust suspicion.

Many Letters passed between Preshome and Edinburgh at this time. In one of them, Mr. Hay mentions to Bishop Smith a rule which he laid down for his conduct, viz.—“That in everything wherein the authority of my Superiors can enter, their will shall be my law, whether they condescend to let me know their reasons or not, or in whatever light their reasons may appear to me.” He adds that he had not yet had the happiness of keeping the Blessed Sacrament at Preshome, for want of a Pixis, and begs the Bishop, if at all possible, to favour him with one.

Preshome had now for many years been selected as the place for the Annual Meeting of the Bishops. Its convenient situation, as regarded the Highland and Lowland districts, and as the centre of a Catholic population, pointed it out as the most eligible spot for such a purpose. This year, while attending the Meeting there, Bishop Smith published a Pastoral Letter, on the occasion of some Plenary Indulgences having been granted annually by the Holy See to the Catholics of Scotland, at the discretion of the Vicar Apostolic. Mr. Hay had asked Bishop Smith for some privilege of this kind, and his suggestion had produced fruit. The Pastoral, now published, fixed the seven periods of Plenary Indulgence in the course of the year at Christmas, the First Week

of Lent, Easter, Pentecost, the Assumption, All-Saints, and St. Andrew's Day; to last the entire Octaves of those Festivals. Due intimation of their occurrence was to be made beforehand by every Missionary, that no one inclined to avail himself of so great a benefit, should lose the opportunity of doing so for want of notice. For the condition, the Missionaries were referred to the Appendix in Dr. Challoner's Edition of the Roman Ritual, which they all possessed. Among the Prayers to be offered for the Church, as one of these conditions, the necessities of the Missionaries, of each Congregation in particular, was to be formally included. Labourers (Missionaries) were also enjoined to be vigilant in giving the Plenary Indulgence to the faithful *in articulo mortis*, according to the Form prescribed by Benedict XIV., and printed in the same Edition of the Ritual. The Pastoral Letter further directed their attention to the necessity of providing Baptism for infants, in cases where animation was doubtful, and labour difficult. Matrons and nurses were to be carefully instructed in their duty in such cases, that poor infants might not lose “the blessing of Baptism and eternal life.” Their instructions to accept of no proof of death, short of decomposition, curiously agrees with the latest Canons of Medical science. The concluding part of the Letter bears evident proof of Mr. Hay's Medical knowledge having been made serviceable in its preparation. “As it often happens in drowned persons, and other dying people, especially in instant and sudden deaths, that they appear to be dead before they are really so, it is also earnestly recommended that nothing be done too hastily with the bodies of such persons which might finish the small remains of life, far less to bury them hastily; and that Labourers be not over-scrupulous in proceeding with Extreme Unction, once begun upon persons in their last throatches; because it is frequently observed that after they have seemed to have breathed out their last, they fetch several gasps at large intervals, by which the last remains of life appear.” The Pastoral is signed—“Al. Ep. Misinop., V. A., in Scotia. Preshome, August 1, 1762.”

At Bishop Gordon's Death, in 1746, he became Vicar Apostolic of the Lowland District, and continued in that Charge till his Death, which happened at Edinburgh, on the 21st Aug. 1766, in his 84th year.—[See under Bishop Hay.]

VI.—JAMES GRANT (1755—1778)

Was Born at Wester Boggs, in the Enzie. He was admitted into the Scottish College of Rome, in 1726. He was there Ordained Priest in 1734; but, before returning to Scotland, he was persuaded by the Superiors of the Scotch College, Paris, to prolong his studies for another year in a Seminary known by the name of Notre Dame Vertus. This house, unknown to him, was strongly tainted with Jansenism. It showed itself very strongly, one day, during an excursion which Mr. Grant and his companions were making together. They dined in some house, where there happened to hang in the room in which they sat, a Portrait of the notorious Quesnel. He was represented with a crown on his head, composed of a series of small circles in which were inscribed the names of his Works. An Inscription underneath, still more dearly expressed the feeling of the artist. It ran as follows:—

Hic ille est quem plena Deo tot scripta coronant
Magnanimus veri vindex, morumque magister,
In quem cœla suos dum vertit Roma furores
Labi visa fides et totus palluit orbis.

The sentiment of both Painting and Inscription drew forth unqualified applause from Mr. Grant's companions. He coldly remarked, that he thought he could compose something much more suitable to the portrait of Quesnel. They challenged him to try; and he soon produced the following lines:—

Hic est plena malo qui demone scripta recudit,
Agni in pelle lupus, Regi qui Deoque rebellis,
In quem sacra vigil dum pulmina Roma vibravit
Vincit prisca Fides, totusque amplectitur orbis.

This feat created such a commotion in the house, that Mr. Grant soon resolved to leave it. He accordingly transferred himself to a more congenial residence at the Seminary of St. Nicolas de Chardonnet, where he passed some months very happily.

In June, 1735, he returned to Scotland, and after a short visit to his friends in the Enzie, he was appointed to the Mission at Brae-Lochaber, to assist Mr. John Macdonald. He was afterwards removed to the Isle of Barra. Early in the Spring of 1746, some ships of war came to this coast, and landed some men, who threatened they would lay desolate the whole Island if the Priest was not delivered up to them. Mr. Grant, being informed of these threats, in a safe retreat in which he was in a

little Island, surrendered himself, and was carried prisoner to Mingary Castle, on the Western Coast, where he was detained for some weeks. He was then conveyed to Inverness, and thrown into the common prison, where there were about forty prisoners in the same room with him. Here he was for several weeks chained by the leg to Mr. M'Mahon, an Irish officer in the service of Spain, who had come over to be of use to the Prince. In this situation they could not in the night-time turn from the one side to the other, without the one passing above the other. The people of the Town, out of humanity, furnished them with some little conveniences, and, among other things, gave to each a bottle, which they hung out at the window in the morning, and got filled by charitable people with fresh water. But, one morning the sentinels accused the prisoners to the visiting officer, of having entered into a conspiracy to knock them on the head with bottles, which they had procured for that purpose. Mr. Grant and others pleaded the improbability of this ridiculous accusation; but they were not heard, and the bottles were taken away. Mr. Grant was wont to own that he felt the being deprived of his bottle more sensibly than any other thing that was done to him. At last, his brother, John Grant, in Wester Boggs, got account where he was, visited him, gave him money, and made such interest with gentlemen of their Clan as to get him liberated in May 1747, upon condition that, under Bail, he should present himself when called, which he never was. The most ample testimonials were given by the Minister and other Protestants of Barra, of his peaceable and inoffensive demeanour during the time of the Insurrection. His health had suffered severely from the hardships of his imprisonment. On his liberation, he returned to the Enzie, to his brother's roof, to recruit his shattered health. In the Summer of 1748, he was recommended to drink goat-whey at Shenval, in the District of the Cabrach; and this simple prescription, together with perfect rest for a time from his Missionary duties, seems to have restored him sufficiently to undertake the Charge of the Catholics residing in the Parish of Rathven, to which he was appointed in the Autumn of that year, on the removal of Mr. John Gordon (Birkenbush,) to the Mission at Buchan. Bp. Smith having applied for a Coadjutor, Mr. Grant was pitched on by the Congregation *de*

Propaganda Fide to fill that Office; and Briefs, nominating him Bishop of Sinita, were issued on the 21st Feb. 1755. His friends had the greatest difficulty in overcoming his repugnance to promotion. The prospect of it brought on an illness which his weak constitution was barely able to surmount. His Consecration was delayed in consequence, till the 13th Nov., when he received it from the hands of Bp. Smith at Edinburgh, on the Sunday, within the Octave of All-Saints. In 1766, he became Vicar Apostolic of the Lowland District, by the Death of Bishop Smith; and Died at Aberdeen on the 3rd Dec. 1778.—[See under Bishop Hay.]

VII.—JOHN MACDONALD (1761—1779)

Was Born in Argyllshire, in the year 1727. He was nephew, by his mother, to Bishop Hugh Macdonald. He entered the Scottish College of Rome, in the year 1743, and was there Ordained Priest on the 1st April, 1752. He came to Scotland in July 1753, and officiated as Missionary, first in Lochaber, and then in the Island of South Uist. In January 1761, he was appointed Coadjutor to his uncle, Bishop Hugh, with the title of Bishop of Tiberiopolis, and was Consecrated at Preshome, on the 27th September of the same year. At Bishop Hugh's death, he became Vicar Apostolic of the Highland District, and Died on the 9th May, 1779, after an illness of a few days.—[See under Bishop Hay.]

VIII.—GEORGE HAY (1769—1811.)

PREFACE.

If, after the manner of a School of Biography, long since out of fashion, the Author of this Memoir was expected to offer the courteous Reader an apology for its appearance at the present time, there is one point, at least, on which apology would be altogether superfluous. There can be no doubt that Bishop Hay deserved a Memoir. His Contemporaries felt him to be a man of no common mark; and the feeling has lost nothing of its force among a later generation. The deference paid, in his own day, to his virtues and his great capacity, has grown to veneration, with the lapse of time—a reflection which may, perhaps, suggest another point, on which apology may not be wholly out of place; namely, the long interval of

half a Century which has intervened between the Date of his Death and the Publication of his Memoir. But it ought to be remembered that the Memoir of no public man can be adequately written till the lapse of many years after the close of his weary life. If it is attempted sooner, it either incurs the certain risk of exposing the failings, or of wounding the sensibilities of his surviving Contemporaries; or its Author must be content to leave it tame, and without incident. Thus, for example, a Life of Bishop Challoner was published by his Chaplain, Mr. Barnard, two or three years after his Death, in 1781; and, it is not too much to say, that the Life of Bishop Challoner has yet to be written.

But the interval of time, necessary to insure a Biography against the chance of injuring private interests, also deprives it of many adjuncts which would have much enhanced its value. The great Biographer of the English Poets has expressed this fact with his usual felicity. "History," he says, "may be formed from permanent monuments and records, but Lives can only be written from personal knowledge, which is growing every day less, and, in a short time, is lost for ever. What is known can seldom be immediately told; and, when it might be told, it is no longer known. The delicate features of the mind, the nice discriminations of character, and the minute peculiarities of conduct are soon obliterated."—I am free, therefore, to confess that the following Memoir is not exempt from a disadvantage incident to every such work. It exhibits the great Bishop as the subject of a History, rather than of a Biography. It teaches us what he achieved, rather than how he looked, and felt, and acted, in the intimate intercourse of his daily life. Yet, I have spared no pains to make this inevitable disadvantage as small as possible. I have conversed with upwards of twenty persons who knew him, many of them intimately. I have questioned them, at length, as to his manners, his habits, and his appearance; and I have made copious notes of all they could tell me. Since I began in this way to gather materials for my Memoir, more than half of my witnesses have died; all of them, as might be supposed, in advanced age. The delay of a very few years more, would have made the valuable testimony of eye-witnesses and of personal acquaintances impossible.

Four slight Sketches of the Bishop's Life have been made by persons who knew him intimately. His friend, Bishop Geddes, inserted a few incidents of his Early Life in a MS. Catalogue of the Missionaries of the Secular Clergy in Scotland—a brief Sketch, which the late Abbé Macpherson afterwards expanded into a little more detail, in his Continuation of that Catalogue. All the particulars that we know of the Bishop's conversion from Nonjuring Episcopacy to Catholicity, are preserved in a short MS. account taken from his own Life, by the late Mr. Alexander Dick, Mr. Alexander Cameron, late Rector of the Scotch College at Valladolid, published there, in 1829, a Short Account of the R. R. George Hay, D.D.—a small Pamphlet of twenty-four pages, now very scarce, and containing all that the public has hitherto known of the Bishop. The Reverend Author of this Account tells us in his Preface that, having enjoyed the happiness of passing some years in the company of Bishop Hay, he had many opportunities of closely observing the Bishop's character and his virtues. Mr. Cameron made it his study, during that period, to draw from the Bishop, in conversation, the principal incidents of his Life, with a view to preserving them in writing. The utmost caution, however, was requisite, to avoid alarming the Bishop's humility, which Mr. Cameron had discovered to be very sensitive. Reiterated questioning seems, at last, to have excited the Bishop's suspicions. He one day asked Mr. Cameron why he was so anxious to know all the particulars of his past history; and, from that time became extremely reserved in his communications on the subject. Mr. Cameron, thus unfortunately deprived of information at first hand, had to apply to other persons, in whose accurate knowledge and in whose truthfulness he could confide; and, from what they could tell him, he added several particulars to his own store. Such, he concludes, were the Sources from which he drew his simple Narrative.

In the voluminous mass of Letters and Documents relating to the Scotch Mission, preserved at Preshome, there are several hundreds in Bishop Hay's handwriting, and many thousands written by his Contemporaries, either to himself, or about affairs in which they and the Bishop had a common interest. The whole of these ample materials were, with the utmost liberality, placed at my

disposal by Bishop Kyle, with liberty to extract whatever suited my purpose. Between the commencement of Bishop Hay's Missionary Life, and the Date of his Death—an interval of half a century—I should suppose, on a rough calculation, that I examined, and made Extracts from about 15,000 Letters and Papers. Bishop Hay was a great Letter-Writer; abundant, methodical and clear. Unfortunately, only a small portion of his Correspondence has been saved from the waste paper basket. If, during the forty years of his active labours, we estimate the amount of his Correspondence at the very moderate rate of three Letters in the week, we ought to possess nearly 7000 of them. We know that he sometimes wrote as many as three or four long Letters in a day; yet, I do not suppose that all his Letters that remain would make the number of 500.

It is a laborious task to construct a Life out of Correspondence; but, if the Correspondence is copious enough, there is, perhaps, no better, or more satisfactory way, when personal communication with the subject of a Memoir is impossible. Facts and Dates are fixed in this way, beyond dispute; motives of action are revealed, in the confidence of familiar intercourse, where the ingenuity of a Biographer, without such a clue, would certainly have been tasked in vain. With the exception, then, of what I have gathered from the personal friends of the Bishop, I may say that this Memoir has been constructed entirely from the Correspondence of the period; from the Letters that passed to and from himself, and among his friends, having reference to the cause of contemporary events in the Scotch Mission.

Regarding Bishop Geddes, so little is particularly known, that the majority of my lay readers, even in Scotland, have probably never heard of him. It is a disadvantage to the fame, even of a man of genius, when he is associated, as a Subordinate, with a mind of superior power. Bishop Geddes was the Coadjutor of Bishop Hay, and died before him. Had he been permitted to survive Bishop Hay, and to act for himself, there is no doubt that his name would have come down to us as a household word, as one of the most prominent in the History of the Scotch Mission. His Life was intimately interwoven with the Life of his great friend; their Memoirs are therefore appropriately interwoven also. It would be premature to pronounce his panegyric here; the

incidents of his Life must first be submitted to the judgment of the impartial reader. But, I must confess that it is to me a subject of no small congratulation to have the opportunity of recalling the memory of such a man to the grateful recollection of his countrymen.

The Materials for his Biography have been supplied from the same sources as those out of which I have constructed Bishop Hay's Memoir—the testimony of personal friends, and a voluminous Correspondence. Bishop Geddes Died before the close of last Century, and passed the last six years of his Life in the seclusion of a sick-room. At the period of my inquiries he was, therefore, personally known to fewer survivors than was his great friend; but one of these happened to be in himself equivalent to a score of eyewitnesses. The late Mr. Charles Gordon, of Aberdeen, the Bishop's Nephew, and his nurse during years of sickness, communicated to me many particulars relating to his Uncle, which I have used to enrich my Narrative. Bishop Geddes' own MSS. supply many incidents of his early Life with their dates; and his Letters are very numerous. In making selections from them, I have been compelled, by the necessity of economising room, to restrict myself to those only which bore direct reference to Bishop Hay himself, and his projects. The Letters of Bishop Geddes, being many of them written abroad, or to foreign Correspondents, are more copious in their details than Bishop Hay's; they are also smoother in their style, and, I daresay, in the judgment of many, would be thought more beautiful. In one particular, indeed, the Letters of the two friends present a striking contrast. The Letters of Bishop Hay afford evidence of a mind occupied with one engrossing subject, whatever it might be, for the time. He goes into it, turns it about in every light, exhausts it, and his writing space, together. His Letters very rarely contain an allusion to the common news of the day. They may be taken as an emphatic commentary on certain memorable words:—"I have a Baptism to be Baptised with; and how am I straitened till it be accomplished!" Bishop Geddes, on the contrary, is universal in his sympathies. His style is more discursive. No one can exhaust the matter in hand more completely than he; no one knows better how to disarm adverse criticism, by his insinuating mode of representing his own

views. But, this principal object of his Correspondence secured, he finds room and leisure for other little matters of passing interest, especially when he is communicating with his younger friends. To Bishop Hay he seems generally to have thought it unnecessary to mention anything lighter than Mission business. His Letters to Bishop Hay are, at the same time, distinguished above all the rest of his Correspondence, by their confidential and affectionate tone.

The early part of this Memoir would be only imperfectly understood, without some previous acquaintance with the rise and progress of the Scotch Mission, and with its condition early in the last century. I have, therefore, as a matter of necessity, introduced the Memoir of the Bishops by a brief outline of Mission History, given at the commencement of these Memoirs. My chief guides in this part of my task has been a MS. History of the Scotch Mission, commenced by Mr. Thomson, about the year 1784, and continued by Abbé Macpherson; together with the Catalogues of Secular Missionaries, already mentioned, and one or two other MSS. of Bishop Geddes. There is a wide and a rich field awaiting any competent hand that would undertake the subject of Scotch Mission-History, in a manner worthy of it. Many thousand letters at Preshome, would become serviceable; and there are foreign repositories of MSS. which would no doubt throw much new light on a subject on which almost nothing is popularly known. It is probable that the History of many of the intrigues with Spain in which the Scotch Catholics were engaged during the reign of James VI., lies concealed in the MS. Treasury at Simaneas. Could it be hoped that the Archives of Propaganda would soon be made accessible to the Historian, they would be found rich in original matter. Such a History would connect the Life of Bishop Hay with the events of the sixteenth century. The time has not yet come for the attempt to connect the Bishop's Life with the present period. "As the process of these narratives," says Samuel Johnson, "brings me among my contemporaries, I begin to feel myself walking upon ashes under which the fire is not extinguished, and coming to the time of which it will be proper rather to say nothing that is false, than all that is true." The Mission events of the last half century must be reserved for the judgment of a later age.

Before concluding, I may be permitted to allude to a literary project, undertaken by a Publishing Firm (Marsh & Beattie, 11 South Hanover Street,) in Edinburgh, a few years ago, and with which my name was associated;—I mean a Complete Edition of Bishop Hay's Works. Great expense was incurred, I believe, in advertising and circulating a Prospectus of this scheme. The names of a few Subscribers were received, both in Scotland and in England; but one fact decided the Publishers to abandon their project. Of all men in the world, the Scotch R. C. Clergy were naturally expected to take most interest in such a work. But the names of only Twelve of them were offered as Subscribers! It was, therefore, at once decided (as indeed some judicious friends had already assured the Publishers) that the time for such an undertaking was past; and it was accordingly abandoned.

J. A. S.

Aug. 29, 1860.

[James Augustine Stothert was Born at Cargen, near Dumfries, 1st Jan. 1817; passed at the Scottish Bar, 7th July, 1838; became a Convert from Presbyterianism, along with other Advocates at the same time, to the Episcopal Church; joined the R. Catholic Church, 2nd July, 1844; received the Tonsure and the Minor Orders, by the Rt. Rev. Dr. Gillis, at St. Margaret's Convent, Edinburgh, on the 30th Sept. 1846; was Ordained Subdeacon by the Rt. Rev. Dr. Wiseman, on the 20th March, at St. Mary's College, Oscott; then went to Rome, where he was promoted to the Diaconate on the 9th March, and to the Priesthood on the 9th May, 1848, by Monsignor Canali, Vicegerent of Rome. He soon after came to England, and, having spent a year in the College of Prior Park, he was stationed for some years at S. Patrick's, Edinburgh, and at Carstairs House, Lanarkshire. He is now in Belgium. Besides these Compilations of Bps. Hay and Geddes, he is Author of the following Books:—"Is Physical Science the Handmaid or the Enemy of the Christian Revelation?" "The Christian Antiquities of Edinburgh;" "The Glory of Mary;" "A Panegyric on St. Patrick;" "The Life of St. Joseph;" "Sonnets," chiefly Astronomical, and other Poems.]

CHAPTER I.

1729—1761.

Birth and Early Life—Conversion—Rome.

BISHOP HAY

Was Born at Edinburgh, Aug. 24, 1729. He was the only son of James Hay, a "Writer in Dalrymple's Office," Edinburgh, a gallant Nonjuring Episcopalian, who was put in irons and sentenced to banishment in 1715 for his Stuart-principles. The pedigree of the Bishop's father was a good deal larger than his purse. Not to detail all the branches of the noble House of Hay, given in Douglas' Peerage and other kindred books, we read the Revolution of 1688, when George Hay, the grandfather of the Bishop, possessed the small Estate of Annohill, in the Parish of New Monkland, lying between Airdrie and Kirkintilloch, and close to Inchknock. The Bishop's great-grandfather, John Hay, was Parson of Monkland, at the Revolution. The male line of this branch of the House of the Marquises of Tweeddale, is said to have become extinct in the person of this Bishop. Mary Morrison, the mother of the Bishop, was just a simple pious woman, of no eventful pedigree, who taught her son to remember his Prayers night and morning. And to this good habit, he used, in later life, while relating this feature in his mother's character, to ascribe, in part, at least, his Conversion to the R. Catholic Church. At his Baptism, his Godmother was the Lady Clementina Fleming, then a child of ten years old, daughter, and subsequently heiress of the Jacobite Earl of Wigton. She lived into the present century, and used with great liberality to express her pleasure at the honourable distinction attained by her Godson.

The young George was educated in the Religious and Political Principles of his family, and was destined for the Medical profession. He attended school at Edinburgh, and bore upon his forehead till his dying day, a reminiscence of his school-life, in a deep scar over his right eye, inflicted by a stone in one of the serious skirmishes, called *Bickers*, very common at that time among the boys of Edinburgh. His education, though liberal, was not Academical; his name does not appear in the books of the University. In the sixteenth year of his age he began the study of Medicine, and was bound apprentice to Mr. George Lauder,

a Surgeon at Edinburgh. Several of his contemporaries afterwards rose to eminence in their profession; the most distinguished among them were, Mr. Alexander Wood, Dr. John Gregory, Livingstone of Aberdeen, Dougal Reith, and Strachan of Banff. With Mr. Wood, especially, he contracted a friendship which survived among subsequent changes, and was terminated only by the death of that eminent Surgeon in 1807. The Medical school at Edinburgh, now unsurpassed in the world, was at that time in course of formation, under the auspices of a small body of able Professors, Munro *Primus*, St. Clair, Plummer, Innes, and Alston, most of whom had studied under the eminent physician, Boerhaave. The Royal Infirmary had been only a few years before, (1741) opened to receive patients; and two years more (1747) Clinical Lectures were begun in it by Dr. John Rutherford. But, amidst these happy auguries for the study of Medicine, Mr. Hay has left us a melancholy picture of the moral condition of the students, in a letter written many years afterwards, on the subject of Medical Studies:—"I was born and educated in this city, (Edinburgh) and applied to the study of Medicine in my younger days, before I had any knowledge of the Catholic faith. I know what this place was at that time, with regard to morals, and I am persuaded by all accounts I can get, that it is beyond any comparison worse at present, especially in the medical line; in so much so, that it is my decided opinion that it is next to a miracle if a young man, left any degree to his own management in this vicious Sodom, and applying to the study of Medicine, can ever be able to escape the contagion."

Meanwhile, something more exciting than Medical studies occupied the attention of the whole country. The elder son of the Chevalier St. George had landed on the coast of Inverness-shire, and was on his march to the Capital. The news of his landing reached Edinburgh, early in August 1745; much bustling preparation succeeded, with a view to oppose his entrance into the City; the Castle was reinforced with Troops and provisions; the City Guard was increased, and other Civic fighting-men received notice to hold themselves in readiness for active service. The dilapidated City-walls were again repaired and fortified; sentries were placed at the gates, and Volunteers in great numbers, some of them Ecclesiastics; en-

rolled themselves for co-operation with the regular army. Even the repose of the Scottish Sabbath was broken by these notes of preparation. A Fast was Proclaimed, (Sept. 5) and an Address voted by the City to King George, filled with protestations of loyalty; it was signed by the Lord Provost, Archibald Stewart, and presented to the King by the Duke of Argyll. In it the Citizens declared that Edinburgh had "always distinguished herself by a pious and steady attachment to Revolution and Whig principles, and a hearty abhorrence of all Popish and arbitrary governments."

Still onwards, without a check, marched the dreaded Highland Army. Four days after the Fast it entered Perth; and in as many more had crossed the Forth, a few miles above Stirling. The Capital was now thoroughly alarmed—banks, public offices, and the valuable effects of some private persons were removed for security into the Castle; workmen redoubled their exertions on the ramparts, barricades were at every gate, guns were planted, and the train-band Volunteers mounted guard all over the City. It was shrewdly suspected, however, that under all this seeming activity, much secret satisfaction existed among a large body of the Citizens, at the near prospect of the Prince's approach. Even the Provost himself was not above suspicion of conniving at the plans of the insurgents. On the 15th September, they were reported to have reached Linlithgow: the City Guards forthwith marched out through the West-Port, to assist Colonel Gardiner's Dragoons at Corstorphine, in arresting their further progress. But fear of the Highlanders, or, more probably, sympathy with their cause, proved too much for the constancy of these gallant defenders of the Capital. The first appearance of the enemy was the signal for their precipitate flight, in which they were joined by the whole body of Gardiner's Dragoons. In two days more, the Highlanders were masters of the City, entering it by the Netherbow Port, while Charles took possession of Holyrood Palace. A Proclamation, dated Rome, December 23, 1743, was read at the Cross, in name of his father, and another, in his own, as Regent of the Kingdom, dated Paris, May 16, 1745; in both of which ample promises were made to secure all his Majesty's Protestant subjects in the free exercise of their Religion, and in the full enjoyment of all their Political rights and privileges.

After a few days' repose the Prince's Army moved eastwards, from its encampment at Duddingstone to meet Sir John Cope. Next day the two Armies were face to face, between Preston and Seton, about seven miles from Edinburgh. An engagement ensued, well known as the Battle of Gladsmuir, or Prestonpans, in which Cope was ingloriously routed, and Col. Gardiner was killed. Cope never drew bridle till he reached Berwick, with the first news of his own disgrace. As soon as victory had declared for Charles, he mounted his horse, and rode over the field, to put a stop to the carnage. Finding no Surgeons among the English prisoners, he dispatched an Officer to Edinburgh, to procure all the Surgical assistance he could find for the relief of the wounded. The invitation was not unwelcome to the Prince's adherents there. Mr. George Lauder, among the rest, was speedily on the field, with his Medicine Chest and his Pupils, and Mr. Hay among them. The wounded had been carried into Col. Gardiner's house, near Tranent, and there our young Student was roughly initiated into the duties of a Military Surgeon. At the sight of so many distressing cases, he was affected almost to fainting; but, soon recovering himself, he contributed his services with the rest, to the assistance of the wounded of either Army, without distinction. The whole day was consumed in these offices, without a moment's repose, even for the refreshment of exhausted nature. For the next four months Mr. Hay followed the fortunes of the Prince's Army.

It was on the march of the English army from Edinburgh, that the Palace of Linlithgow was accidentally burnt, Feb. 1. The same day, the Highland army crossed the Forth in three divisions; one of them, to which Mr. Hay was attached, marched from Dunblane towards Crieff, Feb. 2. The hardships of the last four months had severely tried the constitution of the young Medical Student; at Ardoch, the site of a Roman camp, between Crieff and Dunblane, he was suffering so severely from ague, as to be unable to proceed further with the Army. While the Prince and his forces were pushing northwards to Inverness, Mr. Hay was compelled to return to Edinburgh; where his friends advised him to present himself to the representatives of the established Government, in the hope that, as his services had been merely professional, and rendered without distinction to the sick and

wounded of both Armies, he would be put to no further trouble. But his friends were mistaken. He was detained as a prisoner in the Castle of Edinburgh for about three months, and then sent to London, with others in a similar situation, in custody of a Messenger-at-Arms.

Meanwhile, the disastrous Battle of Culloden had decided, once for all, the fate of Charles' expedition, and of his claims to the British Crown. His Force was irretrievably broken; and he was glad, after months of severe hardship and imminent danger, to escape to the Continent with his life. Among the numerous prisoners taken at Culloden, was Mr. Hay's master, Mr. George Lauder. Mr. Hay, himself, was detained in London for a whole year; his captivity, however, was not a rigorous one. He and his fellow-prisoners were allowed to receive the visits of their friends. Among these, was Meighan, a Catholic Publisher of some note in his day, residing in Drury Lane, and the father of the present Catholic bookselling trade in England. In a conversation which passed in Mr. Hay's presence, between this excellent man and one of his friends in confinement, Mr. Hay heard for the first time, and with much surprise, the voice of an advocate for the Catholic Faith. The impression left on his mind by this incident if vivid, was transient; but in later years he used to speak of it.

In the month of June, 1747, an Act of Indemnity was extended, with the exception of some of the ringleaders to all concerned in the late unfortunate enterprise of Prince Charles. Mr. Hay then returned to his native City. Hearing, soon after, that there was an intention of citing him as a witness against some of his late associates, he withdrew to Kirktown House, near Kilbride, in the West Country, the seat of Sir Walter Montgomery, a relation of his own. He succeeded for a while in beguiling with field sports the tedium of this life of inactivity, and when they failed to amuse him, he sought a change of occupation in the Library. As it happened, a copy of Gother's "Papist Misrepresented and Represented" fell in his way. He read it with avidity, and a new world was opened to his view. Except the few words spoken by Meighan, he had never even so much as heard an explanation of the Catholic Religion. Many of his late comrades, indeed, had professed it; but it may easily be supposed that the conversation of Soldiers in a marching

army was not likely to turn on such a subject. His mind, however, which was naturally of a serious cast, had sometimes been perplexed, when he considered the number of his countrymen around him, who, in various conflicting ways, all professed to be in the right. Though the Religious body to which he himself belonged was peculiarly strict and exclusive, he could not help suspecting that others might be in the right as well as it; and he felt a growing inclination to think favourably of all the Religious opinions held by his countrymen. Such was the state of his mind at that time, as he long afterwards described it, in nearly these very words, to a very intelligent gentleman, to whom we are indebted for the account, and who was himself a Convert to Catholicity. But, from the indulgence with which Mr. Hay was inclined to regard the conflicting Religious opinions of his countrymen, there was one class which he had always excepted, namely, that professed by the Papists; their opinions, he had been taught by his early education, to consider as, on the very face of them, totally irreconcilable with true Religion.

The casual discovery of Gother's little Book revived the impression made on his mind by what he had heard from Meighan. He was filled with doubts and perplexities: could it be possible that the Catholic Religion had, after all, truth on its side? He often retired to his closet, to revolve the subject in his mind; and, sometimes in an agony of distress, fell on his knees, and, with many tears, besought the Father of Lights to enlighten his mind in the knowledge of the Truth. One thing he resolved upon: Gother's Book had been sufficient to excite his doubts, but was not enough to satisfy them; he must, without loss of time, make the acquaintance of a living Catholic, if possible, of a Priest, and thus prosecute his search at the fountainhead.

As soon as prudence allowed him to leave his temporary retreat at Kilbride, he returned to Edinburgh, to continue his enquiries, as opportunity should serve. He happened to be attending the Fencing School of Mr. John Gordon of Braes—the name of one who assisted in so good a design as Mr. Hay's, merits to be rescued from oblivion. This man won the confidence of Mr. Hay on better acquaintance; and the youth at length unburdened his mind to him, and expressed his great desire to become acquainted with a Catholic.

"Thank God!" replied the good man; and, with an energy and warmth which at once assured the young inquirer—"Thank God, I am one myself." The ice thus broken, an introduction to a Priest of the Society of Jesus soon followed. F. John Seton of Garleton, then residing at Edinburgh, admitted Mr. Hay to a regular course of instruction and preparation; and finally received him into the Catholic Church, on the Festival of St. Thomas the Apostle—December 21, 1748.

The young Convert, now nineteen years of age, had not yet thought of relinquishing his original profession of Medicine. After the great question of Religion was finally settled, and his mind at ease, he resumed his Medical studies, and continued to prosecute them with characteristic vigour. Dr. John Rutherford had by this time commenced his Clinical Lectures in the Royal Infirmary; and the foundation of a mutual regard between teacher and pupil was then laid, which lasted through life. Nearly a quarter of a Century afterwards, Dr. Rutherford, Junior, a son of this amiable man, was about to set out on his Travels; his father requested his old Pupil, who was by that time a Bishop, to recommend his son to the acquaintance and good offices of Abate Grant, the Scots Agent at Rome.

On the 14th of October, 1749, Mr. Hay was elected an Ordinary Member of the Royal Medical Society; and, on the 2nd of December following, an "Honorary Member by Succession"—a class of Members which has since fallen into abeyance. This Society was then, as it still continues to be, a Students' Society; so that, in the absence of much information regarding this period of Mr. Hay's Life, we learn from this, that in December 1749, his professional Studies were not yet completed. He retained in later years a lively recollection of the benefit derived from this Society; so that, when he at one time had the temporary charge of a young Portuguese Student of Medicine, as a reward for his good behaviour, he allowed him a sum of money to enable him to become a Member of the Royal Medical Society, remarking that it was of vast advantage to young Physicians, as they met weekly in a Hall belonging to themselves, and had public Dissertations in their turns on Medical subjects, with Disputations on them; often in presence of the Professors and other Physicians, who gave great encouragement to this Institution.

Mr. Hay's prospects of success in life were much affected, and, humanly speaking, damaged, by his recent change of Religion. He was debarred by the Penal Laws from Graduating at the University, and from obtaining his Diploma at the Royal College of Surgeons, which, as a Corporation, was restricted by the Laws from admitting Catholics among its Members. Nothing was left to Mr. Hay, when his Studies were finished, but to open a Chemist's Shop at Edinburgh, where he sold Medicines for a year. The restrictions placed by the Laws on the free practice of his Religion, weighed so heavily on his mind, that he began seriously to think of retiring from his native country, and entering some Foreign service, there to enjoy the liberty denied him at home. An opportunity of doing so soon presented itself. A Swedish vessel had been stranded on one of the Orkney Islands. It was purchased by a company of Leith merchants, and fitted out for the Mediterranean trade; and Mr. Hay entered into an engagement to accompany the ship as a Surgeon.

While he was in London, making the necessary arrangements for his departure, he was introduced to the illustrious Dr. Richard Challoner, then at the height of his reputation as a Prelate and a Catholic Apologist. This great and good man, whose name is in merited benediction among British Catholics, was born of Protestant parents in humble life, at Lewes, in Sussex, September 29, 1691. His conversion, at an early age, was due to John Gother, himself a Convert. In 1704, Mr. Challoner began his Ecclesiastical Studies in the English Seminary at Douay, where he in due time became successively Professor of Rhetoric, of Philosophy, and of Theology. Resigning the Vice-Presidency of his College, and returning to England, in 1730, he devoted himself with his whole soul to the duties of his sacred Ministry, and the composition of pious and instructive Books; and was regarded as the most distinguished Controversialist and spiritual Writer of his time in the English Language. His "Catholic Christian Instructed" (1737), his "Memoirs of Missionary Priests" (1741), and his "Meditations" (1753), besides many other excellent Works, are the principal monuments of his industry and his genius. After an amicable dispute as to his ultimate destination, between Bishop Petre, Vicar Apostolic in London, and the College of Douay, which much desired to have him for its

President, the matter ended in the Consecration of Dr. Challoner, as Bishop of Debra, and Coadjutor to Bishop Petre, January 29, 1741. His reputation for learning was inferior only to the esteem which he won from all who knew him, for the amiability of his character, and the primitive sanctity of his life.

Dr. Challoner was interested in the young Scotch Surgeon, who now made his acquaintance, and was at some pains to discover the real bent of his mind. After a careful examination of every circumstance, he was persuaded that Divine Providence designed his young friend for the higher duties of the Ecclesiastical State; and he employed all his influence to persuade Mr. Hay to embrace it. Finding him not averse to the proposal, Dr. Challoner wrote at once to Dr. Smith, at Edinburgh, to inform him of Mr. Hay's inclination, and secure a place for him in the Scotch College at Rome. Thus to Dr. Challoner's penetration, and kind interest in his young friend, is probably due, under God, the great benefit which the Mission in Scotland afterwards received from the services of Bishop Hay. The great disparity of years between them—and there were more than forty—did not prevent them from forming a very high opinion of each other, which subsequently ripened into an intimate friendship. At a later period, they entered into a pious compact, that whichever of them should be the first to leave the world, his survivor should offer Mass three times in the week, for the repose of his soul, as long as he was able to do so. This engagement Dr. Hay religiously fulfilled for nearly a quarter of a century after the decease of his friend, till his infirmities had rendered him unable any longer to stand at the Altar.

Mr. Hay now sailed with his ship, to fulfil his engagement before entering on the new course of life proposed to him by Dr. Challoner. His ship was bound for Marseilles; on its passage it touched at Cadiz, and while it lay in the harbour, Mr. Hay went on shore every morning to hear Mass. He became acquainted with a very pious Augustinian Friar, a native of Ireland, and many years afterwards he used to relate with much humour, that, one day while they were sitting together, the good Friar's dinner was brought in, consisting of a little thin soup; on which the Augustinian who was very stout, began to jest at the contrast between his own spare diet and his personal appear-

ance. The conversation of this pious Friar strongly disposed Mr. Hay to renounce the world altogether, and seek the salvation of his soul in Religious seclusion. But Providence had arranged events otherwise. A Letter from Bishop Smith had been sent after him, to inform him that a place should be provided for him in the Scotch College, in Rome, and setting before him strong reasons for dedicating himself to the spiritual assistance of his poor country. This letter seems to have been forwarded to him by way of Paris. Mr. George Innes, at that time Principal of the Scotch College there, writing to Mr. John Gordon, then residing in London, as Procurator for the Scotch Mission, mentions that he had received an enclosure from Mr. Gordon, to which he had added some words of encouragement from himself, on the subject of Mr. Hay's present resolution; and that he was to inform Mr. Hay, by the very next post, of Bishop Smith's intentions regarding him. Mr. Innes adds, "By the account you give of him, it appears he is truly a hopeful subject, and I am sorry he did not pass this way. What Bishop Smith writes to Mr. Grant about him has determined the matter for his going forward to the Old Town (Rome), and I shall do all I can, that he may meet there with everything to his mind; though I can't say but I had much rather have got him to this house."

Abate Grant, writing from Rome, in the name of Cardinal Riviera, Prefect of Propaganda, to inform Bishop Smith that there were two vacancies in the Scotch College in the City, July 2, 1751, one of which should be reserved for Mr. Hay. His engagement with the Leith merchants terminated on the arrival of their ship at Marseilles; and he immediately turned his face towards Rome. The same friendly Principal Innes, writing to Abate Grant, Sept. 5, 1757, says, "In all appearance, Mr. G. Hay will reach you before you get this line; I have with yours a Letter from him from Marseilles, as he was just ready to depart for Leghorn. I wish you had many subjects like him, for company's (Missions) service. Pray, my best wishes to him, and prosperity to the end in his pious undertaking. As he is a man of years and understanding, I'm persuaded he'll profit much by Dr. Stonor."

Principal Innes had taken a deep interest in the young student. He wrote again from Paris to his friend Dr. Stonor (Nov. 17, 1751), Agent for

the English Clergy at Rome, in these terms:—
 "I'd fain know your opinion of our last student, Mr. Hay, sent by Bishop Smith with great eulogy of him, to our College in Rome; and above all, I could heartily wish you could be helpful to him, without giving umbrage to the Reverend Fathers. By what I can understand, he is a lad very sincere, of good sense, and of more knowledge and experience than most we send thither. The only favour I beg of you is, that when you can prudently be of any use to Mr. Hay, or any other of our students with you, in that case you'll bestow on them your helping hand."

Mr. Hay entered the Scotch College, Rome, September 10, 1751.

The City of Rome never enjoyed greater prosperity, than about the time when Mr. Hay entered it as a student, under Benedict XIV., a Pontiff justly regarded as one of the wisest and most learned among the Popes. The state and circumstance which distinguished the manners of the old European Courts, before the first Revolution in France, had not passed away. Rome was at that time, as it had often been before, the asylum of the unfortunate, and of the exile. The Prince who, in other circumstances, might have sat on the throne of Britain, was living in the Palazzo Savorelli, with his pious wife, Maria Clementina, daughter of Prince Sobieski of Poland. Their younger son, Henry, had been lately (1747) created a Cardinal. The visitor from a distant country, as he walked in the streets of Rome, might have met Alphonsus Liguori, then a Priest, come up from the Kingdom of Naples, on the business of his new Congregation of the Holy Redeemer, or on the subject of his great Work on Moral Theology, then in progress. Assemani might have been found at the Vatican Library; Paul of the Cross was erecting Monasteries for the first Passionists in the Pontifical States. In the Roman Schools, Lagomarsini filled the Chair of Greek; the illustrious Boscovich was anticipating the discoveries of Modern Science, and building up his ingenious Theory of the Constitution of Matter, in the Chair of Philosophy. The Scotch College was at that time in a state of more than usual efficiency. The office of Rector was filled by F. Lorenzo Alticozzi, S. J., one of the best Superiors the College ever had. He was a man of strict honour and integrity; and to great activity, knowledge, and experience in

the business of life, he united an extraordinary zeal for the salvation of souls. His office naturally directed much of his zeal towards the afflicted Scotch Mission; in order to provide more labourers for that corner of the Vineyard, his enterprise and perseverance in improving the funds of the College never flagged; nor his efforts in promoting the spirit of learning and piety among the students, by whom he was greatly beloved. The Father-General of the Jesuits, in 1764, assured Abate Grant, that "the Scotch boys' esteem and affection for Alticozzi redounded to the honour of the Society." On his appointment to the Rectorship, in 1747, he had found the College miserably neglected; without wine, oil, or money; burdened with a heavy debt, and with six students, and their superiors and servants to maintain. Difficulties which would have thrown other men into despondency, only stimulating his activity; and such were his prudent exertions, that he provided for all this family, maintained the credit of the House, and soon increased the number of students, without diminishing their diet, or any part of their usual allowance.

At the time of Mr. Hay's arrival, there were nine Students in the College. Two of them had preceded him by a few months; a third returned home to the Mission a short time after his coming. It is not a little remarkable that there should have been at that time no fewer than three future Bishops in the College at once—Mr. John Macdonald, nephew to the Bishop of the Highland District, of the same name, and afterwards his Coadjutor and Successor; Mr. John Geddes, Coadjutor to Bishop Hay; and Mr. Hay himself. To these must be added Mr. Charles Erskine, related to the noble Family of Kelly, who rose to eminence at the Roman Court, and was at last created a Cardinal.

CHAPTER II.

1751—1759.

Early Friendships—John Geddes—William Guthrie—Scotch College—Studies—Ordination—Return to Scotland.

Mr. John Geddes, the fellow-student, friend, and lastly Coadjutor of Dr. Hay, was the son of John Geddes, a Catholic tenant-farmer at Curri-

down, on the Estate of Letterfourie, in the Enzie of Banff, and of his wife, Marjory Burgess. He was Born at Curridown, August 29, 1735, and was Baptised, the day following, in the lower room at Preshome, by the Missionary, Mr. James Donaldson. When he was four years old, he began to learn his alphabet, and, a year later, to write. In 1742 he commenced the study of Latin, at the Parish School of Rathven, living all the week at the village of Finochty with his maternal grandfather, and returning home, every Saturday, to spend Sunday with his parents. This arrangement continued till Easter, 1743, when a scheme for his adoption and education as a Protestant was frustrated. The winter of that year he began to receive instruction at Cairnfield, together with the two sons of Mr. Gordon, the Proprietor, from their tutor, Mr. James Shearer. In 1744, their little class was increased by the addition of Alexander Geddes, afterwards a celebrated Wit, and Translator of the Pentateuch, whom we shall meet again by and by. During the confusion that prevailed throughout the country in the Winter of 1745-6, as there was no Parish School, young Geddes remained at home copying Poems, and hoping, before long, to be sent to the Seminary at Sealan to begin his studies for the Priesthood. For the next three years he continued to pick up a little education at various obscure Schools in the neighbourhood, still cherishing his aspirations to the Priesthood. On one occasion, which he used in later life to describe, his father had set him to watch a herd of cattle, a task which young Geddes contrived to make less irksome by taking with him a favourite book as a companion. But while the herd-boy read, the cattle were quietly feeding in the worthy farmer's growing corn. He ran out to turn them back, and scold the child; but, finding him intent on his book, he sent him home, and never again set him to so ungenial an employment.

In July, 1747, young Geddes caught the Small Pox, and the following month his father, a delicate man, died of Consumption. Bishop Smith saw the boy at that time, and promised to be a father to him. In the winter of 1748-9, Mr. Alexander Godsman came to be Missionary at Preshome, and John Geddes went regularly to his house to study Latin and French. John Reid, afterwards Priest there, and Alexander Geddes, were the companions of his studies. For a part

of the year, 1749, he lived in the Priest's house; and used afterwards to mention, with disapprobation, a habit that the good Missionary had of waking the boy out of his first sleep at night to repeat the Litany of the Blessed Virgin together. He made his first Communion on Candlemas-Day, 1749, and was Confirmed by Bishop Smith at Mortlach, in September following. It was then arranged that he should be entered at once at the Scotch College in Rome, in company with Mr. William Guthrie, a recent Convert.

This simple, excellent man was Born of Protestant parents at Peterhead, in Aberdeenshire, in 1727. At the age of fifteen he was bound apprentice to a joiner at Ellon, in the same County. While serving his time there, he was convinced of the truth of the R. Catholic Religion, and was received into the Church in 1746. His Conversion, and, above all, his successful endeavours to direct the minds of others who applied to him for advice in the same Faith, roused the anger of his master, and of the Ministers in his neighbourhood. On the Eve of Christmas, 1748, he was turned out of doors without an hour's warning, and left to shift for himself. Providence did not desert him. At the earnest recommendation of several of the Clergy to whom he was known, Bishop Smith agreed to send him to the Scotch College at Rome in room of Mr. Robert Grant, brother of the Scotch Agent, who, with a Mr. Dugald Macdonald, was about to return home to the Mission. Mr. Guthrie met his travelling-companion, Mr. John Geddes, for the first time, in Preshome, September 10, 1749. He has described the incident in his own artless manner. It was Sunday; he had walked from Mortlach to hear Mass at Preshome. "Here I happily met with my comrade and fellow-traveller, upon sight of whom I was very well satisfied, but upon trial I was better, as I found him so much inclined to Devotion, which was the principal thing I was desirous he should be. And I must own I was surprised to see such a great sense of Religion in one who was so very young, which made me believe he had a call from God to the Office he was setting about."

Mr. Geddes and his new friend went that night to Auchenthalrig, a hamlet near Gordon Castle, where Mr. John Godsmán, the Missionary, received them with the affection of a father, and informed them that he had made a bargain for

their passage to Leghorn with a worthy Sea Captain of the name of Abernethy. A few days afterwards they went down to the shore with Mr. Godsmán to look at the ship, and be introduced to the Captain. After that, they visited a ruined Chapel and Well, dedicated to the Blessed Virgin, at Orton, on the Spey, a few miles above Fochabers, where "undeniable miracles" were still performed; such as cripples being carried to it on barrows and walking home, cured; others limping on crutches, and leaving them at the Well, after recovering the proper use of their limbs. This Well was called the Chapel Well; and is still a place of great resort among the common people in the neighbourhood as a certain means of cure for sprains. The water is pure and limpid, and the bottom of the Well is strewed with pins, dropped into it by people as Votive Offerings. It was once a place of Pilgrimage, celebrated, far and near, as the Chapel of our Lady of Grace. The present Proprietor of Orton, who has bestowed much pains and expense on this interesting spot, has erected a Mausoleum for his family on the site of the ancient Chapel. An elegant Inscription over the entrance preserves the memory of the old Dedication of the place.

The last Sunday in September, after Mass, the two young friends visited another venerated spot in the neighbourhood;—the ruined Chapel and Churchyard of St. Ninians. A Chapel had been erected there in Catholic times, which is mentioned, as in ruins, by George Conn (*De Duplici Statu, etc.*), early in the 17th Century. It was rebuilt by Mr. Irvine, Missionary in the Enzie, in 1687. About the year 1728, the Presbyterians in the neighbourhood resolved to put a stop to the Celebration of Mass in it, and sent a Minister to take possession of it. The Catholics in the Enzie were then pretty numerous, and they assembled in a large body to resist this outrage; the father of the late Bishop Scott being one of them. They succeeded in repelling the attack on their Chapel, but serious consequences were threatened, on account of so violent a measure on the part of the Catholics. Alexander, Duke of Gordon, went all the way to London to propitiate the Government in their favour; most of them being his own tenants and dependents. He represented the affair in such a light, that it was passed over as of little moment; but the fatigues and anxieties of the journey are said to

have cost the Duke his life. The Presbyterians, therefore, gained possession of this Chapel; neither were the Catholics again permitted to make use of it for their worship. It fell again into ruin; and, long afterwards, the slates were employed in roofing the present humble Chapel at Tynet. Every trace of the old Chapel, except the outlines of the foundation, has now disappeared; but the small enclosure of the Burying-ground is well preserved, and is still used for interments, principally, though not exclusively, by Catholics. The situation of St. Ninians is one of the best in the Enzie, commanding an extensive view of the valley, bounded by the distant hills in Ross-Shire, Sutherland, and Caithness, on the Southern shore of the Moray Firth. But to a Scottish Catholic, it possesses an interest independent of all the attractions of natural scenery; for here are the remains of Bishop Nicolson, the first Vicar Apostolic in Scotland, whose Tomb is distinguished by an Inscription in Latin, attributed to the Classic pen of his successor, Bishop Gordon. Here, too, are the mortal remains of, perhaps, thirty Missionary Priests, who laboured, in their day, in that part of the country, and rest from their toils amidst the scenes once so familiar to them. The Bishop and Clergy are buried on the site of the Chancel, in the old Chapel. The laity have their graves in the turf around it. One of their Tombstones indicates the resting-place of a near relation of Bishop Gordon; his decease in the prime of life, and his singular piety are commemorated in a series of quaint rhymes, more curious than elegant. It was to this place, then, that Mr. Geddes and his friend came, to strengthen and renew their fervour, before quitting their native land for a time.

They were now in daily expectation of setting sail for Italy. After several delays and mischances, they sailed from Peterhead, October 14, 1749, and, with few incidents on their passage, cast anchor in the Bay of Gibraltar, on St. Andrew's day, O.S., November 30. The following Sunday, December 3, they went on Shore to Mass, and, for the first time, entered a large Church, where they spent the greater part of the day, feeding their devotion on the external beauty and order of all that they saw around them, and for which, their experience of their own humble Chapel at home had not prepared them. Mr.

Guthrie has left a description of his impressions at this interesting moment in his life. He writes with the simplicity of his honest heart.—“As it is the first Catholic Church that I ever was in, I cannot express so much as I was struck with amazement to see the Altars so finely adorned with most amiable Pictures, which I should think might move a heart of stone, and excite it to devotion; and, likewise, I was well pleased to see the Orders of the Church go about their functions with so much decency and respect to what they were about, and the people performing their part to the height of admiration. In a word, I found now, to my sweet experience, as I have the pleasure of being an eye-witness, that the way the Catholic Church was represented to me, before I was Catholic myself, was nothing but raillery and aspersion. I was, thanks be to God, convinced of it, before I left my own country, as I had it from persons of undoubted authority; but I have now seen with my own eyes, and heard with my ears: Lord, grant that I may make a good use of it, and declare it unto others, that they may share the same sweetness with myself.”

In common with all British subjects at that day, the young travellers counted their time according to the Old Style, or eleven days earlier than the Catholic nations, who had adopted the Reformed Gregorian Calendar. Hence when they went on shore on Sunday, December 10, they found the Catholics of Gibraltar keeping the last Sunday in Advent. There was Exposition of the Holy Sacrament after High Mass, and a Procession within the Church. “This being a Ceremony,” continues Mr. Guthrie, “I never saw used before, although I had heard very much about it from the enemies of the Church, who know nothing about what is there, and therefore exclaim against it in a most absurd manner. All I shall say to them, or of them, is the words of the King of Saints, when suffering for those He came to save, ‘God forgive them, for they know not what they do.’ But I, instead of being scandalised at it, as they pretend to be, was wrapt up in a kind of ecstasy of joy, to think that so great a Divinity should vouchsafe to come and visit so worthless creatures as we are, and allow us to put our Petitions into His hands; and I would reasonably think that this condescension alone would fill the hearts of all Christians with thanksgivings and praise for such a great pledge of love

towards them. I wish that God would convert all that know nothing of it, and make me thankful for His infinite mercy in drawing me out of the gulf of error to the knowledge of His truth."

They sailed with a fair wind next day at noon, and on 16th December were off Cape St. Martin, and saw the Island of Ivica. Four days later, as they were entering the Gulf of Lyons about mid-day, a strong gale of wind set in from the East, which continued to blow hard all the next night; and the following day, as the wind was still strong against them, they were forced to bear away for Port-Mahon, in Minorca. Night overtaking them before they could reach it, they had nothing left but to put about the way they had come. After night-fall the wind changed, though still blowing hard, and they were carried fifteen leagues on their course from Minorca. Next morning, the gale again met them directly in the teeth, the sea running very high, so they bore away again for Port-Mahon. In the afternoon they reached the outside of the harbour, but the wind blowing right out of it, and the sea raging, they could not venture to enter it. They were, therefore, driven for shelter to the leeward of the Island, where they cruised about under shortened sail. "On this occasion," says Mr. Guthrie in his Journal, "my comrade and I, not being used to such weather at sea, were much afraid, but we always put our trust in the Preserver of man, and were wholly resigned to His Divine will and pleasure, but His infinite goodness was pleased to smile upon us and preserve us."

Sunday, December 24, in the afternoon they entered the harbour of Port-Mahon. Next day, Christmas-day, according to their reckoning by the O.S., the Captain took them to see the Town, and get *Pratique*. December 26, they went to Mass, at the Church of St. Philip, it being the Festival of the Epiphany at Port-Mahon; they heard High Mass sung in a very splendid manner, by three Priests, all Vested alike, in very rich ornaments. Leaving Port-Mahon, January 1, 1750, their Ship arrived at Leghorn in five days; after dinner on the 6th, they went on shore. Next day, Sunday, they called early on Dr. Gray, a Scotch gentleman, residing at Leghorn, to whom they had Letters of introduction. He had also received instructions from Rome about them, six weeks before their arrival. He gave them a re-

ception worthy of their common country; secured a suitable lodging for them, and had them to breakfast with him, every morning, during their stay. The day after their arrival, he took them to see an Irish Augustinian Friar, of the name of Hood, who was very civil to them. They repeated their visit to him next day when he told them of an Annual Procession in honour of St. Sebastian, to take place that day, in performance of a vow made long ago, by the Town of Leghorn, on the occasion of a remarkable deliverance obtained from the Plague, through the intercession of the Saint. A boy was sent with them to show them the way to the Church of St. Sebastian, where the Procession was to begin. They first heard Mass, and then joined the Procession, in the street. "At which sight," says honest Mr. Guthrie, "I was very much ravished."

On the 10th of January, in the afternoon, they went to the Church of La Grazia, and were present at Benediction of the Most Holy Sacrament, "which was in a most splendid manner;" he continues, in his own peculiar strain, "and a great concourse of people was present, adoring on their knees, in a very humble way. Afterwards, it was carried in Procession from one end of the Church to the other, which sight rapt me up in an ecstasy of joy."

While Dr. Gray kept them for a few days at Leghorn, to refresh themselves after their voyage, he had been trying to find a carriage returning to Rome, in which they might travel; but, not finding one, he hired a Vetturino to take them. They spent their last day at Leghorn in visiting all the principal Churches of the Town, and, on Friday, January 12, they set out in their Vettura for Rome. Reaching Pisa in the afternoon, they stopped to see the Cathedral and the leaning Tower, the Baptistery and the Campo Santo. Thence, by Poggibonzi, Sienna, Bolsena, Acquapendente and Viterbo, they arrived in the Capital of the Christian world, January 30, 1750. Under F. Alticozzi, the Rector, and F. Matthew Pannizoni, the Prefect of Studies, they found six of their countrymen at the Scotch College. After Easter, Mr. Geddes went to the *Prima*, under F. Savorini; and, on July 31, he and his travelling companion took and subscribed the usual Mission-Oath, and received the Tonsure and Minor Orders from Cardinal Spinelli, in his private Chapel. In November, Mr. Geddes began to attend the

School of Humanities, under F. Valsecchi, which he continued to frequent all next year. In February, 1751, the Prefect of Studies died. Two new Students came to the College in Spring, and Mr. Hay followed them in September.

From sources so various and so far removed from each other, Providence chooses its instruments; difference of age and of social position counts for little in its designs. The history of these two young men were parallel with Mr. Hay's, for nearly half a century both of them were very highly esteemed by him for their long and faithful services in the great work of the Missions in Scotland. His friendship for Mr. Geddes became a characteristic feature in his life. Beginning in their common studies, and matured for forty-eight years by their common interests, and hopes, and labours, it lasted, without a cloud, an un-failing solace to both of them, till Mr. Geddes, at his decease in 1799, carried it with him to a better world. Although so much devoted to each other, they were seldom or never long together, or near each other, after leaving College; and to this we are indebted for a series of beautiful Letters, of which ample use will be made in this Memoir, and which remain as a monument of their neutral friendship.

A long, straight, and narrow street, running nearly North and South, connects the Church of Santa Maria Maggiore with the summit of Monte Pincio. It is variously named at different parts of its course the Via Sistina, the Via Felice, and the Via Delle Quattro Fontane. In the short and steep portion of it lying between the Piazza Barbarini and the four Fountains at the intersection of the Via Della Porta Pia, mid-way on the right hand as he ascends the hill, the gate of the Scotch College attracts the traveller's notice. Over the door of the adjoining little Church he may read the Dedication—*Sancto Andreae Apostolo, Scotorum Patrono*. Externally, the College itself has no Architectural pretensions; it is a plain building, three stories in height; rather massive in its internal structure, with heavy stone staircases and several spacious and lofty chambers, a number of smaller apartments for the Students, and a commodious *Loggia*, or open gallery, at the top of the house, from which an extensive view of the City may be enjoyed. At

the back of the College there is a small garden, with its fountain and its orange trees, and a *Pergola*, a covered way, overhung with vines, under which the Students spend their shorter intervals of recreation. The Church is small, but lofty, and beautifully proportioned. The High Altar is dedicated in honour of St. Andrew; a Picture of some merit above it represents the Apostle Saluting his Cross. About the middle of the Church, on either side, are Altars of the Madonna and of St. Margaret. The latter is adorned with an ideal Portrait of the Saint, attributed to a Polish artist; in the background is depicted the Battle of Alnwick, which made her a widow. Four oblong Pictures, at some height on the sides of the Church, and sometimes erroneously attributed to the pencil of Jameson, a Scottish artist, represent the Four Estates of Scotland; groups of Holy Kings, Queens, Bishops, Priests and Regulars, and Religious Women. On the walls and on the floor of the Church there are several Monuments, chiefly of Scotch Ecclesiastics, and of Benefactors to the College. One of them possesses a peculiar interest as a record of the virtues of Thomas Forbes, son of the first Protestant Bishop of Edinburgh, a convert to the Catholic faith, who spent a great part of his life in Rome, and Died there in 1711, at the age of eighty-three.

Let us follow the course of a Student's day in the Scotch College. A Bell at half-past five calls him from his slumbers to the duties of another day. He rises, dresses, and puts his room in order, before the second Bell at six o'clock invites him to Morning Prayers and Meditation in the College Church. After another interval of half-an-hour, the Community Mass follows, then breakfast, and a short time of preparation for the Schools. While Dr. Hay lived here, the Students attended Lectures delivered by the Jesuit Fathers in the Roman College. A walk of ten minutes by the celebrated Fontana di Trevi, or, when the streets are muddy, by Monte Cavallo, across the Corso, takes them to the Schools. Before the Clock strikes eight, they disperse among their several classes; the younger, to the lower Schools of Humanities, Grammar, or Rhetoric; some of the elder to a Professor of Philosophy or Mathematics; others, in the Hall of Theology, to a Lecture on either branch of that science, Moral or Dogmatic; and, perhaps, passing, at the end

of an hour, to another School, where the Canon Law or the Interpretation of Holy Scripture is taught.

What memories of genius, how many holy influences, peculiarly dear to Students, linger in the precincts of this Gregorian University. The pavement of those Cloisters has been pressed by the feet of Clavius and of Kircher, of Bellarmine and of Petavius, and of De Lugo. Aloysius once sat and took notes, or disputed in this Hall of Theology. A simple Portrait of him now hangs behind the Professor's chair, and an Inscription beneath it reminds successive generations of Students that the same God whom their great model had once sought in that School, under the instruction of his Professors, he, more happily still, found in dying, at the age of twenty-four, before the completion of his Theological Studies. His body rests in the Church of St. Ignatius, adjoining the College, in a Shrine of precious marble. The venerable chamber whence his pure soul took its flight to the bosom of God is the familiar resort of pious youths, who are imitating his virtues.

Nor is the influence of another ornament of Christian Students unfelt in this old House of his, although the Holy See has not yet placed the Crown of its highest approbation on his singular merits. Few can visit the noble Church of St. Ignatius, in the Roman College, and read without emotion, on a simple Slab of stone, a short distance in front of the High Altar, his unpretending Epitaph—*VENERABILIS JOANNES BERCHMANS.*

But now the Bell of the College, at half-past ten, announces the termination of the Morning Studies; after which several hundred boys, attending the Lower, or Elementary Schools, repair to the Church, under the charge of their masters, to hear Mass. The Scotch Students, meanwhile, return home as they came, and continue their Studies in private till about noon. A quarter of an hour before dinner they are summoned to their domestic Chapel to recite together the Litany of the Saints, and make a short and particular Examination of Conscience. Dinner and recreation under their *Pergola*, in the garden, in fine weather, fill up the time till about two o'clock. During the months of Summer, a short siesta follows, and at an hour varying with the time of sunset, which regulates all such matters in Rome,

they once more take their way to the Roman College for the Afternoon Schools. In the cool of the evening they make a short circuit, varying every day, on their return home, by some interesting or some beautiful walk among the Classical Antiquities or the Christian Trophies of Rome.

Good Students must be in their College by the *Ave Maria*, half-an-hour after sunset. Then they apply themselves again to private Study till supper time, which is preceded by the recitation of the Rosary together in their Interior Chapel. After supper, as after dinner, they pass a few minutes in the Church, in presence of the Holy Sacrament. A short time of recreation follows the evening meal, spent in Summer in the open air, and in Winter round a stove, in a room appropriated to the College Library, when they are usually joined by their Professors, and half-an-hour slips rapidly away in cheerful conversation, or amusing anecdote. Night prayers and preparation of the Meditation for the following morning close the Student's day. In a few minutes after he retires to rest, his lamp is extinguished, and the light fatigues of the day are forgotten in healthy slumbers.

The Academical Year at Rome begins with the Festival of All-Saints. The six weeks *Villegiatura*, or country residence, which precedes it, is usually closed by a Retreat of eight days, conducted by a Jesuit Father. The business of the Schools then begins in earnest, and with an occasional holiday, on certain Festivals, is continued without interruption till Holy Week. It consists of daily lectures, and weekly and monthly public examinations in the course of Studies. After Easter it is resumed; as the hot weather advances afternoon lectures in the higher Schools are discontinued; and the month of August and the early days in September are devoted to examinations, or *concorsi*, on the subjects of Study, throughout the past year; on the issue of which depends the final distribution of Prizes at the close of the Course.

At the time when Mr. Hay entered the Scotch College, the Students were just setting off to their country-house, in the vicinity of Marino, for their annual vacation of six weeks. That Country-House was neither so large nor so commodious

then, as it became a few years afterwards. It stands in a Vineyard to the South of the Campagna, on a gentle slope, looking towards Marino, which is distant about half-a-mile. To the North it commands a panoramic view of nearly the whole of the Campagna, including the Sabine Hills, on the right, and the blue Mediterranean on the extreme left; between which the river Tiber may be traced as it winds along to the sea; and the majestic City, about twelve miles off, lies like a bird's nest in the centre of the plain. The white front of St. John's Laturan Basilica is distinctly visible, with its surmounting Statues and its deep recesses, as the morning sun shines full upon it; the Great Dome of St. Peter's reflects the golden and ruddy tints of the coming light. When the Students reach this moral Retreat, the rules of Study are somewhat relaxed. The Religious part of their training is conducted as usual, in the small interior Chapel of the House, adorned with a simple representation of St. Fiacre's vision of the Madonna and her Child. Through the open windows of this little Oratory, in the clear morning air of a day in Autumn, you may see the old Lombardi Campanili of the Abbey of Grotta Ferrata, a mile away, over the hill, and hear its cheerful bells ringing for early Mass, or the clear voices of the peasant women, at work in the vineyards, chanting a Hymn or a Litany. Grotta Ferrata is the Parish Church of the Scotch Country House; the Basilian Monks, who serve it, follow the Greek Rite. Frequently, during their Villeggiatura, the Students make an excursion into the neighbourhood to spend the day in some spot remarkable for its beauty or its history. Now it is the Monastery of Palazzuola, on the banks of the Lake of Alba, or the Passionist Convent on the summit of Monte Cavi, which bounds the line from the Country-House towards the South-west, and which they reach by the ancient Via Sacra, once leading to the Temple of Sathis Jupiter, now supplanted by the Monastery. Perhaps they begin the day among the chestnut woods of Rocca di Papa, and return home by the ruins of Finculum and the decayed town of Frascati; or, stretching further across, they reach the romantic Lake of Nemi, and complete their circuit with Aricia, Gallora, and Gensano, where they dine in the celebrated Capuchin Convent. Perhaps it is a country Fair which they visit, as that of Grotta Ferrata, on the Birthday of our

Lady; or of the Madonna del Tufo, on the declivity of Monte Cavi, soon after her Assumption; or the Tombola or Lottery at Frascati. It is thus that recollections of this beautiful land are for ever afterwards associated with his happy student days, in the mind of a Scotch Student; recollections which often come to the assistance of higher motives, in refreshing him amidst the privations and fatigues of his later Missionary life. Till he dies, he can never forget the sensations of repose and prayer, which he experienced, when studying with his companions in the Scotch Vineyard, on a Saturday evening; or the Vigil of some high Festival, and listening to the clear-toned Bells of the Basilica of Marino, as they ring the *Ave Maria*, and then their welcome to the morrow's festival; with the clustering vines and the silvery olive-trees at his feet, and the soft outline of the hill on which Marino stands, seen against the blue sky, broken only by the dark and rugged forms of the houses and ramparts of the Mediæval town, or the towers of the Villa Colonna, under the hill.

At All-Saints, 1751, the place of the Prefect of Studies, lately deceased, was supplied by F. Michel. When the Schools of the Roman College opened for the new Academic Year, Messrs. Geddes, Hay, and Erskine began the Study of Rhetoric together, under FF. Mazzolani and Benedetti. They also attended for a short time the celebrated F. Lagomarsini's School of Greek. On the 10th March, 1752, Mr. Hay took and subscribed the usual Oath, binding himself to return, when Ordained to serve the Mission in Scotland. During this year, John Macdonald, afterwards Bishop, was appointed Decano [Dean] in the College, an office usually assigned to the Senior Student, implying a general supervision of the rest as to their observance of College rules. Mr. Geddes seems about this time to have turned his thoughts to embracing the Religious life, or, as he modestly expresses it, "to the other state," but besides his Oath, which almost precluded such a change, strong remonstrances from Bishop Smith at home decided him at last to follow his original vocation to the Missionary life.

The beginning of the next University year introduced the same three Students, together with Mr. Guthrie, to the study of Logic under F. Parri. F. Nicolai came to the College, as Confessor and Prefect of Studies. On the 18th of January, 1753,

Mr. Geddes' mother died. This year, Mr. John Macdonald left the College for the Mission, and was succeeded by Mr. Geddes, in the office of Deeano. Mr. John Reid, afterwards a valuable Missionary, arrived from Scotland. In November the same four Students went to the School of Physics, taught by F. Lunardi, their old Professor of Logic having died. They attended also, for a short time, Boscoviel's School of Mathematics, in which Mr. Geddes particularly distinguished himself, and became a favourite Pupil of this eminent Philosopher. The four companions also studied Geometry and Algebra, and frequented F. Lazzari's School of Ecclesiastical History. Mr. Hay cultivated the higher branches of Mathematics for a short time, but though very fond of them, he was prevented from prosecuting them by severe headaches, from which he never afterwards perfectly recovered.

Bishop Smith, meanwhile, continued to watch the progress of these young men with a friendly interest. Writing to Abate Grant, he entrusts him with the following messages for them:—"Tell Mr. G. Hay, with kind compliments, that I answered his last, as also W. Guthrie's, and I pressed J. Geddes to mind his vocation. I beg you'll take care of him, and of the rest, which is one great part of your business." And again:—"I had J. Geddes', and am glad he follows advice, which he'll afterwards find was right. My compliments kindly to him, and Mr. G. Hay and W. Guthrie. I heartily wish both these would hasten home; but I beg you'll take all proper measures to despatch." In subsequent communications which he had with the Scotch Agent at Rome, he used to send "compliments to friends, old and young; and to G. Hay, Jo. Geddes, and W. Guthrie, &c.

Early in the course of this year, Cardinal Falconieri, the Scotch Protector, Died, after holding the Office for the long period of twenty-seven years. He had done little personally for the College, having left everything to the discretion of its Rectors, but he bequeathed to the College Church the domestic hangings of his apartment, and one thousand crowns to the Seminaries in Scotland. At the recommendation of the Chevalier St. George, his Holiness nominated Cardinal Joseph Spinelli to the vacant Office. This good Prelate was soon animated with all the zeal and attachment to the Scotch Missions which

had been so conspicuous in Cardinal Sacripanti, the predecessor of Falconieri; though, from his position, Spinelli had not so much in his power. With so excellent a Protector and so good a Rector as Altierzzi, the Scotch College continued to prosper. Through the Cardinal's influence with the exiled family of Stuart, and others, very considerable grants of money were made to the College, which enabled the Rector to double the size of the Country-House at Marino, and to furnish it completely with every necessary; for hitherto it had been the custom to send everything required from Rome when the Students went out to it for their vacation. The Protector also applied some of the funds at his disposal to increase the number of Students to twelve, to assist the Seminaries in Scotland in preparing subjects for the Scotch College at Rome. He devoted ten crowns in the year to the purchase of books for the Library, and ninety to the maintenance of a Jesuit Father, who was to reside in the College, and teach Controversy and other branches of Ecclesiastical Science. Altierzzi, also, procured for the College, from a pious lady at Perugia, the gift of another Vineyard, three miles distant from the Country-House.

The Students had the highest opinion of their Cardinal Protector, as appears from a Letter written by Mr. John Macdonald to Messrs. Hay and Geddes, January 23, 1761, in which he remarks—"You were happy who lived under the direction of that worthy Cardinal. Would to God he had been Protector from the beginning of my time. I think I would [should] have been quite another man when I finished my Course." On the 27th March, 1754, Mr. Hay received the Tonsure from the Cardinal Protector, in his Eminence's Private Chapel; and, on Passion Sunday following, March 31, the four Minor Orders.

Abate Grant, writing to Bishop Smith, mentions the three Students, with commendation. "Mr. Guthrie never saw your sealed line; George Hay got what you wrote [to] him; these two, with John Geddes, desire their best wishes to attend you. They are doing very well, and, indeed, all in their House behave mightily well."

At All-Saints, in the same year, Messrs. Hay, Geddes, and Guthrie began the study of Metaphysics, under F. Lunardi, and of Moral Philosophy, in the School of F. Galleotti. Mr. Erskine had by this time left the College. Bishop Smith

continued to urge Abate Grant to get the period of their studies abridged, which he thought would do them no harm, and the Scotch Mission much good. In the course of the following year, F. Nicolai left the Scots College, to fill the office of Theologian to the Emperor, at Florence. F. Alexander Leslie, of Pitcaple, spent a part of the vacation at the end of this year, with the Students at Marino. He was a great favourite with them all; a man of sincere piety, and of great prudence and learning.

With the new Academical year, the three friends began the study of Theology, in the Schools of F. F. Duranti and Medina; and of Rites, under F. Benvenuti. F. Duranti seems to have passed for a dry and prolix Lecturer; his predecessor, F. Favre, far surpassed him in popularity. The vacant place of Confessor and Prefect of Studies in the Scotch College was supplied by F. Melsi. He was the first appointed under Cardinal Spinelli's foundation, to teach controversy in the College. At Easter, F. Bruni became the Confessor and Prefect of Studies. He was a great friend to the Scots Mission; and we find him, in May 1761, corresponding with Mr. Hay on the best means of procuring good subjects for the Scotch College at Rome. At an examination in Controversy, held this year, in the College, by Cardinal Spinelli, Mr. Geddes defended Tradition. T. Melsi was removed from his charge at the vacation, and his place was supplied by F. Lunardi.

Bishop Smith never ceased to press from time to time, for the abbreviation of Messrs. Hay's and Guthrie's studies. F. P. Baker, writing to the good Bishop from London, June 22, 1756, says, "I will write this, or next week, to Mr. G. Hay, and with pleasure endeavour to execute what you recommend. I am entirely of your sentiments regarding Speculative Theology; the far greatest part may be laid aside, as being in truth but so much lost time; and doubt not but Mr. Hay's good disposition and docile temper will easily incline him to agree to the proposal, and hasten home to his father, that he may enter upon his trade, which he will be sufficiently qualified for, as to the most material and necessary branches of it." And, again, Bishop Smith in a letter to Abate Grant, exclaims, "When will G. Hay come to assist M. Siniten, [Bishop Grant recently Consecrated Coadjutor to himself.] Pray, hasten him, as also W. Guthrie. Where Jo.

Geddes, and Jo. Reid? I daily mind them all; pray, mind us. Adieu."

This year Mr. Hay's mother died; in her last Will, registered July 27, 1756, she appointing her only daughter Elizabeth Hay, her sole Executrix. The name of Mr. Hay's father, "James Hay, Writer in Dalrymple's Office," appears as her Cautioner or Surety.

The same studies continued throughout the year 1756-7. One or two new students arrived from Scotland, to fill up the places of others who had returned to the Mission. Cardinal Spinelli, with a clearer perception of what was for the true interest of both the young Missionaries themselves, and, through them, of the Scotch Mission, turned a deaf ear to Bishop Smith's entreaties, and refused to allow Mr. Hay and Mr. Guthrie to leave Rome, till their full time of preparation had expired. The Bishop complained somewhat bitterly of this delay, to Abate Grant, "We cannot but think that 'tis a sad hardship to keep G. Hay and W. Guthrie, when showed so great a necessity for them, that M. Siniten is still tied up, as formerly, without being able as yet to perform any proper function." And, again, Nov. 4, 1757, "The delay you tell of Mr. G. Hay's coming home, grieves me much, though we dare not at present complain." Abate Grant in reply, Dec. 14, 1757, informs Bishop Smith, that "all the apprentices in our Shop are mighty well; Messrs. Hay, Geddes, and Guthrie, will, and must remain where they are, another year, reckoning till next Easter; for who has authority over them here, will not allow them to depart sooner, for all the representations that can be made to the contrary." And he adds—"All our young folks here are doing mighty well; Mr. Spinelli is greatly satisfied with them. The soonest any of them will be ready to part from hence will be April, 1759. They all beg to be remembered to you."

The period of Mr. Hay's Ordination now approached. On the Saturday in Ember Week, February 18, 1758, he and Mr. Guthrie were promoted to the Sub-Deaconship by Mgr. Mattei, in the Lateran Basilica. On the Saturday before Passion Sunday, March 11, they were Ordained Deacons by Mgr. De Rubeis, the Vicegerent, in his Private Chapel, and on Sunday, April 2, they received the Order of Priesthood from Cardinal Spinelli in his Domestic Chapel.

Theological Studies, meanwhile, went on as usual. F. Lunardi was succeeded by F. Oderigo, as Master of Controversy. Soon after Easter Mr. Geddes began to complain of weakness in his chest, and remained indisposed the rest of that year. The Rector took him and another sick Student to the Country-House at Marino, in June, for a fortnight's recreation. Mr. Guthrie also suffered much from headaches and continual ailments during the whole Course of his Studies.

On the 3d of May, 1758, the Holy See became vacant by the Death of Benedict XIV., in the eighty-third year of his age, and the eighteenth of his Pontificate. The Cardinals were in Conclave in the month of June; and, on the 6th of July, Cardinal Charles Rezzonies was elected Pope, and assumed the name of Clement XIII. From the Scotch College one might throw a stone into the Garden of the Quirinal Palace, where the Conclave is held. These events must, therefore, have been a subject of much interest to our Students in this last year of their Course.

As the time approached for the Scotch Missionaries to leave Rome, considerable anxiety was felt by Bishop Smith and their other friends at home on the subject of their safety. Britain was then at war with France, both in Europe and in Canada; and a voyage by sea exposed the young Scotchmen to the danger of being captured as British subjects. But they had more to fear from the chance of being detected by their own Government as Catholic Priests, which would have issued in their imprisonment, and, probably, in their banishment from the Kingdom.

In the near prospect of his return to his native country, Mr. Hay dedicated his former acquirements, as a Medical Practitioner, to the service of Religion, by a Vow, which he took, March 27, 1759, never to accept of any remuneration for Medical assistance rendered to any one in his future labours at home.

March 4, Mr. Geddes, though still much indisposed, was Ordained Sub-Deacon by Mons. De Rossi, March 10, at the Public Ordinations in Ember Week. At the Lateran Basilica he received the Order of Deaconship from Mgre. Mattei, and that of Priesthood from Cardinal Spinelli, on the 18th of March, having obtained necessary dispensation on account of his youth. He said his first Mass on the Festival of the Annunciation, March 25.

Thus ended the College life of these three

young Missionaries. It is to be regretted that the confusion which attended the Suppression of the Jesuits, in 1773, has rendered it impossible now to ascertain what rewards and distinctions were earned by any of them in the Schools of the Roman College. In the Library at Blairs College, and in other Collections, there are many Manuscripts compiled by Mr. Hay and Mr. Geddes during their residence at Rome, which evince the pains and trouble they took to acquire a thorough systematic knowledge of the practical part of their Profession. In their subsequent Correspondence, they make frequent allusion, as we shall see, to their united endeavours at that time to lay the lasting foundation of a virtuous and pious life. It was there that Mr. Geddes made choice of the Motto—which he ever afterwards adopted as the expression of his soul's aspirations—*Ambula Coram Deo et esto Perfectus.*

Casting a hasty glance backwards, to the period of Mr. Hay's Conversion, it is necessary to trace very briefly the History of the Scotch Mission, during the eleven years which had elapsed since Bishop Macdonald had been driven into exile, in 1746, by the vigorous search made for him in his own District. He continued to reside in Paris, and obtained a Pension from the French Government, through the influence of Prince Charles. Bishop Smith, though weak in health, and exhausted by harassing anxieties, continued to support, unassisted, the whole burden of his own and of the Highland District. He frequently, indeed, besought his Colleagues to return, and divide the fatigue and responsibility with him; but danger even to the Highland Bishop's Life, was still too imminent to permit him to return. His Capture was considered certain, if he attempted to cross over directly from France; the expense of a more circuitous route through Spain and Portugal far exceeded his narrow income.

While awaiting Bishop Macdonald's resumption of his Episcopal duties in the Highlands, Bishop Smith, from time to time, besought Propaganda to allow him a Coadjutor for his own widely extended District. Take a Map of Scotland, and draw an imaginary line from a point a little to the East of Inverness, to another point, say in the Island of Bute; the whole of the country to the East of that line was entrusted to

the sole superintendence of Bishop Smith. From the shores of the Moray Firth to the Solway, the care of his scattered Flock and its Pastors rested on his head alone. He had now passed his sixtieth year; the troubled times he had lived in had much impaired his natural strength, which was never robust. Yet, owing to a combination of various causes, Bishop Smith applied again and again for a Coadjutor in vain. Propaganda turned a deaf ear to his reiterated petition. Finding it hopeless to expect a favourable answer to his own application, he engaged the assistance of his Colleague, Bishop Macdonald, who was supposed to have more influence at Rome, in soliciting the acquiescence of Propaganda in so reasonable a request; but with no better success. The Congregation would neither allow him a Coadjutor, nor give him any pecuniary assistance for his poor and distressed Missions. The question of the Coadjutorship had moreover excited discussions among the Clergy at home; some being in favour of one Candidate, and some espousing the cause of another. The good Bishop's enemies at Rome secretly encouraged the party opposed to him at home, and occasioned him much trouble and much discontent in the Lowland District. But truth and justice triumphed at last, and the machinations of his enemies were thoroughly exposed. To Bishop Smith's no small consolation, Bishop Macdonald returned, in 1749, to Scotland. He did not venture, however, at once to appear in his own District, where he was so well known; but prudently remained at Edinburgh in great retirement, till late in Autumn. The Bishops again renewed their application for a Coadjutor, in the Lowlands, in their Annual Letter to Rome, written at Edinburgh.

The following year, finding it impossible to prepare boys for their Foreign Colleges, and thus keep up the succession of Missionaries in Scotland, without Seminaries of some kind, Bishop Smith erected a small Cottage on the site of the ruins at Scalán, for the Elementary Education of a few boys; Bishop Macdonald making a similar provision in the West. The greatest difficulty was felt in maintaining even these miserable substitutes for a Seminary. Propaganda would do nothing to help them as long as Riviera lived.

The clouds of adversity which, for some months past had seemed rising and dissipating, again descended darkly and in storms, on the struggling

Church in Scotland. A fresh Persecution was directed against it, chiefly in consequence of the rancorous spirit of the Presbyterian Ministers, who could never cease from stirring up the public mind against Papists and Priests. Government, with the recollections of Prestonpans and Falkirk, and the March to Derby, still fresh in its memory, was not backward in renewing its orders for the apprehension of Missionary Priests, and the suppression of the Meetings of Catholics for Religious purposes. Parties of soldiers were stationed in Glenlivet, Strathavon, and other Districts where Catholics were numerous; the search for Priests was resumed, so that none of them dared to appear in public. In March, 1751, Mr. Robert Maitland was tried before the High Court of Justiciary, at Edinburgh, for the crime of being "habit and repute a Jesuit Priest, or trafficking Papist." He was convicted, and received sentence of perpetual banishment from the Realm, never to return under pain of death, as long as he remained a Papist. Mr. Patrick Gordon, or Johnston, afterwards Superior of the Jesuits in Scotland, was tried for a similar offence at the Circuit Court of Aberdeen, in May, 1751. The Sheriff of Banff at that time acquired some distinction by his active execution of the Laws against Catholics. Mr. George Gordon [Scalanensis] writing, from Aberdeen, to Mr. John Godsman, May 21, 1711, says, "We are still kept in hopes of an end of our troubles, though, as yet, little of the effects have appeared. On the contrary, we are under frequent alarms here; and, just lately, when people were convening in the night-time, for Celebrating the Solemnity of Pentecost, there was the narrowest escape from the malicious designs of two extravagant fellows of townsmen, to bring the Guard upon a Ch[urchman] at Mrs. Duncan's; besides great threatenings against Meetings in the Town, from the same Sergeant who apprehended Mr. Patrick Grant. This gentleman is now at Edinburgh, in Mr. Maitland's place and office; and Mr. Maitland sailed for Dunkirk on the 15th instant."

This time, the fury of Persecution was particularly turned against Bishop Smith, who was then engaged in providing Copies of the Scripture for his people. After eluding search for a while, he retired into England till the storm should subside a little. Principal Innes, at Paris, informed Abate Grant at Rome of the depressed

condition of his countrymen. "Our poor distressed people," he says, "are as hard put to it at home just now, as they were immediately after the fatal Battle of Culloden. That Murthering Bill which passed in last Session of Parliament, having five Scots Members for it, nine against it, and thirty-one who absented at that time, is the cause of continuing our Malheurs, which, probably, without that, would have been by law entirely at an end. But now they can take up whom they will upon suspicion, whether attained or non-attained, 'tis all one." Abate Grant laid this intelligence before the Cardinals of his acquaintance, representing the injustice and cruelty of such proceedings. He succeeded in obtaining through them an application from the Pope to the Catholic Powers, requesting them to use their influence at the Court of St. James' in behalf of the Scotch Catholics. The Imperial, Sardinian, and Bavarian Ambassadors entered warmly into their cause. Bishop Challoner prevailed on the Duke and Duchess of Norfolk to intercede with the Duke of Argyll, who made them fair promises. Mr. G. Gordon [Sealan,] informs Mr. Godsmen of this hopeful news, July 13, 1751, having first received it from Mr. Alex. Gordon, the Procurator at Edinburgh. He tells them that their accounts from London, even the latest, are agreeable enough. The Foreign Ministers had made a second application to the Duke of Newcastle, in favour of the Scots Catholics, ten or twelve days before, and the Duke had then positively assured them that orders had been sent down to Scotland to stop all further prosecution on account of Religion. Mr. Pelham had given them the same assurance, and the Secretary at War had undertaken to answer for the good behaviour of the soldiers. In consequence of this, Dr. Fisher [Bishop Challoner] had waited on the Ambassadors of the Catholic Powers, to thank them for their friendly offices in this matter.

Bishop Smith lost no time in taking advantage of this lull and returning to Scotland, whither his presence among them much encouraged his Clergy and their people, especially in the Northern part of his District, where the Catholic population was more numerous, and where, in consequence, the Persecution had been hottest. The fair promises of Government were not perfectly fulfilled, but so much was done to mitigate the pressure

of the Penal Laws, that the Missionaries began once more, with great caution, to exercise the functions of their Ministry among their people. Through the influence of Cardinal York, and his father, a subsidy of 200 crowns was voted this year by Propaganda for the relief of the extreme poverty and hardships of the Missionaries.

In the Spring of the year 1752, Cardinal Riviera died. Though a good man, he had unhappily conceived such unreasonable prejudices against a certain party among the Scotch Clergy, that he took little interest in the welfare of the Mission, and his death was no loss to their interest. His successor, Cardinal Spinelli, was a man of a very different temper. His influence as Protector of Scotland, and as Prefect of Propaganda, was always at the service of Religion in this Country. Mr. George Innes, Principal of the Scots College, Paris, was suddenly cut off this year, in the prime of life and of usefulness, after a few days' illness. Besides his personal virtues, he rendered much valuable service, by imitating his illustrious uncle Mr. Thomas Innes, in collecting Documents to illustrate the History of the Scotch Mission. His place at Paris, was filled by Mr. John Gordon, (Auchentoul.)

The Persecution, though somewhat abated in the South, continued to rage in the North and West of Scotland. Bishop Macdonald had been all this time residing in his Highland District, though in continual danger of being apprehended by the Soldiers, who were constantly on the watch for him. It began to be currently reported that he was a Foreign Emissary, employed to recruit for the French Army. His own District soon became too hot for him; and he reluctantly withdrew again, for a time, to Edinburgh, and changed his name. Large rewards were offered by Government, and, in two instances, paid, for the apprehension of a Catholic Priest. In July of this year, the Scotch Bishops wrote their Annual Letter, from Edinburgh; and set forth, in strong terms, the poverty and sufferings of the Clergy; once more entreating Propaganda to appoint a Coadjutor to Bishop Smith, who was then in his seventieth year. This appeal was not made in vain to good Cardinal Spinelli. He at once applied himself to learn the state and past History of the Scotch Mission; on which Abate Grant, and Monsignore Lercari, Secretary of Propaganda, readily gave him every

information. His paternal heart was moved even to the shedding of tears, at the recital of all the sufferings of the poor Missionaries, inflicted not only by the cruel Laws of Britain against their Religion, but by the intrigues of false Brethren. On learning the true state of the Case, he gave directions for the immediate nomination of three persons, from whom his Holiness might select one for the office of Coadjutor in the Lowlands. Bishop Smith, with joy and gratitude, proposed, first on the list, Mr. Alexander Gordon, then Procurator of the Mission at Edinburgh; and, in the second place, Mr. John Godsmann, Missionary, at Auchenhalrig, in the Enzie of Banff. Here, however, new difficulties arose. The majority of the Lowland Missionaries, together with Bishop Smith's personal choice, was in favour of Mr. Gordon's appointment. But no sooner did news of these events reach the Highland District, than a strong opposition was raised to Mr. Gordon, much against the desire of Bishop Macdonald. Party spirit was soon communicated to the Lowland brethren, and fermented by other external influences, so that it was found dangerous to the interests of the Mission in general to nominate Mr. Gordon. Bishop Smith conducted himself in this trying crisis with his usual moderation and forbearance. Perceiving how matters had turned out, he at once wrote to the Cardinal, waiving his own personal inclination or vote in the Election, and requesting Propaganda to appoint any one whom it should think best suited to the Office. The choice of the Congregation fell on Mr. James Grant, then Missionary in his native Parish of Rathven, in the Enzie. [See his Memoir, page 11.]

The efforts of the British Government, meanwhile, to harass and oppress the Scotch Catholics, were sustained with unequal odds. Yet they were much supported by the sympathy and the prayers of their Brethren in England, and on the Continent. A Letter written from London by Bishop Challoner to the Bishops Macdonald and Smith, reveals another proof of the charitable interest taken by that eminent man in the protracted struggle of his Scottish Brethren, "Messieurs," he thus addresses them, "We are sorry our little endeavours to procure the peace and tranquillity of your poor afflicted Church, have not met with all the success we could have wished for. But God's holy will be done. Our interest here with

men in power is very inconsiderable; we can only join our prayers with yours, to call upon Him, who has all hearts in His hands, to give peace in our days, and to let the light of His countenance shine upon His people. In this, as in everything else that lies in our small power, without transgressing rule and order, we shall be ever glad to contribute our mite towards the assisting you and yours. . . . Believe me to be, Messieurs, your affectionate, humble servant—RICHARD DEBOREN."

In a similar tone of patience and constancy, F. John Seton writes from Binns to Bishop Smith:—"We have ere now stood the brunt of their Persecutions, and have got a respite. I hope we shall not degenerate at present. *Modicum et Videbitis me*; a courageous patience can do a great deal; and God will send relief, I hope, in due time, if we apply to Him with fervent Prayer." A glaring instance of injustice had occurred three months before. A Protestant had raised an action against his Catholic son-in-law to obtain possession of his grand-children, which was granted to him, with this additional hardship on their father, that he should still maintain them, and pay for their Protestant education.

The greatest destitution of Spiritual assistance continued to try the patience of the Scottish Church, owing to the scarcity of Missionaries, and the imperfect provision that existed for supplying the deficiency. This destitution was most severely felt in the Highlands. In the Lowlands, the same necessity obliged Bishop Grant to discharge the ordinary duties of a Missionary Priest, and thus deprived Bishop Smith of his assistance in other functions more peculiarly belonging to his Office. It will easily be imagined, therefore, with how much sincere joy the near prospect of welcoming home three young labourers like Mr. Hay and his companions was hailed by all the Catholics of the Lowland District.

Easter-Day, 1759, was the last Sunday which the three young Missionaries spent together at Rome. The new Pope, Clement XIII., gave his Easter Blessing, that day, for the first time, *Urbi et Orbi*, (to Rome and the world.) That spectacle of Majesty, unsurpassed by any other, in this world, was a suitable close to their long residence in Rome; it was their Farewell to it; the Farewell of Rome to them. Two of them shall never see it again; the third, only after three and twenty

years of toil and fatigue, shall be permitted once more to refresh his Missionary spirit there; to behold once again, the glories of Easter-Day in Rome; but not until two Pontiffs shall have reigned and died on the Throne of the Fisherman.

The following Friday, April 20, they bade adieu to the Scotch College, where they had earned for themselves a high character for the virtues belonging to their state. Abate Grant, for whom they ever afterwards cherished a warm and constant friendship, when informing Bishop Smith of their coming, adds—"For these many years, three better disposed and more accomplished young men, have not gone from this place." There is a Tradition, also, still preserved in the Scotch College, that, after the door had closed upon them, one of the Superiors remarked to their companions who remained, that he should not be surprised if those young men were to raise the dead in Scotland. About 4 o'clock, then, on Friday afternoon, April 20, they went on board a Bark, bound for Leghorn. Next morning, at daybreak, they sailed from the Ripa Grand, reached Fiumicino about noon, and anchored there for the night. They went on shore the following morning, being Low Sunday, and all of them said Mass. The same day, about sunset, they sailed from the mouth of the Tiber; and about 10 o'clock, April 23, entered the harbour of Civita Vecchia. Immediately on their arrival, they went on shore to the Pratique-House. A young gentleman, belonging to it, treated them with great civility, and conducted them to a Church, where they said Mass, it being St. George's Day. They were invited to return every morning, during their stay, to say Mass, and receive the ordinary Alms; and, in such a way, as if their doing so would confer a favour on those who invited them, which they interpreted as a visible sign of the protection of Divine Providence. To the same protection they attributed their deliverance from a certain dangerous person, before the commencement of their voyage; their being prevented from sailing in a Felucca, which afforded no shelter from cold or heat, wind or rain; their good fortune in securing a very good Tartare, with every convenience, and a civil and obliging crew; and, not least of all, their escape from the company of a man of rank, with his two servants, who would have occupied the whole of the cabin, and much incommoded them; but who had suddenly

changed his mind the very day that they sailed, and had abandoned his intention of accompanying them.

At Civita Vecchia they were detained some days, by unfavourable weather. During this time they slept on board, and went on shore every morning to say Mass; they laid in some fresh provisions, and were very happy together. Friday morning, April 27, about 8 o'clock, after saying Mass, they sailed from Corneto to take in a cargo of corn. Everything was ready for them, when they arrived there about noon. Their cargo was immediately put on board, and they sailed at 9 o'clock that evening, with a favourable wind, which continued all night and next morning, when it blew pretty strong, but died away at noon, leaving a heavy sea, in consequence of which they were tossed about for some hours, suffered much from sea-sickness, and broke their only sail-yard. With great difficulty they reached the Island of Elba, and cast anchor at Porto Limgone that night, at 10 o'clock.

Till the application of steam, the experience of two thousand years had contributed little to the improvement of the coasting navigation in the Mediterranean. The Phœnician Merchants could hardly have crept about their seas more timidly. One is strongly reminded, while tracing the progress of our Scots Missionaries, of the memorable Voyage of St. Paul to Rome. They would have been astonished, could any one have informed them that, ninety years afterwards, it would require no longer time to convey a traveller from Rome to Scotland, than it had taken them to reach the Island of Elba.

The morning after their arrival was Sunday. As usual, they went on shore to say Mass. All this time they had worn the purple dress of the Scots College. Their appearance again attracted the favourable notice of a young gentleman in the Harbour, the Chancellor of Pratique, as he was called, who showed them extraordinary kindness, and took them to the Port to introduce them to the Governor, the Marchese de Monte Vergine, a Spaniard. They then repaired to the Church to say Mass, and before they left it, a servant of the Governor brought them an invitation to dinner. The good Marquis conceived such a regard for them, that he made them dine with him every day during their stay in the Island. He took them out to walk with him after

dinner, and but for fear of their Bark sailing in the night, or before the gates of the Port were opened in the morning, he would have made them sleep in his house. They were lodged at night at the Neapolitan Consul's, who lived at the Port, outside the Castle, and who, together with his brother, the French Consul, was assiduous in his good offices towards them.

They were detained in the Harbour four days by contrary winds, and had an opportunity of making the acquaintance of some of the principal people in the place, and of the officers in the garrison, who all vied with one another in showing attention to the young Missionaries, whose surprise, on the other hand, was great, to find military men so much devoted to prayer and other Exercises of Piety. Two of them conversed on the subject in the true language of the Saints. Mr. Hay, in a joint-Letter which he afterwards wrote from Leghorn to Abate Grant, in the name of his companions, and his own, gives the following curious account of the manner of those good soldiers:—"We cannot omit observing to you the extraordinary satisfaction and singular edification we received from the conversation of several Officers of the Garrison, among whom we found such sentiments of virtue and solid piety, as to make us really ashamed of ourselves. It was no small surprise to us to find gentlemen of the sword every day punctually reading their Spiritual Book, as if they had been in a Cloister; but our wonder was still more increased when we understood that every night, at 24 o'clock (the *Ave Maria*, half an hour after sunset), they meet together in Church with their Chaplain, and make three-quarters or an hour of Mental Prayer in common; and, indeed, to our sincerity to you, though to our grief to say it, we received a great deal more edification from the soldiers in general than from another set of people, more nearly related to us, and from whose sacred character better example might be justly expected than, we are informed, they generally give at Porto Limgone. But you will not be surprised at this, when you hear that the Ecclesiastics of Elba are in a manner without a Superior, or any one to take cognisance of their behaviour; for the Bishop, who resides on the Continent, at Massa, being an old man, has been so long without paying them a visit, that some of the gentlemen there, with great concern, told us that, though

they were thirty years of age, they had not yet received the Sacrament of Confirmation. However, of this enough, as it lies not in our way."

When the time came for the young Missionaries' departure from Porto Limgone, the kind Governor pressed them to stay longer with him; offered to send them to Leghorn in his own Felucca, and begged them to tell him if there was anything in which he could serve them, desiring them to mention, not as to the Marquis de Montevergine, but as to God and before God, whatever they stood in need of. Thursday, May 3, they said Mass there for the last time, surrounded by many friends, whom Providence had thus unexpectedly provided for them; and going on board their Bark, they reached Leghorn at noon the following day. Here also they were kindly entertained by their old friend, Dr. Gray, and another fellow countryman, to whom they had Letters of introduction. They remained at Leghorn a week, before they could find a vessel that suited their convenience. May 10, they wrote their joint-letter to Abate Grant, mentioned above, informing him that they had first engaged a Bark going to Nice, and were waiting for a fair wind. They had also found a young Catholic Englishman, mate of a vessel commanded by his brother, also a Catholic, who took charge of their luggage, and promised to consign it in London to Mr. John Gordon, the Scotch Agent there.

May 13, they sailed in a Genoese Bark, bound for Nice. On the passage it was taken by an English privateer, near the Island of Albegna, on suspicion of having French goods on board; but, after a detention of three or four days, it was found impossible to prove the goods to be French property, so the Bark was permitted to enter the Bay of Villa Franca, and the travellers sustained no loss. Here, however, they were obliged to perform quarantine for sixteen days, on board their vessel; and their imprisonment must have lasted twenty days longer, but for the interference of General Paterson, Governor of Nice, and his Lady, to whom they had a Letter of introduction from Dr. Gray, and who procured their release, on the 6th June, and gave them an hospitable welcome to Nice. Next day, they set off in a chaise to Avignon. On their arrival there, June 13, they wrote a joint-letter to F. Bormi, their late Prefect of Studies, with a description of their

journey from Leghorn. The Jesuits at Avignon were very kind to them, and offered to send the little luggage they had brought with them to Lyons, whither they set out on foot, June 15, the day after *Corpus Christi*. The first day or two, they walked only a short distance, but increased it by degrees, as they became accustomed to fatigue. They were sometimes much incommoded by a strong north wind; and, several days in the afternoon, it was rather warm. On the whole, they had a cheap and pleasant journey to Lyons, which they reached on the ninth day. They rested there four days waiting for their luggage, but as their friends, the Jesuits, at Avignon had imagined they would take longer time on the journey, they waited in vain. Finding, therefore, their delay at Lyons expensive, they gave a Jesuit Lay Brother charge of their luggage, when it should arrive, with directions to send it after them, and took places in the Diligence-boat up the Saone, June 25, landing at Chalons next morning at 6 o'clock.

They started immediately on foot towards Auxerre, and walked seven leagues that day. June 30 brought them to Auxerre, early in the morning; but, impelled by the low state of their finances, they pushed on through the town without ever stopping for refreshment, and, continuing their laborious journey for three days longer, they were relieved by their countrymen at the Scotch College, Paris, July 3, and found their reception there far exceeding in kindness anything they could have expected. Here they remained seventeen days to refresh themselves, and procure new clothes, for hitherto they had travelled all the way in their College dress. July 8, Mr. Geddes wrote another joint-Letter to Ab. Grant, with further details of their adventures.

They now began to amuse themselves with some of the sights of Paris and its vicinity. Mr. Riddoch, the Scotch Agent, took them one day to the Abbey of St. Denys, where they dined. They saw the Tombs of the French Kings, and other remarkable objects of interest in the Church; they were conducted over the Monastery, examined its Treasury containing the Royal Crowns, Sword, and Sceptre, together with the body of St. Louis, in a silver coffin, and many reliquaries of gold. But nothing that they saw seems to have given them more gratification than the Archives of the Scotch College at Paris.

July 16, Mr. Gordon, the Principal, engaged a Mr. Mackay, "a Braemar man," and an Officer in the Company of Bodyguards then called the Scottish, to show the travellers the beauties of Versailles. The Principal himself, Mr. Mackay, and two Scotch Students accompanied them, the whole party setting out in the morning in two coaches. They visited the Royal Stables, in which 6,000 horses were kept; the Royal Apartments of Trianon; and the Menagerie. They saw the Queen going to Mass; the apartments of the King and Queen; stood near the Duke of Berry (afterwards Louis XVI.), and the Count of Provence, two beautiful boys, while they dined. The King (Louis XV.) was at St. Hubert's, six leagues off; the Dauphin kept his room; and the Duchess of Burgundy had dined before they arrived. After dinner, they had an opportunity of seeing the celebrated Water-Works, as they were exhibited that day to the States of Arras. They stood a long time near the Dauphiness and the Princesses Madame Adelaide and Madame Louisa, while they were fishing in a pond. Our travellers spent the night at Versailles; next day they went on to Marly, one of the Royal country-houses, to see the machinery employed in raising the water to Versailles.

Three days afterwards they left Paris. The Agent and one or two other friends from the Scotch College conveyed them in coaches two long leagues beyond the Gates; then they went into an Inn, drank several Farewell healths, not forgetting their College friends at Rome. And so they parted, most affectionately, the Scotch Boys who had come with them shedding tears. Thence they travelled on foot, by way of Senlis, Peronne, and Arras, and reached Douay, July 25, early in the morning. They were gladly received at the Scotch College by F. Riddoch, the Rector, and F. John Farquharson, Prefect of Studies, "one of the most sincere, honest, affectionate, homely men," they had ever seen. There were then thirteen fine Scotch Boys in the House. The day after, Mr. Geddes addressed a joint-letter to their friend, Mr. John Reid, "Decano del Collegio Scozzese, Roma," giving these particulars of their journey to Douay. He mentions also a Signor Vivaldi, who had amused them exceedingly on their voyage from Rome to Leghorn. Among their remembrances to their friends in Rome, he particularly enumerates Canon Ambrosetti, F.

Mancini, and their friends and benefactors in the Roman College.

Their stay at Douay lasted only four days, They then proceeded on foot to Lille and Ghent, where they took a coach to Antwerp; and another next day to Rotterdam. As they approached their own country, their difficulties much increased. Besides the imminent risk they incurred of being taken by the British Government, and punished as Catholic Ecclesiastics, they had to face the additional danger of being taken prisoners by the French as British subjects. A French Invasion was then much dreaded in this country; a periodical panic, apparently inseparable, from the vicinity of the two nations to each other. Orders had been issued for a strict examination of every stranger, at his landing on the British shores. To these dangers must be added the risk of imprisonment. Our travellers had no Passports, and could have given no satisfactory account of themselves, without incurring the execution of the Penal Laws then existing against Priests. Hence their friends at home were very anxious about them. A Letter from Aberdeen to Bishop Smith, at Edinburgh, expresses this very clearly:—"You'll easily conceive the joy the good news of the three travellers gave me. Their danger now is in their landing in Br. [itain], seeing orders are given, and strictly executed, to examine narrowly all passengers from abroad. Could it be possible for them to procure a Pass, by means of some other Ambassador, from Col. Yorke at the Hague? If this cannot be done, there is no other method but to run them ashore, like contraband goods, in a boat in the night-time, in some Creek. It were to be wished that letters of advice on this subject might find them at Grisy, or in Holland. May Alm. God preserve them, and send them safe and quickly."

After waiting a week at Rotterdam, they embarked (August 9) in a Dutch vessel bound for Leith. The day before they sailed, Mr. Hay wrote a Letter to the good Cardinal Spinelli, detailing their journey, and their prospect of soon being on the scene of their future labours. Late on the 15th of August they entered the Firth of Forth; and next morning, the wind being contrary, they anchored at Buckhaven, a small fishing village on the Coast of Fife. An excellent opportunity was thus afforded them of landing without being subjected to the vigorous examina-

tion which awaited them at Leith. The inhabitants of Buckhaven took them for merchants who had smuggled goods on board, and every one they met was civil to them, in hopes of a good bargain. They walked along the shore to Wemyss, where they engaged horses to Kinghorn, and reached Edinburgh by the ferry, the same night, in excellent health, nearly four months after leaving Rome.

CHAPTER III.

1759—1769.

Mr. Hay at Preshome—Missionary Life—Death of Bishop Smith—Mr. Hay appointed Coadjutor to Bishop Grant—His Consecration.

The three travellers received a friendly welcome from Mr. Gordon, the Procurator at Edinburgh; Bishop Smith being at that time engaged in making his annual journey through the Northern part of his District, under the assumed name of Robison. Mr. Hay's father was then dead; the Date of his Decease lying somewhere between the Summer of 1756, when his wife Died, and the period of his son's return to Scotland. Mr. Hay had the satisfaction of obtaining his father's consent to his becoming a Priest. His sister, and many other relations and connections whom he found at Edinburgh on his return, earnestly requested that he might be permitted to stay for some little time among them, a petition which Mr. Gordon, in the absence of Bishop Smith, very willingly complied with, as the arrangement was likely to contribute to the removal of prejudice from the minds of Mr. Hay's Protestant relations. It was also considered more prudent that so many as three strange Priests should not travel through the country in company. Mr. Geddes and Mr. Guthrie, accordingly, set out on foot from Edinburgh, August 21, taking the Coast Road, by Dundee, Arbroath, Montrose, and Stonehaven, and reached Aberdeen in three days. Two days afterwards, they proceeded on their journey to Preshome to meet Bishop Smith. When they arrived there, August 29, they were greeted with a reproof for taking the longer way from Edinburgh by Aberdeen. Mr. Guthrie was appointed to the vacant Mission in Glenlivet, and entered on his duties September 1. Mr. Geddes was left at Preshome in charge of the

Catholics in the Parish of Rathven, while Bishop Grant accompanied Bishop Macdonald, for a few days, on his return from the Meeting, to his usual residence in the Cabrach.

No sooner was the first bustle of his arrival over, than Mr. Hay sat down to write to his friend Abate Grant, at Rome, August 26. He informed the Agent of the arrival of himself and his companions, "without the least trouble or molestation anywhere," and adds—"My friends and relations have all received me with the greatest affection; even those whom I least imagined would do so. I believe I am kept here for a few weeks principally upon that account."

To the same purpose, the Bishops, writing to Propaganda, from Preshome, September 1, informed the Congregation that Bishop Grant would for the future be relieved from the burden of Parochial Duties, in consequence of the safe arrival, only a few days ago, of the three labourers whom they had been expecting from Rome, and whose escape from all the perils of so long a journey, through the Divine favour, had relieved the Bishops from much anxiety.

It had been arranged that Mr. Hay should relieve Bishop Grant of his charge in the Parish of Rathven, the Bishop continuing, however, to reside with him at Preshome. From its convenient extent, and its exemption from the rigours of more mountainous Districts, this Mission was then considered one of the most eligible at the disposal of the Bishop, and, therefore, best suited to Mr. Hay's previous habits of life; "because his being in all his younger days," as Mr. Gordon suggested to Bishop Smith, "accustomed to a convenient way of living, would make some countries [Districts] harder to him than others." It was not thought advisable that he should remain long at Edinburgh, both for the sake of the more speedy relief of Bishop Grant, and because it was considered better that a young Missionary, destined for a rural charge, should not be much in Town at the beginning of his course. Bishop Smith returned to Edinburgh in the end of September, and Mr. Hay had an opportunity of conversing with him, for a few days, on his future prospects. He then set out on his journey; going to Banffshire without visiting Aberdeen, "by the Highland road over the Cairn," and reaching Strathbogie, in time to officiate in that Mission, on Sunday, October 21. Early in November, he

took up his residence with Bishop Grant, at Preshome; his luggage following him from Edinburgh two months afterwards. His friend, Mr. Geddes, had been sent, October 11, to succeed the late Mr. Thomas Brookie, in the Mission of the Cabrach; and had fixed his residence in the hamlet of Shenval, with Bishop Macdonald, who still lived there in strict seclusion, under the name of Scot. Mr. Geddes had charge of the Catholic Population scattered over the Parishes of Cabrach, Glass, Mortlach, near Huntly, and Skirdustan, with a few adjacent places. In 1760, he was directed to extend his Pastoral Charge to the Catholics of Strathisla, in the neighbourhood of Keith; and thus, to his four original Stations, at Shenval, Keithmore, in Auchendown, Beldorny, and Aberlour, on the Spey, he was obliged to add a fifth, at Aphanacy, visiting each by turns, on successive Sundays.

The Parish of St. Peter's, Rathven, extends about ten miles, along the Southern Shore of the Moray Firth, from the neighbourhood of Cullen, westwards, to a little brook, called the Burn of Tynet, which divides it from the Parish of Bellie. Its Southern boundary lies in the vicinity of Keith. This Parish includes the greater part of the Rural District or Barony, known as the Enzie of Banff, a tract of country very celebrated in the History of Catholicity in Scotland, for at least two centuries. The majority of its population has always professed the ancient Religion, of which many traditions still linger among them. Since the beginning of last century, it has given no fewer than seven Bishops to the Scotch Church, from its Yeoman population.

The clearing system has been carried into the Enzie; and the grain now waves in many a pleasant field, where once cottages stood and children played; nothing remaining but an old tree here and there, to mark the humble homes from which many distinguished Priests have gone forth to College, and the subsequent labours of the Mission. Besides the Churchyard of St. Ninians, already described, and which may be regarded as the palladium of this District, it possesses other memorials of Catholic times. The Parish Church, standing in the Village of Rathven, is a fragment of the old Edifice; near it is a Bede-House for a few poor men, founded more than six centuries ago. The whole Parish is under the Patronage of St. Peter; and, to this

day, a rustic Fair, called "Peter Fair of Rathven," is held every year, soon after the Octave of SS. Peter and Paul, O.S.

Preshome, the residence of the Missionary in the Enzie for more than a century and a half, stands in the central part of it, three miles from the sea-shore, on an eminence commanding an extensive prospect to the North and West. The House in which Mr. Hay began his Missionary life stood a few feet to the eastwards of the present Chapel-House, and on a little higher level. Before the year 1746, the Congregation had assembled for Mass in a Chapel, called the Chapel of the Craigs, standing in a wooded ravine, a little way above Cairnfield, and about half a mile to the eastwards of the Priest's Residence at Preshome. It had been gutted by the English Soldiers, on their return home, in 1746, and the Books and Vestments carried to Cullen, and burnt in the Market-place. Since then, the Congregation had assembled in great privacy, in a small Room at Preshome.

The Catholics residing in the neighbouring Parish of Bellie, which was Dedicated in honour of the Holy Virgin, at the time of Mr. Hay's arrival at Preshome, and for ten years afterwards, enjoyed the superintendance of Mr. John Godsman, a man whose memory deserves to be held in everlasting remembrance by every Scotch Catholic. His Protestant parents had resided in that neighbourhood, on a small piece of land, which they held in feu from the Duke of Gordon, where their son John was born in 1698. When very young, Mr. Godsman used sometimes to be present at Mass, and felt much attracted to the Catholic Religion, he could not tell how, or why. Mr. Hacket, the Priest at Fochabers, one day took notice of him, spoke to him of Religion, and finding him docile, by degrees instructed him, and admitted him into the Catholic Church when he was about eleven years of age. He afterwards manifested a strong desire to be a Priest. Mr. Charles Stuart, Abbot of Ratisbon, was applied to for the admission of the youth into his Monastery in 1719, but he thought the youth too old for his purpose. Mr. Godsman was, therefore, sent to Rome the following year; he and his companions travelling through Germany to avoid a Pestilence in France. They reached the Scotch College, Rome, January 1, 1721. He became a favourite with his Superiors, particularly with one of them,

F. Wolfe, an Irishman, and Prefect of Studies. Mr. Godsman was Ordained in due time; and, soon after Easter, 1730, sailed from the Ripa Grande, down the Tiber, to Genoa. Thence he made a short passage to Marseilles; travelled by land to Bordeaux, where the Jesuits were very kind to him. He engaged for his passage to Scotland with a Presbyterian shipmaster, who was so much won by his conversation and behaviour on board, that he refused to take anything for his fare. He reached Edinburgh early in August, and remained there for some time to say Mass in the lodgings of the titular Duchess of Perth. After a short visit to his friends in the Enzie, in September, he was sent, early in the following month, to supply the Mission at Decside. There he maintained an excellent understanding with the neighbours on the Mission, who were Jesuits. On the Apostacy of Mr. James Tyrie, in 1734, Mr. Godsman was removed to the Parish of Bellie. He lived for some time alone at Auchenhalrig, a Hamlet on the outskirts of the Park at Gordon Castle, not far from the Moray Firth. Then Mr. Alexander Todd, the Duke of Gordon's factor (a Protestant), boarded with Mr. Godsman, till his marriage, after which, the Missionary built a cottage for himself at Auchenhalrig, which is still part of the Priest's residence there. Three years after his settlement in this Mission, he was much distressed by a severe attack of palsy, which disabled him for a whole year. During the perilous times which followed the defeat of Prince Charles, Mr. Godsman was made prisoner, and was taken to Fochabers; but nothing being alleged against him, he was immediately liberated. Mr. John Gordon, the Missionary at Preshome, had taken too prominent a part in behalf of the Prince, to appear in public with safety, for a long time after the Battle of Culloden; Mr. Godsman was, therefore, obliged to serve the people in both Parishes of the Enzie. He went about in the dress of a respectable farmer, saying Mass and Preaching in barns, principally at midnight, in order to elude the search of the Soldiers. He hardly ever slept at his own house, but changed his residence from one cottage or farmhouse to another, among the hills. By and by, the Officers at Fochabers, learning, from the united testimony of both Catholics and Protestants, that Mr. Godsman was not only harmless, but more like a saint

than anything else, made an arrangement to secure him from any further molestation. By concert, they met him at supper one night in the house of a respectable tradesman at Fochabers, whose wife was a Catholic. The Officer in command, asked Mr. Godsmán "What he was doing that made him so obnoxious to the Government?" He replied that he "only said his Prayers, and endeavoured to make his neighbours good Christians." "But you Pray against the King," rejoined the Officer. "No, sir," said Mr. Godsmán, "I Pray for the welfare of all men; of all whom the earth bears, and the heavens cover." The Officer declared himself satisfied with this assurance, advised Mr. Godsmán, for the future, to be as quiet and cautious as he had hitherto been, and promised to molest him no further. In Summer, 1747, he resumed his usual practice of Meeting, for Public Worship, in a fixed Place, which was then nothing more than a large Cottage. For a year after that time, the hour of assembling was still at midnight. When Mr. Hay joined him in the Enzie Mission, this venerable man was upwards of sixty years of age, and was universally regarded by all who knew him, far and near, as "a man of Apostolic sanctity."

Thus, as the Winter of 1759 was setting in, Mr. Hay joined Bishop Grant at Preshome, and commenced his Missionary career in the very District where his namesake and collateral ancestor had been Parson some two centuries before. His first Letter from his new residence to Bishop Smith, gives us an insight into the impressions made on his mind by the destitute state of the Missions. It makes allusion, also, to his practice of Medicine among his people.

"December 12, 1759.

"Much honoured Sir,—I received yours by course of post, and am sorry when I reflect upon my sudden departure from Edinburgh, which deprived me so soon of your paternal counsel and direction, which could not have failed to be of particular use and advantage to me in the weighty charge I am now entered upon. However, I hope you will, with your conveniency from time to time, communicate to me such advices and instructions as your prudence and charity shall judge most necessary for me. Nothing, I assure you, can be more agreeable to me; and I shall always receive them with that filial submission and gratitude, which they require at my hand. I am extremely happy and content in my present situation. I am sensible, indeed, how every way unfit I am for the station I am placed in, and

this makes me fear; but I comfort myself with the thoughts, that the work I am engaged in belongs to Alm. God, who can make use of the weakest instruments to bring about His own great ends; and I trust, through your prayers, in His infinite goodness, that He will not fail, by His gracious assistance, to enable me to perform what He requires at my hands. I am glad you are of my sentiments with regard to the Medicines. I hope Alm. God will turn it out to His glory, and reward all those who promote so charitable a design. I shall always endeavour to observe a just medium in these matters, and follow the directions of Mr. Siniten in that respect. . . . There is a great want here of proper Books in the hands of the people; my heart bleeds to see the effects of that want. There are several of those Pamphlets which I saw with you, such as "The Grounds of the Catholic Religion," "The Roman Catholic's Reasons," "Short History of the Reasons," "Fenelon's Thoughts," etc., which might be of unspeakable advantage, had we numbers of them. It would be a great charity to send us as many as you could of these pieces. I am extremely concerned for the people of Stroyla [Strathisla]; we have daily complaints and laments from that country. Mr. Geddes's friends think they have him too seldom already, and will not hear of wanting him a Sunday or two more. As for me, I find more to do here than can well be done as it ought; and this place would take two, at least, to have nothing else to do. By this means poor Stroyla is, in a manner, neglected; and yet I understand there are above 100 Communicants in that country. It gave me, I assure you, a great concern that a poor man died there two weeks ago, without any manner of help or assistance. May Alm. God look upon us in mercy, and send us soon relief. . . . My apartment here is vastly open and cold in stormy weather, but I hope to stand out this Winter, and get it some way helped when Spring comes. I humbly thank you for your care of my Musical Instruments, as also those my kind friends, who are so kind as to supply me. I earnestly recommend myself to your good prayers; and am, with all dutiful respects and veneration, much honoured Sir, your most obedt. Servt. and Son, —

"P.S.—As it is customary in Cath. Countries to grant Indulgences to those who do their duties about the great Festivals, I should be exceeding glad to know whether you are wont to do so, and in what degree; and, if you thought proper, should be very desirous of having some Faculties of that kind; however, this only by way of proposal to yourself."

It appears, from one passage in this Letter, that if the Rathven Mission was the most eligible in the Lowland District, its circumstances were far from luxurious. It must be remembered, also, that Mr. Hay came to it with a constitution

enervated by eight Roman summers. At the time of his arrival, too, a general sickness prevailed in the neighbourhood, which gave him much laborious occupation, as a Physician, both of body and soul. Mr. Godsman, who lived at Auchenhalrig, about three miles from Preshome, has left us a more circumstantial account of the difficulties of Mr. Hay's first winter in Banffshire, than appears in his Correspondence. "I heard from Mr. Hay," he writes to Bishop Smith at Edinburgh, December 12, 1759, "two days ago; for, as the sickness is not ceased, we can't see one another but seldom. As he has been accustomed with better accommodation, I fear the room he is in, which is that above Mr. Siniten [Bishop Grant], is so cold in winter that it will impair his health. The flooring, ceiling, and casements of the windows are so much worn, that the wind and cold comes in every way. I really think he is never warm in this weather but when in bed. When Mr. Siniten went there, he got empty walls." . . .

Yet such was the circumspection necessary, and such the jealousy and vigilance with which every action of the Catholic Clergy was at that time watched by Government, that a few weeks after this, Mr. Hay writes again to Bishop Smith, January 1, 1760—"I am very sensible of the danger of making great reparations; and, therefore, we shall do the best we can with as little noise as possible; and I hope Almighty God, through your good Prayers, will hinder any bad consequences from the coldness of my habitation. Alas, honourable Sir, I am almost ashamed to mention it, when I consider the situation poor Mr. Guthrie is in. However, God is good as well as strong, and I hope He will enable him to bear it all."

In the midst of his many engagements and discomforts, he found time, December 18, to send his Christmas wishes to his friend Mr. Geddes at Shenval, in the Cabrach Mission, a wild and remote Glen among the hills which divide Banffshire from Aberdeenshire. "I cordially wish you a happy Christmas," he thus concludes his letter, "and I am, with all affection, dear Brother, your sincere friend and brother, Nel Cuor di Gesù à Maria."

A slight misconception had taken possession of Bishop Smith's mind regarding some books belonging to the Chapel House at Edinburgh, which

Mr. Hay had borrowed from it. After clearing up the matter very fully, and, as it appears, to the Bishop's entire satisfaction, Mr. Hay adds:—

"Believe me, Honourable Sir, nothing would give me greater concern than that anything should happen, though in appearance only, which could in the least tend to lessen the share I have hitherto possessed of your paternal affection; much more, should that be attended with any circumstance which might seem to argue any shadow of ingratitude in me towards so kind a benefactor; and as nothing can be of greater service, in such cases, than to speak or write about them, I beg of you, Honourable and Dear Sir, per Viscera Misericordiae Domini Nostri Jesu Christi, not to let anything pass with me which you think blameable in my conduct, either in what you may already have heard of me, whilst at Edinburgh, or since my coming here, or may afterwards be informed of, concerning me. Believe me, I have nothing more at heart than to discharge my duty to the best of my weak abilities; and when I fall into any fault, or mistake (as what other can be expected from my weakness), I assure you I will receive, as the greatest piece of charity that can be done me, to be advertised of it, particularly by you, whom I am bound to regard as in the place of God Himself, and whose reprehensions I shall always esteem as the surest sign of your affection for me."

The hardships of Mr. Hay's first Winter were lightened by the receipt of a friendly Letter of encouragement from the good Cardinal Protector, dated Rome, in reply to a letter which Mr. Hay had written to His Eminence from Rotterdam, August 8, 1759. He congratulates his young friend on the improving prospects of Religion in Scotland, and promises ere long to supply the scarcity of Missionaries—a subject which, he assures Mr. Hay, he has very near his heart. This excellent Prelate concludes these and other expressions of his regard:—"You have a good return for your labour; do not spare yourself; and assure yourself always, more and more, of my good will. I take leave of you, in the Lord, with my paternal Benediction, yours, most affectionately, G. CARD. SPINELLI."

There can be no doubt that the life of a Missionary Priest at that day, in the heart of a great City like Glasgow, with crowded Confessionals, with Sermons to deliver, perhaps fasting, in large and overflowing Chapels, with incessant calls to the Sick, and the duty of frequently visiting densely-populated and unwholesome Districts, and the Hospitals, far surpasses in fatigue and difficulty a Country Missionary's life, such as Mr.

Hay led at Preshome. Yet it, too, had its elements of discomfort, by no means trifling or insignificant. The narrow scale of his house-keeping, for instance, may be understood from the simple fact that Bishop Grant paid him forty shillings in the quarter for his board and lodging, and for economy, the same fire and candle served them both in the same room; the Bishop's linen being washed by his friends at Wester Boggs. Then when a call to the Sick came, it was almost sure to be a distant one, miles away, across the Moor, perhaps through the drifting snow; and such claims on the Missionary's time and strength were always more frequently in Winter, and in bad weather. Mr. Hay kept a pony while he resided at Preshome, to carry him up and down, where it was possible to ride. In his later years he was very fond of relating Anecdotes of Missionary life, for the amusement and instruction of his younger companions, in the Seminary and elsewhere. He hardly ever mentioned any incident as having happened to himself, but they shrewdly suspected that he had had personal experience of many of them. Once, however, as the Author is informed by one who was present and heard him, he forgot his usual caution, and the following incident escaped him, as it seemed, inadvertently:—"When I was Priest at Preshome," was the unusual commencement of his narrative. It was too late to recall his words, so he went on to tell them that one night, about eleven o'clock, after every one else was gone to bed, and he himself was on his knees, finishing his Prayers, before retiring to rest also, a loud rapping at the outer-door, as if with a heavy whip-handle, made him start to his feet. The servants also were roused by the noise, and went to the door; but when it was opened, no one could be seen; nor could any one be found, though they searched in all directions outside the house. Mr. Hay then retired to rest, but could not sleep. At two o'clock in the morning the rapping was repeated; Mr. Hay instantly conjectured it was a call to some sick person; dressed in haste, and when he got down stairs found a man, with two saddle-horses, waiting to conduct him to a lady who was dying, twenty miles off. This anecdote is valuable, perhaps, for its illustration of the harrassing duties often imposed on the Missionary, even in the most favourable situations, rather than for any suggestion of

the preternatural which it may be imagined to contain.

Writing again to Bishop Smith, Mr. Hay addresses him as "a Superior, who has upon all occasions shown rather the affection of a father than the authority of a Superior towards him." He describes himself as in "a hurry of business;" and, once more alluding to the affair of the Books, he says:—

"This only shows how little mortified I am, and how much attached to creatures; which still more appears, from the anxiety I felt concerning what you might think of my behaviour. This, indeed, I must confess, that the desire of the esteem of men has always had, and, I am much afraid, continues still to have, too great an ascendancy over me. I have for several years been pretending to use my best endeavours against it, but the little progress I have made against it is the daily subject of my confession, and makes me fear these my endeavours have indeed been little else than mere pretensions. Your reasonable admonition to me, upon that head, was of great service to me. Methought the words of the Apostle, *mihî autem pro minimo est*, etc., in your Letter, carried a light and weight with them, which I had never before perceived in them. I am really ashamed of myself; but trust in the goodness of God and your prayers, to be enabled at last to triumph over these my enemies. . . . I have written again to Dr. Challoner and Mr. Baker, thanking them for their kindness; and design, as you advised me, before parting, to improve a Correspondence with these gentlemen, which I hope may turn out to the good of my people."

A few days later, in the same month, Bishop Challoner addressed a Letter to Bishop Grant, at Preshome, May 20, 1760, concluding in the following words—"I flatter myself that He, whose Providence presides in the choice of His Ministers, and who has inspired my worthy Brother to choose you for his helper, will give that blessing to your labours, which may bring that part of the Lord's Vineyard which is committed to your charge, to bear such fruit as it was accustomed to produce in the ancient days, before that *exterminavit eam aper de silva et singularis ferus depastus est eam*. . . . Your devoted Servant in Christ, Richard Challoner, Oremus pro invicem. I beg leave to write a line or two on the other part of the paper, to my friend, Mr. Hay, to save postage."

Mr. Hay's difficulties at this critical period of his life, were much increased by the protracted and, at one time, alarming, illness of Bishop

Grant, whose shattered constitution never entirely recovered from the shock of his unlooked-for promotion to the Episcopacy. The whole of the Winter 1759-60, and the following Spring and Summer, he continued ailing, and more than once his life was despaired of. His young Curate acted also as his Physician, together with another Medical Adviser, Dr. Donaldson. Mr. Hay's treatment of the case turned out very successful. As the Autumn advanced, however, it became evident that Bishop Grant could not survive another Winter, unless he were removed to a more Southern residence, where he could have more comforts, and be better attended. It was accordingly arranged, towards the end of October, that he should set out for Edinburgh, by easy stages. His health improved by the change, and he continued there all Winter, much better.

While labouring for the Spiritual good of his people, Mr. Hay secured the esteem and affection of his Protestant neighbours; also, by his moderation and benevolence. He gave Medical Advice, and dispensed Medicines to the poor of all denominations, without distinction. Dissensions, on account of Religious opinions, were unknown in the Parish. A curious exception to this occurred in the Spring of 1761. A Member of his Congregation, John Wiseman, had a son named Peter, a lad of twenty years of age, self-willed, and much disposed to make choice of a Religion for himself. His independent disposition inclined him to leave the Congregation at Preshome, and attend Public Worship in the Parish Church of Rathven. John, his father, it seems, did not interfere at first; but, in consequence of Mr. Hay's remonstrances, as it was alleged, an interdict was put on Peter's schismatical propensities. Mr. George Grant, the Parish Minister, now stepped in, and addressed the following Letter to Mr. Hay. Mr. Grant was not, in general, unfavourable to Catholicity; and, from the tone of his Letter, one is disposed to think that he acted more from necessity than from choice.

“Rathven, April, 18, 1761.

“Sir,—The bearer, John Wiseman, in Kirktown, of Rathven, had, it seems, for some time past allowed his children to make a choice for themselves in the matter of Religion. By some means or other, he has of late altered his method with them. His son Peter, a man of about twenty years of age, or upwards, who may be well supposed capable of judging for himself, has

several times told me and others, and once in presence of his father, that he neither liked nor understood the Romish Worship, that he had no exception against what by law is established in the Country; and yet, in obedience to his father's authority, he was obliged to give an outward compliance. This, I am told, is in consequence of your discipline with the father. If Romish discipline has such effect, it naturally puts us upon the method of making application of some British discipline, to prevent such effects that are so hurtful to the Religious and Civil libertys of our Country, from which it may at least be expected that we may support and protect our people from violence and force. It will be with the greatest reluctance if I am forced to make any complaints. I don't, indeed, like the interposition of the Civil Magistrate in matters of Religion. I would very gladly cherish peace in the corner where I live, if I could do it consistently with character, the nature of my office, and the subordination to authority under which I am placed. But our sentiments are every way so different and opposite, I begin to be afraid of the consequences of things. While you and your people, not satisfied with an ample toleration you are indulged with to manage your own people, according to the form of your Establishment, but are ever labouring to make Proselytes, I cannot see how that harmony I wish for can be cultivated. You know our Church has rules of discipline that I am bound to regard; one of them obliges me to make report of all Apostates to Popery. I have acted in this matter, hitherto, with all the prudence and discretion in my power, and with a sincere view to promote peace and good understanding with my neighbours. I have still the same dispositions; nor would I wish by anything I have said that you should think I have any inclination to alter it; but the truth is; your character, both as a Physician and as a late Convert to the Establishment you have now adopted, makes us look upon you with an eye of suspicion. I write this, not as of myself, but from what I have gathered from the conversation of others; and, therefore, least any complaint should have effect, that I should be sorry for; and since, in your last letter, you made a very reasonable demand that I should inform you myself of anything that gave any umbrage, I have thought proper to let you know something of the case with respect to Peter Wiseman. I cannot pretend to offer any advice, but I must beg leave to assure you, that if the trade of Proselyting is with any great success carried on, by whatever means, it will be attended with noise and perhaps other effects, that I would wish, if it was possible, they were prevented.—I am, most respectfully, Sir, your most obedient servant, GEO. GRANT.”

Mr. Hay's activity, address, and habits of business, had so much recommended him to the confidence of his Superiors and of his Brethren,

that, as early as May, 1761, we find him appointed one of the Temporal Administrators of the Offices of the Affairs; an Office which had been usually assigned to seven or eight of the Senior Missionaries, ever since its creation by Bishop Nicolson, in 1701. In May, 1761, Mr. Hay's Colleagues, Mr. John Godsman and Mr. William Reid, met him at Preshome, and addressed a Joint-Letter to Cardinal Spinelli, dated, as was usual, "Ad ostium Speæ." Mr. George Gordon, another Administrator, signed the Letter afterwards at Aberdeen. The following month, Mr. Hay presented to Bishop Smith an Abstract of his Correspondence with F. Bruni, S.J., his old Prefect of Studies, on the subject of preparing youths for the Scotch College, Rome. A few days later, June 19, Mr. Hay wrote to the Procurator at Edinburgh, Mr. Gordon, in the name of Bishop Macdonald, who was then with him at Preshome, pointing out several material errors in the Accounts of the Mission, in a clear, business-like, and yet deferential manner. Letters of business, one should imagine, from the masterly way in which he composed them, must have been a favourite kind of writing with him. Among his private Correspondents at this period, one, the most valued, was a worthy Lay Gentleman, of advanced age, Mr. Alexander Craw, late of Haughhead, then residing at the head of Toddrich's Wynd, Edinburgh.

Tranquillity was gradually returning to the afflicted Mission, particularly in the Lowland District. In the Highlands, Bishop Macdonald was still closely watched, and obliged, on that account, to reside, the greater part of the year, out of his own District. He was now an old man, much broken down by the fatigues of his Office, and the hardships of those disturbed times. He had, therefore, applied some time before this to Cardinal Spinelli, for the appointment of a Coadjutor. The good Cardinal at once complied with his request, desiring him, in the usual form, to name three persons from whom his Holiness might select one for the Office. The choice fell on Mr. John Macdonald, the Bishop's Nephew; a former companion of Mr. Hay at Rome. He was born in 1727, entered the Scotch College in 1743, was Ordained in April, 1752, and returned to the Mission the following year. He was first sent to Lochaber, and was labouring in South Uist, when his appointment to the Coadjutorship

was made. He retired to Shenval, to make his retreat preparatory to Consecration, under the superintendence of his Uncle and his old friend, Mr. Geddes. On the 27th September, 1761, he was Consecrated at Preshome, by his Uncle, assisted by Bishops Smith and Grant; when he assumed the title of Bishop of Tiberiopolis.

The following Winter, 1761-2, severely tried the constitution of Mr. Geddes, in the stormy and inhospitable Wilds of the Cabrach. In Spring, 1762, he was attacked with a spitting of blood. Mr. Hay undertook a journey to the Highlands of Banffshire, in May, to visit and prescribe for his friend. According to the practice of that day, blood-letting was resorted to, and with success.

Death had been busy, during those last years, among the already reduced ranks of the Missionaries. Mr. John Gordon, at Huntly, and Mr. George Duncan, a man of great Piety and Christian simplicity, were the most missed in the Lowlands. The other District, also, had lost several; in particular, a very valuable Missionary, Mr. Æneas Macdonald. Throughout the whole of the Highlands, there remained only three serviceable Priests. Bishop Hugh Macdonald was therefore obliged, in spite of every risk, to resume Missionary duty in some of the most destitute parts of his District. The miserable state of the Seminaries began now to be much felt. Since the invasion of Prince Charles, so strict a watch had been kept over the proceedings of the Catholic Body by Government, that no supply for the future wants of the Mission, by means of the Seminaries, had been possible. A few boys, indeed, had been sent by Bishop Macdonald to board in private houses around Fochabers, attend the common Schools, and receive some instruction from Mr. Godsman; and this was nearly all the provision that the Bishop had been able to make. The Lowland Seminary at Scalán was on a poor and limited scale, and had still further failed since its late Superior Mr. Duthie had left it to assume the Office of Prefect of Studies in the Scotch College, Paris. Mr. Duthie was recalled this year, but not to Scalán; he went to fill the vacant Mission at Huntly. His successor at Scalán, Mr. Gray, had turned out unfit for the charge of a Seminary, wanting either the prudence or the activity necessary for so responsible a post. He was, therefore, removed, and Mr. Geddes was called from Shenval

to the charge of the Seminary, September 3, 1762.

This admirable man had now, for three years, supplied one of the most laborious Missions in the District, though suffering all the while from feeble health. Soon after his removal from it, Bishop Grant bore the following high testimony to his eminent services:—"He had not been full three years in that country (Auchendown) at the time of his removal, when, by his fervent zeal, unwearied activity, and, much more, by the uncommon sweetness of his temper, and his exemplary life, he was the means, under God, of the Conversion of nine persons, fully instructed and Confirmed last August; besides many others, not sufficiently disposed for the Sacrament, when he was torn from his flock, notwithstanding the universal regret of all that knew him, both Catholics and Protestants, who, in spite of their prejudices against his principles, esteemed and loved him."

During the year 1762, Mr. Hay began to keep a List of his Communicants. Their names, in his handwriting, are still preserved at Preshome, arranged under the Sundays and Festivals from 1762—1767. So lately as 1828, a woman survived in that neighbourhood, who had been prepared for her first Communion by Mr. Hay, while a Priest at Preshome. The following Table exhibits the number of his Communicants at Easter and Christmas, during those years. There was also a large Communion every year at the Assumption:—

1762, Easter, 460;
 1763, Easter, 460; Christmas, 1763, 379.
 1764, Easter, 450; Christmas, 1764, 342.
 1765, Easter, 475; Christmas, 1765, 350.
 1766, Easter, 480; Christmas, 1766, 360.
 1767, Easter, 520; Christmas, 1767, 360.

As Autumn advanced, it was determined, at Mr. Hay's strong suggestion, resting on his Medical view of the case, that Bishop Grant should pass the approaching Winter at Aberdeen, for the sake of his health, lodging with a Mrs. Thomas Young, in the Vennel.

In the year 1763, the Mission sustained a serious loss in the Death of Cardinal Spinelli. Ten years had hardly elapsed since he found it in great destitution, harassed by internal dissensions, and externally opposed by an arbitrary and persecuting Government. Divine Providence had

much mitigated the latter evil; and the wise and firm measures of the Cardinal had, to a great extent, restored union and peace among the Missionaries, by discouraging the cabals and intrigues of certain persons, not well disposed to the Secular Clergy in general. Whether the warm personal regard, shown by Spinelli to the Scotch Bishops and Clergy, and even to the Scotch Students, is taken into account, or the considerable pecuniary assistance which he either contributed, or procured for the more urgent wants of the Mission and the Seminaries, this excellent Prelate justly deserves to be reckoned among the best benefactors to Catholicity in Scotland. His Death was felt as a personal loss by the Missionaries.

Cardinal Albani, who was appointed through the interest of the Chevalier St. George to succeed Spinelli in the Protectorate of Scotland, was a man of a wholly different stamp. Justice without mercy was the bare sum of his contributions to the interests of the Mission. His very first measure was a hard one, and yet in itself not unreasonable. He intimated to the Bishops that the Legacies bequeathed by Cardinal Spinelli for the benefit of the Scotch Seminaries should not be paid till a full and exact Account or Census of the state of the Seminaries, and of Religion in general, should be made out and returned to Rome. Considering the scattered and depressed state of the Scotch Catholics, even then, the extreme difficulty of communication for such a purpose, especially in the wide Highland Districts of the Country, and the danger of rousing the jealousy of the Government, this measure must be regarded as a highly impolitic one in the circumstances of the time. And yet we are indebted to it for some curious and valuable information, on the subject of Scotch Catholicity, which would, very probably, never have been otherwise obtained. Hard and difficult as was the condition imposed on them, the Bishops had no alternative but to execute it, or forfeit the bequest of their late Protector. Propaganda also called for this Census, as a condition of its support being continued to the Mission. The Lowland District made a return of its Statistics the same year, but the extreme scarcity of Missionaries in the Highlands, where there were only four Secular and three Jesuit Priests, made it utterly impossible to enumerate the population of the various scattered Missions, till the year 1764.

The Bishops, in their Report, mentioned that the number of Scotch Catholics had been diminished, by at least 1000, in consequence of their connection with the unfortunate enterprise of Prince Charles. The English Army, the Public Executioner, Voluntary Exile, and Sentence of Transportation to the American Colonies, had to that extent reduced their numbers in the fatal years of 1745-6. Since the breaking out of War with France, in 1756, it was also computed that not less than 6,000 Scotch Catholics had been draughted out of the Country, for Foreign Service, principally in the East and West Indies. The total number of Catholic Communicants in Scotland at the date of this Report was reckoned in round numbers at about 18,000, of which the proportion belonging to the Lowland District was to that of the Highland, as one to two. The number of Secular Missionary Priests in the Lowland District amounted to twelve, and in the Highland District to four. Of the Jesuit Fathers there were ten in the Lowlands and three in the Highlands; and one Benedictine, only, in the whole Country. Seven out of the twelve Secular Priests in the Lowlands, and all the Secular Missionaries in the Highlands, had been educated in the Scotch College, Rome; as had also been the Bishop of the Highlands and his Coadjutor, and the Coadjutor in the Lowlands.

From this Report, it appears that by this time Mr. Hay had, in addition to his own Mission in the Enzie, undertaken the Superintendance of the Catholic Congregation in Strathisla, in the neighbourhood of Keith, then destitute of a regular Pastor. He is associated with his neighbour, Mr. Godsman, in the commendation of the Bishops, as both of them worthy sons of the Scotch Roman College, and as truly holy, prudent, and full of zeal, but *Secundum Scientiam*.

In the month of September, 1763, Mr. Hay acted as Secretary to a full Meeting of all the Bishops and Administrators at Edinburgh. Abate Grant, the Scotch Agent at Rome, though an amiable and useful man, had often been blamed, with some justice, for devoting too much of his time to the amusement and entertainment of the numerous British visitors of distinction at Rome, to the neglect of the interests of his Constituents in Scotland. Mr. Hay wrote him a friendly though strong Letter, in the joint name of all the Administrators, complaining of his negligence

and enclosing a Copy of the original Rules of the Administration, framed in 1701, regarding the duties of the Procurator at Rome. The Agent having replied, and offered a full explanation, with promise of amendment, Mr. Hay, who had ever since his Student days retained a sincere regard for the Agent, recommended the Administrators to adopt mild counsels towards him, to which they ultimately agreed. At this Meeting, also, Mr. G. Gordon, at Stobhall, was named Procurator, and exchanged places with Mr. Alex. Gordon, who retired from the Office.

On their return home, Bishop H. Macdonald and Mr. Hay travelled by land; Bishop Grant and Mr. G. J. Gordon taking the sea route to Aberdeen. Mr. Hay thus describes their journey in a Letter, dated September 17, 1763, to Mr. G. Gordon of Stobhall:—

“According to promise, I send you these few lines to inform you of our safe arrival here, and how we found friends in this place. We had very good luck upon the road for good weather, for, though there was a good deal of rain, yet it always happened when we were within doors. We were on Monday night at Kincaldrum, the next at Laurencekirk, eight miles on this side of Brechin. On Wednesday, we came in time to drink tea at Blairs with Mrs. Menzies and her Husband [Mr. David Menzies, uncle of the late Mr. Menzies]; and, on Thursday morning, after breakfast, came in to Town, from whence we are not to set out till Monday morning.

“Our sea-travellers set out, as was said, about an hour and a half after we parted from them, and had a fine gale all that afternoon; but in the night-time, there arose a violent storm of wind from South-east, which, though favourable to their course, yet raised a great sea, and tossed their little Bark exceedingly. Your namesake stood it out like a veteran sailor, but Mr. Sinit [Ep. Grant], was very sick. However, next morning, viz., Friday, by six o'clock, they landed safe at Stonehive; and, as no chaises could be got there, were obliged to wait all that day, till a chaise was sent out from Aberdeen for them, where they arrived next day.”

This was a busy Autumn with Mr. Hay. Yet, in the midst of his engagements, he received orders from Bishop Smith to hasten to Aberdeen, where Bishop Grant was lying dangerously ill. Mr. Hay's opinion and advice were considered as of peculiar value to the very life of the Coadjutor. He wrote, accordingly, to Bishop Smith from Aberdeen, November 16, with a more favourable report of Bishop Grant's health. “I have been so hurried about,” he adds, “with calls

to Banff, Strathisla, Aberdeen, &c., and a crowd of business of one kind or another, at home, that since Mr. Scot [Bishop H. Macdonald] left the Enzie, I do not remember to have been but two whole days at home all that time." His fatigue on Sundays was sometimes so very great, as he himself incidentally mentions, many years afterwards, that he was scarcely able, from exhaustion, to get home. About this time he took two boys from the Highlands to live with him at Preshome, and prepare for a Foreign College, but his Protestant neighbours having discovered it, and suspecting it to be the beginning of a Seminary, and therefore forbidden by the Laws, raised such an opposition to it, that he was obliged to relinquish his design.

On the 1st of March, 1764, Mr. Hay sent the following Report of his health, throughout a busy Winter, to Bishop Smith:—

March 1, 1764.

"I have great reason to bless God that I have kept my health exceedingly well all this Winter. I have not even had the cold, notwithstanding I have been several times pretty much exposed to get it. Indeed, I don't remember ever to have been so much occupied as I have been all this Winter, so that, I daresay, since the first of Advent, I have not had five free days at my own disposal, one necessary avocation always arising as the former ended. Although it is my comfort, in the midst of these employments, that I am doing the Will of God, yet I must own that (with all submission to His Blessed Will) I could earnestly wish to have some more time to myself, as I find, from experience, that such a continued train of distractive external employments is a prodigious dissipation to the spirit. However, this I cannot expect at present, as the approaching season of Lent will rather increase than diminish my occupations. I beg to be remembered in your good Prayers that the Great God may be pleased to support me, and enable me in everything to submit to and perform His Holy Will."

Mr. Hay was now meditating the Restoration of the Old Chapel of the Craigs, which had been abandoned ever since its pillage by the English soldiers, in 1746. Besides the interest belonging to such a place, Mr. Hay was disposed to resume possession of it, on account of its retired situation, contrasted even with his quiet residence at Preshome, where the Catholics then assembled for Public Worship. The greatest circumspection, however, was first necessary in feeling his way, before engaging in such an enterprise. These preliminary negotiations he details very

fully to Bishop Grant, March 4, 1764. He had taken the opportunity of several repeated visits to Rannes, the seat of his distant relation, Mr. Andrew Hay, to sound that Family on the subject, and secure their influence with Mr. Grant, the Parish Minister, to procure his connivance. His friends at Rannes, though Protestants, had entered cheerfully into the plan, and easily obtained from the Minister a hearty promise and assurance that he would throw no obstacles in the way, but would assist it by every means in his power; by removing whatever belonged to himself about the place; and if any notice was taken of the undertaking in the Presbytery, by doing all that he could to persuade that Venerable Body to overlook it. He also undertook to give Mr. Hay timely warning if the decision of the Presbytery should be unfavourable to him. This was surely as much as a worthy Minister could have been expected to do; a good deal more, one should imagine, than many Reverend gentlemen in these days would take upon themselves. If it does not augur much for the earnestness of the Minister's own opinions, or perhaps for its Party spirit, it at least says much for his appreciation of Mr. Hay's prudence and peaceable demeanour.

It was much debated, at this stage of the business, whether or not, to await the young Duke of Gordon's arrival, and be guided by his inclination on the subject, as he was proprietor of the ground, and might eject the Catholics from it, if the proposed scheme displeased him. Mr. Hay proposed a middle course, which seems to have been ultimately adopted. After Mr. Grant had removed all his property from the place, a few men were to be hired to put it into some repair, and roof it in, for the walls had never been thrown down. This would give some little time to collect the sentiments of the neighbourhood, as its attention was sure to be attracted to the designs of the Catholics, by these preliminary steps. If there was an outcry, they could only desist from anything further. If their neighbours showed no great objections to their taking possession of their old Chapel, it might be opened at first, on Sunday afternoons, for Christian Doctrine, or the Sunday School, "nows and thens; and, as they found encouragement, oftener." Prayers on some half holiday would be another step towards complete possession; still keeping the present place of Meeting at Preshome open,

till sure of a permanent footing in the other. Meanwhile, every effort should be made, through personal friends of the Duke, to dispose him to consult the wishes of his numerous Catholic tenantry, as a sure means of gaining their good will, at his first residence among them; and his merely overlooking what they were about would satisfy their most sanguine wish.

With such consummate prudence directing the plan of restoration, it will surprise no one that it was fully accomplished, by the end of the following year, almost as a matter of course. December 3, 1765, Mr. Hay wrote as follows, to Bishop Smith—"I have got my Chapel now put in good order; my Altar is up, and pleases. The seats are to be put in next week; but I have been forced to put up a loft [gallery], twelve feet long, from the one end. I expect the money I will raise by a cess on the seats, with the help you procured for me, will go pretty nigh defraying all the charges, which, however, will be above thirteen guineas." After it was reopened for Divine Service, Mr. Hay was, one Sunday, standing at the Altar, Vested, and ready to begin Mass, when news was brought to him, by some one who had, as usual, been set to keep watch outside, that a Soldier was seen approaching. Mr. Hay immediately withdrew into the wood adjoining, till he was informed that the alarm was a false one; the bright scarlet waistcoat of a worthy citizen of Fochabers, father of the late Mr. George Matthison, had been mistaken for the British uniform. Confidence was restored, and the service proceeded.

Besides his ordinary duties at home, much additional labour was thrown upon the hands of Mr. Hay by the temporary vacancy of several neighbouring Missions. He had written to F. Alexander Menzies, the Successor of Mr. Geddes, in the Cabrach, requesting him to take the Station at Achanasy, near Keith, off his hands; to which F. Menzies replied, "I'm very sensible how fatiguing it must be for you to serve both the Enzie, Grange, and Achanasie; and you judged very well that I would incline to see my friends at Achanasie as often as I can; for which reason I shall agree to keep the Station. I had otherwise been at Achanasie if higher Powers think proper to order it. [Dated Keithmore, in Auchen-down, March 30, 1764.]

The Returns of the State of the Mission made to Rome had excited the lively compassion of

Cardinal Castelli, who now filled the vacant Office of Spinelli at Propaganda. It became a matter for serious consultation how the present scarcity of Missionaries was to be supplied, both as to men fitted for so arduous a duty, and as to the means of providing for their maintenance. In the Autumn of 1764, the Cardinal of Propaganda arranged a Meeting for the Discussion of this important subject, with the Protector, Albani, and his Eminence of York, now promoted to the Bishopric of Frascati. This year, also, Mr. John Reid returned from Rome to the Mission; as did Mr. Alexander Geddes, from Paris. Mr. Alexander Cameron and Mr. John Gordon [Clasmore] went from Scalau, August 4, to continue their Studies in the Scotch Roman College.

Mr. Hay's Medical skill continued to be in much requisition. In June, 1764, he was consulted, and sent a written opinion on the state of Bishop Smith's health; while Bishop Grant's indisposition still continued to give much anxiety to his friends, and threw no small share of personal responsibility on Mr. Hay, who prescribed for him, and who sent Bishop Smith, early in November, a full account of his late Medical treatment of Bishop Grant under a severe aggravation of illness. Again, November 14, after describing at some length the means he had successfully employed for his relief and ultimate recovery, he concludes—"Let us not fail, my Dear Sir, to thank and praise God for this unexpected mercy; qui deducit ad inferos, et reducit, humiliat at sublevat, according to the times and seasons, and means appointed by His ever-blessed Providence." This double demand upon him, as a Missionary Physician, necessarily consumed much of his time. After the Christmas labours of this year had a little abated, he wrote thus to Bishop Smith—"I have been so much taken up with the business of this season, and a great sickness that has been among us, though not all mortal, that I really have scarce had half an hour to myself, since I got your Letter. Having now got a little respite, I shall endeavour to answer the several articles of yours as clearly as possible." This was a Winter of unusual severity; the snow lying deep in the Enzie and Strathbogie till the end of March.

The expulsion of the Jesuits from France about this time, opened up to the Scotch Bishops a

prospect of recovering their Seminary at Douay, of which a brief history may be found in another place. While they were deliberating as to whom they should entrust with the charge of the Seminary, Mr. Hay was spoken of as a suitable person. In a full statement of his reasons, made to Bishop Smith, against Mr. Hay's appointment, Mr. G. J. Gordon (Scalanensis), one of the Senior Missionaries, bears high testimony to the excellence of his young friend. Mr. Gordon says:—

“I have very seriously and attentively considered the proposal about a Master for the House of Douay, if it is obtained. As to Mr. Hay, I think him much better fitted for being more useful as a Labourer at home, by his clever, active spirit, and great qualifications for doing greater good in the Country than in the narrower sphere of a Shop [Seminary], and a few 'Prentices [Students.] Besides, the place he now occupies could not be so advantageously filled by any other Labourer we have at present. Moreover, it is of no small consequence to have so near the D. of G.'s door (whose inclinations towards us are yet much in the dark) a person that is much loved and esteemed by every one, and has gained kindly many friends among the better sort, who may be of use to protect him, if any danger was threatened. In fine, which with me is of great weight, he is, in my opinion, the only fittest person among all the Labourers [Missionaries], to be made a Coadjutor in due time, being neither too young, nor too old, and having abundance of qualifications, both natural and acquired, with much zeal, and a good fund of piety. . . . So that it would be very unadvisable to let him go out of the Country, or from the place wherein he is settled.” [Dated Aberdeen, March 12, 1765.]

In reply to this Letter, in the month of May, Bishop Smith adds, as another important reason for keeping Mr. Hay at home, his being so useful, or rather so indispensably necessary, for the preservation of Bishop Grant's health. So he could not be spared for Douay, and Mr. Robert Grant was sent to superintend the Seminary.

During Lent, 1765, Mr. Hay prepared a short Report on the State of his Mission, to be sent, through Bishop Smith, to Exchange [Propaganda]. The number of his “Customers,” or Communicants, was 959. But, as his own private List shows only 475 for this Easter, the larger number must either include Mr. Godsmans' division of the Enzie Mission, or, more probably, the Communicants in the nearest Mission which Mr. Hay then served. Within the five years preceding, twenty-nine new Customers, or Con-

verts, had been received, or were on the way. He rejoiced that Bishop Macdonald's Report, sent last year to Rome, had disposed Padrones [Cardinal], to set about supplying the great deficiency of Labourers in the Highlands. Mr. Hay, however, urges very strongly on the Bishop the view taken by his friends and himself, that a greater number of Labourers in proportion to that of Customers is required in the Lowland, than in the Highland Vicariate. He supports this view by the following considerations:—Each of the three noble Families, at Traquair, Drummond, and Stobhall, required a Labourer for itself; in towns, because they were where their people were fewer, more Missionaries were needed, because they were obliged to keep more in private. In the Lowland District, also, though the number of Catholics was smaller than in the Highlands, they were more scattered, and brought more into connexion with Protestants, and were, therefore, in greater danger of perversion than their brethren in the Highlands, unless they had a Labourer constantly among them. In the Western Vicariate, public opinion, and the absence of temptation, in part supplied for the want of constant Missionary Superintendence. Experience had also shown that wherever a Labourer was paid, the business of Religion began to prosper; and the contrary had been observed whenever he was removed. There were several parts of the country still unprovided, where much good might be expected to follow the settlement of a Missionary. “These reasons, and such as these,” Mr. Hay concludes, “will, no doubt, have occurred to yourself; but I thought it my duty to let you know the sentiments of friends here, that, if you think it proper, you may make use of them in the account you send to Exchange this year.”

In the following month, Mr. Hay offered his opinion to Bishop Smith, on the subject of the pecuniary provision necessary for the support of Missionaries. It is a highly characteristic Letter, and discloses the very slender means then at the disposal of the Scots Mission.

“12th April, 1765.

“ . . . By state of Funds last Meeting; the whole amounted to about £340, and out of this must be paid—(1st), The clothing apprentices; (2d), Their viatic; (3d), Their extraordinary expenses by accidents on their journey, which sometimes runs very high; (4th), When young Labrs. come home, being perfectly desti-

tute, they would need some extraordinary supply; (5th), Extraordinary expenses, when any Labr. falls sick; (6th), When old and infirm; (7th), If any should be imprisoned; (8th), Sacred Utensils of all kinds, which, as we are exposed from time to time to persecutions, are frequently, upon these occasions, pillaged and lost; (9th), Post-ages of letters, both at home and abroad, which will now be considerably increased by the want of franks, and, still more, as our good friend at Old Town is, in all appearance, soon to leave us; (10th), The expenses of meeting from time to time, so much recommended, and so necessary for our affairs; (11th), The expenses of printing Catechisms, of which great numbers are wanted, and of buying books of devotion and controversy, to be distributed or lent to those who have need, and are not able to buy; (12th), The paying debts of those Labrs. who have the misfortune to die and leave debts behind them, which is sometimes the case, and the good of Religion requires to be paid.

“Now, a proper allowance being made for these occasional and necessary expenses (and some of them happen almost every year) Padrons will see that there will remain but a very small pittance for particulars. In fact, till of late, it was only £7 or £8, and our present £10 is chiefly owing to the scarcity of hands we have had of late; but, if the number Padrons proposed was complete, all our funds would scarce keep up that to us. Ten pounds, or forty crowns itself, will not seem a great affair to those gentlemen, when they are also informed that out of this we must provide bed, board, clothes, washing; that in large country Missions there is no doing without a horse; that in towns living is extravagant, and proportionably so even in the country; that we are sometimes obliged to assist our people in their necessities out of our own pockets; and that well-timed charities have been found by experience to be of the greatest service even to souls; and more of this kind might be done, had we more to spare. This much, honoured sir, was the subject I wrote to Mr. George, and added, as Mr. Godsman’s opinion, that £15 was the most moderate demand could be made for those in the country, and £20 for those in the towns. . . .”

The Bishops were preparing a strong Appeal to Propaganda, and were collecting details and opinions from all the influential Missionaries, to support their claim for more assistance in men and money. Mr. Hay again wrote to Bishop Smith, at length, discussing the whole subject, and strongly advocating a frank disclosure of all the resources of the Mission Fund, such as they were. Bishop Smith, in a notice of this Letter, which he communicated to Mr. G. J. Gordon, April 20, 1765, says—“He generally writes very judicially [sic.], but sometimes pushes things too far.”

The embers of Persecution were still smouldering, especially in the remoter Districts of the Western Highlands. The Factor on the forfeited Estates, while collecting his rents in the end of the year, 1764, at the instigation of some of the more violent among the Presbyterian Ministers, gave notice to all the Tenants that unless they would at once begin to attend Public Worship in the Parish Church, they must all of them leave their farms at the next term. This was a severe trial of their fidelity to Religion. On the one hand, starvation and ruin were imminent, if they refused to comply, for their farms were their only resources; while, on the other, they had lately enjoyed few opportunities of instruction and encouragement in their Religious duty, from the scarcity of Missionaries. Nevertheless, in the hour of trial, those poor people were not found wanting in the spirit of fortitude which makes Martyrs; they declared to a man that they would never renounce their Religion. Government had not sanctioned such extreme measures; and when they were represented to it, matters were accommodated without disadvantage to the poor Catholics. As an instance, however, of the extreme caution still necessary on their part, Abate Grant informed Principal Gordon, Paris, that the Cardinal (Duke) of York had entrusted him with two Copies of the Acts of his Synod, held at Frascati in 1763, which His Eminence had presented to the Scottish Bishops. They consisted of two large Volumes in 4to., the first containing 946 pages, and the second 766, ornamented with his Titles and Coat-of-Arms. But, out of prudence, it had been determined not to send them to Scotland till the Bishops could assure him that they could venture to keep his present.

Bishop H. Macdonald gives the Scotch Agent at Rome a full description of the necessities of his Missions; of the impossibility of Opening a Seminary, owing partly to the absolute want of any one to sit over it, and partly to the vigilant watch kept over his every movement by a number of idle Ministers who, having no Presbyterians in their Parishes, had no other occupation than acting as spies on their Catholic neighbours. “Though the present movement be visible in that respect, yet Under-Agents, instigated by our enemies, even execute the Laws that are still in force against us; for which reason we must act

wisely, and step by step, for fear of raising a new storm." The good Bishop was, nevertheless, resolved, on the first opening, to establish a Seminary. Meanwhile, he had sent his "Prentices" to a distance, under the care and direction of Mr. Godsman and Mr. Hay, in the Enzie. He had applied to the latter for a character of the two boys supported by Cardinal Spinelli's Legacy, which had been presented to the Protector, with the Bishop's attestation. He adds his opinion that the very smallest sum required for the decent maintenance of a Missionary was £20 in the year. He still looked forward to a time when each Labourer should have a dwelling of his own, however humble, to which he might retire to recollect himself, and compose his dissipated spirits in Prayer and Study; nothing but danger resulting from his going continually from one house to another, with mean accommodation, and no opportunity of seclusion, as was then the case with the Highland Missionaries.

The severe Winter and late Spring of 1765 produced great scarcity of provisions in the Country. Mr. Hay mentions to Bishop Smith, June 13, that meal was so exceedingly dear, that he found it cheaper living to use even the second kind of flour than oatmeal, which was then thirteen pence halfpenny in his neighbourhood. He had another sudden call to Aberdeen, in the end of November, to prescribe for Mr. William Reid, the Missionary there; and, while spending a day or two with him, was called as suddenly back again to the Enzie, to attend a Parishioner who was supposed to be dying. His Correspondence about this time is more than usually full of kind and active interest in boys and young Students, arranging, sometimes at his own expense, for their board; and devising means for advancing them in their studies for the Priesthood.

"Our good friend at Oldtown," as Mr. Hay had designated the Chevalier St. George, Died at Rome, January 1, 1766. He had been, indeed, a good friend to the Scotch Mission, and is deservedly numbered among its benefactors. His obsequies were celebrated with great pomp at St. Peter's, and in the Churches of the English College, and of St. Laurence in Damasa, in presence of the three British Colleges. Subsequent events, connected with his family, led to sudden changes in the Scotch College, Rome, in the following manner:—Soon after the Death of his

father, Prince Charles returned to Rome, where, however, his Royal claims were not recognised. On Easter Monday following, he visited the English College in private, and received a kind of Semi-Royal welcome. The next day, the Irish Dominican Friars at San Sisto offered him a more public mark of their loyalty; on Wednesday, he visited the Irish Dominicans at St. Tridon's; and on Friday, the Scotch College. Except at San Sisto, his visits were all of a private nature. These proceedings gave umbrage to the Holy Father and to many of the Cardinals, who very naturally, among other reasons, dreaded the consequences of such imprudence on the struggling Catholics in Britain. The Superiors of the Four Houses were immediately removed from their Office, and ordered to leave Rome without delay. Before a week had elapsed, F. Booth, Rector of the English College, was on his way to Terni; good F. Altierzzi, to Tivoli; the Superiors of the Irish Convents, to Civita Vecchia and Capranica. Even Abate Grant's great popularity did not save him from a severe reprimand, accompanied with a prohibition to approach the Holy Father; but, through the intervention of powerful interest, this penalty was soon removed.

In Mr. Hay's Correspondence at this time, we find a singular instance of a member of his Congregation, named Bennet, Apostatising, but uncertain whether to follow the Religion of his Non-juring wife, or of Presbyterian self-interest, resorting to a trial of shame, to decide the question.

"Preshome, 13th June, 1766.

" Mr. Sinitin and I were highly diverted with Cairnfields's account of Bennet. You remember, last year, I consulted you about one who had allowed two sons his Protestant wife had brought him at a birth, to be Baptised by her Minister. As it was a case, that both of itself, and also by our *Statuta*, necessarily required a public Penance, I used all my endeavours to get the unhappy father (who is the very Bennet you write of) willingly to comply to it; but, as he would not hear of it, I delayed, in hopes of bringing him in by good will, till the end of harvest, when I was threatened with another case of the very same kind, and my having passed Bennet was made a handle for doing so. I then, without more delay, represented Bennet's behaviour to the people, showed the wickedness and scandal of it, told his obstinacy in refusing to do Penance for it, and recommended him to their prayers. This effectually put a stop to the other case I was threatened with. But poor Bennet thought fit to

come no more to me. I went to him again and again, but to no purpose. I found, however, his mind in great confusion: conscience led him one way, the instigation of his wife and her Nonjurant friends another, and interest a third. In this quandary, he falls upon the following expedient to extricate himself.—He threw his staff in the air, resolved to follow wherever the head of it should fall to: if it fell to Preshome, he would come to us; if to Aradoul, where the Nonjurants meet, he would go to them; if to Rathven, he would go to the Kirk. To his great comfort, it fell to Rathven, and, accordingly, to the Kirk he goes, professes himself a Protestant, and gets an Attestation from the Minister and Session of his being so, in order to be a defence against Cairnfield, should he object his being Popish. Although the poor man's case be very deplorable, yet, I thought it would not be amiss to let you know these particulars, in case you had occasion for them. I saw the poor man since, and he seemed to refuse the story of the staff in the air, or was ashamed to own it; but it was affirmed by all the neighbours, even the Protestants themselves. . . . ”

Later in the season, Mr. Hay undertook a journey to Edinburgh, at the earnest entreaty of Bishop Smith, on business of much delicacy. A young Missionary of the name of Fraser, lately returned with Mr. John Reid from College, had given much annoyance to the Bishops during his short residence in the Country, and was at last detected in scandalous practices. Mr. Hay was deputed to treat with him, and succeeded so effectually as to prevail on him to leave the Country, without noise, in a few days. Mr. George Gordon, recently appointed Procurator, had suffered so much from repeated strokes of palsy, as to be unfitted for active service any longer, and returned in Mr. Hay's company to the society of his friends in the Enzie, to spend the evening of his life among them. They crossed over to Kinghorn in a Pinnace, on an early day in October; spent Sunday at Stobhall, and transacted business with the titular Duchess of Perth; the middle of the following week they went on to Aberdeen, where Mr. George James Gordon (Sealanensis) had lately Died. Mr. Hay looked into his affairs, and sent a statement of them to Bishop Smith; he then pushed on towards the North, and reached the Enzie by the middle of October.

The Lowlands Missions were, this year, much crippled by the failing of several veteran Labourers. To the Death of Mr. G. J. Gordon, at Aberdeen,

and the Retirement of the late Procurator from active service, must be added the Withdrawal of Mr. William Reid, at Mortlach, from Missionary duty, by severe and chronic asthma; and of Mr. Duthie, at Huntly, by the infirmities of age. Mr. Godsmen, also, was much enfeebled by repeated attacks of palsy. These losses, together with the recent mischance at Edinburgh, and the failure of repeated efforts to procure assistance from the Scotch Benedictine Monasteries in Germany, furnished the Bishops with matter for a strong Appeal to Cardinal Castelli. He was not slow in responding to it, and in a more satisfactory way than in empty promises. He offered good encouragement to any Irish Friar who would encounter the difficulties of the Scotch Mission, undertaking to pay for his journey, and to maintain him without charge to the Scotch Bishops. Only one, however, could just then be found; F. Wynne, a Dominican, who was associated with old Mr. Forrester in Uist, and did good service to the Mission. Mr. Charles Cruickshanks was called to Edinburgh to fill the Office of Procurator; the Family of Traquair being then abroad, his services as Chaplain were not required.

The eccentric Mr. Alexander Geddes, addressed a Letter to Mr. Hay, from Traquair, February 4, 1767, in which he congratulated him on his obtaining quiet possession of St. Margaret's Chapel of the Craigs, and on his extraordinary success in making Converts. Mr. Geddes himself had succeeded in making only one, and had no hopes of any more where he then was. His brother sent his compliments to Mr. Hay, and would send him the strings for his fiddle which he wanted.

The early part of the year, 1767, Mr. Hay became more and more engaged in public business. He wrote long Letters to various Correspondents, on complicated and intricate affairs connected with the General Mission; Questions of Accounts; Mission Funds, &c., displaying habits of business, clearness of arrangement, and expression of very high order, together with a remarkable deference to the feelings of others who are not such adepts in business as himself. His Labours had prospered on his hands; his List of Communicants was steadily increasing; Converts were dropping in; his Brethren had admitted him, though a Convert, into their most intimate confidence; his advice was taken by

Bishops and Seniors in the most difficult and delicate emergencies; his plans adopted, his talent for business universally recognised. Thus eight years had rapidly passed away, chequered by sunbeam and shade, by toil and reward. A wider and more important field was now opening upon him, as the designs of Providence, in regard to the Scotch Mission, were gradually developed.

The secret of Mr. Hay's success lay deeper than mere constitutional energy, or practical skill in the business of life. The employments of a Catholic Missionary are supernatural the strength necessary to sustain him in them, unless drawn from supernatural sources, will give way; and nothing but disappointments, if not failure, can ensue. Notwithstanding Mr. Hay's habitual modesty and reserve in communicating information relating to himself, enough has been preserved by persons who lived with him in intimacy daily, to enable us to judge, with much accuracy, of the details of his spiritual life. If there is one thing more remarkable than another in their portraits of his character, it is that he was eminently a man of Prayer, a fourth part of his waking time being spent in that holy exercise. He rose very early in the morning, and devoted a whole hour to conversing with God in pious meditation. He then recited the Little Hours of his Office, and prepared by long and fervent acts of devotion for saying Mass, which he never omitted, as part of his daily duty, when in sufficient health. If possible, he heard another during his thanksgiving. His morning exercises were usually concluded by a little spiritual reading; and, for this purpose, he put together, in his peculiar short-hand cipher, a selection from the best ascetic writers. Once a fortnight, when practicable, he made his Confession. Thus he preserved the methodical and pious habits, acquired in his College days, from those unrivalled masters in the art of holy living, his old Superiors in Rome. If those habits were necessary for the formation of the Clerical character, in the retirement of the Seminary, surely they are not less so, for its preservation and health, in the distractions and the long martyrdom of the Mission. A short time in the morning, spent with God, is worth its full value all the rest of the day. The balance of mind, the composure, and the strength thus gained, are more than equal to the irritations, the vexations, the wear and tear of mind and body, that await

the Missionary at the door of his Oratory. Without such preparation, it is ten to one but the first incident of the day's labour will overset him, and the end of it find him bankrupt in patience at heart, and peace of mind, if not more seriously injured still.

Mr. Hay's whole time was systematically divided among his various avocations. He dedicated the early part of the day, till dinner time, to business either within doors, or without, if called upon. He dined soon after mid-day, and again applied to business, and the Recital of the Divine Office. As an invariable rule, he spent an hour in Contemplation, every evening, at eight o'clock, either in his own room, or when he had the opportunity, in presence of the Holy Sacrament. A light supper followed; then Evening Prayers, with his family; Study and Devotions were afterwards prolonged till midnight.

His bed consisted of a mattress and two blankets, without sheets. As long as his health permitted, he performed with his own hands the menial offices about his own room, such as dusting it, making his bed, and kindling his fire. He never wore linen, nor any garment, with the slightest pretensions to fashion, though he was always scrupulously neat and clean, like an old-fashioned gentleman, as he was. His food was, partly from weak digestion, partly from choice, of the most frugal kind; for a considerable part of his life he lived chiefly on milk and vegetables, and drank nothing stronger than water. Yet those who knew him best affirm that his manners were cheerful and engaging; in lively conversation, and even humour, no one excelled him; in the art of telling an amusing story, he had few rivals. The appearance of his countenance, indeed, was at first sight somewhat austere; but the severity of its lines was soon forgotten, when its varying expression began to give effect to what he was narrating, accompanied by appropriate gestures. Children were fascinated by his stories; and the boys at his Seminary used to contrive to meet him in his walks, and draw some amusing Anecdote from him. In the play-room, of an evening, games were thrown aside when the old man came among them and began one of his charming tales. He excelled in music, both vocally and on the violin. On one occasion, at a convivial party at Edinburgh, Mr. Hay was invited to sing. He gave the company a song from his

own "Collection," entitled, "O the Years, the many, many Years, that I have lived in vain," arranged to the excellent Scotch melody of Cowdenknowes. Mr. Alexander Wood, his old medical friend, who was present, was affected to tears, and at the conclusion of the song, remarked, while wiping his eyes, "O, Geordie, man, I didna think ye had sae muckle po'er ower me." Mr. Hay played on the violin, chiefly for his own recreation, with great truth and feeling. Living persons who have heard him in his old age say that his hand had then lost something of its youthful execution, but that, excepting a certain tremulousness in his touch, his playing of Scottish airs was very beautiful.

As the first impression we have of any one is derived from his personal appearance, it seems a little out of order, in most Biographies, to reserve a picture of their subjects till the close. Mr. Hay was not quite six feet in height, of a spare habit of body, though not emaciated. In his declining years he stooped a little from the shoulders upwards, but was otherwise erect. His eye was a bright hazel; his nose aquiline and very prominent; his teeth, though irregular, remained entire to the last. Living contemporaries of his report that his pale countenance was remarkable for its expression of firmness and the habit of command, in every line but in the mouth, and there an extraordinary sweetness was indicated, which softened the strong expression of his other bold features. Otherwise, he had a look of severity, a contraction of his brow above the eyes, that at first somewhat repelled people. At times, his mien and bearing must have been actually majestic.

His favourite virtue throughout life, to the acquisition of which he devoted part of his daily meditation for nearly sixty years, was the fundamental one of conformity to the blessed will of God. The honour of God seemed always uppermost in his mind. His estimate of events was much modified by this habit of conformity to the Divine Will; so that, at last, those about him wondered at the secret of his peace of mind, in the most trying circumstances. His favourite expression, when things seemed going against his interest, was that of Judas Macchabeus, *Sicut fuerit voluntas in celo, sic fiat* (1 Macchab. iii. 60). It is repeated over and over again in his Correspondence; it was the key-note of his life. When

consulted on spiritual matters by others, this was the virtue which he most emphatically recommended. He made a little collection of the places in Scripture, in which it is taught and exhibited, and used to comment on them with great fluency and delight. Among his Manuscripts there is a beautiful little Treatise on this subject, entitled, "On the Glory of God."

As early as his third year in the Mission at Preshome, we are presented with a curious and instructive account of his method in preparing Sermons, in a Letter written January 1, 1762, to Mr. George Gordon, at Aberdeen. It arose from the following circumstances. T. is old Priest having heard that his young friend, Mr. Hay, devoted a very great deal of time to the preparation of his Discourses, took it upon him to remonstrate with him on the subject, in an amiable way. This produced a long reply from Mr. Hay, written in his usual manner, systematic, and exhausting every point under review.

"Preshome, January 1, 1762.

"My dear Friend, for now I think myself entitled to address you by that name, having received from you the most certain proof of your being so, in the kind and friendly admonition you have sent me concerning my studies; for, as it is the most difficult duty of friendship to admonish our friend of what we esteem amiss in his conduct, so the overcoming that difficulty, in order to comply with that duty, is, doubtless, the most assured sign of the sincerity of our affection, and the tender regard we have for our friend's wellbeing. For return to your kindness, I think myself obliged to give you all manner of satisfaction with regard to this affair, and am persuaded (as well as Mr. Godsmen, to whom I was obliged to send your Letter, with the £20 in small notes, not being at leisure then to wait upon him myself) that when you know precisely how the matter stands, you will not so much disapprove of the methods I observe in it. When I first began to speak in publick, in preparing what I had to say I made no use of notes, but, reading over such books as I had upon the intended subject, endeavoured to commit to my memory such things as I thought most for my purpose, adding of my own whatever occurred as proper thereto; but in this I found a great difficulty, viz., that, after I had formed in this manner the skeleton of a Discourse in my mind to-day, before to-morrow my memory (which is extraordinary weak, especially when I have any of my headaches, which, indeed, I seldom altogether want, and what I have of it very material) failed me, and I was obliged to renew my former reading, and then ten to one if I fell upon the same sequel of thought as before, or to make an express act of recalling the former

ideas as it were by force, and this I found to be extremely afflicting to my head, and very often to little purpose. Hence, as Mr. Grant may well remember, almost my whole study from Monday to Sunday was reading, or thinking over and over again what I had to say, in order to fix it in some manner in my memory. In this manner I continued till about the time of our Meeting here, or a little before it, when I began to alter my method of proceeding, viz., by making notes, or, rather hints, of the principal heads I intended to speak upon, of the chief texts or examples of Scripture I found to my purpose, and of any reason, similitude, or comparison I found suitable to my subject. In doing this, I soon found some considerable advantages—1st, The time of studying my discourses was considerably shortened, for, in reading any book upon the matter I had before my eyes, when I met with any (thing) that suited my turn of thought, I jotted it down in the shortest manner possible, very often a whole argument in a line or two, and examples, similitudes, or comparisons in a single line; and by this means a single glance of the eye was afterwards sufficient to recall the whole to my mind; 2nd, I found this a great ease to my head, as it freed me of that continual poring and thinking upon what I had to speak upon; 3rd, It proved a great help to my memory, not only for the present case, but likewise afterwards, having thus the chief texts, reasons, &c., upon any subject more deeply fixed there from seeing them collected together before my eyes; 4th, It proves a great help to me afterwards when speaking upon the same subject, and saves me all the trouble of studying it anew, which, especially in seeking out texts, is very tedious; and, in fact, had it not been for the help I just now receive from what I had jotted down last year about this time, it would not have been in my power to have answered your Letter so soon. Neither does this, as may be objected, oblige one to walk in trammels, or have always the same Discourse when speaking upon the same subject; for, though the substance of the matter be the same (which indeed cannot vary upon the same subject), yet, as the arguments, similitudes, &c., are only hinted at, the manner of handling them and connecting them may, with all ease, be so varied as to give the whole a new dress as often as necessary. However, when I first began this method, I own I proceeded at first with a good deal of doubts and fear, least by so doing I should trust too much to my own industry, and fall in the confidence I ought to have in God, whose work our Sermons are more than our own; but my worthy friend here much diminished these fears by putting me in mind that we are obliged to use our own industry, and that experience is the best rule to know what kind of industry is the most profitable, and these doubts entirely vanished when I read Dr. Butler's Life of S. Basil the Great, who, in his Notes there, recommends in the warmest manner to all beginners to take Notes of their

Sermons, as the most excellent means to learn to speak *methodically* and *extempore* upon any moral subject. I must own this authority had the greatest weight with me, not that I look upon his rule to be universal, because, if it suits with some turns of mind, the contrary method will agree better with others; but because, joined with the experience I had of both ways, I was convinced it was the most proper for me. Now, my dear Friend, I entirely join with all you say upon this subject, in the supposition that one were to write out his whole Discourse, and then to get it by heart. This would, indeed, be an endless and laborious task, but I am persuaded you will, as well as I, think the case extremely different when the principal points, &c., are only hinted down, and the enlarging upon them left to whatever Almighty God shall please to send when at the Altar. In following this method, the composing a Sermon will cost me three, and sometimes four hours' reading, studying, noting, &c., and after that is done, I have nothing more to think about, except to read them over twice or thrice the night before I am to speak to the people, or that morning itself if time allow. To complete this tedious apology, I must beg leave to subjoin a specimen of one of my Sermons, and that in one of a middle size, neither of the longest nor of the shortest, 'On the motives to a Speedy Repentance after Sin,' namely (1), The miserable state of a soul in sin, shown from the fallen Angels; a dead carcass; a King's son made a slave. Now, if we get a wound in our body, or fall into any disease, &c.; if we fall into a mire; if we get a spot upon our clothes. (2), The great injury done to God by delaying, it being an open contempt of His commands, for He wills not the Death, &c. (Ezek. 18, &c.); a contempt of His threats; Almighty God to enforce His commands, &c. 'Because I have called, and ye would not hear,' &c. (Prov. 1.) Also, our B. S. assures us He will come as a thief in the night, &c. The Ten Virgins; where there is one Faith, &c. 'Delay not to be Converted to our Lord,' &c. (Eccles. 5); but what aggravates, &c., undervalues and rejects His promises: 'Be washed,' &c., 'Though your sins be as scarlet,' &c. (Is. 1.) Let the wicked man forsake his way,' &c. (Is. 55.) God offers pardon, mercy, grace; the sinner rejects, despises; chooses rather to continue, &c., slave to Satan; like to him and his hellish crew, &c. God promises to clothe him again with the stole, &c. What an affront, &c. And what can be expected, &c. An Divitias Bonitatis, &c. (Rom. 2.) (3), The danger of contracting a habit of sin, and going on from bad to worse: this is the fatal prerogative of sin, &c. Reasons—The want of God's grace; the tyranny of the Devil; our own natural corruption; when once the ice is broken, &c. Examples—Cain; David; S. Peter; Judas. (4), The vast danger of a bad habit, &c. Ossa ejus implebuntur vitii adolescentiæ ejus and orem eo in pulvere dormient. (Job 20.) Adolescentes juxta viam mane, &c.

(Prov. 22.) Si mutare possit Æthiops pellem suam, &c. (Jer. 13) A tree newly planted is easily pulled up; a house just built, &c.; a tender twig is easily bended; a beginning disease is easily cured, &c. (5), The great difficulty of making a good Confession when one comes but seldom to it; the importance of a good Confession; it requires that no sin be forgot through our fault; a true sorrow; a firm resolution, &c. You see, dear Sir, there is here plenty of matter to enlarge which may be put in many different dresses and combinations, and yet not a great deal of writing! The reason why I was more employed when Mr. Grant was here, was because I was transcribing, in a little book, some Notes like the above I had made upon loose papers, that I might not lose them. So much, then, for that affair.

The little Book, to which he refers, increased by degrees to a thick volume, to which he gave the name of "The Code." It contains a systematic arrangement of subjects suitable for Discourses, divided and prepared in the manner of the example given in the preceding Letter, and written in exceedingly minute characters, in the Bishop's usual short-hand cipher. A number of loose leaves and slips of paper, in the Book, contain a List of the Subjects on which the Bishop Preached every Sunday, for many years. Reference is constantly made in them to the "Code."

His manner in Preaching is described by living persons who have often heard him, as peculiarly animated, impressive, and forcible. He occasionally resorted to the *percussio furoris* and the stamping of the right foot, but neither noisily nor violently; and he gesticulated a good deal with his hands, in the Italian manner. When warmed by his subject, he articulated very rapidly. His language was of the simplest kind, delivered in the old Scottish dialect, in which he always spoke. If an expression escaped him, which the common people seemed unlikely to understand, he would presently substitute another phrase, perhaps a Scotch one. The whole appearance of his countenance, while he spoke, illustrated and corresponded with the subject of his Discourse. He threw his whole soul into what he was doing, without apparent effort, or the least affectation. His Discourses, like his Writings, were enriched with numerous passages from Scripture. He used frequently, also, to employ examples from the Lives of the Saints, or some other authentic source, to explain and enforce his meaning. He was sometimes severe in his remarks, when any

one distracted the attention of his auditory, by unnecessary noise in going out, or coming in, and he soon recalled the wandering thoughts and eyes of the people to himself and his subject.

His power over his audience was sometimes very great. On one of his many journeys through Buchan, he stopped a Sunday and Preached at Bythe. Many Protestants in the Chapel were in tears, and, as they came out, they were heard to say to one another—"If he Preached here always, we would never go any where else."

We incidentally derive a curious insight into the Bishop's manner, as a Confessor, from the testimony of a Lady, a Correspondent of Bishop Geddes'. While requesting the Bishop to undertake the duty of advising her in Religious matters, she says that, when she had been under Bishop Hay's direction, she had found the "rigour in his manner, in what regarded Spirituals," the source of the comfort she had derived in applying to him.

With boys, he seems to have been more gentle. The late Mr. Donald Carmichael testifies, from his own experience as a Student under the Bishop, at Scaln and at Aquhorties, that, "although a kind of severity might, at first sight, appear in his exterior, particularly in the expression of his countenance; yet if any one went to him for advice, particularly in Confession, I never knew any Clergyman who at once engaged one's confidence, in such a degree, by his extraordinary mildness, and his warm and affectionate expressions of kindness.

The aged Bishop Smith, now in his 84th year, was gradually sinking under the pressure of the heavy trials and privations which continued to weigh upon the Mission. Mr. Cruickshanks, the new Procurator, who had undertaken that Office with no great aptitude for it, and an infirm constitution, which was no match for the severe climate of the Capital, was petitioning for a Substitute, and Bishop Grant had undertaken to supply one. All eyes were turned on Mr. Hay, as in every way fitted for the post; as a native of the place; perfectly acquainted with the affairs of the Mission; with youth and great energy, if not robust health, to carry him through the double fatigues of Missionary and man of business, which there fall to the share of the Priest resident at Edinburgh. His health, indeed, was not all that his friends could desire. His head-

aches had given him much uneasiness, and lately he had suffered a good deal from pain in the back, which, however, had the effect of relieving his head for the time. His own inclination did not second the universal wish that assigned him the Capital as his new sphere of labour. Writing to Mr. Cruikshanks before his removal was thought of (April 25, 1767), he remarked that it did not surprise him to hear that his Correspondent was tired of Edinburgh; "Who would wish to be there?" Early in August he went to see Mr. William Guthrie, who had been in poor health for a long time, and had recently broken his leg. Mr. Hay afterwards spent a week at Aberdeen, and the Sunday after his return to the Enzie, he addressed the following Letter to Mr. Cruikshanks:—

" August 23, 1767.

" Upon my return home, last Friday, I found yours of the 15th Inst., giving the melancholy news of Mr. Smith's situation. May the great God be his defence, and grant him a happy death, for Christ's sake. I am entirely of your opinion, that Mr. Grant's presence is absolutely necessary, and that everything should be sealed up till he arrive. He is just now at Shenvile, but will be here Monday or Tuesday, and, I dare say, will make no delay in going South. As for my going with him, there are great difficulties, especially as Mr. Geddes cannot come here at present, both upon account of his house and of Mr. Guthrie; but I hope there will be no necessity for me. Mr. Sinit and you will easily see how affairs stand, and put them in proper order; yet, if Mr. Sinit think proper, I shall never refuse that, or any labour for the common good, which obedience shall lay upon me. I said above, that I suppose Mr. Sinit will make no delay in going South, but, as far as I can judge, his sentiments are these: As long as Mr. Smith is in life, and able to speak or know anything, Mr. Sinit will not go South, except Mr. Smith desires him, or he know that it will be agreeable to him that he go. If Mr. Smith were dead, he will certainly make no delay. If, therefore, upon the receipt of this, Mr. Smith be still in life, see to get his good will for Mr. Sinit to come South, and write to himself without delay. He will be here all this week, when he returns from Shenvile, and proposed, when I left him, to go into Aberdeen, if nothing occurs to hinder it, Monday or Tuesday come eight days. "

Two days before this Letter was written, Bishop Smith had calmly expired at Edinburgh, August 21, 1767, after receiving every assistance from Mr. Cruikshanks. Bishop Grant was then at Shenvil, and Mr. Hay, the day after his last

Letter was dated, had been called into Morayshire. On his return home, through Fochabers, August 26, a Letter from Mr. Alexander Geddes informed him of the Decease of the late Bishop. He instantly dispatched an express to Bishop Grant, who was no further off than Achanasy, near Keith. It was soon arranged that he and Mr. Hay should set out together for Edinburgh on the 1st of September. Communicating these arrangements to Mr. Cruikshanks, August 27, 1767, Mr. Hay adds—He could fain have wished that his going had not been necessary at that time, as it was with great difficulty that he could leave Preshome just then; but as both the Bishop and the Procurator insisted on it, it was his province to obey. He expected to reach Edinburgh the end of the following week. Bishop Grant would reside with Mr. Cruikshanks at the house of a Mrs. Innes, if convenient; if it were difficult to make up a bed for him, materials might be procured from the house in Blackfriars' Wynd. Mr. Hay was to reside with his sister, at her friend Mrs. White's.

Thus, with the month of August, 1767, terminated Mr. Hay's residence as a Missionary-Priest among the interesting Catholic population of the Enzie. His vacant place at Preshome was filled, December 15, following, by his friend Mr. John Geddes, who had laid the foundation of a new and larger Seminary at Scalau, in the preceding month of June (19th), and had begun to reside in it about St. Andrew's Day. On Mr. Geddes' removal to Preshome, the charge of Scalau was confided to Mr. John Thomson, a young Priest, lately Ordained in the Scots Roman College, and who had acted, for a short time on his way home, as Prophet of Studies at Douay.

A few months after Mr. Geddes' arrival at Preshome, we find his old companion, Bishop John Macdonald, writing to him from Kinloch Moidart (March 8, 1768), as follows:—"I hope you are now very happy in the Enzie, and have not met with the fate of the *Propheta in patria sua*, which you seemed to dread; though you cannot fill that vacancy like your good predecessor equally in both capacities. You have, at least, that advantage over him, that your deficiencies shall give you a good deal of peace, which he wanted, so that you may more freely enjoy from books, etc. "

The state of Bishop Smith's affairs gave ample employment to Mr. Hay's genius for Financial business. The difficulties of the times, together with his own charitable disposition, had involved the Bishop in considerable debt, principally to the Mission, and the Funds belonging to him at home and in France were found inadequate to meet the demands. In this emergency, Mr. Hay set vigorously to work to reduce confusion into order; this involved much harassing attention to business, Meetings of Creditors, of Law-Agents, and arrangements with them, and applications for Funds to various persons likely to contribute, both at home and on the Continent. He forwarded to Rome a full Statement of the late Bishop's affairs, and earnestly entreated Abate Grant to procure some relief from his friends there. Bishop Grant also seconded his Petition in Letters to the Agent, and to the Cardinals Castelli and Albani. In his Letter to Abate Grant, after mentioning the want of Labourers and the reduced circumstances of the Mission Funds, which had suffered from the late Bishop's inadvertence, and which were not sufficient to furnish the Missionaries with their poor half-yearly Income, without encroaching on the Capital, Bishop Grant solicits the Agent's concurrence and support in his application to Propaganda for a Coadjutor. [Dated Edinburgh, September 14, 1767.]

Bishop Grant did not remain long at Edinburgh, but returned to take charge of the Congregation at Aberdeen, accompanied by Mr. Cruikshanks, who now resigned his Office of Procurator into Mr. Hay's hands, and went to reside in the remote Mission of Shenval. Mr. Hay, whose address at this time was "the Second Turnpike down Chalmers' Close," now entered in earnest on his many engagements, as Pastor of the Congregation, and Agent for the Mission. His Correspondence soon grew very voluminous, on the Subject of Funds, Administration of Temporal Affairs at Home and Abroad, Arrangements for Sending Supplies of Boys to Foreign Seminaries, and Providing the Means for their Travelling Expenses in Going and Returning; in short, on all the endless Details of the Procurator's Department. Before the end of the year, we find him undertaking the charge of the Christian Doctrine, or the Sunday School. His Letter to Bishop Grant, at Aberdeen, gives a singular

picture of the sort of Chapels that were in use at that time, and of the simple mode of living adopted by the Clergy.

"October, 1767.

". . . . I received yours in answer to my two last. Am glad you and fellow-traveller got safe to your journey's end, and hope you still continue in good health. I will now be expecting every post a Letter from the Enzie, with the final Resolution of Admrs. in the North about this House, which, I suppose, will be entirely conformable to your sentiments, as, indeed, the thing speaks for itself. You take no notice in yours of the other scheme I proposed about the House in Bl. fr. Wynd. Since I wrote you last I have been considering it more accurately, and think it may be turned out to still greater advantage than I formerly mentioned. I find upon mensuration, that Mrs. Jean's room and the dining-room are fully larger than both the rooms here, and that, if an opening were made in the partition wall of the kitchen, which could be put up and taken down at pleasure, the use of the kitchen could be got as a kitchen, and it would serve to contain a good number of people upon occasions. I observe also, that the Altar could be so situated as to be seen from Mr. Smith's room, so that a good many of the better sort could be seated there, and would hear perfectly well. Upon these considerations, then, could it not be practicable that that House should serve both for Chapel and Dwelling-House, and the House below be got set? This would extremely facilitate money matters. For example: Let the little Chapel above stairs, which has a convenient fire-place, be fitted up for a room to the Missr. in this place; let Physician have Mr. Smith's room, and the Servt. be in the kitchen; let the outer garret be made a Library, and, if that be not large enough, let Physician's bed be taken out of the closet (which is too cold a place for it, and too far from the fire) and be placed in the room, and let the closet be made a little Library. Then, as for the money part. Suppose the £200 ppl. of Hacket's Legacies, and Mr. George's £150 we laid upon the House; in this case (as I make no doubt of getting Mr. George to allot his £150 in favour of Physicians, at least, till such time as a Hopitium be formed, if ever that should be), out of what may be gathered for Chapel Rent, and the Rent of the House below and Cellar, there would be only £10 to be paid for the Legacies, and what is above would belong to Physician, and for keeping the House in repair. The sole and only inconvenience I can perceive in this scheme, would be the subjection Physician would be under from people coming into his room on public days. This inconvenience could be lessened in this manner—That upon these mornings, after Physician had done his own business, he might go up to the Missr.'s room about the time of people's gathering, which, generally, is not till just about the hour. But, in case it should afterwards happen

that Physician and Missr. should not choose to live together with this inconvenience; in case no better place can be got for a Chapel, what is raised upon that House above the £10 for Hacket's Legacies, could easily enable Physician to take a room in any other convenient place. I shall be glad to know your thoughts upon this, or what other step we shall take, if this House be sold, as they are determined to do when we give it up, and, therefore, require our positive answer, what we are to do, as soon as possible. . . . "

On the 24th of January, 1768, Cardinal Castelli's answer to the Bishops' Common Letter of last year arrived at Edinburgh. Next day, Mr. Hay forwarded a Copy of it to Bishop Grant. The good Cardinal sympathised very deeply with the Bishops in the present straits of the Scots Mission, both in Means and in Labourers; assured them that the Congregation of Propaganda did not lose sight of their necessities; that he had written a pressing Entreaty to the Abbot of Ratisbon to send some of his Monks to the Mission; and, in conclusion, acceding fully to Bishop Grant's request for a Coadjutor, directed him to propose two or three of his worthiest Priests, with attestations of their qualifications as to behaviour, and the requisite knowledge, both from himself and from his Colleague in the other Vicariate, and his Coadjutor, so that the Congregation might come to an easy and safe decision in the matter.

The Cardinal was as good as his word. He contributed, out of his own private purse, a supply for the pressing pecuniary wants of the Mission; and procured the services of an Irish Priest for each of the Vicariates—Propaganda undertaking the expense of their journey and maintenance. Mr. Mackenna was sent to the Highlands, and F. Dominic Braggan, O.S.D., was appointed to the Mission of Glenlivet, to assist Mr. Guthrie, who had never recovered the use of his leg, owing to the unskilfulness of the Country Surgeon in setting it. This year, also, a Seminary was Opened in the Highland Vicariate. Some idea may be formed of the difficulties which the Highland Missionaries had to contend with from the following Extract. [B. H. Macdonald, Glengarry, to B. Grant, Aberdeen, Feb. 23, 1768]:—

" 23rd February, 1768.

". . . . As to the function of H. Thursday, I would most willingly perform it for your and my own concern, if it was not for the great inconvenience and danger of bringing a sufficient

number here over so many mountains; and what happened last year frights me much, for Mr. Alexander, upon his return to Knoidart, was like to be lost in a storm of snow, and if he had had a quarter of a mile further to go, he would never have been seen in life. He suffered much, and was bad after it. Mr. M'Leod suffered much also; and, yet, both are the strongest we have. This made me concert with Mr. Tiberiop, this year, to perform that function in Arisaig, where he can have a sufficient number without danger. Therefore, I cannot give you any certainty, unless I desire Mr. Tiberiop to do for you and himself; yet, that being so far off, there would be great difficulty to transmit the affair to your country. . . . "

[We may observe how carefully the Subject—the Consecration of the Holy Oils—is concealed in ambiguous phrases.]

In March, Mr. Hay mentions that he had been pressing Mr. Alexander Geddes, when lately in Town, to visit his aged parents this Summer in the Enzie; and, with a view to his own probable Journey to the North for the Bishops' Meeting. Later in the season, he had made arrangements with Mr. A. Geddes to pay this projected Visit between Easter and Pentecost, so as to be free to supply the Edinburgh Congregation in Mr. Hay's absence. All that was then wanting to complete the arrangement was Bishop Grant's permission. About this time Mr. Hay begins to Seal his Letters with a Crest—an Eagle displayed on a Wreath.

Mr. Hay's scheme for fitting up a house and Chapel in Blackfriars' Wynd seems to have met with Bishop Grant's approval. Mr. Hay informed the Roman Agent that the house in which he then resided, in Chalmers' Close, being sold to another Proprietor, and the rent raised to a half more than had been hitherto paid, he was to remove at Whitsunday to the house lately purchased by Bishop Smith. It had a large and more commodious Chapel, and a good Dwelling house underneath, capable of accommodating "both Physician [Bishop] and Labourer," who would be able, by living together, to effect a considerable reduction in their expenses. The Agent might, therefore, address his Letters, after the ensuing term of Whitsunday, to "Robison's Land, near the Middle of Blackfriars' Wynd." About the same time, Mr. Hay mentioned, more particularly, to Bishop Grant, his arrangements about the new House and Chapel. The whole of the upper floor was to be thrown into one apartment, to serve as a Chapel, and the floor underneath to

be the residence of the Bishop and the Missionary. He proposed to raise the rents of the Chapel in consideration of the superior accommodation to be provided, so as nearly to make up for the loss of rent for the lower floor, which at that time was let to a tenant. The advantages of this arrangement were many and important, especially when the great difficulty of finding a suitable Place anywhere was considered. By Whitsunday everything was completed, and Mr. Hay dates a Letter, June 13, "Robinson's Land, near the Middle of Blackfriars' Wynd."

In the end of June, Mr. Hay set out for the North, to attend the Bishops at Preshome. The first Sunday in July he spent among his old friends in the Enzie. The business of the Annual Meeting was finished, and Mr. Hay at his post again, at Edinburgh, before the end of the month. In the beginning of September he went out on a Special Mission to Traquair, on the pressing invitation of the Dowager Countess, to make arrangements for the removal of Mr. Alexander Geddes from the Chaplaincy, in consequence of some acts of imprudence which threatened seriously to compromise the interests of that noble Family, and of Religion in general.

This clever and eccentric man was Born in 1737, at Pathhead, a small Farm near Preshome, in the Enzie; and, after a rambling education in the little Schools of his native Parish, was finally sent to the Seminary of Scalán. His English and Protestant Biographer, Mason Good, relates an Anecdote of his School-days, at the expense of the cloudy atmosphere of the Seminary. One of his companions at Scalán had obtained leave to visit his friends at a distance, and as he was setting out, asked young Geddes if he had any Commissions for him. "Pray be so kind," was his reply, "as to make very particular inquiries after the health of the sun, and do not fail to present my compliments to him. I live in hope of one day renewing our personal acquaintance." Mr. Geddes was sent, in 1758, to finish his Studies in the Scotch College, at Paris, and returned home, in Priests' Orders, in 1764. On Mr. Cruikshanks' removal to Edinburgh, he was appointed Chaplain at Traquair; but, in consequence of his indiscretion and vain self-reliance which disdained advice, he was removed soon after Mr. Hay's visit, and sent back to Paris for a time to conceal his mortification.

In reply to Cardinal Castelli's invitation, Bishop Grant, some time before this, had proposed Mr. Hay to Propaganda, as his Coadjutor, with the unanimous consent of both of the Highland Bishops, and of the whole Clerical Body in the Lowlands. Before his nomination by the Congregation could be officially certified, the news had transpired through the Agent at Rome; and Mr. Hay, who was then contemplating the preparation of a Book of Instruction for Converts, hastened to address his old friend Abate Grant in the following terms:—

"3rd October, 1768.

"Dear Sir,—Your two last I received in due course, and I think myself obliged to return you my grateful thanks for the regard you show for me, in so much approving and entering so cheerfully into Mr. Siniten's views with regard to the affair of his Coadj. No doubt, you look upon this as an honour done me—that is, the light such dignities are commonly viewed in; and the favourable opinion you express of me, as if I were capable for so great a charge, shows your esteem for me, and demands my gratitude. But, my Dr. Sr., as I cannot help having a very different idea, both of the dignity proffered and of the abilities of the person proposed, I should have esteemed it a much more endearing proof of your friendship, had you used your endeavours to free me from a burden which I am altogether incapable of bearing; and I certainly should have applied to you, to ask this proof of your friendship, if I had not found matters brought such a length before it was hinted to me that I could have no hopes of succeeding. Mr. Siniten never gave me the most distant hint of his design till I went to the North last July; and, when he then told me his intention, gave me to understand at the same time, that such measures were taken, that all opposition would be in vain, and only serve to expose me; that the general consent of the whole Mission approved his choice, and that I would find none to second me in refusing to comply. In fact, I found this was the case—when making my complaint to several of my most intimate friends, they would not so much as hear me. Soon after my return to Edinr., some Letters from your Brother and Mr. Dorlet, for Mr. Sinit: (who had written to them), came open through my hands, testifying the approbation of all our friends abroad of the choice he had made; and, Don Albano arriving soon after, confirmed the same. What could I do? I found every door shut whence I could hope for relief; and had nothing remaining but to make my complaint to my good God, begging of Him either to avert the storm which threatened me, or, if it was His holy will to lay so great a charge upon me, that it might not be in His wrath, but in His mercy, and that He would not refuse me all necessary

graces to enable me to comply with what He requires of me. I hope, in His goodness, He will hear my prayer; and the hopes of this is the only source of comfort I find in my affliction. For this reason, my Dr. Sr., I return you my most cordial thanks for your charity in promising to pray for me; and I beg of you, for Christ's sake, not only to do so yourself, but, also to recommend me to others, especially our young folks with you, and to my worthy friend, F. Bruni: to this last, also, please make my kind complts., and tell him I would have answered before now his most friendly favour, which you forwarded to me last Summer, but that my mind has been, since I came North, in such a situation, that I really could not apply myself to do it; but I will be glad to hear from him, and shall write him as soon as I can. . . . "

The Briefs for Mr. Hay's Consecration as Bishop of Daulis, *in partibus*, and Coadjutor to Bishop Grant, dated Rome, October 5, 1768, and despatched November 26, reached Scotland in the end of that year, accompanied by Letters from the Cardinal of Propaganda to himself and the Scots Bishops. Their arrival was announced to Bishop Grant by Mr. Hay, January 2, 1769. None of the congratulations which welcomed his appointment were warmer than those offered him by his friend, Mr. John Geddes, who assured him that his desire had been to see his friend a Bishop ever since they had Studied Rhetoric together, and again addressed to him a Letter full of affectionate regard.

" 19th December, 1768.

" My dear Friend,—I remember you was once kindly displeas'd at me for calling you 'Dear Sir' at the end of a Letter; but now, the circumstances are such, that you must allow me to leave off the too familiar appellation of 'Friend,' and address you in another manner. Yet, the heart of a friend I will always bear towards you; nor would it be easy for me to lay aside the familiarity that becomes a friend, in treating with you, though I endeavoured to do it, so long have I now been accustomed to look upon you in that light. You will guess from what I here write, that Mr. Siniten has informed me of the answers received from Old Town, relating to your affair. He has done so, and, I believe, I may say with truth that, never in my life, did I receive news that were more agreeable to me. As I have obtained what I most ardently wished for, not so much, I assure you, on my own particular account (though, I must own, I am not so disinterested as to forget that entirely), as upon the account of others, about whose general good I am concerned. As I am not a stranger to your sentiments, I don't doubt but the news of the final determination of the matter has even occasioned some

agitation in your mind, when you reflected on the burden you have to undergo. But I can easily imagine the thoughts that have immediately succeeded these first motions; and, I think, I see you prostrate before your God, offering yourself to do or suffer whatever you shall know to be His Holy Will. You have certainly all the reason in the world to persuade yourself that what has been lately determined concerning you, is what Heaven requires of you. Without an express revelation, I do not see how you could have more certain indications of the Will of your Maker, and you know He is well able to support you in the work to which He calls you. It is also some comfort to you, nay, a very considerable one, and, at the same time, a great satisfaction to your friends, that everybody, anywise concerned, expected and wished for what has happened. You will not, I hope, doubt of my being as earnest as I can in my prayers for you, such as they are; nor, need I tell you, how much my inclination will join with my duty in obeying you. The only distinction that I ask of you, in consequence of our long friendship, is, that you always use me with less ceremony than you would do another, and that you command me with the greater freedom. . . . "

Mr. Hay's own sentiments, at this critical moment in his Life, may be fully gathered from his Reply to Cardinal Castelli's Letter of compliment. The following Extract is chiefly valuable for its graceful and feeling allusion to his Conversion to the Catholic Faith, and for the evidence which it bears of the tender gratitude with which he cherished the remembrance of that event:—

" January 2, 1769.

" My mind was not a little disturbed when I learned, from a very courteous Letter lately received from your Eminence, that I was to be Promoted, by the Decree of the Holy Congregation of *Propaganda Fide*, to the dignity of Bishop and Coadjutor to the Bishop of Sinita. I knew, indeed, that my name had been sent among those whom the Vicars Apostolic in this Kingdom had proposed to the Holy Congregation for this honour, but I continued to hope that the Divine Mercy would take compassion on my weakness, and, in answer to my Prayers, would avert from me so formidable a burden by laying it on another whom it knew to be better fitted for sustaining so heavy a charge. Since, however, the matter has turned out contrary to my hopes (and I am very well aware of my own infirmity), I am of necessity greatly troubled. One thing, indeed, I observe, which ought to console me, and it is this, that the unanimous consent of all concerned, with which the matter has been accomplished, makes it hardly possible to doubt of the Divine Will in regard to it; but not even so can I entirely lay aside all my solicitude. For when I see King

Saul, at first a man of great virtue, and afterwards, when promoted by the most manifest disposal of Divine Providence to the Royal dignity, fall away from the path of truth, and cast off by the Lord who had chosen him, how much occasion have I to be afraid, who am weak, and of little experience, and far inferior to Saul in the understanding of judgment and laws. But since I cannot oppose the Divine Will so clearly manifested, nor refuse to obey the commands of His Holiness the Pope, who wields the Supreme authority in the Church of God, I have only thus left to me, while undertaking this burden with fear and trembling, to commit myself entirely to the mercy of God, with full confidence in Him who has called me, by His mercy alone, out of darkness into His marvellous light, and has condescended to promote me to the Holy Priesthood, that He will not refuse me the assistance of His Divine Grace, in order to my pious and holy discharge of its duties. That this assistance may be granted to me, I humbly commend myself, and trust much to the Prayers of the Beneficent Patron who has always cherished us and our affairs with the affection of a father. . . .”

Meanwhile, the Holy See again became vacant by the Death of Clement XIII., February 2, 1769. In the ensuing Conclave, Cardinal Ganganelli was Elected, May, 19, and assumed the name of Pope Clement XIV. At the same time, a Lady, connected by birth with Scotland, was received at Rome as a Convert to the Catholic Church,—Miss Margaret Murray, daughter of Mr. William Murray, of Polmaise, then deceased. In the 20th year of her age, February 12, 1769, she made a profession of her faith in the Domestic Chapel of Cardinal Orsini; and, subsequently, making the acquaintance of the Marquis of Accoramboni, she was Married to him, May 31, in the same year. Abate Grant, who knew her well, makes frequent mention of her in his Correspondence for several years afterwards. _

On the 1st of April, 1769, the Apostolic Life of Mr. John Godzman was crowned by a holy Death. He received his summons home, in the midst of his people, while saying Mass on Easter Sunday. Returning to his humble cottage, he languished till the ninth day after, attended and supplied with all Spiritual assistance by Mr. John Geddes; and, finally, gave up his pious soul to God, on Saturday, April 1. He was interred in St. Ninian's Churchyard, amidst a great concourse of people, and much weeping. “Devout men carried him to his burial, and made great lamentation over him.” The Bishops, in their next Annual Letter to Rome, while informing Propa-

ganda of his Death, and that of the late Procurator, Mr. George Gordon, at Fochabers, pay a high tribute to the many virtues of Mr. Godzman, in the following words:—“His sanctity of life, his habitual charity to God and his neighbours, his prudence and moderation in everything were so conspicuous, that we deem it beyond our power to praise him as he deserves. From his boyhood, he seemed to be on fire with love to what was good. Since the termination of his Studies at Rome, and during the long Course of nearly forty years' residence on the Mission in Scotland, it was evident that he had nothing at heart but the Glory of God, and the Salvation of his neighbours. His whole time was consumed either in Prayer or in Labouring for the Salvation of others. Hence it is, that not only Catholics, but some Protestants, witnessing his actual Life, spoke of him when alive, and now that he is Dead, continue to speak of him as a holy and truly Apostolic man. At last, under the pressure of toils, which he had always borne with a cheerful heart, he fell bravely on the field, as we may say, seized with a violent pain in his side, on Easter Sunday, while saying Mass; a fever supervened; and a few days after he breathed forth his holy soul, at an age upwards of seventy. The Death of such a man has affected us with great grief, and would affect us with some greater, were we not persuaded that he is now admitted to the beatitude of Heaven, where he will be of great assistance to us, with God, in our affairs.”

The Student of Scottish Ecclesiastical History may, if his devotion leads him, visit the humble chamber, and kneel beside the little bed from which this blessed labourer, in the Vineyard of the Lord, passed from trial to Eternal Rest. He may then pursue an easy and beautiful path from the Hamlet of Auchenhalrig, skirting the domain of Gordon Castle, to the Churchyard of St. Ninians, where he may read this simple Epitaph beside the last resting-place of that faithful servant of God—

TO THE MEMORY OF THE REV'D.

JOHN GODSMAN, CATHOLIC MISSIONARY, WHO, HAVING LABOURED WITH APOSTOLIC ZEAL IN THE PARISH OF BELLEY 35 YEARS, DEPARTED THIS LIFE AT AUCHENHALRIG, ON THE 1ST OF APRIL, 1769, IN THE 72D YEAR OF HIS AGE.

The period of Mr. Hay's Consecration had been delayed till Summer, owing to the difficulty of getting the Bishops together in the inclement season of Winter; to the many engagements which occupied them and their Clergy, as Spring advanced; and to the danger which threatened their Meeting for such a purpose, at any public or central place. Edinburgh had, therefore, been deemed ineligible; Preshome was not less so, where Mr. Hay had too many friends, to give the event a chance of being kept private. The retired situation of Scalán pointed it out as the most suitable place; and there, on Trinity Sunday, May 21, 1769, Mr. Hay was Consecrated by Bishop Grant, assisted by the Venerable Bishop of the Highland Vicariate, and his Coadjutor, Mr. Hay's former Companion at Rome. The usual Attestation of the event was drawn up by his friend, Mr. John Geddes. Mr. Hay took the Oath prescribed in the Pontifical, before Consecration, and made the usual profession of his Faith; but, from motives of prudence, the primal Certificate of his having done so was not sent to Rome at that time. Happening to be in Paris, in 1772, on their business, he wrote both of them out on parchment, with his own hand, and entrusted them to the care of the Principal of the Scots College at Paris, for transmission to Rome by the first opportunity. By the 6th of June, 1769, we find him once more at his post in the Capital.

The study of this History conveys impressions to the mind similar to those communicated by the observation of the starry heavens. While the Astronomer watches the slow progress of the hours, bright stars and constellations succeed one another in endless order; as one descends to its setting, another is culminating on the meridian; as it in turn begins to decline towards the West, others as bright are peeping over the Eastern hill. It has been so, since time began, in the material Heavens; it has not been otherwise in the firmament of Christ's Church since it was called into being. They come and pass, those lights of their time; and then their shining is no more seen on earth; but while we look after them with regret, and a half-confessed fear that their equal does not remain, behold, a new glory appears, shining and reigning in its appointed course, and assuring our faint and mistrusting hearts that light, and rule, and order shall never fail.

CHAPTER IV.

1769—1771.

Bishop Challoner—Robert James—Scotch College at Madrid—Removed by Mr. Geddes to Valladolid.

Dr. Hay, now promoted to the Episcopate, continued his services at Edinburgh as Procurator for the Clergy, and Pastor of the Secular Mission there; while Bishop Grant remained for a time in the Enzie, to supply the vacancy left by the recent Death of Mr. Godsmán.

One of Bishop Hay's first anxieties was to provide better Vestments and Altar furniture than the poverty of the Scotch Mission had hitherto been able to supply. On this subject he had been for some time meditating an appeal to the Catholics of England, through their common friend Mr. Constable, of Evingham, a warm and steady promoter of every scheme for the honour of Religion, and the benefit of the poor Scotch Mission. To this proposal Bishop Grant had given his concurrence, and other circumstances favoured the design. The very day after Bishop Hay's return to Edinburgh from Scalán, the arrival of the Dowager Lady Traquair furnished him with an opportunity of engaging her Ladyship's good offices with Mr. Constable, in behalf of his plan, which now included the general destitution of the Mission, as well as the poverty of its Altars. Lady Traquair requested the Bishop to draw up a Memorial, representing all its wants, in as clear and concise a manner as possible, which he did, before the end of June. Without any parade of words, but in strong, simple language, he presented an affecting picture of the great number of souls depending on the services of an inadequate supply of Missionaries, of whom hardly three could be named in robust health; many of them without a home, subsisting on the scanty provision made for their maintenance, as they removed from one Cottage to another, as a temporary residence. The Bishops were not in a position to assist them to any good purpose, having already too large demands on their own scanty store, for the expenses of travelling from place to place, in the exercise of their Episcopal duties. From this state of poverty, two effects resulted, especially to be deplored, the absence even of decent furniture for the Altar in the Country Missions; and the impossibility of pro-

viding little Books of Instruction and Devotion for the poor people, of which there was the most urgent need. On these two grounds, Bishop Hay rested his claim to the friendly aid of the English Catholics.

The Dowager Lady Traquair and Mr. Constable were highly pleased with the Memorial; and, in order to give it every chance of success, it was resolved that the most regular way of proceeding would be to lay it before Bishop Challoner, and leave it to him to say whether the application about to be made to the English Catholic Body should be of a general nature, or whether it should not rather be confined to personal solicitation among private friends. As Lady Traquair and Mr. Constable were to leave Edinburgh for England in a few days, there was not time to communicate with the other Scotch Bishops on the subject. Dr. Hay, therefore, took it on himself to send a Copy of his Memorial to Bishop Challoner, in the name of his Colleagues in Scotland, requesting the advice and co-operation of his venerable friend in this undertaking. He took the opportunity, also, to thank Bishop Challoner for former favours done to himself, a duty which the recent change in his own position seemed to render peculiarly appropriate; as, to Bishop Challoner, under God, he owed his Ecclesiastical vocation. Dr. Hay then solicited the good Bishop's patronage for the Memorial, representing the difficulties which lay in the way of recovering help from Rome at that time, and suggesting that Divine Providence had, perhaps, reserved it for the English nation, and for Bishop Challoner in particular, as the crown of his former good Offices, to be the happy instrument of imposing so great a benefit on the Scotch Catholics.

The English Bishop's Reply to this Appeal, though friendly, was not immediately encouraging. Two Public Collections were at the time in progress for rebuilding the Secular and the Benedictine Colleges at Douay. "As to particular contributions," continued the Bishop, "I doubt not but some, if properly applied to, might be willing to assist you. I shall make some trial among my friends, but the chiefest is now out of Town." This approbation was sufficient to authorise Lady Traquair and Mr. Constable to undertake their Mission of Charity. A few months afterwards, Mr. Constable sent Bishop Hay £100 as a contribution from himself.

Before the Letter (of date July 5) was sealed, in which Bishop Hay had communicated these particulars to Bishop Grant, another Letter arrived from Dr. Challoner, in the following terms: "Honoured dear Sir, admire and adore the goodness of God. Since I wrote to you, I was visited by a person of great honour and virtue, to whom I showed your Memorial, upon the perusal of which they [*sic*] proposed to me the giving you, for the necessities of your Mission, the sum of £1,000, with an eye to your present relief, and the procuring the Prayers of your Missioners for the repose of the soul of their kinsman Deceased, for which they had destined the money. In the meantime, you are desired to let us know what number of Prayers you could procure among your people for this their intention, which they take much to heart. They do not expect any number proportionable to that sum, but that you can conveniently perform.—Pro Roberto Jacobo Defuncto. Your answer to this, with instructions how to return the money, will oblige your devoted Servant in Christ, R.C." A Celebration for this intention is still made, every year, by the Scotch Missionaries, on or about July 13. Bishop Grant naturally offered his thanks to the English Bishop for his goodness, who replied through Bishop Hay—"My best respects to that worthy gentleman. His Prayers I thankfully accept of, but, as to the rest, the benefit you lately received is owing to a particular Providence of our merciful Lord; to Him alone be all the Glory."

Dr. Hay was much alarmed, about this time, for the security of the Mission Funds, in consequence of the failure of several banks, and seriously proposed to withdraw their Funds from the hands of bankers altogether, and invest them in loans to landed proprietors, on good security; a measure which, as will afterwards be seen, accidentally involved him in some trouble and loss, arising from the state of the Penal Laws against Catholics at the time.

Besides public interests, he found leisure to plead the cause of deserving persons in private life. He wrote long and fully to Abate Grant, at Rome (August 17), in behalf of a Miss Anne Cameron, a lady in reduced circumstances, who had merited well of the Catholic body, and in whose favour he urged the Agent to use his influence with Cardinal York. This application,

however, to his Eminence was in vain. This Letter is further remarkable as an exception to the silence which Dr. Hay usually maintained in his Correspondence, on all the current secular subjects of the day. The great object for which he thought, and wrote, and lived, generally excluded every other from his mind, while conversing with his friends at a distance. But, in this Letter, he makes the following allusion to an appalling accident which had lately occurred in the progress of the North Bridge, then erecting as a means of communication between the ancient City of Edinburgh and the future New Town.—“Poor Mr. Miller, your acquaintance, has fallen into a sad misfortune. You will, probably, have heard he was employed by this City to build a fine Bridge over the North Loch, as a street of communication with the New Town that is building on the Moultries Hill [the site of the present Register-Office] and Westward. The Bridge was well advanced, with three beautiful large arches in the middle, and two small ones, one at each end, and was to have been finished next Spring; when, behold, this day fortnight, the one end fell down from the great weight of earth that was laid upon it, to bring it up to the proper level, and five persons, at least, were buried in its ruins, among whom are Mr. James Fergus, Writer to the Signet, and Miss Dundass, daughter to Doctor Dundass.”

Bishop Grant now resided permanently at Aberdeen. A slight misunderstanding had occurred between the Bishop and his Coadjutor, the particulars of which are now lost. It terminated in an ample testimony, borne by Bishop Grant, to the merits of his Coadjutor.

September 16, 1769.

“Honoured dear Sir,—As we all fail and offend in many things, he is surely the happiest here, and shall be the most exalted hereafter, who is the most humble. I have had very often occasion to observe how well you are grounded in this favourite virtue of our Blessed Redeemer long before this time, but it discovers itself with a new lustre in your long apology for a fault (if, indeed, any at all), scarce perceptible, which at least others, even of our character, I could mention, would not have been sensible of. This humility of yours humbles me much, and, I hope, will serve to help me to pull down my own pride, even that very pride which very readily may have been the cause of some of the expressions I made use of in my last. Go on, dear Sir, in the

constant pursuit of this amiable virtue; it will be the best safeguard of your other good qualities, and will best enable you to perform great things for the public good of our poor country.”

To this confidential Letter, Dr. Hay replied (September 27th) in these terms:—“ . . . Your most obliging Letter, in answer to the Apology affected me exceedingly. I could not peruse it with dry eyes, to find so much kindness and condescension, when it was so little deserved. May Alm. God reward your charity, and give me grace to follow your good advices. I now remain, with the most profound respect, most honoured, dear sir, your most obedient humble servant to command.”

Till a late period of this year, Bishop Hay was still occupied with the settlement of the late Bishop Smith's affairs. He was also contemplating printing ten or twelve thousand copies of a Catechism, but complained that the recent bankruptcy of Meighan in London, had caused great confusion and stagnation of trade among Catholic Booksellers. His friend, Mr. John Geddes, at Preshome, was occupied with similar projects, and urged the Bishop even to employ some of the public money in printing books for the common people; of so much importance did the distribution of little Catechisms and Manuals of Devotion appear to him. He also suggested a plan of getting a Catholic boy taught the art of printing, so as to get their work done more conveniently, and, what was of more consequence, with less risk of attracting attention and notoriety.

Early in the year 1770, we find Dr. Hay employed in preparing a young Student for his Ordination. Writing to Bishop Grant, February 3, he says:—

February 3, 1770.

“ I am very well pleased with Johnny Paterson, and have all reason to hope he will do well. He has exceeding good dispositions of heart, but seems to be still something behind in what would be necessary for him to know. He has made a particular study since he came here of the Treatise de Legibus (which I had thought very necessary, as I have found great benefit from it myself), and de Sacramentis, particularly some practical pieces de Poenitentia, namely, Benvelet and Segneri. I have employed him all along in giving the Christian Doctrine, and through the week helped him to prepare a little Discourse after it, in which he has succeeded with general satisfaction; and I have caused him to transcribe some other little practical things that I have collected for my own use. At present I am dic-

tating to him (when time allows) some schemes and heads of Sermons, which he may have occasion for in case he be left here when I go North. The plan I have been thinking on of proceeding in his promotion is to give him the first on the first Saturday of Lent, the next on Ember Saturday, and last the Saturday thereafter. . . . Our little Catechisms will be finished about the end of next week or beginning of the following, but it will be a week or two longer before we get them folded and stitched. . . .”

Immediately after the Ordination of Mr. Paterson, he was appointed to the charge of the Seminary and Congregation at Scaln, vacant by the removal of Mr. Thomson to Strathavon.

A Letter, addressed by Dr. Hay, to Mr. John Geddes, at Preshome, February 5, gives a faithful picture of his numerous engagements.

“ February 5, 1770.

“ . . . I am just now getting the Catechisms printed—that is, the little ones. I have gathered as much, one way or another, as will print 10,000 copies of them, which, before I get them folded and stitched, will cost at least £20. As I am absolutely overpowered with different things, I beg you would think no more of printing anything here at present. We shall talk of it, at large, please God, at meeting; but, I assure you, till then, though we had cash in abundance, I would not have a moment's spare time to think of it. Johnny Paterson will soon now be preparing for Orders; Lent is at hand; betwixt Easter and Pentecoste I will, probably, be obliged to go to Galloway: after Pentecoste, I must go to Drummond and Stobhall, before I go North. I must be here again by the middle of August, to settle our Bank affairs, the year being out then. Judge yourself, then, my dear Sir, with all the other things I have to do, whether I can have time to think of printing Books. . . . I am obliged to you for your Enzie news; anything from that place, and about my dear people there, is always interesting to me. . . .”

About a hundred years before the Birth of Dr. Hay, a Seminary for Scotch Students was founded at Madrid by Colonel William Semple, brother of Robert, fourth Lord Semple. This gentleman was long in the service of the Kings of Spain, and was much esteemed by Philip II., III., and IV. successively. The first of these sent him with private despatches to the Court of James VI. of Scotland, in the year 1587, when the Invincible Armada, as it was called, was fitting out against England, and a report was current that James was about to marry the Spanish

Infanta Isabella. The Armada foundering next year, and James prudently adopting the policy of the English Court, Colonel Semple was arrested and thrown into Prison. He contrived, however, to effect his escape into Spain, where he lived many years. His last Will and Testament is dated February 10, 1633.

His wife, Doña Maria de Ledesma, was childless. She and her husband had, therefore, formed the pious design of founding a College for the benefit of the Catholic Religion in Scotland. In the year 1627, a Charter of Foundation was drawn up, and signed by himself and his lady on the 10th of May, which was to take effect after his Death. It may be seen at length, printed from a legally certified Copy, in the Collection at Preshome, in the “Miscellaneous Papers” of the Maitland Club, 1834. It is entitled, “Escriptura de Fundacion y Dotacion del Seminario de Coligiales Seglares Esceceses en la Villa de Madrid; 10 de Mayo, 1627.” The certified Copy at Preshome is in Bishop Geddes' handwriting, with an English translation in parallel columns, written by Mr. John Gordon, Master of Divinity in the Scotch College, Valladolid.

This Deed of Foundation and Endowment bears that the Founders, . . . “desirous of performing some good work directed to the greater service of God, to the increase of the Divine Worship, and to the Teaching of the holy Catholic Faith, the Preaching of the Gospel, and the Conversion of Heretics, have resolved to Found and Endow a Seminary of Scotch Secular Collegians, in the manner, and under the direction, and with the patronage, conditions, and clauses following:— . . . The said Seminary shall contain as many Collegians as can be maintained on the Funds of its Endowment. They must be Scotchmen by birth, of good family and character, and persons from whom the greatest fruit may be expected in the good of souls. They must apply, as long as shall be necessary, to the study of Grammar, Philosophy, Theology, Controversy, and Sacred Scripture; and when they shall be found sufficiently skilled in these sciences, they must return to the said Kingdom of Scotland to preach the Gospel, and labour for the Conversion of Heretics; in which they must occupy themselves there; and, as they shall leave the said Seminary for that purpose, let others be received in their place for the same end; and so let this

method continue as long as it shall take to effect the said Conversion. . . .” The chief support of the Seminary was to be derived from certain Houses, belonging to the Founders, at Madrid; and, in the event of the Conversion of Scotland, the property was to revert to Colonel Semple's family. The Fathers of the Society of Jesus were to be the Superiors of the Seminary; the appointment of its Rector being vested in the Provincial of Toledo.

For some years after Colonel Semple's Death, the College was not in a condition to maintain many Students, its funds being impoverished by Legacies and Annuities which had to be paid out of them, to the amount of £2,000. About the year 1660, some High Friars, observing that the intentions of the Founders were not fulfilled, applied to the Spanish Government to have the management of the College transferred to themselves. F. Hugh Semple, nephew of the Founder, succeeded in repelling their application, by providing that the burdens on the Foundation were such as to render the maintenance of a greater number of Students at that time impossible. Before the lapse of twenty years, instead of being merely Superiors of the Scotch College, Madrid, entrusted with its management, the Jesuit Fathers came to be regarded by themselves, and by others, as its sole and exclusive Proprietors. The supply of Students from Scotland was irregular and scanty; and those only who were found qualified and willing to enter the Society were permitted to finish their Studies in the College; their remaining in Spain, or returning home to the Scotch Mission, being no longer contingent on the completion of their Studies, but on the decision of their Superiors. So entirely was the property of the College monopolised at last by these good Fathers, that, for many years, the Bishops and Secular Clergy in Scotland were totally ignorant of its very existence, as originally Endowed for the exclusive maintenance and education of Students for the Secular Mission.

At the end of F. Adam Gordon's triennium in the Rectorship of the Scotch College at Rome, in 1655, he was sent to Madrid as the best person among the Scotch Jesuits to recover the property of the College there from the Spanish Fathers. During the year that he remained there, he recovered the College and a good deal of its property from them.

The prescriptive right, however, of the Scotch Fathers to the property of the College was challenged by the indefatigable exertions of Mr. Wm. Leslie, Agent for the Scotch Clergy at Rome. In 1674, he prevailed on the Congregation of Propaganda to appoint a Visitation of the College, which was entrusted to the Nuncio at Madrid. Diplomatic etiquette interfered a good deal with the efficiency of this Visitation. It was conducted entirely extra-judicially, and did not affect to penetrate far beneath the surface; nevertheless, its results are a curious illustration of the history of the Colonel Semple's Foundation. The income of the College was nearly 45,000 reals, and its annual expenses were hardly 33,000. But the Visitor looked in vain for one Scotch Student, though the other national Seminaries in France and Italy were at that time well supplied. There were ten persons residing in the College; the Lector and the Doctor, or Professor, both of them Jesuits, together with two Lay-Brothers; the Confessor of the German Ambassador, and the three sons of the Protestant Ambassador of Denmark, who paid for their board, and whom the Fathers entertained on the chance of their one day becoming Catholic; the Steward and the Cook completed the number of ten inmates residing in the Scotch College. At this very time the Scotch Mission was in the utmost destitution for want of Labourers; the few who were serving in it was worn out with fatigue; and many souls were perishing without Spiritual assistance.

It was impossible for the Visitor to shut his eyes to such abuses. As a remedy, he proposed to transfer the management of the College from the Scotch to the Castilian Fathers, a measure which the former strongly and successfully opposed, and there the matter ended. This partial Visitation resulted in no benefit to the Scotch Mission; the Jesuit Fathers remained in undisturbed possession of the College; and by and bye converted it into a place of general education for young Spaniards. Between the years 1720 and 1730, under the management of F. Clarke and other Scotch Jesuits, it acquired such a reputation, as an Academy for youth, that the sons of the first Spanish nobility were sent to reside in the College, as pensioners. An application for a similar indulgence was made on behalf of some young Spanish nobles by the

Princess of the Asturias, to Mr. A. Cameron, in 1786. [B. Geddes to B. Hay, January 14, 1787.] Philip V. soon proceeded to entrust the Scotch Fathers with the direction of a College, instituted expressly for the education of noble youths, which he Endowed with an eighth part of the revenue derived from tobacco, at that time amounting to a very large sum. But jealousies arising between the Scotch and the Castilian Fathers, put an end to this arrangement, and F. Clarke was obliged to resign the flattering distinction conferred on him and his brethren by his Spanish Majesty. His residence at Madrid was so much embittered by this unhappy dispute, together with a heavy debt with which a long course of mismanagement had burdened the College, that he finally dis severed the last weak link connecting the Foundation of Colonel Semple with his native Country, by personally transferring the College to the Spanish Fathers, and withdrawing with his Students, among whom was Mr. Charles Farquharson, to Douay, in the Autumn of 1734. £300 were to be annually paid to the College at Douay for their maintenance out of the revenues of the College at Madrid. The remainder, which amounted at least to as much more, was partly applied to support three Spanish Fathers, who lived with a Lay-Brother in the College, managed its rents, transmitted part of them to Douay, and said about 500 Masses in the year, with which the Foundation was burdened; of the surplus revenue, the books of the College contained no account.

Mr. John Geddes, while sending these details to Bishop Grant, mentions that he had collected them from actual inspection of the College books, and from the testimony of several persons of eminence and credibility, who had been intimately acquainted with F. Clarke at the time of his removing to Douay; particularly of the Marquis of St. Leonard, who had himself resided in the Scotch College at Madrid as a pensioner, and of "a good old lady, Mrs. Connoch," whom Mr. Geddes often saw at Madrid. She had been Governess to the Infanta, and, while filling that Office, and others of considerable distinction at Court, had been well acquainted with F. Clarke, and several other Scotch Jesuits.

While their conduct in this matter must appear as a rather liberal interpretation of the Deed of Foundation, the remarks with which

Mr. Geddes concludes his Narrative are full of prudence and forbearance. "I do believe F. Clarke and his brethren meant no harm to their Country; they may have met with difficulties that we are strangers to; and they may have seen things in another light than we do; however, I think I may safely say that, in all probability, things would have been on a better footing in Scotland than they are, had even twelve Students of the Secular Clergy been constantly maintained in Spain, these hundred and thirty years, according to the Founder's intention. . . ."

The storm which swept the Society of Jesus from Spain, was long in gathering, and burst with cruel violence upon it in April, 1767. As a matter of course, the revenues of the Scotch College at Madrid were confiscated to the Spanish Crown, as property belonging to the Expatriated Order. But, amidst the many acts of injustice which accompanied that terrible convulsion, one just act, at least, of reparation was made to the Scottish Mission. It seems that the English Secular Clergy had similar claims on the property of the Spanish Jesuits, and as early as May, 1767, Bishop Challoner and others applied to the Spanish Ambassador, in their name, for the recovery of what had once belonged to them in Spain. In consequence of the favourable reception which their application received from His Excellency, Mr. Perry, one of their own Body, was at once dispatched as Agent to represent their interests at the Spanish Court. On his way through Paris, he stayed some little time with his friend Mr. John Gordon (Dorlethers), Principal of the Scotch College there, who engaged him to keep an eye also on the interests of the Scotch Secular Clergy, and send to Paris any intelligence that might be for their advantage. Early in 1768, Mr. Perry informed his friend that the Scotch Secular Mission had a just claim to property in Spain, upwards of £1,000 a year in value, consisting of a College at Madrid, and another at Seville; advising an early application, through the Spanish Ambassador in London, in a manner similar to that lately made by the English, and representing the Government of Spain as well disposed to do the Scotch Clergy justice in the matter. Principal Gordon instantly communicated with Mr. Hay, urging that a Deed of Procuracion should be made out without delay in name of the Scotch Bishops and Admin-

istrators, authorising Mr. Perry to act for their behoof. This agreeable intelligence, and sound advice Mr. Hay forwarded to Bishop Grant, April 7, 1768. Mr. Alexander Geddes was then at Edinburgh, on his way to the North; and Mr. Hay employed him, as familiarly acquainted with French, to draw up a Memorial for the Spanish Ambassador, in that language, and a Deed of Procuration, for Mr. Perry, which Mr. A. Geddes should himself submit to Bishop Grant's approval the following week. Mr. Hay further mentioned that he had written to Bishop H. Macdonald to request him to send an Express for his Coadjutor, and to meet Bishop Grant at Preshome, immediately, where as many Administrators as could be collected, on such short notice, might concert their measures together with the Bishops, and transmit the necessary Papers to Mr. Hay, after duly executing them. This Letter of Mr. Hay's affords a fine example of the masterly vigour with which, on an emergency, he arranged his plans and marshalled his forces. The only difficulty which he could foresee in the matter was the necessity which might arise for maintaining the College at Madrid in a state of efficiency, in case of the Spanish Ministry making that a condition of reinstating the Mission in its property, and refusing permission to turn its revenues into capital, and remove it from Spain. But even this difficulty must not interfere with prompt and decided action.

As the affair advanced, it became daily more necessary that the Scotch Clergy should send one of their Body to conduct it in person, at Madrid, and afterwards undertake the superintendence of the College, which, it was decided, must be reopened for the education of Scotch Priests. Much delay was occasioned by the extreme difficulty of sparing a Priest from the service of the Mission for this purpose. Mr. Perry, indeed, continued very friendly, and did what he could; but for his assistance, the whole transaction would have been miscarried from the first. Bishop Challoner, also, with his usual charity, and his lively interest in all that regarded Religion in Scotland, together with his Coadjutor, Bishop James Talbot, employed his influence with the Spanish Ambassador, to keep the matter open and undecided, till a suitable Agent could be found for the Scotch Clergy. Mr. Robert Grant came over from Douay to London for a short time to represent them in

the negotiations with the Ambassador, who engaged, in name of his Court, to pay all the expenses of sending an Agent to Madrid, whenever he should appear to claim them. It became at last impossible to delay any longer, unless the Bishops were prepared to surrender every chance of recovering their property at Madrid. The Irish on the spot had been busy, and had obtained a Decree, uniting the Scotch Seminary to their own at the University of Alcalá, whither it had been also determined to remove the Scotch College from Madrid, in order to avoid giving umbrage to the English Ambassador by re-establishing it in the Capital.

Matters were in this unsatisfactory state early in 1770. Two years had been consumed in negotiations; the College property was to be had for the asking; and still the main business of sending a fit Representative of the Scotch Clergy remained unexecuted. Bishop Hay himself had been mentioned by one or two of the Administrators as a suitable person for this Embassy, but insuperable difficulties appeared in the necessarily poor provision which he could make for going as a Bishop among the ceremonious Grandees of Spain. At length the universal suffrage of all concerned nominated Mr. John Geddes to the task. His Missionary life had hitherto been one of vicissitudes. "Torn from his beloved Flock," as Bishop Grant had expressed himself, in the Wilds of the Cabrach, he had hardly settled himself in his rising Seminary at Scalán, before another removal to Preshome again dissolved his relations with his interesting Charge in the Braes of Glenlivet. And now, settled among his own kindred, and a congenial people, in the Enzie, surrounded by so many monuments of Scottish Missionary History, which was to him an object of untiring interest, he is called again to leave his native Country, and to go among a people speaking a language then entirely strange to him, and on a Mission of peculiar delicacy and difficulty.

True, however, to the spirit of his Vocation, his resolution was taken at once. Writing to his friend Dr. Hay, from Preshome, January 27, 1770, before the final decision of the Bishops and Administrators had been made known, and alluding to the probability of their choice falling on himself, he gives utterance to his feelings in these words:—"As for me myself, if I should be thought on for that purpose, from our old principles, and

from what I wrote [to] you before, you will not doubt of my endeavouring to be in the *Santa Indifferenza*, which alone can give peace. Indeed, I must own the concern I have for my dear children here would give me some pain in being separated from them; besides, my health would not agree with that climate; the affair is become difficult and doubtful, particularly for one unacquainted with the language and manners of that Country, &c. But one *Go* from Superiors unsolicited should make all easy."

The sacrifice of inclination was not all on his side. Dr. Hay, alluding for the first time to his friend's nomination, as a possible event, says:—"The thought of parting with Mr. John Geddes is terrible." [To B. Grant, January, 1770.] And writing to Mr. Geddes himself (February 5), he says:—"You will by this time know Mr. Siniten's [Bishop Grant's] resolutions about who is to be sent. I own I was rather for Mr. Reid, who would not be so much missed as Mr. Geddes, but sicut fuerit voluntas in cœlo, sic fiat. A short time will now determine."

A few days afterwards, Mr. Geddes received notice from Bishop Grant to prepare for his journey to Spain. He accordingly bade Adieu to his "dear children" at Preshome, Thursday in Septuagesima, February 15; passed through Aberdeen to get his final instructions from the Bishop, whom he never saw again on earth; and reached Edinburgh, February 21. Mr. John Reid succeeded him at Preshome; Mr. Thomson taking Mr. Reid's vacant place in the Mission of Strathaven. Mr. Geddes remained three days at Edinburgh, with Bishop Hay, arranging his affairs, getting his Credentials ready, and looking out for a companion to share the expense of a post-chaise to London, as was the custom in those days. On Sunday, February 25, he set out in company with a Lieutenant Macpherson, of the Family of Macpherson Grant, and a young Lady, on her way to Bath for her health. Mr. Geddes was chosen Purse-bearer for the party. After an agreeable journey they arrived in London on Friday, March 2.

In the afternoon of the same day, he waited on the venerable Bishop Challoner, who "received him in a very kind and fatherly manner," inquired after Bishop Grant and Bishop Hay, and showed great concern for the success of the Spanish College. He then sent Mr. Geddes to

Bishop Talbot, who happened to be much engaged just then, but arranged for a visit to the Spanish Ambassador next day. Mr. Geddes then returned, by invitation, to dine with Bishop Challoner and those Priests who resided in the House with him; and, writing a few days afterwards to Bishop Grant, expressed himself as "charmed with the easy, agreeable, edifying behaviour of the great man of whom he had heard so much." [To B. Grant, March 5, 1770.]

Next day, Bishop Talbot presented Mr. Geddes to the Spanish Ambassador. The affairs of the College seemed to prosper; his Excellency promised to have everything ready for Mr. Geddes' journey; Papers, Letters, Money, &c., the following Monday. That day, accordingly, he had another audience, and received all the Papers necessary for his Mission to Spain, and a handsome allowance for his journey. The same day, he wrote to Bishop Grant an account of all that occurred to him since leaving Scotland. "This afternoon," he says, "I was invited to the Conference the Clergy have every Monday. The two Bishops were present, and twelve or fourteen Churchmen. Bishop Challoner made a pathetic, instructive Discourse, *on a Priest in Lent*, with regard to his duties towards God, his people, and himself, insisting principally on this last head. After he ended, every one proposed what difficulties he pleased."

Wednesday, March 7, Mr. Geddes left London for Dover; crossed over to Calais, next day, in fifteen hours; and, on Friday, took horse to St. Omer's, where, leaving his luggage at an inn, he called at the English College, the residence of Mr. Alban Butler. This venerable man was very kind to the Scotch traveller, and sent to the inn for his luggage, declaring that he should be very much mortified if Mr. Geddes were to lodge anywhere at St. Omer's but in the English College. In the evening, Mr. Geddes had the satisfaction of hearing him make a Discourse to his Students on "The Necessity and Advantage of Prayer."

Sunday morning, he reached Douay before nine o'clock, and was cordially welcomed by Mr. Robert Grant, Principal of the restored Scotch College there. After Mass, Mr. Grant took him to see the English College, once the Seminary of Martyrs—the thought of so many Saints having gone forth from that House, filled the mind of

the devout traveller with a "sacred awe." Next day, he started for Paris, by the *Lisle Diligence* through Cambray; and reached the French Capital, Wednesday, March 14. The third day after, he set out for Bordeaux; thence, *via Bayonne* and Pampeluna, to Madrid, where he arrived, without accident, on Holy Saturday, April 14.

Dr. Perry, the English Agent, now Rector of the English College at Valladolid, showed Mr. Geddes every attention, and they immediately applied themselves to business. Mr. Geddes was well received by Señor Grimaldi, the Secretary of State, to whom he presented his Credentials, and by the other Ministers, with whom he had to transact business. Abate Grant sent him some useful Letters of introduction from Rome; the Cardinal, Duke of York, and Cardinal Albain, the Scotch Protector, wrote to the Spanish Government in his behalf; Señor Campomañes, also, the First Fiscal of the Council of State, exerted himself to much purpose in favour of the Scotch claims. At the Royal Palace of Arranjuez, Mr. Geddes found an old Fellow-Student in the Schools of Logic and Physic, Count Vincenti, the Pope's Auditor, who was very friendly, and promoted the success of Mr. Geddes' Mission with all the interest at his command. Mr. Geddes, though new to the business of Diplomacy, conducted his Embassy with the tact and prudence of a proficient in the art. His patience was, however, often severely tried by the slow, procrastinating habits of business which he found prevailing among the Spaniards. He acquired the perfect use of their language in no long time, and secured a lasting place in the regard of many Members of the Spanish Court, by the extraordinary sweetness of his manner and the variety of his accomplishments. He completely succeeded in recovering the Property left to the Scotch Secular Clergy by Colonel Semple; and in his application to have the restored Seminary transferred to Valladolid, the Capital of Old Castile, as possessing a climate better suited to Scotch youths than the air of Madrid, and as being nearer a convenient seaport. Nearly six months were consumed before these preliminary negotiations were settled. It was not till October 8th, that he was able to write from Madrid to Scotland, to request that two Masters and twelve Boys might be sent without delay. Even then, final arrangements had not been completed, and it was with a

view to hasten them, that he wished to have his Students on the spot.

To Mr. Geddes' prolonged residence at Valladolid, for more than ten years, we owe some of the best examples of Dr. Hay's Correspondence which remain. The early intimacy of those good men, the similarity of their sentiments on the subjects of engrossing interest for both of them—the increase of Catholicity in their native Country, and their own sanctification—impart a tone of unreserved and confiding friendship to Dr. Hay's Letters to Valladolid, at this period, which is not to be found elsewhere in all his Correspondence. While he conversed with the gentle spirit of his friend, zeal suspended its force, and assumed an air of tenderness; his native energy of character, for the time, gave place to an overflow of affectionate sympathy; "they walked in the House of God with one consent." Dr. Hay's first Letter to Mr. Geddes, after his departure, is dated at Edinburgh, May 28, 1770, and is addressed to Madrid.

28th May, 1770.

My Dear Sir,—You will, I daresay, be longing to hear from your native County, and to know how things are going on here; this I should have let you know ere now, but that I have been obliged since Easter to take a journey to Galloway, and am only of late returned from that place. I received both your Letters, the first from Paris, and the other from Madrid. The accounts you give us in this last are very agreeable, and give good hopes of your future success. I see you will have some difficulties to overcome, but I hope Alm. God, who knows the straits of this poor country, will enable you to get over them. All concerned have been advised how things stand, and requested to have Boys ready upon the first call. I hope you will endeavour to give us warning as long before as possible, as you know our folks here are sometimes not so active as could be wished, and, if you can, you will also get Viaticos allowed for them. Mr. Gordon, at Grisey, will have informed you that the destruction of the East India Company there will occasion a considerable loss to us, which our small funds are not well able to bear, which I suppose you will not fail to avail yourself of where you are. We long to get further accounts from you. Your friend Mr. Reid was immediately pitched upon for Preshome after your departure. He went with great reluctance, but has given great satisfaction to them all, as a proof of which he writes me that, upon Low Sunday he had upwards of 500 Communicants, which, he observes, is a proof how great a sense they have of their duty, and the effects of the diligence and zeal of their

late worthy Pastor, whose absence they so greatly lament. Mr Thomson was, of course, obliged to supply at Mr Reid's old quarters, and Mr Paterson was ordered to Alma Mater. He left this yesterday for that end, by which means Mr Dauley is left again all alone. I have no doubts but Mr Paterson will prove a valuable subject; he supplied here when I was in Galloway, and gave great satisfaction, nay, so far had he gained the general affection here that there were several tears shed when he left us. Friends in the West have cheerfully agreed to give us one for you, as it was at their desire, and with their approbation, you was sent to Spain. The choice of the one they give is to be deferred till Meeting, and he will be settled in Strathdown upon account of the language, and in that case Mr Thomson will (I understand) go to Mortlich, and Mr Roy to Angus; for you must know your old friend, Mr Alex. Godsmán, is no more. Soon after you left us he asked leave to retire to the Enzie, as he found himself daily weaker and weaker, and unable to do anything where he was. This request was immediately granted him. Accordingly he set out, and got the length of Ned Smith's, but could go no farther, and after two days, died there. Mr Tiberiop [Bishop J. Macdonald] after your departure wrote me as follows: "Nothing could give me greater pleasure than to see him entrusted with our most important affairs, being convinced they could not be safer in any other hands, for he is not behind any mortal in my esteem and affection. I am entirely confident of success in that affair since he has undertaken it, not so much trusting to his abilities, which I think equal to those of any other, as to his virtue which I hope will bring a blessing upon all his undertakings. At the same time I felt a kind of shock at the sudden news of his being already gone so far off, not knowing when, or if ever, I may expect to see him again. I wish to be remembered to him in the most affectionate manner, when you write to him; but I shall defer writing to him myself till I hear from him, which I desire may be with his leisure and convenience, not doubting but he will be sufficiently employ'd in the beginning." So far Mr. Tiberiop. You will easily understand whom he speaks of, and you see what expectations he has of that person; I have no doubt but his expectations, which many, I may say all others have as well as he, will be fully answered. . . . The above is all the news I have to communicate to you. And, now, my Dr. Sir, as you are likely to be fixed for some time in those countries, God knows if ever we shall see one another again in this world; but I hope we shall never fail to meet every day in the heart of our beloved Master, and there recommend to His infinite goodness our mutual necessities. You will now enjoy that retirement from the busy scenes and distracting employments of our state, which is so delightful to you; while we must here sweat and toil, sub pondere diei et æstus; but as the Saints in Heaven,

from the experience they have had of the miseries to which their friends behind them are here exposed, are the more solicitous to plead their cause at the Throne of Mercy, so I hope you, copying after their sacred example, and knowing the many hardships and toils to which your Brethren are here exposed, will redouble your daily solicitations before God to obtain for us a plenteous Grace to support us under our difficulties, and that success to our labours as may most tend to promote the the glory of God and the great end of our Calling. Remember me in the most affectionate and grateful manner to worthy Mr. Perry, whose solicitude and concern for us may God reward.—I ever remain, my dear Sir, most affectionately, yours in Christ.
 GEORGE HAY.

The day after he had dispatched this Letter to Mr. Geddes brought Dr. Hay one from his friend at Madrid, dated May 7, to which he replied, June 4, in a similar tone of intimate confidence. Letters on public business he requested Mr. Geddes to transmit by way of Paris, addressed to the care of the Principal of the Scotch College; private and confidential Communications between themselves had better be sent by the ordinary post. "In such," Dr. Hay adds, "you may depend upon it, the appellation of friend will always be the most agreeable address from Philalethes to Staurophilus." In compliance with a common custom of the time, they had assumed these imaginary names—Mr. Geddes calling himself a Lover of Truth, and Dr. Hay, a Lover of the Cross.

4th June, 1770.

My Dear Sir,—It gives me great pleasure to learn from yours in detail the different steps you have taken, and the reception you have met with about our affairs, and I am half expecting that to-morrow, which is a post-day from abroad, will bring me an account of your long conversation with our good friend Señor Campouranes; but I must not delay this till I get yours, for as this is a Foreign post-day from hence, if I put off to-day, it would be several days before I got another occasion. When you find a proper opportunity, you may please make offer of my most respectful compliments to Señor Campouranes; assure him how deeply sensible we all here are of his friendship and regard to the concerns of our poor country, both from what we have learned from you, and had before heard from Dr. Perry, and that whatever way things shall turn out, we will not be wanting in our earnest prayers to God for him, as the only grateful return we can make for his goodness towards us. I sincerely partake of the satisfaction you find in perusing the life of that venerable servant of God, Jo: of Avila. Alas, my ignorance of the Spanish language would deprive me of reaping the benefit you draw from

it though the book were here. But the usual uniformity of our sentiments convinces me it would be both useful and delightful to me, were I so happy as to meet with it in any of those languages I understand. . . . No doubt you will represent to them our present straits in the most affecting manner, and let them know how much Physicians themselves are obliged to take upon them for that reason; for my part, I may say it to you my friend, where you are at present, though I would not be rash saying it here, the continual close application of mind, which I am here exposed to daily, is so wasting and so exhausts my spirits, that I am afraid my constitution is greatly suffering by it: my stomach is very poor, and my digestion often so disordered, that I have several times been obliged of late to take vomits, after the family were all gone to bed, without anybody's knowing anything of the matter, for that could have served for no end, but only have alarmed people to no purpose; but this you may make use of where you are if you think it can be of any service. And you see there is no help for me; I expected, indeed, Mr Paterson would have been allowed to stay here, which would have made me very happy; but, alas! poor Mr Godsmans death renders that impracticable, and, therefore, I rest most contented with the will of heaven, and, with God's assistance, shall esteem it my greatest happiness to be entirely spent, and lay down my life in doing His will. . . .

Mr. Geddes continued to send home voluminous Reports of the protracted negotiations in which he was involved with the Spanish Government. Two of these arrived in time for the Bishops' Annual Meeting at Preshome, in July; a third was waiting for Dr. Hay at Stobhall, on his return from the Enzie. The very day that he reached Edinburgh, August 16, he sat down to Correspond with Mr. Geddes, and to encourage him in the trials of patience and forbearance to which his relations with the Spanish Court continued to expose him.

“ 16th August, 1770.

“ My Dear Sir,—As some necessary affairs obliged me to be at Edinburgh before the Assumption, we were forced to have our Meeting sooner than the time you expected. However, both yours, of the 2nd June, by Mr. Brisby, and that of the 25th June, by Post, came to my hand whilst we were all at Preshome, besides all those inclosed in the former, and another large packet to your namesake and Mr. John Reid. Your last, of the 5th July, inclosed in one from Mr. Dorlet, I only received two days ago at Stobhall, on my return to this place, where I am this day arrived. What we received from you at Preshome made us all very happy. We thanked God for the several favourable circumstances that had concurred, and

the good prospect you had of an entire success in our affairs. Your keeping your health so well was particularly agreeable to us, and our repeated wishes were expressed for a continuation of the same. We are very sensible how disagreeable it must be to you to meet with so many delays and off puts; yet, it gives us great pleasure to see the Christian patience and resignation with which you bear them; and, we do not doubt, but your doing so will at last bring a greater blessing upon your endeavours. God Alm., as you well know, my Dr. Sir, often tries his servants in this way, when they are engaged in arduous undertakings, for His glory, in order thereby to divest them of all dependence upon themselves, and perfect their confidence in His Divine assistance; and He is never nearer bringing all things to the most happy conclusion than when all human appearances seem most combined against it. On the other hand, the enemy of all good, fearing the detriment that such undertakings will be to his kingdom, never fails, as far as he can, to use all endeavours to disappoint them. We must not, then, be surprised, my Dr. Sir, that you meet with opposition; but we must humble ourselves the more profoundly before our great God, acknowledge our entire unworthiness of the desired success; deplore our own sins, which put a stop to His more speedy aid, and increase still more and more our confidence in Him alone. These, I well know, are entirely your own thoughts, and, therefore, it is needless to mention them here; but it is a pleasure to me to write to you upon a subject about which I have so frequently had the most delightful and profitable conversations with you. These I am now deprived of for a time, and the only supply for that want is, when circumstances will allow, to renew the pleasing ideas by a touch of the pen. . . . ”

Mr. Geddes was not slow in reciprocating the sympathy and affection of the Bishop, as will appear from the following Extract to B. Hay, Madrid, October 15, 1770:—“ . . . I have not time to write [to] you word, having spent this evening in a Church, hard by me, of Carmelite Nuns, in a Monastery founded by St. John of the Cross. I prayed for you; it is St. Teresa's Day. . . . This moment I feel my heart full of the most tender and sincere affection for the best of friends, and I am, honoured and dear Sir, your obedient son in Xt. . . . ” All Mr. Geddes' Letters to Scotland, at this time, are filled with expressions of affectionate regard for all our own friends.

In the month of December, 1770, fifteen Boys sailed for London, in two parties; one of them from Leith, the other from Aberdeen, to avoid exciting suspicion. They were received, on landing, by

Coghlan, an excellent Catholic bookseller, who had succeeded Meighan as a publisher, and with them Dr. Hay transacted much business, on Bishop Challoner's recommendation. This good man took charge of the boys on their arrival in London, and saw them set sail for Spain. Before leaving England, he presented them to Bishop Challoner and his Coadjutor, who gave them their blessing. Some of them reached Spain in the following month of January, 1771, and were accommodated in the English College at Valladolid till their own was ready for their reception. The rest arrived in the end of February. Mr. John Gordon, who had lately finished his Studies at Paris, and Mr. Allan Macdonald, at the same time entered on the duties of Masters and Assistants to Mr. Geddes in his Office of Rector.

After mentioning at length his arrangements about sending a supply of Boys to Spain, Dr. Hay gives Mr. Geddes his views as to their training.

“December 20, 1770.

“ . . . Thus you see, my dear sir, we have done our best to answer all your commissions, as soon as possible, and taken the most proper measures for their safe arrival with you; all that remains is now to consign them entirely to the Divine Providence, and I trust in our good God, he will always be their Protector. It were superfluous for me to give you any admonitions with regard to the management of your young folks, as I am conscious of your superior abilities as to the execution, and know that your sentiments and views are perfectly similar as to the plan and principles. Yet, as I daily see more and more the necessity for the most solid piety in those of our calling, and am convinced that our great defect in that, is one of the principal obstacles to the advancement of God's glory and the good of souls, I cannot help expressing to you, my dear friend, the most ardent desires of my heart, to see our people rather humble, obedient, disinterested and resigned to the Divine will, than great Wits and fine Scholars. All the good that's done in business is commonly by the former; the latter are for the most part rather an impediment. Were both joined together, it was most to be wished; but I am sorry to think that both where you and I were, and, if we may judge by the effects, in other places also, more pains seem to be taken for the latter than for the former qualification; but this I trust in my good God will not be the case in your House, whilst it pleases God to keep you there, and amidst the numberless cares which oppress us, it gives me a sensible pleasure to think that this poor Mission will, in a short time, see Saints as well as Scholars come to its assistance. I am afraid that it is a mistake to think that the

essential exercises of self-knowledge and self-denial are not proper for young folks, and am of opinion that if the right way were taken to implant those virtues in them, it would be both proper and most salutary. But there is a way of doing this. May Alm. God put you upon it. . . .”

Bishop Hay's extreme anxiety in regard to the Spiritual direction of the Infant Seminary at Valladolid is evinced in another Letter to Mr. Geddes, January 1, 1771.

“ . . . And now, my dear Sir, as I know you will not be pleased if I send you a whole page of white paper, let me add here a thought that has come several times into my mind, of which, as our sentiments about such matters are generally very similar, I believe you will easily see the reasons, and enter into my views. Thinking with myself about the different charges to be allotted to Superiors in your house, I fear the management of the Temporals must entirely fall upon you. Mr. Gordon is but young and quite inexperienced; and Mr. Allan, by what Mr. Tiberiop writes to me, and by what I find from himself, has no manner of turn or genius that way. Perhaps this will not be entirely to your own inclinations; but I know also, that if you see it necessary, inclination will have no weight with you in the matter. But I would not wish that this should hinder you from taking upon you another charge, which I am entirely of opinion you should have alone; and that is, the direction of Spirituals. We already know not what abilities God Almighty has bestowed on you for managing young plants, in that respect; it is his goodness; blessed be He for it; and as you now are in a field for employing these abilities, I should be very sorry if that field should be given to another. The other two gentlemen will have their hands full with the drudgery of the Studies; and as they are both very capable for that, will need little more from you but that general inspection, which, as Principal Superior, you owe them; but the other two parts I would wish you had entirely to yourself. These are my thoughts in the little knowledge I have of the immediate circumstances; but you will be the properest judge yourself how just they are. My blessing and best wishes attend you and yours, and I ever remain, my dear Sir, most affectionately yours.”

At length, after nearly a year spent in tardy diplomacy, Mr. Geddes wrote for the first time to Dr. Hay from Valladolid, April 2, 1771.

He had obtained from the Spanish Government a part of the Jesuit College of S. Ambrose, which had been unoccupied since the Repulsion of the Fathers from Spain. Some further arrangements as to the Division of the House, consumed eight weeks more. At last all was ready; and, “on the last day of May,” as Mr. Geddes wrote to Dr.

Hay, June 14, "after supping at St. Alban's [the English College], all the English and we came together to this College of S. Ambrose. We said the Litanies in the Chapel, then the English returned home, and we retired soon to our rooms, which were already prepared for us. . . . We have here a very decent Domestic Chapel, a good Refectory, Kitchen, and Cellar, 27 or 28 good Rooms—five of them are excellent, and all of them have small Closets, called Alcoves, for the bed; we have also two Granaries, a Pigeon-house, two Courts, three Draw-wells, and a little Garden. On the top of the House is a large Lodge, from which there is a beautiful prospect. . . ."

Such were the circumstances in which the Scotch Secular Clergy resumed possession of their Spanish property. In the Royal Cedula and Letters Patent, granted to the Scots College of S. Ambrose, at Valladolid, it is declared that "the end of this College, according to the intention of the Founder, is the Education of Scottish Priests, who are to return to their own Country, to Preach the Holy Faith, take care of the Catholics already in that Kingdom, and labour for the Conversion of Heretics."*

The comfort of the Students was still further consulted in the course of the next five years, by the addition of a good Domestic Chapel to the College—it had formerly been the room where the Venerable F. Da Ponte had lived and died. Among the numerous Relics which enriched it, was the Body of the holy man himself, in a brass coffin. In the Loggia, or Gallery, where the Students often took their recreation, F. Da Ponte used to walk and meditate, during the composition of his great Work.

In August, 1773, Mr. Geddes was able to report to Bishop Grant his recent acquisition of a good Church in the immediate vicinity of the College.

"August 23, 1773.

". . . We have obtained from the Council of Castile the use of an excellent Chapel, better considerably than the little Church of the College at Rome; and we got possession of it on the Feast of the Assumption. It will cost us something to make new doors to it, and a passage from the College; but I was desirous of getting it, because it is dedicated to God in honour of the Immaculate Conception of the B. V.; and our Founder,

* NOTE.—At Preshome there is a certified Copy of this Royal Cedula, in Spanish and English—the Spanish is in Mr. Geddes' handwriting; the English Translation is written by Mr. John Gordon, Master of Divinity.—pp. 56,

in his Charter of Foundation, desires his College to have such a Church, as it actually had at Madrid. I believe it would be proper to cause his bones, and those of his lady, which are deposited in St. Martin's, at Madrid, to be translated hither, as he requires, in his Testament, that they be in the Church of his College. The Council has given us only the use of this Chapel. . . ."

CHAPTER V.

1770-1771.

Persecution in Uist—Emigration—B. Hay Publishes his First Controversial Work.

While the year 1770 was thus productive of lasting benefit to the Scotch Mission, through the recovery of the Seminary in Spain, affairs at home gave ample employment to Dr. Hay's universal talent for Administration.

The vacant Mission at Auchenhalrig had, by this time, been supplied by Mr. Alexander Geddes, who, on his return from Paris, seemed disposed to redeem his past errors of judgment, by closer application to the duties of his vocation. He informs a friend that, since his coming to that Mission, he had reconciled twenty-seven "old Easter defaulters," and received several Converts. Till Mr. John Reid's arrival at Preshome, to take Mr. John Geddes' vacant place, Mr. Alexander Geddes said Mass twice on Sunday, for several weeks; one Sunday, an early Mass at his own Chapel; and, afterwards, riding over to Preshome for another Mass and a Sermon, and the following Sunday reversing this order.

Shortly after Dr. Hay's return to Edinburgh, from Galloway, he proposed to Bishop Grant the following arrangements for the Summer:—

"May 28, 1770.

". . . . Mr. Dugud will not refuse to do his best to serve the people in my absence, but that is not the only difficulty to be answered here. Letters, both from England about Memorial affair; from Mr. Geddes, about his business; and from Paris, about affairs there, may come, which may require some speedy answer, or something to be transacted here: Mr. Geddes' demand for Boys may also arrive about that time; several things also might happen here, like what has actually happened within this twelve months, which would require some necessary steps to be taken about money matters. Things of this kind, of which I have my hands daily full, make a very considerable difference between this place and Aberdeen. However, as there seems—no

remedy, I shall take every precaution in my power, for whatever may happen, before I leave this; and only wish that things could be so ordered, that my absence may be as short as possible—in which wish, I neither study my own ease nor satisfaction; for, I must own, it would be very agreeable to me to pass a week or two among my old acquaintances; and, perhaps, a relaxation of this kind might be, in some measure, necessary, as I never, in my whole lifetime, was in such a continual application of mind, as I have been since I last saw you. When I got your last, reflecting upon what is above, I was resolved to ask to be dispensed from going to Mr. Fletcher this season; but he has since been in Town, and we have agreed upon a middle way—viz., his Wife and two Daughters, who want Confirmation, and the French Lady, are to meet me at Greenock the week after Trinity Sunday. He will provide there a proper place to give them all necessaries, on Corpus Christi Day, so that I can return to Glasgow that night, and be absent from this only a few days. This agreement could not be sooner, as next week I will have enough to do here; and I did not choose to defer a week longer, lest the call had come for going North; and Mr. Johnston will supply here on Corpus Christi. . . . As you mention fixing the Jubilee about the Assumption, I think it would not be amiss, if you please, to begin it upon that Day, and to continue it for the fortnight after it; for, as it will oblige me to be here some little time before, to use some endeavours to prepare the people for it. If our Meeting be late, I will be rather straitened. . . .”

The Jubilee to which Dr. Hay here refers, for the Accession of the Sovereign Pontiff, Clement XIV., was not published in the Lowland District, till Saturday, October 7th, 1770, and lasted till November 10th.

The straits to which many Missions were reduced for want of Labourers, are forcibly represented in the cordial warmth with which Bishop Hay welcomed the proposed arrival of an Irish Priest, whom Cardinal Castelli was to send from Rome; but whose coming was ultimately prevented. The Letter in which the Bishop expresses his pleasure at the prospect of even so small a relief, gives a remarkable picture of the number of Converts under instruction, in that time of depression.

“ June 11, 1770.

“ . . . To come now to the most essential part of yours, which I delayed till I should hear from Mr. Siniten; and, though I made no doubt of his answer, yet I wanted what I should write were corroborated by him—I mean, concerning the Irish gentleman that so charitably offers himself to our assistance. Please offer our most respectful compliments to our worthy friend, Mr.

Castelli, and assure his Eminence that, however great our straits are, and the difficulties we labour under, we are most willing to have them still increased, and undergo still greater hardships, rather than have the main affair neglected, as, alas, it is too, too much at present; for, such want of hands to manage it, besides the great prospect there is in many parts, had we the hands to spare to send to them; and, even in this very place, I have never been without some business of that kind—have several upon hand just now, and a prospect of several more, had I any one to help me with other matters. For these reasons, then, that good gentleman will be most heartily welcome to us; and we will not only willingly, but with the greatest joy, put him upon an equal footing with our own people, and share to the last farthing with him, or any other proper person that shall have the charity to give us their assistance. Offer my kind compliments to the gentleman himself, with my sincerest good wishes of a speedy and prosperous journey to us. . . .”

One of the Acts of the Scotch Bishops at their Meeting this year, was to discharge a debt of gratitude to Dr. Challoner for the eminent services he and his Coadjutor had rendered to the Scotch Mission in general, in the affairs of Robert James; by a subsequent donation of £200; and by their influence at the Court of Spain. Bishop Grant conveyed the sentiments of his Colleagues to the English Bishop, as follows:—

“ July 24, 1770.

“ Hon^d. Dear Sir,—Having had the pleasure for some days past, of enjoying the company of my Colleagues from the Highland District, Mr. Hay laid before us, from your Letters, a full account of the repeated instances of your friendship and concern for our welfare since he went to Edinburgh, and, especially, of the unexpected success our Memorial met with, chiefly by your means. I shall not undertake to express the grateful feelings of our hearts on so affecting an occasion, but we will not cease to praise our good God, who has stirred up so charitable a friend to us in our necessities; nor will we ever forget daily to pour forth our most ardent prayers for so kind a Benefactor. The conditions required, pro anima Roberti Jacobi, shall be punctually complied with, according to your direction. While we were, among other matters, settling a plan for getting this regularly and effectually done, your last to Mr. Hay, of the 10th inst., came to hand, in which you inform him of a Benefaction you send us of £200, for a present supply to such as are in greatest distress, whether Priests or Laity. This new proof of your generosity filled us with admiration, as we cannot but be sensible how many people in distress you must have among your own immediate concerns to provide for; and we return you our united and most

grateful thanks for this favour. . . . We had scarce settled this affair, when we had a Letter from Mr. Geddes, informing us that a late Letter from Mr. Fisher [Bp. Challoner] and his worthy Coadjutor, to Señor Campomanes, Fiscal General, had given a most favourable turn to our affairs where he is, so that he expected, in a short time, to have everything settled to his mind. For fear of offending, I shall say nothing of the deep impression this information made on our hearts; but I beg you will be pleased to accept of our most grateful acknowledgements and hearty thanks for this and all favours, which, in the name of my Colleagues and of all our people, I here humbly present to you. . . ."

On his way home from Preshome, early in August, Dr. Hay stayed a short time at Aberdeen, partly for the purpose of Receiving and Confirming Mrs. Barclay, a lady who resided there. He sent some of the particulars to Bishop Grant, at Preshome, August 3, 1770. In the same Letter, he adds a Sketch of his own Plans for a week to come. Arranging his movements for a much longer period beforehand, was a favourite practice of Dr. Hay's; and, though sometimes obliged by unforeseen circumstances to modify them a little, he generally adhered with remarkable fidelity to their general outline, so as often to arrive at a particular place within an hour of the time he had mentioned several weeks before. Method was as characteristic a feature of the Bishop's habits as energy and decision.

"August 3, 1770.

"As I purpose leaving this town soon, I thought it my duty to write to you before my departure, and inform you of what I have been doing here. I found my friend in such dispositions as gave me great pleasure, and as she had made a very good use of the time I was in the North, with the help of Gother's 8th Volume, in preparing Accounts, I found little remaining for me to do. On Wednesday last, she was received; yesterday and this day all Accounts have been cleared, and to-morrow the whole is to be finished. I would very willingly have had her defer Confirmation till your return, but as she expressed a desire of having all at present, and had wrote to her friend at Edinburgh that all was to be settled before I left this, mentioning that in particular, I could not well refuse complying with her desire.

. . . . To-morrow, after breakfast, I go to Pitfoddel's to dinner; and at night return to Blair's, as Mr. Dugud is to be at Pitfoddel's on Sunday. On Sunday I leave Blair's, and propose living at Stobhall on Monday. As I have some Foreign Letters to write, along with what I bring with me, and will get little time at Edinburgh for that after my return there; as Mr.

Gordon Coff. has been preparing his people for Confirmation, and they will not be got gathered together till a Sunday; and as Mr. Allan is to stay at Edinburgh till I return; for all these reasons I intend to pass the next week at Stobhall, to write my Letters at leisure, and have them all ready for the Post when I go to Edinburgh to serve Mr. Coff's people the Sunday following, and take some days' repose to myself."

Notwithstanding the prudence and secrecy with which Dr. Hay conducted the printing and circulation of his Catechisms, they began to attract Protestant attention. Early in October, a virulent attack on Catholics had been made in the Edinburgh Newspapers, alleging that they had printed Catechisms and other Books of theirs. "However," Dr. Hay adds, "I hope it will produce no trouble: God's will be done. I shall not be wanting in taking proper advice, and making suitable applications."

Bishop Hay's farseeing and comprehensive view of the future interests of the Mission, made a constant supply of Boys for the Seminaries an object of unremitting importance to him. He spared no personal outlay of time and money, to secure a good and promising youth, as appears from his Correspondence at several periods. In Autumn of 1770, his hands seem to have been unusually full of such engagements. He had picked up a boy, Ranald Macdonald, at Edinburgh, whom he took to reside with him, together with another, Robert Menzies—both of them received their daily Lessons from the Bishop himself. A third boy, Tom Robertson, who, like Menzies, had run away from Scalán, in consequence of misunderstanding, used to come at this time as a day Scholar, to get his Lesson from the Bishop, together with the others, till places opened for them in the Scotch Seminaries abroad. Macdonald fully justified the Bishop's penetration, became a good Student and Missionary, and finally succeeded to the Government of the Highland Vicariate. The boy Menzies was long a useful Missionary among the Highlanders at Edinburgh. Some interesting particulars regarding him are preserved.

"October 12, 1770.

". . . . You remember Robert Menzies, the young man I brought to Scalán with me in May, 1769. He lost his health greatly at Scalán, was neglected by Mr. Thomson, deemed incapable of study, and sent off without any orders from Mr. Sinit last Spring, sometime after you

left this. I was quite surprised when he came in upon me here one day, but what could I do? I knew his piety, his favour, and sincerity. I was convinced he had a vocation to trade, at least such convincing signs of it as entitled him to a fair trial. Upon examination, I saw clearly he had not got that at Scalán. The account I got from that country confirmed the same. I therefore resolved to keep him with myself, and after now some months, I do not repent my doing so. He has not, indeed, a bright genius, but it is solid; and, though (having hitherto had not the least assistance) he requires a good deal of application to comprehend things which are entirely new to him, yet, when he gets anything, he possesses it, and his piety and application, with his good will, give me great hopes that he will prove a good subject. His health is greatly better, and I cannot help thinking it Providential he was sent here, as I am pretty certain he will do more in a month here than he could have done in several where he was. It is true, in the meantime, it is a little hard upon me, both as to time and expense; but I trust in Providence for a supply to the last; and I hope, in a short time, Robert will become useful, and make up for the former. . . . ”

Regarding his own health, Dr. Hay mentions the following particulars:—“I have been using the essence of waterdock for some weeks past, which is doing me a great good. I have been in a way of ease since it began to take effect, more than I had been for twenty years past; but I find it will require a long course, and the price comes very high—what I use in six days, costs me a Crown.” And a little later in the year—

“December 14, 1770.

“ I have great reason to bless God that my headaches are become vastly easier, and I can even venture on a single glass of wine, or a draught of porter at a time, without prejudice. But you would scarce imagine what a number of things one has here to do of different kinds, which keep me in such perpetual occupation, that I have scarce a moment to myself, or to pay a visit, but where business leads me. If it were possible to get any assistance, there is certainly need for it; but, as I am sensible that it is not to be had, I have hitherto said or done nothing for that view. However, for some weeks past, there has come a thought into my head, which, if judged proper, would be of great relief to me, and which I beg leave to mention to you, but, at the same time, to assure you that I have not the smallest attachment to it, further than you judge proper. It is to bring Mr. Guthrie here to stay with me.

“ If it were thought proper to put him here, he would both fill a place and take a great deal off from me, by which several things would be better cared for than it is possible for me at

present to do, as he would take the Christian Doctrine, hearing Confessions, and instructing new Customers off my hand, besides supplying when I was obliged to be absent, &c. However, in case you think the scheme advisable, all particulars may be treated of afterwards, and if you disapprove, there will be no more of it. . . . ”

The year 1770 is memorable in the Annals of the Scotch Mission for a bitter Persecution directed against a number of poor Catholics in the Western Islands, resulting, however, as is usual in such cases, in effects directly contrary to the hopes of their persecutors. The Island of South Uist, in which it began, is the largest in the chain of the Outer Hebrides, extending about twenty-two miles in length, and eight in breadth, and separated from the nearest point on the mainland of Inverness-shire by a distance of sixty miles. At this period, the Island was divided between Macdonald of Clanronald, and his Cousin-German, Macdonald of Boisdale, who, besides his own property in the Island, had a large tract of land in lease from the Laird of Clanranald. His Tenants thus amounted in number to nearly two hundred families, all of them professing the Catholic Religion. Boisdale himself had been a Catholic from his infancy, till he arrived at man's estate, and with the common rancour of an Apostate, he resolved to extirpate the Religion of his youth from the Island, by forcing his dependants to adopt the established Religion of the Country, or by expelling them from his Estate. His efforts were at first directed to the children of his Tenants, whom he invited to attend the gratuitous instructions of a Presbyterian tutor, employed in the education of Boisdale's own sons. The poor people, suspecting no evil designs, gladly availed themselves of the opportunity, and his School was numerously attended. It was not long, however, before the real intentions of Boisdale became apparent; abuse of the Catholic Religion was mingled with the Schoolmaster's daily lessons; those who were learning to write had scurrilous and even immoral sentences set them to copy. In the Spring of 1770, when Lent arrived, violence was employed to force flesh-meat into the mouths of the poor children. No sooner did their parents hear of those scandalous practices, than, with the concurrence of F. Wynne, O.S.D., the Catholic Missionary in the Island, every one of the children

were withdrawn from the School at Boisdale. This interference with his designs provoked a violent Letter from the Laird to the Missionary, threatening him with instant apprehension, as a criminal, if he presumed again to exercise any of his Religious functions, or even to remain on the Island; and pushing his violence to such a length as to swear that, if he were to meet the Priest, he should twist his head from his shoulders. F. Wynne retired to Ireland, his native Country, and never appeared again in the Scottish Mission; his vacant place was supplied by Mr. Alexander Macdonnell, a Secular Priest.

Boisdale did not stop here. At the term of Whitsunday, 1770, he summoned his Tenants together to hear a Paper read to them in their own Gaelic language, containing a formal renunciation of their holy Religion, and a promise, under oath, never more to hold communication with a Priest. The alternative was then offered them to sign this infamous Paper, or lose their Houses in the Island, which was equivalent to starvation and ruin for nearly all of them. To the honour of these poor people, their unanimous resolution was taken at once; they all, to a man, declared that they would beg or starve rather than submit to such conditions; and suiting the action to the word, they returned home at once, and made instant preparations to quit the Island, and go whither God should direct them. Their Landlord, finding that he had mis-calculated their resolution, and was in imminent danger of incurring serious loss, from his lands lying for a long time without a Tenant, departed from his threat, and renewed their Leases, unconditionally, for another year, to give them, as he said, more time to think of what he had proposed. With a refinement of cruelty, he had no sooner thus fixed them in his power for another year, than he renewed his former base solicitations, and punished their refusal to comply with his demands with unrelenting perseverance. He raised their rent to a sum three or four times higher than before; he kept them in continual agitation by summoning them frequently, and even in the busiest seasons of the year, to treat with him on these hard and unreasonable conditions; and by acts of oppression which their remote situation, far from any legal redress, permitted an unscrupulous possessor of authority to practise with perfect impunity. His position gave

him a complete monopoly of all the trade of the Island, by export and import; and he used his power to impoverish and reduce his poor dependants to the lowest condition of servitude, so as to put it out of their power to leave the Island, and so escape from his tyranny; all the while, in his personal intercourse with them, stooping to the grossest abuse, heaping upon them epithets of the most revolting and exasperating kind.

Such was the state of things in South Uist, in Summer, 1770; the evil example of Boisdale threatened to spread to other parts of those remote Islands. When Mr. Kennedy, the Catholic Missionary, landed on the little Island of Muck, he was arrested by orders of Mrs. Maclean, the wife of the Proprietor, who was then absent from home. He was taken to her house, and kept in confinement for two days, till a boat could be procured to convey him back again to the Mainland. None of his people were permitted to see him, and when he asked what offence he had committed, and offered every satisfaction, this Lady's only reply was to cite the example of Boisdale, and announce his determination never to allow a Priest again to set foot on her husband's Estate.

The very existence of Catholicity in the Western Islands of Scotland seemed at stake; the aged Vicar Apostolic of the Highlands, in great anxiety, brought the whole circumstances of this provocation under the notice of his Colleagues, at Preshome, in July, 1770. They resolved to take the opinion of Dr. Challoner upon it, and, accordingly, in the Common Letter which Bishop Grant wrote to him in their name, to acknowledge many past benefits conferred by him on the Scotch Mission, he confided to him their new difficulties, in the following terms:—"While, through your charity and friendship, Divine Providence has been thus pleased to bestow so great favours upon us, it has, at the same time, been pleased to send us just now a very sensible affliction, by a violent Persecution, which is already gone a considerable length against us, in the Western Isles. The fatherly concern you take in the welfare of Religion among us naturally induces us to communicate to you all our afflictions, as well as joys; but we the more earnestly beg leave to give you a full account of this affair, both because we have a very great dependence on your

advice, and also because we have the greatest confidence that our good God, through your means, will afford some remedy to so great and dangerous an evil. The giving you a minute detail of this affair would be too long for the bounds of a Letter, and we have, therefore, drawn up an account of it, on a separate paper, which Mr. Hay will forward to you along with this. In the meantime, I beg leave, in all our names, to offer you our most grateful and respectful compliments. . . .” The Bishops also transmitted an account of this affair to Cardinal Castelli; and Dr. Hay, while enclosing that Letter to Abate Grant, informs the Agent that the only remedy for the threatening evil, suggested to the best informed on the subject, was Emigration to an American Colony. The great obstacle to this plan was the necessity for a considerable sum of money which it involved; it must, therefore, be the last resource, but if matters should come to extremity, an effort must be made to raise the sum required, by application to the Catholics of other countries. Of Macdonald of Glenaladale, the chief promoter of this Scheme of Emigration, Bishop Hay speaks in terms of the highest praise. “Worthy Glenaladale affirms he will sell all he has for that end, and go himself along with them. His conduct, indeed, upon this occasion is exceedingly edifying; he seems to inherit all the zeal of primitive times, as well as the piety of his own worthy ancestors.”

October 12, 1770, Dr. Hay sent further information regarding the progress of this affair to his friend at Valladolid. It had added another to his already innumerable engagements which had crowded upon him, “one after another, as if by appointment the one had agreed to begin when the former was ended.” He had been recently occupied in collecting all the intelligence he could about the price of land in America, and had ascertained that, at the lowest rate of currency, £2,000 would be required to provide a sufficient tract of land for the Emigrants from Uist. Glenaladale was willing to raise this sum, on the security of his own Estate; but even then, it would be no easy matter to procure the money before the following term of Whitsunday.

The narrative of these negotiations is continued in a Letter addressed by Dr. Hay to Bp. Grant.

“November 17, 1770.

“ . . . Glenaladale is at present here, in

order to treat of a place of settlement with the Lord Advocate [Henry Dundas], who has large tracts of land in S. John’s Island, Lawrence River—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 R. Catholics is far from being an objection with him. There are about 50 families of the old French inhabitants upon the Island, of whom his Lordship has got the most amiable character, and he is glad to think that this proposal may be a means of getting a Ch.-man 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 to me this harvest a most affecting Letter about the poor French Catholics there, representing their case in the most moving terms, and begging I would see to get a Ch.-man sent among them; upon which I wrote their situation to Mr. Robert Grant, desiring him to see and provide one (as he behove to have the French), and he tells me he is in hopes of getting a very pious, good man to go. My friend also wrote to me, that these good people will bear all his charges out, and give him £50 a year for his maintenance. By this, I hope the French will be supplied whether our people go or not. . . .”

Intelligence of these plans for the relief of the suffering Catholics in the Hebrides reached the ears of their Persecutor, and by its appeal to his self-interest, procured a temporary cessation of his cruelty. In May, 1771, Bishop Hay informed Abate Grant, on the authority of Mr. Alexander Macdonald, Missionary in the Island of Barra, that the Persecution in Uist seemed at an end. The Bishop quotes the following passage from his Letter:—

“May 22, 1771.

“ . . . When the storm first began, and the clouds gathered and burst with terrifying threats and menaces, we apprehended, not without some appearance of reason, saving the Divine Providence, a total subversion and annihilation of Catholicity in all that large tract of lands—that hold of Boysdale. But the consequences, *grazia a Dio*, have been quite the reverse; for, those that appeared at first week timorous, irresolute, and hesitating, became every day more zealous, firm, and steady than ever they were—the more they suffered, the more it served to rivet them in their principles; so that I may aver what one of themselves said, when asked “How they did in that part of the Country?” “We behave very well,” said he, “for it is more difficult to make a proselyte now of a child of eight years of age, than it was at first to pervert the whole Country.”

As the Summer of 1771 advanced, appearances

in Uist proved deceitful. Boisdale resumed his violent measures against his Catholic dependants, and the plans for their deliverance from his power had to be pushed on vigorously. Mr. John Geddes, hearing of the Scheme of Emigration, disapproved of it, as tending to drain off the Catholic population remaining in Scotland, and affording an opportunity for unfavourable contrasts between Protestant and Catholic occupants of land. Dr. Hay undertook to set his mind at rest on those points. "There is no thought of dispeopling any part of the Country, but only of providing for some, and by that means getting better terms for those that remain. As for your fear of Protestants getting into Catholic countries [parts of the country], and improving them better, and laughing at Popish laziness, you must know, my dear Sir, that on a late Survey of Clannonald's Estate, on the Mainland, by him and Glenaladale, it appeared, to Clan's great satisfaction, that there was no such improvement, nor such signs of industry, in any of the neighbouring countries, as in his own Estates; which I had from Glen's own mouth."

In the month of October, Boisdale "still continued to rage" against his Catholic dependants, with unrelenting fury; but the scheme of Emigration was going on apace. [B. Hay to Abate Grant, October 11, 1771.] No less than 400 had sailed from Skye for Carolina, with some of the principal gentlemen of that Island at their head; and a great number of Glenaladale's neighbours were selling off their stock, to be ready to go with him the following Spring. It was thought, in consequence, that the Highland Gentry would very soon have very serious cause to repent the oppressive measures they had adopted for some time past.

All that was now wanting to the complete success of the Emigration was money. With a view to assist in procuring this necessary means, Dr. Hay drew up a short Statement, or Memorial, in writing, with details of the origin and progress of the Persecution, chiefly taken from Letters addressed to him by the Vicar Apostolic in the Highlands. This Memorial he transmitted to Bishop Challoner, November 27, 1771, leaving it entirely to the tried prudence and charity of the English Prelate to make what use of it he should think most suitable and most likely to benefit those whom it regarded. It concluded thus:—"The

above Memorial is taken from authentic Accounts sent from Uist, and especially from the Letters of B. Macdonald; and, as their case is very deplorable, whilst their constancy and resolution, especially in such poor country people, is most admirable; and renews, in these our days, the Christian heroism of the Primitive Ages. They are most earnestly recommended to the charitable assistance of all good Catholics, into whose hands this Edition may come, in his own name, and in the name of all his Colleagues, and of all the Missionaries of this Kingdom—by Geo. of Doulis, Coadjutor."

Good Bishop Challoner, in the fulness of his heart, entered warmly into the cause of those poor people; and had the Memorial printed in London, at his own expense, together with an Extract of the private Letter with which Bishop Hay had accompanied it.* This Extract is arranged in the form of a Postscript, and is in the following terms:—"The same worthy gentleman in a Letter which he sent to R. C. [Richard Challoner], together with the above Memorial, gives also a most melancholly account of the state of poor Catholics in other parts of Scotland, writing as follows:—"Times here are exceedingly alarming: the oppression of landlords, and the bad season, is driving many poor families from the Highlands to this place (Edinburgh), where, with families of four, five, or six children, they are obliged to beg their bread. Accounts from the North Country are no less dismal; in many places bordering on the Highlands, the frost and snow came on before the half of their corn was cut down, which has ruined their crops entirely, so that our Missionaries from Glenlivet and that neighbourhood (mostly inhabited by Catholics), write to me that they have scarce bread to eat; a peck of oatmeal, containing only nine pounds weight, costing sixteenpence, and that there is not seed in the Country to sow their lands again. What all will end in God knows. May His infinite goodness give us grace to behave in a proper manner under these visits of His Divine justice, punishing us for our sins."

The Memorial, when printed, was distributed among the English Catholic Body, by Bishop Challoner, who also recommended its object very

* "Memorial for the Suffering Catholics, in a violent Persecution for Religion, at present carried on in one of the Western Isles of Scotland." 12mo, pp. 11.

strongly to his own particular friends. It had the desired effect; every one was much affected by the suffering and the heroic constancy of the poor Highlanders; public Collections were made for them at the Catholic Ambassadors' Chapels in London, and a considerable sum of money was thus obtained. [B. Hay to Abate Grant, January 31, 1772.] On receipt of this intelligence, Bishop Grant remarks, in his Reply to Bishop Hay, December 16, 1771, "I'm charmed with Dr. Challoner's amiable behaviour; I pray God reward him for all his charity. You'll readily write to him about the beginning of the New Year. I beg compliments to him, in the most respectful, affectionate manner." And in the month of May following, Dr. Hay, when writing to Rome on the subject, begs Abate Grant to get some Letter of thanks addressed to Bishop Challoner for his great zeal in the Uist affair.

Bishop Hay contributed largely to the success of this undertaking out of his own slender means, as well as by his pen. We learn this, incidentally, from a Letter addressed to him by Glenaladale, December 8, 1771. "I do certainly admire the extent and heroism of your charity towards Boisdale's people, but I feel little pleasure in being the admirer; could I persuade myself that you spared so much to them out of a superfluity, rather than out of what seems your whole, or a great part of it, I would easily reconcile myself to it."

Before the end of the year, 1771, Glenaladale had bought a large Estate in St. John's Island, to which he proposed to transport a numerous colony of Highland Catholics next Spring. In order to adapt his plans to the best advantage, he visited the Island of Uist in the month of February, 1772, in company with Bishop John Macdonald. Of the thirty-six Families residing in Boisdale's own Estate, mentioned in the Memorial, as being in the greatest distress, he had the mortification of finding that ten or twelve had renewed their Leases only a few days before his visit. About twenty-three other families, with more resolution, had refused to do so, unless they were permitted to enjoy the regular assistance of a Priest. These poor people seemed at first overjoyed at the prospect of a release from their prolonged misery, which the visit of Glenaladale afforded them; but, on examination, their poverty turned out to be much greater than it had been represented. This discovery at once

unsettled all the calculations which had been made as to the probable expense of their Emigration. Only two of those families had about £10 or £12 to spend; other two or three had £10; the rest had £7 or £8; and some of them had nothing at all. They were all of them, therefore, unable to defray the expenses of their passage; but, rather than that the scheme of Emigration should fail at this stage, for want of funds, Glenaladale generously declared his readiness to sell his own Estate at home. The result of this visit was not satisfactory. When it came to the push, only nine families, consisting of twenty-five grown persons, and eighteen children, accepted the offer of Emigrating, though afterwards many more changed their minds, and went. Glenaladale, writing from Greenock (March 8, 1772), mentions that a Vessel is freighted, and will be ready for sea by the 20th instant. The expense of transporting the Emigrants would amount to nearly £1500. A few days afterwards, this indefatigable man travelled to Edinburgh, to see Mr. Cruickshanks, and received £500 of the Memorial Money, Bishop Hay being then in France. March 23rd, he returned with it to the West Coast. The Emigrant Ship had sailed to Arisaig the middle of the preceding week; and, after ten days' stay there, went on to Uist. Early in May, 1772, 210 Emigrants sailed for St. John's Island—100 from Uist, the rest from the mainland. They took with them meal enough for a year's provision, and were accompanied by Mr. James Macdonald, a Secular Missionary Priest. Faculties had been obtained for him from Rome, to last till he could get them renewed by the Bishop of Quebec.

After the departure of the Emigrants, Clanranald interposed, and insisted on obtaining from Boisdale Religious Toleration for the poor people who remained. He applied also for the same to Maclean of Muck, but with less success. Abate Grant had shown a Translation of the Memorial to the Pope, who undertook to bring it under the notice of the young Duke of Gloucester, then residing at Rome, and secure his interference on behalf of the poor Highlanders, and their liberty of conscience. The Duke at once frankly promised to use his most vigorous endeavours to put a stop to Boisdale's cruelty. The Pope also charged the Nuncio at Paris, to speak on the same subject to the British Ambassador.

The result of this combination of circumstances was highly favourable to the poor Catholics in the West Highlands and Islands. Boisdale, indeed, at one time towards the end of 1772, talked somewhat loudly of publishing a Reply to the Memorial, a design which seems, however, to have been dropped. The Persecution was not only ended in Uist, but in other parts of the West Highlands, where the Proprietors had begun to imitate Boisdale's example of intolerance. It was made apparent that the poor Catholics had powerful friends elsewhere; and, therefore, thought dangerous to drive them to extremity. Two years afterwards, Mr. Alexander Macdonald, Missionary in the Island of Barra, attested, from personal knowledge and observation, the beneficial results of this Persecution. [To B. Hay, September, 1774.]

“September 25, 1774.

“ Since our late terror and persecution, Boisdale is quite reformed, and is himself, in all appearance, the person who repents most for his former doings. He grants his people a most unlimited toleration in Religious matters, welcomes our Clergy always to his Family, uses them with the utmost civility, and with the deference they are entitled to. His condescension is sometimes so great, that we are allowed to perform some of our functions within the precincts of his ‘Palace;’ for, to be serious, he has built such a genteel House, as I never expected to see in the Long Island. This grand truth, that God oftentimes permits evil, in order to draw good from it, is in a glorious manner verified with regard to Boisdale's former unaccountable conduct; for his Anti-Christian attempts proving unsuccessful, notwithstanding his arts, interest, and riches, has effectually deterred others, actuated by the like unscrupulous principles, from ever attempting the like undertaking. *Protestants, in general, live now in good harmony with us, and upon better terms than heretofore; they no longer look upon us as a set of execrable wretches, destitute of friends, and the abomination of King and Government; so that the consequences of Boisdale's foolish attempt had, in the end, proved salutary and beneficial to Religion, and are likely to continue to do so.”

The Emigrants, meanwhile, had a fine passage to America, where they arrived in seven weeks, with the loss of only one child. At first landing, some of them complained of unexpected difficulties and privations, inseparable from the experience of an Emigrant; others, however, sent to the old Country more cheerful accounts of their

circumstances; and there seemed every prospect that, with time and prudence, they would make their way against every obstacle. Mr. James Macdonald sent Bishop Hay a highly favourable description of the French Colonists there, whom he represented as a set of excellent people, and good Catholics.

The noble-hearted Glenaladale was himself so much embarrassed in circumstances by his generous exertions in behalf of his countrymen as to be obliged ultimately to sell his Estate to a relation, and follow the Emigrants to their new home. Dr. Hay, while communicating this intelligence to Abate Grant (March 8, 1773), exclaims—“Honest man! he is sacrificing fortune and person for the good of those poor sufferers, and to procure an asylum for any that may be in their straits afterwards. But what a loss to us that he should leave us.” In Summer, 1773, the good man sailed to Philadelphia, and thence to Boston, on his way to St. John's Island, From Boston he wrote a full account of his trials and difficulties to Bishop Hay. These difficulties disappeared before his unbending resolution; and early in 1776, Dr. Hay was able to communicate to Mr. Geddes, at Valladolid, the cheering intelligence, on the authority of a Letter that was received from Glenaladale, that “the Uist people were doing extremely well in St. John's Island, coming fast on, and living already much better than at home.” Their example encouraged a large Emigration from Glengary, in 1773, consisting chiefly of Catholics, to the number of 300, and including most of the leading Country gentlemen. They sailed for New York in Autumn, attended by Mr. Mackenna, Missionary Priest in Braelochaber.

As the season of Lent, 1771, approached, Dr. Hay applied to Bishop Grant for permission to publish a General Dispensation to his Congregation at Edinburgh, from some of the Penitential Observances of the Season. The Bishop dissuaded him from thinking of such a proposal at that time; but, anticipating a future day, when the Catholics in the Scottish Capital might be ten or twelve thousand strong, and, when, in consequence, such a measure might be necessary, as then in England. The Letter is a curious counterpart to one of Bishop Hay's own, written

on a similar subject, to one of his Clergy, in the year 1801.

“February 14, 1771.

“ You know, my Dear Sir, you have all necessary power and authority to dispense with Customers [Penitents] there, as you shall see occasion, and as the backwardness of the season and other circumstances, of whatever kind require; but your giving a Dispensation in the general solemn way you mention, is not at all necessary, for all the poor handful of Customers we have got in any of our Towns, and would be attended with bad consequences. The great number of Customers in London, and in the other places, you seem to have on view, among our Southern neighbours, renders it, in some measure, unnecessary for Superiors to grant Dispensations in the public solemn way you mention; which, alas! is very far from being our case, Great numbers of our people, all over the Kingdom, have very little discretion, and are far from having that earnestness that were to be wished, to comply with the duties the Church requires of them; and, if they only but heard of your public general Dispensation, they would be very ready to take the same liberty without consulting those that have the charge of them. But you'll say—‘There is a vast difference between your people's circumstances and those of other places.’ I shall not dispute this point with you, though, perhaps, a good deal might be said on the head. But I'm very positive that your Dispensation would serve as a pretext to many, to follow your example, without duly weighing the reasons for granting it at Edinburgh, preferably to other places. . . . When we come to be ten or twelve thousand strong at Edinburgh, the Superiors that live in those happy days may give them a Dispensation with the solemnity you mention. Till then, I sincerely think it more advisable that we continue to go about our affairs in our old usual quiet way. . . . ”

Mr. William Reid, a veteran Labourer, had been by this time disabled for active Missionary duty, at Mortlach, and had retired to Aberdeen, where he rendered such service as he could, in the intervals of an incurable asthma. Bishop Hay thus discusses with him the subject of the proposed appointment of Mr. Alexander Geddes to assist him at Edinburgh:—

“February 21, 1771.

“ Were it to take place, I foresee a thousand chagrins and servitudes I would have to put up with. *Novi enim hominem*. Indeed, were Mr. Siniten to order such a thing to be done, I would cheerfully agree to it, and make the best I could of all these difficulties, because then, acting by obedience, I could always say, *Dominus salus Dux meus fuit, et Sequens Te Pastorem non erubescam*. But, for the same

reasons, I am determined never to ask it, for then it would be *propria voluntas*, which I always find the most pestiferous enemy. . . . Let Mr. Siniten consider and consult upon it, and whatever he shall order, will be most welcome to me, as from Heaven itself. . . . ”

Dr. Hay next day addressed another long Letter to the same excellent old man, which is remarkable as containing the earliest allusion to the preparation of the Bishop's great work “*On Miracles*,” and, as also affording no little insight into his multifarious engagements.

February 22, 1771.

“ Being this day idle. Idle! you will say; yes, but stay till you hear the reason. You will have heard, from what I wrote last night to Mr. Siniten, that I have been a little distressed for some days past with an inflammation in my throat from the cold. Yesterday, I found myself so well that I thought all was over, and told so to all my visitors. However, it was found necessary this morning to give me a dose of phisic; its operation is now over, and I am free and easy, but yet not so strong that I dare apply to anything studious; at the same time, free from visitors, and, therefore, have nothing to do but Beads and Breviary. Being, then, as above, this day idle, I was resolved to divert myself in conversing a while with my good friend. . . . Now, with regard to the Controversial affair, you know I am engaged at present in writing upon “*Miracles and Transubstantiation*,” in consequence of Mr. Duguid's dispute with Mr. Abernethy. I am only in the former part as yet, viz., on “*Miracles*,” and I have it much at heart, as the little study I have got made upon it has really been a great pleasure, and of much use to myself. I could never have thought so many good and useful things could have been said upon that subject as I see now may be done, and really am in earnest to get it finished. In consequence, you will imagine I am well advanced. I'll tell you how far. It is done in the form of Letters, and since my return from the North, last August, I have finished one Letter, which was begun before I went North, and have got another near fit for re-copying. Judge you from this whether I have time for composing. . . . As for what you mention about getting Mr. Guthrie for a helper, I wrote what I thought sufficient, for the time, to Mr. Siniten upon that; and, as he justly observed, that nothing could be done effectually in it, though it should be agreed on, till Summer, that either he or I be in the Glen, I had resolved to think no more of it for the present. However, as you desire to know my real sentiments upon the affair, I shall here freely communicate them to you, and beg your reasons to Mr. Siniten, which will save me writing them again. We shall take it for granted that a helper is needful, if it could be got; indeed, there is

none can be more sensible of that need than I; but the not seeing any possibility of getting it supplied, made me hitherto say little on the matter, and resolve never, as things stand, to ask what could not be given. Now, we may consider two kinds of helpers—one who could have the charge of the People, and be Procurator at the same time, as others formerly were; this would leave to Physician only transacting public and Foreign Affairs, and bring a help to Procurator in serving the People, or at Christian Doctrine. In choosing a Help of this kind, besides the ability for the above, consideration would need also be had to his being agreeable to Physicians to live with (as it would be by all means advisable they live in the same house), and, especially, to Mr. Siniten, who, if such a one could be found, could come and stay here, and employ Mr. Dauley where and how he pleased through the Country; and there would be some necessity for this, because in this case, as perquisites of Procurator behaved to go to Procurator, and no longer to Mr. Dauley, he could not possibly live here without them. But, as things stand at present, it seems impossible to get one for this purpose; and it was always in this light I had hitherto considered it. But, finding myself sometimes very much oppressed, and scarce knowing where to turn me, it came into my mind that another kind of Helper might be got *pro interim*, viz., one who, though either too young to be Procurator, or not able for it, could yet have the charge of the bulk of the people, at least as to Confessions, and Christian Doctrine, and (which runs away with a world of time) the Hearing of every little trifling Consultation they come with; whilst public Affairs, Letters, and Procuratorship should remain where it is till it could be better supplied. . . . ”

The truly paternal solicitude of Bishop Grant for the health of his indefatigable Coadjutor, is evinced in a Letter written by him to Bishop Hay, in which he thus expresses his feelings:—

“ February 26, 1771.

“ I am sorry to learn that you have been so bad in your health. I earnestly entreat you to take all prudent care of yourself, as you cannot but be fully sensible that the public good of your poor Country requires so of you. Your zeal for your people had lately well appeared, by your care in procuring a Dispensation for them at this season of the year; and I think it is proper that I should take care to dispense with you; and, therefore, I hereby expressly command you to use Flesh meat at least for three days in the week, till Palm Sunday, viz., on Sundays, Tuesdays, and Thursdays. Do not put yourself to the trouble of begging to be excused in this particular, because I'm resolved not to admit of any excuse. . . . ”

In spite, however, of this friendly Injunction,

Dr. Hay did take the trouble to remonstrate, and drew forth a reply from Bishop Grant.

“ March 5, 1771.

“ It was not at all my intention to confine you in the least, and, by endeavouring to support your body, oppress by too great fatigue, to lay a restraint on your mind; and, therefore, as your health is in so good a way, I very readily leave you to your own freedom, and only beg of you here again to take all possible care of your health. You are naturally keen, and like to be in action. I could wish you would see to moderate a little this ardour, and go on piano, piano, about the ordinary business of the day. . . . ”

As soon as the pressure of the Paschal duties was over, Bishop Hay sat down to converse a little with his Friend at Valladolid, and send him his Easter remembrances:—

“ April 12, 1771.

“ I lately had a Letter from Mr. Tiberiop, which greatly affected me, to find the exceeding great hardships he has to undergo. May Alm. God support him. He mentions you in the most affectionate manner, and regrets he has never yet been able to write to you. . . . I have kept my health tolerably well this Winter, but I fear my constitution, which began so well, is beginning to lose its effect, as I have had of late a more obstinate and continued fit of my headache than for a long time before. *Fiat voluntas Dñi, fiat semper!* I wish you most cordially all the blessings of this late holy Season, and, earnestly commending myself to your good prayers, I remain, with all regard and affection, my dear Sir, ever yours in Christ. . . . ”

Converts were, meanwhile, dropping in, even from the highest ranks of Society. “ You will be glad to hear,” writes Bishop Hay, from Edinburgh, to Abate Grant, May 22, “ that Miss Peggy Mackenzie is lately received among us. She is oldest daughter to the late Lord Seaforth. She had, I am told, always been inclined that way, and last Summer, contracting a friendship for Lady Lucy Stewart, went to pass some months at Traquair with her, where, having time and opportunity to inquire into matters, and upon her return to Town last winter, set about completing that business, which was happily done last Easter. . . . ” The reception of this Lady into the Church took place the last day of March. Bishop Grant (April 11), expresses his great joy at the news, and wishes her perse-

verance. She was Confirmed by Bishop Hay, April 27.*

The Bishops' Meeting, held this year at Scaln was over before June 18th, and Dr. Hay once more at Edinburgh a few days afterwards, whence he wrote to Mr. Geddes, at Valladolid, to the following effect:—

“ June 24, 1771.

“ Being just now arrived from the North, and being to leave this to-morrow, upon account of some business I have in Stirlingshire, I embrace this spare hour, between 10 and 12 at night, to write you a few lines, as a cover to the enclosed. We had no Meeting on Company's account this year; but the two old Gentlemen and I met, and stayed a few days at Scaln; but I was obliged to leave them a few days after we had met, by reason of some Letters I got from this place. You cannot imagine the straits we are put to for want of hands. The Augustinian we expected from Italy, has accepted a Chaplaincy in an Irish Regiment in Spain, and gone with it to Centa. Mr. Ranaldson is gone to the Highlands, without giving us any hopes of returning. Lord Traquair is in a very tender, ailing way of health, and begs to have Mr. Charles Cruickshanks sent to him. Mr. Bragan's (Irish Dominican) health is greatly impaired, and he has fairly given up Glenlivet. Mr. Macleod, at Aberdeen, is threatened, or, rather well advanced in a dropsy. Angus still destitute!

In a subsequent Letter to his Friend at Valladolid, July 22, Dr. Hay gives him intelligence of the approach of another Convert to the Church. Christian Lady Traquair was the daughter of Sir Philip Anstruther, Bart., in Fife, and, previously to her marriage with John, Sixth Earl of Traquair, in 1740, was the relict of Sir William Weir, Bart., of Blackwood, in Lanarkshire. Her Ladyship, at the period of our History, was in her sixty-ninth year.

“ July 22, 1771.

“ Since I returned from the North, I have scarce been eight days in this Town, having been obliged to take a tour in Stirlingshire, and come about by Alloa; and, after that, to go to Traquair, where I was detained two full weeks, upon the lady's account. Her ladyship has of late been more than usually serious upon Religious matters; and I hope matters are now in such a way with her, that she will very soon give her family and well-wishers the satisfaction to see her a Member of the Church of Christ. In

* This Lady was eldest daughter to Kenneth, Lord Fortrose, who was eldest son to William, Fifth Earl of Seaforth, attainted in 1715. She was married, in 1785, to William Webb, Esq., London. Her brother, Lord Fortrose, received the title of Lord Seaforth in Ireland, in 1771.—“ Douglas Peirce,” ii. 484.

the meantime, I recommend her earnestly and all the family to your prayers, and those of other good folks with you. Conscious of my own unworthiness of being made use of as an instrument of any good of this kind, and that I am fit for nothing but to put a stop to the good of souls, I often reflect on a remark of Rodriguez—‘ That if we knew the real causes of the conduct of the Divine Providence, we would often see that the Conversion of souls, which human wisdom attributes to the abilities and labours of a Missioner, is solely owing to the fervent prayers of some pious souls, who, being unknown and, perhaps, despised in the eyes of the world, but well known to the all-seeing Eye of God, are in some obscure corner, pouring forth their fervent prayers for the Conversion of souls, and for the Divine Benediction on the Apostolical Labours of their Brethren.’ It would surely be the height of presumption in me not to be persuaded that something of this kind is the principal cause of my success I meet with here; and, therefore, I hope our good friends with you will not be wanting in doing their part for the common Cause, to obtain a blessing on our weak and unworthy labours.”

Among Dr. Hay's extraordinary engagements at this period, was the erection of a Chapel. The work was going on apace, although money was not readily forthcoming. He was also soliciting subscriptions among the Clergy, in the end of July, for a new Edition of the “ Protestants' Trial by the Written Word,” which a young printer was then engaged in preparing, and which was to be sold at 1s. 6d. a copy, or 16s. for a dozen. By the middle of September, the Edition was printed, and in the binder's hands.

Writing about this project to Bishop Grant, August 24, 1771, Dr. Hay assures him “ the circumstances of the present case render it, in appearance, void of all danger, as the printer's interest is so entirely engaged in the affair; and he does not so much as know who employs him, the affair being carried on by William Hay and him, without my ever appearing, or indeed having so much as seen him. . . . As for the Piece itself, in my humble opinion, it is one of the most useful controversial Pieces that can be put into the hands of our people, and quite fitted for this Country. . . . ”

August 6th, Dr. Hay gives Bishop Grant some information as to his health, and mentions his beginning to use Spectacles at the age of forty-two.

“ August 6, 1771.

“ The two weeks I staid at Traquair, I did my best to take care of my health, and have found that good effect from that, and

from the water-dock, that I have ventured for these two weeks by past, to take a glass of porter after dinner and supper, which agrees with my stomach, has hitherto done my head no harm, and I have reason to think will be of considerable use to me. As I found also that my much writing and hanging my head both ruined my head and my eyes, I have begun to use my young glasses, which are of good service to me also. . . .”

Some further information regarding the progress of the Lady Traquair's Conversion, is found in the following Letter. [Bp. Hay to Bp. Grant.]

“ August, 24, 1771.

“ Two days ago, I had a most affecting Letter from Lord Traquair, telling me his Lady is become worse in her health, and that they are all much afflicted at being so long without a Churchman; that though there be hopes of getting one from England before Winter, yet we cannot depend upon it, and, therefore, has his chief confidence in us, and hopes we will supply him as soon as possible. My Lady is to be in town next week for a consultation about her health; and, if she stays any time, hope her other affair will be got concluded, as she is very anxious about it, and much cast down for want of a Churchman at home. . . .”

Two days later, August 26th, we find Dr. Hay, at Traquair, writing again to Bishop Grant, with additional particulars.

“ August 26, 1771.

“ You will be surprised at getting a Letter of mine from this place, but the reason is this: Last Saturday, after I had sent off your Letter in Mr. George's [Chalmers] packet, an express came in from Traquair, with word that my Lord was in a dangerous way, and that my Lady also was greatly distressed; and, on both accounts, they begged I would come out next morning with Doctor Gregory. Accordingly, the Doctor and I set off yesterday morning (Mr. Dugud supplying for me) and found my Lady in a very distressed way, but my Lord was a little better, and this day his Lordship is pretty well recovered of his illness. I am to remain here to-morrow and Wednesday, and return to Town on Thursday, in which time I hope to get my Lady's main affair concluded. . . .”

A journey to England had been recommended for her health by her Ladyship's physicians; and it was proposed that Bishop Hay should accompany her, going and returning, as he had for some time had a journey to London in view, on business connected with the Mission. Bishop Grant, on being consulted, gave his consent to this arrangement early in September. Her Ladyship's reception into the Church was at this time hap-

pily completed; the first intelligence of its having taken place was conveyed by Dr Hay to Mr John Geddes, September 11th, and with more circumstantial details in a subsequent Communication to the same friend, October 7th. “ I was detained,” the Bishop writes at this latter date, “ at Traquair some weeks in whole, but where my labour was happily rewarded, it having pleased our good God to complete the Lady's affair, who has now declared herself Catholic, and is received accordingly. Poor Lady! her great regret now is for having delayed it so long, and I have reasons to believe she will give great edification. Pray for her, my Dear Sir, and recommend her, and all that family, to your friends.”

The ways of Providence are inscrutable. This excellent Lady was not permitted long to enjoy on earth the rich blessings of her newly-recovered Faith. Exhausted by protracted illness, she left the world, Tuesday, November 12th, “ after receiving all Helps, in a very edifying manner,” as Dr Hay informed Abate Grant, November 25th. As usual, he is more particular in communicating details of the event to his friend at Valladolid.

“ December 19, 1771.

“ I have been lately again at Traquair, upon a very different occasion—giving the last Helps of the Church to good Lady Traquair, who died in a very edifying manner, on the 12th November. She esteemed herself only two months old, for she said she only then began to live, when she was received into the Catholic Church. I earnestly recommend her to your charitable remembrance. My errand to Stirlingshire was to see a Catholic lady, lately from England, that stays for the present near Stirling. . . .”

Lord Traquair (December 16th), while replying to a letter of condolence addressed to him on the occasion by Bishop Grant, adds some further particulars of this pious Lady's decease:—

“ December 16, 1771.

“ My present affliction is greatly alleviated, as you most justly and piously observe, by that remarkable providence of God, in my dear wife's being received some months before she died, into the bosom of the Catholic Church; and the most sincere sentiments of true piety and resignation she constantly expressed, during all the time of her illness, give me and all this family the most sanguine hopes that she died the death of the just, and is now gone to receive her reward. She often wished for a calm and easy passage into eternity. Almighty God heard her prayer, and she received all the Rites of the

Church with a tranquillity and devotion that greatly edified Bp. Hay, who assisted her. As I must soon follow her, may God, in His infinite mercy, give me grace to make as happy an exit as she has made. . . . ”

His Lordship survived her eight years, and expired at Paris, March 28th, 1779, in the eighty-first year of his age.”

An Irish Dominican Friar, F. Albertus Hope, was sent this year to the Scotch Mission, at the expense of Cardinal Castelli. His mother accompanied him from Rome, where she had a pension. On his arrival at Edinburgh, September 13th, he was suffering from ague, caught at sea. Dr. Hay took care of him, and kept him with himself till he was well. He was then appointed to the Shenval Mission, to relieve Mr. Cruickshanks, who retired to the Chaplaincy at Traquair House early in October.

On the 9th of April, 1771, Dr. George Campbell, Principal of Marischal College, Aberdeen, had the honour of Preaching before the Synod of Aberdeen a Sermon, which was published a few weeks later, entitled, “The Spirit of the Gospel, neither a Spirit of Superstition nor of Enthusiasm.”* The Author at that time enjoyed a considerable literary reputation as a Lecturer on Rhetoric, and the Author of one of the best Refutations, that had appeared, of Hume’s “Essay on Miracles.” He was by no means a vulgar or bitter Adversary of Catholicity, but on this occasion he had been betrayed into an imitation of the commonest and weakest attacks on the Catholic Religion. Its polished style, and its perfect adaptation to the tastes of his countrymen, together with his widely-spread celebrity as a Writer, contributed to give this little Pamphlet an extensive currency. On Dr. Hay’s return from Traquair to Edinburgh, in the middle of July, he found it in every one’s mouth. It was pronounced unanswerable; a fatal blow to Popery. He was thus induced to purchase it, and read it. He found it, as he says, written with immense art, and a most insinuating address; but, other-

* This famous Sermon is advertised among the new Books, June, 1771, in the “Scots Magazine,” vol. xxxiii., 306, “The Spirit of the Gospel neither a Spirit of Superstition nor of Enthusiasm; a Sermon Preached before the Synod of Aberdeen, April 9, 1771; by George Campbell, D.D., Principal of Marischal College, Aberdeen. Pp. 123. Price 1s. 6d. 2 Tim. i. 7.”

wise, as “poor, pitiful an affair” as he had ever seen. For his own amusement, rather than with any view to publication, he now and then noted down answers to its successive attacks, and, as his Reply began to grow on his hands, some of his friends, to whom he had shown it, insisted on his making it public. Towards the end of August, Dr. Hay informed Bishop Grant of his design, and added that he had put his Reply to Dr. Campbell into the hands of F. Patrick Gordon; or Johnson, Provincial of the Scotch Jesuits, for the benefit of his Censorship. It was also to be submitted to the criticism of Mr. Cruickshanks. If their suffrage was in its favour, and Bishop Grant would sanction it, it should forthwith appear before the public. He assured the Bishop that there would be no risk whatever in what he contemplated, as the little Work was framed on the supposition that its Author was a Protestant, and somewhat in the manner of “The Free Examination into the Causes of the Growth of Popery.”

The last day of August but one, the Provincial of the Jesuits forwarded his approbation of the Work to Bishop Grant; declaring his opinion, that it was “very well done; a complete answer to Dr. Campbell’s sophistry; and well adapted to convince the reader of all the points of Faith which are contained in it. Bishop Grant’s “Imprimatur” was dated September 7th. It was accordingly sent to press, Dr. Hay taking on himself all the expense and risk, and the chance of reimbursement by its sale.*

In the end of September, the little Work appeared, under the title of “A Detection of the Dangerous Tendency, both for Christianity and Protestantism, of a Sermon said to be Preached before an Assembly of Divines, by G. C., D. D., ‘On the Spirit of the Gospel.—Psalm l. 20, 21.’ By a Member of the Aletheian Club, London. Printed for the Aletheian Club, and sold by J. P. Coghlan, in Duke’s Street, near Grosvenor’s Square—1771.”† The fictitious name of “Staurophilus,” which Dr. Hay assumed, corresponded with the general scope or plan of the Work, as exhibited in its Introduction.

* The estimated cost of printing was £20; and as its sale would be limited, it could not be offered to the public under 2s. or 2s. 6d.

† It is advertised under this title in the “Scots Magazine,” October 1771—pp. 176, large 8vo. Price 2s 6d. Sold at Edinburgh, by Drummond.

“ Among the many Literary Societies in our great Metropolis, for the improvement of useful knowledge, there is one, the Aletheian Club, whose principal aim is, in the most impartial manner, and without bias or prejudice, to search after truth in Religious matters. A Sermon, lately published in North Britain, and said to be the production of the celebrated Author of the ‘Dissertation on Miracles,’ fell into the hands of this Society. Finding, on perusal, that it contained many things dangerous to true Religion, and that the Author had used the utmost efforts of art, and all the eloquence he was master of, to gild the pill, and the more securely communicate the poison to his readers, they thought it an object worthy their attention to detect the dangerous tendency of this Sermon, and undeceive the unwary readers, many of whom, they had heard, in its native country, had received it with the highest esteem and approbation. The charge of doing this they committed to Staurophilus, one of their members, who was then residing at some distance from London, informing him, at the same time, of the reception this Sermon had met with, and begging a speedy compliance with their request. His Answer, in a Letter to the Club, is been presented to the public. The pressing desire of his friends for a speedy answer hindered him from making a regular examination of the whole Sermon. He has, therefore, confined himself to those parts which seemed most exceptionable in it, and productive of the most dangerous consequences. Whatever opinion Dissenters may have of the Sermon and its Detection, it is not doubted but all true members of the Church of England, and all sincere and candid lovers of truth, will be very well pleased to see the truths of Religion vindicated from the aspersions of so dangerous an enemy.

“ Dated, Verity Hall, August 1, 1771.”

The idea which suggested itself to the Author's mind, regarding the plan of his “Detection,” is thus communicated by him to Bishop Grant.—

“ September 21, 1771.

“ I hope before the last goes, to have the Answer to the Doctor ready to send with it. With regard to this, I have been consulting with Mr. Cruikshanks about the method of getting it disposed of, and what occurs to us upon it is this: That you and Mr. Reid, and Mr. Barclay, should give it out, that you hear from the South that there is an answer, soon to appear, to the Doctor, which will show his Sermon in its proper colours. This will soon fly, and raise people's expectations; and, if any enquiry be made about where it is to be found, it may be answered that you believe it will be got at one Coghlan's, a bookseller in London. When this report is spread, it may be hinted to some bookseller, by either of you three, that, if he pleases, you can get a number of them sent to him, to be disposed of upon advantageous terms, and that none shall

be sent to any other bookseller in Aberdeen; for, you may tell him, the Work is done by a Member of a Club in London, and printed for the Club, and only a small number of copies cast off. Now, this is literally true; for, as you will see by the Introduction, when it comes to hand, by the Club (I mean the Catholic Church) in this Island which has its most numerous Meetings in London. Something like this we are to do here; by which means, I hope, we will get our Charges made up.

“ P.S.—As for what you say of getting the Pamphlet sold—‘that many will be found to buy it for the Author's sake’—I don't know how far it would be advisable to let the Author be known, even to our own people; and am afraid we might run the risk of raising resentment, were this to be known; though, where you think it can be done with safety, I shall have no objection.”

Early in October, Dr. Hay informed his friend at Valladolid, of the appearance of his Acquaintance, Staurophilus, as an Author, and of the circumstances which had brought it about. In the beginning of November, a copy of the “Detection” found its way to Mr. Paterson's remote dwelling at Scalay.

There seemed some danger of the *incognito* of Staurophilus being discovered before the end of the year. About the middle of December, a gentleman in Aberdeen had been heard to boast that he had found out who was the Author of the “Detection,” and, from his manner of speaking, it was thought by those in the scent that he had the clue to it. It was also rumoured that Dr. Campbell was preparing a Reply to it, and that he had been heard to say, that it should be such an Answer as, he was sure, would turn the rigid of all Denominations against him. Bishop Grant, while communicating these Aberdeen reports to Dr. Hay, assures him that the Author of the “Detection” has not, in his opinion, laid himself open to criticism any where, except, indeed, in his remarks on St. Paul and Cornelius.

Copies of this little Work were forwarded to Rome in January, 1772, for presentation to Abate Grant, F. Thorpe, S.J., and Dr. Stoïor; and those, more elegantly bound, for the acceptance of his Holiness, the Cardinal Duke, and his brother. Dr. Hay took the opportunity of recommending honest Coghlan, the London bookseller, to the notice of the Scotch Agent, and his friends at Rome. His Holiness was graciously pleased to honour this little act of homage with his acceptance and approbation, and the Author

of the "Detection," in return, requested Abate Grant, in November, 1772, to assure the Holy Father of his sense of the obligation conferred on him.

The "Detection" was not permitted to escape keen Opposition. An antagonist made his appearance in the "Edinburgh Courant," early in January, 1772. It seems to have given umbrage, especially to the more bigoted of the Nonjuring Party, who affected a more decided opposition to its principles. Dr. Abernethy Drummond, a leading Minister among them, conducted a series of *Strictures* against it in the public Newspapers of the day, particularly in the "Courant" of March and April, 1772, to which the Author of the "Detection" furnished replies in the same Journals. One fertile subject of discussion seems to have been certain Indulgences, said to have been bought at Rome, and carried to Scotland by some of the Protestant Nobility and Gentry, for the benefit of themselves and friends. This gave occasion to Dr. Hay to write to Abate Grant for exact information on this point. The Controversy on the subject of the "Detection" had no very immediate result, but it laid the foundation of that implacable hostility which Abernethy Drummond ever afterwards entertained against its Author, and which was never fully gratified until, a few years later, it had raised a storm of Persecution against the whole Catholic Body, scarcely less violent, while it lasted, than even the disastrous afflictions occasioned by Prince Charles.*

CHAPTER VI.

1772.

History of Scotch College at Douay—Bp. Hay's Journey to Douay and to Paris.

Early in 1576, Dr. James Cheyne, of Arnage, a Scotch Secular Priest, Parson of Aboyne, and Canon of Tournay, also Principal and Professor in the University of Douay, founded a Seminary for Scotch Secular Clergy at Tournay, out of the revenues of his Canonry, soon after the breaking up of the English and Scotch College there, in 1575. It was afterwards transferred to Pont-a-

Monsson (Mussipontum) in Lorraine. Doctor Cheyne's numerous avocations elsewhere, soon made it impossible for him to superintend the young Seminary in person; so, in March, 1580, he entrusted its government to F. Edmund Hay, of Megginch, a Scotch Jesuit. It remained under the administration of the Scotch Fathers of the Society, till F. George Christie left it for the Scotch Mission, in 1605, when it fell, for a time, into the possession of the Walloon Jesuits, till the Scotch Fathers again obtained the government of it in September, 1632, and procured its erection into a College, by their Father General, under the superintendence of F. John Robb. After that time, it remained, for the most part, in possession of the Scots Fathers, though now and then, for short intervals, it was Governed by the Walloon Fathers of the Society.

Other Benefactors besides Dr. Cheyne contributed to the assistance of the rising Seminary. Queen Mary Stuart was applied to in its behalf, by James Beaton, Archbishop of Glasgow; and, in a Letter addressed to that Prelate, dated June 1, 1576, she promised to contribute to the support of "Cheyne's Seminary"—a pledge which she redeemed, March 4, 1582, by announcing her intention of settling on it an annual Pension of 1200 Francs. This sum was subsequently augmented to 400 gold Crowns. Pope Gregory XIII. was also among the Benefactors of the Seminary; but his Pension ceased with his life, in 1585; as also did the Scottish Queen's with hers, in 1587. Besides the aid thus contributed by those distinguished Personages, the charity of many wealthy Scotch Catholic Emigrants found its way into the Treasury of the Seminary. In 1593, Mr. William Meldrum, Precentor of the Cathedral of Aberdeen, endowed with eighty-seven Florins four Bursaries in the Seminary of the Scotch at Douay, or Louvain, which he directed should be transferred to the University of Aberdeen, on the Restoration of the Catholic Religion in Scotland.

The Seminary had not been long established at Pont-a-Monsson, when it became necessary to remove it to a situation at once more salubrious and more distant from the Seat of War. Before the year 1593 was far advanced, it is found established at Douay, with the sanction of Clement VIII. On the 17th of February, in that year, there were Published at Rome, "Littera Hortatoria," Smi. D. N., Clementis VIII.; Pro Semi-

* For Dr. Hay's own account of the "Detection," see his Letter to Mr. J. Geddes, June 12, 1772, page —.

nario Sctorum Duaci," of which a printed Copy may be seen at Preshome. This Letter contains the following passage:—"Owing to the confusion consequent on the Wars, it has happened, in these recent years, that the Seminary for Scots youths, which our Predecessors had established at Pont-a-Monsson, in Lorraine, has been so much disturbed as to make it necessary to transfer it to Douay, in Belgium." Even there, however, it had enjoyed no exemption from the agitations of the Wars, or from the dearness of corn and provisions; and, in consideration of the number of persons who were flocking to the Seminary, from the miseries and dangers under which the Catholic Religion then laboured in Scotland, his Holiness recommends it as a worthy object for the charity of the Faithful.

In 1596, after several Emigrations hither and thither, the Seminary was established at Louvain, but, in circumstances of such depression, and with its resources so much reduced, as to render it incapable of maintaining more than seven or eight Students. Father Persons, S.J., exerted himself among his friends at Rome and Madrid, and F. Creighton, S.J., in France, Flanders, and other Countries, to procure some assistance for the struggling Institution. Monsignore Malvasia, the Nuncio at Brussels, in 1596, memorialised his Holiness on the subject, representing that in the whole of Scotland there were only four or five Priests; that the College of the Scotch, now settled at Louvain, was so much crippled by poverty, as to be unable to send home more than a few Priests, or to support more than seven or eight Students. The decease of Gregory XIII. having further reduced its means of support, the Nuncio pleads for renewed assistance from his present Holiness, and further hints that it may be necessary, before long, still more to reduce the number of Clergy in Scotland, by recommending the withdrawal of the Jesuit Fathers from that Country, at least for a time, as peculiarly objects of suspicion, and offensive to the King.—[M.S. at Preshome.]

The Seminary, though destined for the education of Secular Priests, was, like many other Institutions of the same kind, placed under the administration of the Jesuit Fathers. In the Breve, applied for and obtained from Rome, sanctioning the transference of the Seminary from Pont-a-Monsson to Douay, Pope Clement

VIII formally authorised the Father-General of the Society of Jesus to depute a fit and proper person to govern the Seminary, and to account to the General for his Administration. F. Creighton, S.J., the Rector, in 1597, addressed a Letter to F. Persons at Rome on the 1st of August in that year, giving some particulars regarding the Seminary. The Pope, at the instance of F. Persons, had ordered payment to Mr. John Leslie of arrears of a Pension due to his deceased uncle, the good Bishop of Ross, out of the Bishopric of Cassano, on condition of a part of it being given to the Scotch Seminary at Louvain. F. Creighton had recently heard from Spain that the Cardinal Archduke Albert had ordered payment of 200 florins to be made to the Seminary. He informed F. Persons that there were, at that time in it, twenty-two mouths to feed, and all its permanent revenue amounted only to 600 crowns, derived from Roman sources. The same Father had written to Cardinal Caietan, who had promised to maintain twelve Students at his own expense. "Every month," he says, "there come from Scotland some very well-disposed young men, though they are Heretics; in a fortnight they are sufficiently prepared to embrace the Catholic Faith. During the past month we have received two excellent and learned Masters in Philosophy—one of them well versed in Polite Literature. Though much straightened, I had not the heart to refuse them a place, thinking the work was of God, and that He will not abandon it, but will inspire his Holiness and other illustrious Personages to assist us." F. Creighton, in a subsequent Letter to F. Persons, November 13, 1597, adds that, though he understands that the Pope, being engaged in Founding a Scotch Seminary at Rome, declines to assist this at Louvain, yet this is more convenient than one at Rome for Scotch Converted Heretics to repair to.

In 1602, Dr. Cheyne made the Seminary his heir, as a Commemoration Tablet, which, together with his Portrait, used to adorn the Refectory at Douay in later years, thus expressed it:—

"JACOBUS CHEYREIUS AB ABOYN SCOTUS,
JURIS UTRIUSQUE DOCTOR, CANONICUS TORNAECENSIS
COLLEGIUM SCOTORUM HÆREDEM RELIQUIT EX ASSF,
27 OCTOBRIIS, 1602"

[Oliver's Collectana, S J. 19.]

About the year 1609, a House was provided for the Seminary at Antwerp, its Government still remaining in the hands of the Jesuit Fathers; but before every arrangement for their occupation of the new House could be completed, the Seminary was once more, and finally, transferred to Douay, in 1612, to its old House in the Refuge de Marchiennes, which the Walloon Jesuits had obtained for it. Application was made to Philip III. of Spain for permission to purchase a site for the erection of a College; the solicited permission was accompanied with a donation for the same object.

A great Benefactor, and, indeed, second Founder of this Institution, was F. Hippolytus Curle, S.J., son of Gilbert Curle, Secretary to Queen Mary Stuart. He Studied in the Scotch Seminary at Douay, and at the end of his Philosophical Course, in 1618, desired to enter the Noviciate of the Society of Jesus. Previously, however, to doing so, he executed a Testamentary Deed, dated, signed, and sealed at Antwerp, September 1, 1618, in which he declared his intention of joining the Standard of the Society, and ordained and disposed of all his temporal goods in form and manner aftermentioned. After specifying certain donations to members of his own family, and others, he directed that the whole residue of his property should be assigned to the Seminary of the Scotch at Douay, under the annexed conditions, which he requested might be simply and exactly observed. His object in making this assignation of his property he declared to be the education of as many Seminarists as possible; the expense of which was calculated at 150 florins in the year for each. He estimated the annual produce of the capital sum at one for every eighteen units of capital, or somewhere about 5½ per cent, and directed that if anything should remain at the end of the year, over and above, yet without being sufficient for the maintenance of another Seminarist, it should be applied to the support of the persons required for the Administration of the Seminary, and to giving "viaticus," or travelling expenses, to Seminarists "who should be sent by their Superiors to Scotland, as Secular Priests, and Labourers in the Vineyard of the Lord."

Curle further provided that the number of Seminarists should always be kept full of good and suitable subjects. As another condition of

his Bequest, he directed that the Seminary should enjoy his Endowment as long as it should be under the Administration of the Society of Jesus, but that, if it should ever be put under other Government by the resignation or removal of its Fathers, then the Father-General of the Society should be authorised to apply the whole of Curle's Endowment to the maintenance of Scottish Seminarists, who should be under the Government of the Society. He also earnestly requested that, if the General saw fit, there might be always one Scotch Jesuit in the Seminary, in which the said Seminarists should reside. He further stipulated that, if the Catholic Religion should ever be re-established in Scotland, the whole capital sum of his Endowment should be transferred to that Country, at the discretion of the Father-General and the Scotch Fathers of the Society; and a Seminary for the maintenance of as many Scotch Seminarists as possible should then be Founded in the University of St. Andrews. The execution of this provision he entrusted to the Scotch Fathers of the Society. The Seminarists were to consist only of Students of Philosophy and of Theology.

Curle lastly declared that this instrument should take effect when, at the end of the usual period of two years, spent in his Noviciate, he should emit his Vows in the Society; or, if he should die before that time, then, in the month of July or December, next following the date of his Death.

The whole tenor of this Testamentary Instrument clearly shows that, in 1618, when it was executed, Curle regarded the Scotch Seminary at Douay as an Establishment for the Education of Secular Priests, not as a College for the training of Scotch Jesuits. His provision for the application of any surplus money, to furnishing viaticus, or travelling expenses, for Secular Priests returning from the Seminary to Scotland, is an evident proof of this. So also is his provision for the contingent withdrawal of the Seminary from Jesuit Government, by the resignation or removal of the Fathers. Such a contingency he could never have contemplated, unless on the understanding that the Seminary was not the property of the Jesuits, but only placed under their direction, for the Education of Secular Priests destined for the Scotch Mission. Even if the Jesuits should cease to govern the Seminary

at Douay, the General of the Society was to apply Curle's Endowment, not to Jesuit purposes, but to the maintenance of Scotch Seminarists elsewhere, under the Government of the Fathers of the Society.

Curle, however, as it appears, executed another, and a later Disposition of his property, at Douay, September 29, 1626.* He is designated in that Deed "a Priest and a Religious of the Society of Jesus;" and he makes a new Disposition of his property, in virtue of a License or Faculty granted him for that purpose, by the Father-Provincial of the Society of Jesus in French-Belgium, at Douay, August 9, 1624. This second Instrument, except in one particular, cannot be said materially to differ from the former, in the nature of its Provisions. Curle directs that his property shall vest in the College at Douay, till the Catholic Religion and the salvation of souls shall be publicly and freely promoted in Scotland, by Labourers of the Society of Jesus, with the assistance of his Endowment; when the College may be established in a more convenient place in that Country, at the option of the Society. He renews the Provision of his former Deed—That the Seminary of the Scotch at Douay shall enjoy the benefit of his Endowment, only so long as it is Governed and Administered by the Society. Whenever this arrangement should cease (and here is the only material point of difference between the former and the latter Deed), the Superiors of the Society were to dispose of his property "as in the Lord they shall judge for the greater spiritual good of the Scotch, whether for a separate Seminary, or for the maintenance of Members of the Society, labouring in the Missions in Scotland." And if the Society should ever be permitted to settle in Scotland, and exercise its Functions publicly in that Country, all the fore-said property should be applied to the Foundation of a College in Scotland, or to the commencement of such a Foundation.

The effect of this second Deed was, unquestionably, to give the Society of Jesus more complete and unfettered control over Curle's property, than they possessed under the Deed of 1618. But when the Deed of 1626 was executed, Curle was a Priest and a Religious of that Society;

and, in order to make it possible for him to execute the Deed, he required and had obtained a Faculty or Dispensation for that purpose from the Provincial, dated August 9, 1624. Before this date, therefore, the Deed of 1618 had come into force, in terms of one of its Provisions, that it should begin to take effect when Curle should emit his Vows in the Society. It, therefore, becomes a question of serious doubt, how far any such License granted him by the Society could authorise him, after the Deed of 1618 had come into force, to alienate his property from the Scotch Secular Clergy, in whom that Deed had vested it, and apply it for the exclusive benefit of the Religious Body furnishing him with a License to undo, in its own favour, what had been already by his own act, placed beyond his power to revoke, without serious injury to the rights of the Scotch Secular Clergy, as a third party to the Deed.

Another element of suspicion attaches to this Deed of 1626, in consequence of the new designation of "The Douay College of the Society of Jesus," which it twice applies to the Scotch Seminary at Douay. On this point, indeed, it is inconsistent with itself; for, in a third place, in which mention is made of the Seminary, and it is provided that it shall continue to enjoy Curle's Endowment as long as it shall be Governed by the Society of Jesus, it is designated as "The Seminary of the Scotch at Douay." A little reflection, however, will satisfy any one who examines this Deed, that such a designation of the Scotch Seminary, as Jesuit property, could not possibly alter or affect the original nature and character of the Seminary at Douay, to which this Deed only conveyed a Benefaction, without even pretending to be a Deed of Foundation. If Curle, then, in 1618, clearly recognised that Seminary as Established for the Education of Scotch Secular Priests, no subsequent Deed of his, or any new Designation which he or his Superiors might apply to the Seminary, could transfer it from the Scotch Secular Clergy, and change it into Jesuit property. There still remained, also, in this Deed of 1626, the provision that in case of the Seminary ceasing to be Governed and Administered by the Fathers of the Society, Curle's property should be otherwise disposed of, a contingency which was totally inconsistent with the assumption that the Seminary was a "College

* NOTE.—Both of these Deeds may be seen at length in Mr. Tierney's "Dodd's History," Vol. IV., Appendix Nos. 49 and 50. An able discussion of their Contents will be found in the same Volume, page 125

of the Society of Jesus." And, on the face of the Deed itself, such an occurrence as the removal of the Jesuit Fathers from the Government of the Seminary was to entitle them only to take his Endowment with them; not to transfer elsewhere any other part of the property of the Seminary as their own; and, while they remained in the Administration of the Seminary, they were bound to apply his Endowment, as well as the rest of the property belonging to the Seminary, to the Education of Secular Priests for Scotland—the purpose for which it was originally Established.

If any further proof were wanting of this being the original intention of the Founders of this Seminary, it is supplied by Documents emanating from the Members of the Society of Jesus itself. About the year 1692, a dispute arose between the Jesuits employed on the Scotch Mission and the Superiors of the Seminary at Douay, as to the right claimed by the former to free quarters in the House, for disabled Fathers, which the Superiors of the Seminary absolutely refused to recognise. The dispute was referred to the Father-General of the Society, Thyrses Gonzalez, by F. James Forbes, Rector of the Seminary, a man described by his Superior as "very well versed in our affairs," and who, while expressing to the General his resolution not to allow the Seminary to be burdened with persons who are not necessary to it, adduces, as a reason, that the income of the College, as a Seminary ordained by its Founder and its Benefactors for the maintenance of young Secular Students, and of so many Members of the Society as are required for their Education and Government, ought not to be burdened with the support of superfluous persons, even of their own Fathers, until the College, together with the Catholic Faith, be settled in Scotland; for that was the Founder's express Will. That F. Forbes should have confounded Curle with the Founder of the Seminary, only adds force to his testimony, that it was ordained for the maintenance of young Secular Students.*

Whatever may have been the rights of the case, it is certain that, in process of time the

Jesuit Fathers came to consider the Scotch Seminary at Douay, and its income, as their own property. They transferred to it their Establishment in the Scotch College at Madrid, together with a great part of the income of that House; and, at the expulsion of the Society from France, in 1765, the Scotch property at Douay was Confiscated to the Crown, as part of their goods.

The French Government, however, recognised the claims of the Scotch Secular Clergy to the property of their Seminary at Douay, and after some complicated negotiations, carried on chiefly through the intervention of the Principal of the Scotch College at Paris, the Management of the National property at Douay was confided to a Board (Bureau) of French Civilians, who permitted so many Scotch Students to be maintained and educated in the Seminary, under the Superintendence of a Scotch Rector, named by themselves, on the recommendation of the Scotch Bishops. The late possessors of the Seminary were permitted for a time to retire to Dinant, in Namur, whither they removed all the furniture of the House at Douay, and the richest Ornaments of the Church, including a precious Shrine, in which the head of St. Margaret had been enclosed. The Shrine was removed, and the Relic was left behind. The Scotch Jesuit Fathers also left at Douay a heavy debt, which, for a long time after, crippled the efficiency of the Seminary.

The first Rector appointed under the new Administration was Mr. Robert Grant, brother of the Scotch Agent at Rome; an office which he accepted with great reluctance, foreseeing the difficult nature of the negotiations in which he would have to engage, but in which he acquitted himself with remarkable firmness and prudence, if not always with perfect and unmixed success. His appointment took place in August, or early in September, 1765. For a long time after his assuming the Rectorship of the Seminary, his position was far from being an easy one, owing, in part, to the numerous matters of business, connected with the property of the Seminary, which he had to transact with the French Government; and to the various obstacles thrown in the way of the amicable adjustment of those affairs, very much at the instigation, as it appeared, of the old Superiors of the College, and of their friends and partisans. It might have been expected, indeed, that those persons, seeing the

* At Preshome, there is a Certified Copy of the Correspondence between F. Forbes and the General, whose final answer, dated Rome, March 28, 1693, confirms F. Forbes' views. The Copy was made by Bishop Hay, with his own hand, at Douay, March 21, 1772, and attested by Messrs. Grant and Oliver, Superiors of the House. There is also in the same hand, and with the same attestation, a Copy of the Will of F. Curle, dated September 1. 1618.

property of the Seminary taken out of their hands by the French Government, and knowing that the principal design of those who had bestowed it on the Seminary had been the promotion of the Catholic Religion in Scotland, would have been, at least, content that the property thus destined should be applied to the purposes chiefly and, indeed, exclusively contemplated by the original Founders and Benefactors of the Seminary, even though its Administration had passed into other hands than their own. Such, however, was not their temper of mind, as distinctly appears from the following Letter—[B. Hay to Abate Grant, August 16, 1770]—“As I am just now returned from a Meeting with our Friends in the North, I send you this, to accompany some Letters from them to your parts—one to his Holiness, of congratulation on his promotion; one to C. Castelli, as usual; one to the Cl. D[uke], at Mr. Geddes’ desire, of thanks for the assistance he has given him in his affairs; and a fourth to the C. Protector, giving an account of the Boys on Spin[elli]’s Foundation. We hope you will enforce the subjects of each, as much as possible, when you deliver them; some particulars of which I shall here further explain to you, that you may make what proper use of it you shall see occasion for.—What is mentioned, both to his H. and C. Castelli, about reflections cast out by some here, upon the conduct of Physicians [Bishops] relating to Douay College, is owing entirely to the ungenerous behaviour of some of our Friends of the Society. Notwithstanding all that we have endeavoured to do for their assistance, of late years, it would appear they can never digest the vexation it gave them to see that House put into our hands. The most of them, indeed, say but little upon the subject; but some among them have put such odious constructions upon that affair, among the people immediately under their charge, as to make Physicians here appear guilty of the highest injustice to their Order, and of having, by intriguing and underhand dealing, got that place turned over to themselves; and Mr. Siniten [Bishop Grant], this very Summer, in visiting some of these people, was reproached to his very face for having done so. You will easily see, my Dear Sir, how unjust such dealing is; as you will know how far we were from intriguing in that affair, and how uprightly your worthy brother acted with regard to these gentlemen in it. You

will also see how unjustifiable their conduct is, in showing a greater willingness to have that House lost entirely to the nation than be put into our hands. How strange a blindness! How unaccountable a prejudice! You will likewise see how fatal a tendency their behaviour must have in prejudicing the minds of the people against their chief Pastors; and how just our request is, to have our conduct vindicated by the Authority of the H. See, in order thereby to confound such as may still gainsay, and to put a stop to the evils that might otherwise ensue. . . .”

Bishop Grant, as being the principal sufferer from these insinuations, was less disposed to press any complaint against the authors of them; and, in reply to an application from Abate Grant, on the subject, endeavoured to soften down the charges which Bishop Hay had made. He, however, only shifted the blame from the Jesuit Fathers themselves, to their friends and supporters, as may be seen in the following Extract from his Letter, dated January 24, 1771. It will be observed, also, that the Bishop is describing the state of matters in 1771, not at an earlier stage of the proceedings; hence his representation may be perfectly well reconciled with all that Dr. Hay says in his Letter to Rome.

“January 24, 1771.

“ You seem to mistake that part of our Letter which concerns the Douay affair. Physicians had not the least thought to complain of Birilies [Jesuits], nor insinuate that Birilies clamoured about that affair. The Birilies are now very quiet, and seem easy on that head, as well as about the Spanish affair. But here, as, perhaps, everywhere else, there are some who continue to stickle for them; and, sometimes, in public company, plead for the losers in a way very apt to give scandal: and, uninformed and ignorant as they are of the state of things, exclaim against the present possessors. We were, therefore, desirous to have from our Old Town Friends an effectual answer, in order to silence these clamours and the scandal naturally arising from them. We were not ignorant what step our Friends in the South took to silence those who blamed themselves in the affair of St. Omer, and we thought our own method as regular and as effectual as theirs.”

It is much to be regretted that all trace is lost of Bishop Hay’s own remarks on Curle’s Will, to which Mr. Robert Grant refers in the following Letter to B. Hay, July 6, 1772. They seem to have coincided with the writer’s own.

“ I duly received your last with the remarks on Curle's Testament, which are both just and solid, and will pass for such with every unprejudiced person. If they have any monuments—I mean originals—clearer on their side, let them publish them; but I am pretty sure they have not, neither is it possible they should, without supposing F. Curle to talk nonsense in his said Testament. Nay, their having carried off all the other original Papers regarding the Foundation of this House, without leaving any authentic Copies, is a strong presumption against them. It is more than necessary these remarks should be published, in order to undeceive those who look upon us as unjustly possessing what we have no title to. The common conversation amongst their Debates is, that we are sacrilegious robbers, &c., and how these good gentlemen can connive at such injurious aspersions, is astonishing beyond measure. . . . ”

For some months past, Dr. Hay had been contemplating a journey to Douay, on business connected with the Scotch Seminary. So long ago as July 25, 1771, Mr. Robert Grant, its Rector, had suggested the idea to him, that he might on the spot examine its affairs, and the whole system of its management. He also mentioned, at the same time, that the boy Robert Menzies, who had by that time been sent to Douay, was going on well, though labouring under peculiar difficulties from previous neglect of his education. Bishop Grant, in a Letter to Dr. Hay, August 10, highly approved of his proposed journey to Douay, both on account of its public utility, and because it would, probably, be of service to Dr. Hay's own health. August 22, Mr. Robert Grant expressed to Dr. Hay his pleasure at hearing that he was coming, but recommended him to postpone his visit till after Easter, 1772; the rather, because recent political events had issued in the Suppression of the Parliament of Douay, and the Exile of its Members.

Acting on this advice, Dr. Hay resolved to wait. “This day,” he writes to Bishop Grant, “I received yours, and herewith send you what Mr. Robert writes me in answer to mine, wherein I informed him of your being willing I should pay him a visit, and hinted if anything could be got done by that means for Company [Mission.] As his sentiments and yours agree entirely as to the time of making such a visit, there can be no thoughts of doing it sooner; for my part, I have been all along perfectly indifferent about it; willing to go, if it be thought proper, and no less

willing to stay; so that whether it be done or not, or, if it be done, now or afterwards, it is equally agreeable to me. Nay, my own inclinations would rather had me to defer it, and [I] shall inform Mr. Robert, by first occasion, that it is put off.”

A scheme set on foot in France for the benefit of the Scotch Mission—a Benefice, it was hoped, would soon be obtained, nominally, for the Seminary at Douay, or the Scotch College, Paris; but, in reality, for the Relief of the impoverished Mission at Home. The proposal had originated with Mr. Edmund Butler, at Lille; and some of his Friends, who, on reading the Memorial drawn up by Dr. Hay two years before, for circulation in England, and which Mr. Constable, of Corringham, had lately showed them, when travelling on the Continent, had resolved to use all their interest at Court, to procure some relief for the Scots Mission. They had engaged the cordial services of Monsieur de Müy, a great favourite with the French Sovereign, to solicit a Benefice, whose revenue should be applied solely to the maintenance of the Scotch Missionaries. Mr. Grant requested his brother to interest Cardinal York and Cardinal Bernis in the plan, and to prevail on their Eminences to write in its favour to the Archbishop of Rheims. The very day that he wrote, the Members of the New Council of Douay were to be installed: they were nearly all of them Members of the late Parliament.

While Dr. Hay was waiting for a suitable opportunity to inspect the affairs of Douay in person, he received a Letter from his friend at Valladolid, dated November 18th, which gives a pleasing picture of the state of Religion in Spain, even at that unsettled time.

“November 18, 1771.

“ Say everything that is kind and friendly from me to honest Mr. Craw. I reverence that worthy gentleman as I would do a Father of the Desert, and I have a great confidence in his Prayers. Tell him from me, and I know it will give him satisfaction, that however depraved the world is become, there still remains a great deal of true piety in Spain; and that not only in the Convents and Monasteries, but even in the Palaces and on the Judgment Seats. There are some most excellent Secular gentlemen in this same city, among the rest, the Comptroller-General of the Royal Revenues of Old Castile is just such a man as Mr. Craw himself, or Dr. Gordon of Keithmore. . . . ”

This venerable man, whom Mr. Geddes thus associates with Mr. Craw as an ornament of Catholic old age, was a younger brother of Bishop Gordon. He was engaged on the losing side in 1745, and had to conceal himself for some time after. He lived, for a while, on a small property of his own in Deeside, in the neighbourhood of Braemar; and, ultimately settling as a Tenant-farmer at Keithmore, in Achendown, he died there, at an advanced age, in 1763.

To this Letter of his friend, Dr. Hay replied (December 19, 1771). He recommends to him two new Books, lately published, which seemed likely to be useful—Beattie's Essay "On the Immortality of Truth," the second Edition; and Reid's "Enquiry into the Human Mind." The Letter concludes with a characteristic "P.S."—

" December 19, 1771.

"P.S.—You will remember that it was commonly said and thought here among ourselves that our Friends Abroad did not seem to have the relieving our straits so much at heart as we could wish. Now, as I am perfectly certain of your mind that way, I was lately musing upon the above opinion, and I think I have found out the cause of our mistake here. We feel our straits, as well as know them; Friends Abroad know them, but don't feel them. On the other hand, they feel the obstacles and difficulties of procuring help, as well as know them; we never feel them, and have but an imperfect knowledge of them. This reflection, which appears to me just, shall for the future rectify my former unjust and mistaken opinion, and leave all with calmness to the Divine Providence, who knows all well."

Before the middle of January, 1772, Dr. Hay was making final arrangements for his journey. Mr. Charles Cruickshanks came in from Traquair, to supply his place at Edinburgh during his absence. January 23d, the Bishop started on his journey, in the Fly, after waiting twenty minutes for a Mr. Scott, who, after all, did not appear. His companions were a lady, and a young gentleman just returned from the East Indies, after seven years' absence. The Fly arrived at Boroughbridge, in Yorkshire, at six o'clock in the evening of the following day. The snow was lying deep all the way, but the roads were good and well beaten, and, as Dr. Hay somewhat sarcastically remarks, "in some parts better than if it had been fresh [open] weather." His travelling companions proceeded on their journey,

while Dr. Hay remained at Boroughbridge till the following morning. He then proceeded in a Postchaise to York, which he reached at nine o'clock. After breakfast, he walked over to the Bar, where he "spent the day very agreeably, among the good Religious and the young folks." He afterwards visited Bishop Walton, and made arrangements for spending the next day (Sunday) at York, and starting on Monday, in the Fly, for London. Part of Saturday he devoted to sending Mr. Cruickshanks an account of his journey, from which this Narrative is principally taken.

Monday morning, January 27th, Dr. Hay set out from York, in the Fly, and reached London on Tuesday night, between 11 and 12—"Glad to pass through Finchley Common safely, at so late an hour, without being visited by any of the Collectors." That night he had lodged at the Inn; and, next morning, went to Coghlan's, the bookseller in Duke Street, where Letters were waiting for him. In the afternoon of the same day, he waited on his "worthy friend, B. Chaloner," whom he had not seen for more than twenty years, and who had now reached the venerable age of eighty. He received Dr. Hay most cordially, and took the opportunity of putting into his hands what he had collected for the sufferers in Uist, together with a sum of money entrusted to him for Dr. Hay's own use. The following day, January 30th, the Scotch Bishop received a visit from F. Cruickshanks, S.J., with whom and with his Colleague, F. Gairden, he spent the evening. He found F. Cruickshanks "very free and kind;" and gladly accepted his promise to give him all the information he could about the affairs of his Brethren, with reference to the Scotch Seminary at Douay. The same day, Dr. Hay waited on Lord Stanton, and enjoyed half an hour's very agreeable conversation with him.

The Bishop's stay in London was prolonged till February 5th. During this time, his attention was directed to various engagements and commissions. Thus he endeavoured to obtain from Government some pecuniary assistance for the Titular Duchess of Perth; but her having assumed the title, proved an insuperable obstacle to his success. In matters relating to the Jesuit property in France, formerly belonging to the Seminary at Douay, he transacted business with F.F. Cruickshanks and Gairden, in which he

found them "most friendly and obliging." With a view to his visit to France on the same business, he found it necessary to obtain from F. Johnson, the Scotch Provincial, a formal Deed of Procuration for himself and Mr. Robert Grant, at Douay. The day before leaving London, he waited on Lord Witherington, who promised to contribute to the relief of the poor Uist sufferers.

Wednesday morning, February 5, the Bishop left London, by the Stage Fly, for Dover, "a monstrous cold day, of frost and snow from the South-east," as he described it. He had the Fly all to himself, as far as Canterbury, and reached Dover at seven that evening. Next morning, about eleven, he sailed for Calais, which he reached in five hours, suffering much on the passage. Friday night he arrived at St. Omers by the trackboat (coche d'eau) on the Canal, and was kindly received by Mr. Alban Butler. The following day the Diligence conveyed him to Lisle, where he lodged with Canon Butler, who entered warmly into the scheme of the Benefice. Sunday, February 9, Dr. Hay passed an hour at the English Convent, in conversation with a Scotch lady, Miss Fanny Dalziel, or, in Religion, Mother Margaret, whom he was glad to find well and perfectly happy; indeed, as she told him, she had never been properly happy till then. In the afternoon, Mr. Robert Grant arrived to conduct the Bishop to Douay. February 11, they both visited Mr. Leslie at Courtray, and persuaded him to resign his Benefice in France, and return to the Scotch Mission, on receipt of a pension, an arrangement which was not ultimately carried into effect. Returning to Lisle, February 14, the Bishop and Mr. Grant reached Douay the following day in time for dinner, "after an agreeable and prosperous journey." Sunday, February 16, Dr. Hay wrote to Bishop Grant at Aberdeen, with very sanguine hopes as to the success of the Benefice Scheme. His chief support was M. le Conte de Müy, Commander-in-Chief in French-Flanders, "a man of great zeal and exemplary piety," and possessed of considerable interest at Court. The Bishop of Arras, also, had declared himself in favour of the Scheme. It was expected that the Pope would himself write to the French Court on the subject. Dr. Hay, was, therefore, fully prepared to be detained in Paris about it till after Easter. He had also in view to procure some changes in the

Constitution of the Seminary at Douay. Writing, February 20, from Douay, to Mr. Charles Cruickshanks, he concludes his remarks—"You may believe that, though absent in body, my heart is in Scotland, and nothing is more interesting to me than to hear from that quarter how all is going on."

The same day he wrote to his friend, Mr. John Geddes, at Valladolid, mentioning, among other things, the recent publication of "Pastorini's Letters." "There is a very curious Piece publishing just now, in London, by B. Walmesley, whom you may remember at Rome, of the Order of St. Benedict, and came there to be Consecrated, in our time. It is a general History of the Church, by way of Commentary on the Apocalypse. It is thought that this Work will be a greater stroke to the Protestants than either Cardinal Pole or the "Free Examination."

February 24, Dr. Hay and Mr. Robert Grant set out from Douay, and arrived in two days at Paris. They were cordially received at the Scotch College there. Next day, February 27, Dr. Hay waited on the Bishop of Arras, who was very polite and courteous, and put him in the proper way of prosecuting his Scheme, to which the Bishop also promised his own concurrence and support. March 1, Dr. Hay wrote to Bishop Grant with better hopes of success than ever. He also mentioned a plan which he contemplated, of getting some of the Lazarist Fathers to assist the Scotch Mission. "Mr. Johnson's business" he found not promising; the Jesuit College at Dinant was not so poor as it had been represented. Dr. Hay repeated his expectation of leaving Paris after Easter. The same day, he informed Abate Grant that he was awaiting the arrival of a Letter from his Holiness to the Nuncio at Paris, to begin operations. He expressed his desire that "Sandy Cameron" (afterwards his own Coadjutor), should be sent Home that year, his third in Divinity. "He will be at no essential loss in wanting the last year of his Divinity, which several of our best Missionaries have done; and perhaps a place might be found for him, where he would easily make it up. Nay, I can assure him, from experience, that he will have more of the essential parts of the duties of a Missionary, by one year's experience, than by several of speculative Study, provided he has got the grounds; as, by all

accounts I have got of him, I daresay he has. . . . You may easily imagine nothing but the most pressing necessity could move me to insist so much on this." In the same way, Bishop Smith had pressed for Dr. Hay's own return, long before the completion of his Studies; and would have succeeded had not good Cardinal Spinelli firmly opposed it. The concluding sentence of Dr. Hay's Letter is remarkable, as containing the only expression of his old attachment to the Exiled Family which appears in the whole of his Correspondence. "With my kind compliments to all friends with you; and, especially, if you think it would be acceptable, with my most cordial and respectful compliments to the King."

A Letter, addressed by Mr. Cruikshanks at Edinburgh, to Bishop Grant at Aberdeen, March 5, gives us further insight into the extraordinary multiplicity of Dr. Hay's engagements at home. ". . . I shall be doing what I can, with God's assistance. Yet I am very sensible what a monstrous fatigue he [Dr. Hay] has all along taken upon himself, and wonder how he could bear so much; yet his spirit carried him through, and he delighted in it. I don't think this jaunt will be a great relaxation of mind to Mr. Hay, for he will bustle strongly, while on the other side of the water, to make out his point. . . ." Mr. Cruikshanks mentions the arrival of several Copies of "Pastorini's Letters," sent from London, by Dr. Hay's orders, for his friends in Scotland. The same sentiments are expressed by Mr. Cruikshanks to Dr. Hay himself, March 9. ". . . I ever am perpetually hurried, and scarce a minute to myself; wonder how you was able to hold out with such a life—Santa Solitudine! . . ."

Man proposes, but the Great Disposer of all events often baffles the best laid plans. Dr. Hay's was one of those. His journey to France ended in total failure. The particulars are communicated by himself to Abate Grant, March 9, in a Letter more than usually calm and staid in its tone. On the 4th of March he had gone to Versailles, in company with Mr. Robert Grant, to present a Letter of Introduction from Canon Butler to M. de Müy, from whose zeal and friendship they had hoped so much. They were received by that gentleman with the utmost coldness; after reading the Canon's Letter, he asked what Dr. Hay wanted from him. The Bishop

put into his hand a Memorial on the subject of the Benefice; he looked at it, and replied, "This does not belong to my department; you should apply to the Clergy." He seemed totally ignorant of the whole affair after all his promises. Their visit to the Nuncio, next day, fared no better. They were received by his Secretary, who admitted that the Pope's Letter had arrived, recommending their plan; but he held out no hopes, except shrugging his shoulders, and saying, "Tirerà a lungo." On requesting to see the Nuncio himself, Dr. Hay was invited to return the following Wednesday, a day of Public Audience, when crowds would be waiting; which he understood as a pointed refusal of a personal interview. The Bishop of Arras alone gave them every assistance in his power, and sincerely befriended them. On the whole, it was evident that unless they would stoop to court intrigue, and solicit, or purchase the influence of some of the King's Mistresses, their errand was hopeless. To this Dr. Hay would not consent, and so the whole scheme fell to the ground. It affords an instructive example of the utter hollowness and baseness to which matters had come, both in the French Church and State, inviting, as they too surely did, the terrible scourge of a Revolution, unsurpassed in horror in the Annals of the world.

Dr. Hay concludes the Narration of his failure in these words:—"You see, my Dear Sir, that this long and expensive journey, which had such a promising aspect of procuring some considerable help to the miseries and straits of our poor Missions, will, in all appearance, end in air! For my own part, I shall endeavour to keep my mind perfectly easy. I should wish never to be wanting on my part, in doing what appears to be my duty for the common good; but, as the events are all in the hands of God, I shall always endeavour to be resigned in that to His holy Will, But I am sorry for your brother [Mr. Robert Grant], who is vastly disappointed and vexed, to think that he had a hand in promoting my taking so long and expensive a journey to no purpose; but, to be sure, his part was most laudable, and nothing could bid fairer for success than the appearance this scheme had. Indeed, there is no accounting for De Müy's conduct; and the only thing we can conjecture is, that, as he is greatly attached to the Jesuits and their ad-

herents, he has, perhaps, been speaking to some of that party of the affair, and been put off it by them; for, it must be owned, that, though we have been as obliging as possible to those of the Society we have a connexion with, and have not only used all our endeavours, but even borrowed money to assist them in their straits at home, yet we have not at all met with a grateful correspondence, but rather been thwarted in everything in their power; and, if they have had any hand in the present disappointment, all I shall say is, God forgive them."

The Bishop then proceeds, in his Letter, to request the Agent to procure an extension to Scotland of a Decree of Benedict XIV., giving the Bishops in England authority over the Regular Clergy within their Districts. "I assure you," he adds, "there are more than one of the Society, of whose conduct I have got complaints from their own hearers; and yet, for want of some such backing, Mr. Grant will not, and I dare not, speak to them. I could give you some instances that would surprise you." In conclusion, he thanks the Italians for their handsome contribution towards the relief of the Uist sufferers.

The same day, March 9th, Mr. Robert Grant wrote from Paris to his brother, the Scotch Agent at Rome, that for the past month he had been so fortunate as to enjoy Bishop Hay's company almost every hour of the day; and that he was cheered to find him a person of real piety and good sense—"Not a bit more attached to the Etiemites than the rules of the Gospel oblige every Christian. This I easily perceive by his ready compliance with every scheme that can any ways conduce to the good of our College and the Mission in general, without having the least regard to the ill-natured tales these good gentlemen are too apt to spread against those who thwart their designs."

Sunday, March 15th, Dr. Hay communicated to Mr. Cruickshanks an outline of his plan of returning Home. His intention was to leave Paris for Douay the following Thursday, March 19th; thence to Calais, on the 23d, where he hoped to arrive on the 25th. In the middle of the fourth week of Lent, he proposed to leave London, and reach Newcastle by the following Friday. Next day, he had arranged a visit to his friend, Mr. Cay, a Mr. Haggerstom of Ellingham,

which would occupy a few days more; and so he could reach Edinburgh, at least, before Palm Sunday. This is a specimen of the minute way in which the Bishop used to map out his plans, often for weeks in advance. Honest Coghlan, hearing of his coming, wrote twice to Mr. Cruickshanks, to express his earnest hope that Dr. Hay would not hurry through London on his return, but would spend some little time in the society of the Catholic Nobility and Gentry then residing in Town, from which much good might be expected. He especially mentioned the Duke of Norfolk, Lord Arundel, and Lord Shrewsbury, brother to Bishop Talbot.

March 16, Dr. Hay informed Abate Grant that "the affair having quite failed," he would leave Paris in two days, and hurry home to relieve Mr. Cruickshanks. The Bishop of Arras still continued friendly. Dr. Hay had heard from Scotland that they had had a "violent storm of frost and snow in the neighbourhood of Edinburgh; work had been stopped, and the poor labourers were dying of want. In the North of Scotland, there had not been so severe a season in the memory of man; all the rivers were frozen, and covered with snow; and as last harvest had been very bad, and the fodder almost lost, he anticipated great danger and distress for the poor, from the continuance of such weather. Dr. Hay also informed the Abate that he had written out on parchment his "Formula inramenti ante Consecrationem," and the "Puppis Fidei," which he had emitted at his Consecration, but had been dispensed from transmitting at that time to Rome. He had now put them in the hands of the Principal of the Scotch College, Paris, who would forward them to Rome by the first opportunity.

"March 17, 1772.

"Mr. John Geddes and his two companions had sent over, out of their own savings, £59, 12s. to Mr. Cruickshanks, Edinburgh, for behoof of the Scotch Mission. B. Hay, writing from Paris to thank him, says:—". . . Both in his name and my own, and all our Brethren's, I return you and your companions hearty thanks for your supply, and I bless God Alm., who, having given you the means, has given you the heart, also, to make so proper a use of it. Indeed, according to right reason and Religion, it is the only view we all should have in the use of whatever the Divine Providence bestows upon us; for, having sacrificed our persons to the service of Religion in our poor Country, how inconsistent would it be to refuse to part with the pelf of this world for the

same end? For my own part, I thank God I have nothing so much at heart as the common cause; and shall think myself happy to sacrifice everything that is near and dear to me, in this world, for that end. But it is superfluous to mention this to you, who know me so well already. . . . ”

Sunday, March 22, Dr. Hay left Douay, after dinner, in company with Mr. Robert Grant, and slept that night at Lisle. Mr. Leslie met him there; and next morning they travelled together to St. Omers, Mr. Grant returning to Douay. The whole of Tuesday forenoon Dr. Hay passed with Mr. Alban Butler, and started in the afternoon for Calais, which he reached that night. The Packet not sailing till the afternoon of next day, the Bishop had the whole morning at his own disposal; he “spent it very agreeably in the Parish; M. le Curé being a most discreet, kind man; and when he understood who the Bishop was, allowed him to do as he pleased.” Wednesday, at 4 p.m., he sailed in the Packet; after a tedious passage of eleven hours, during which the Bishop again suffered much, he landed at Dover at 3 in the morning of the following day, and had the satisfaction of finding that the Fly had set out for London about an hour before. There was an English gentleman, a Dunkirk merchant, in the Packet, whom Dr. Hay had become acquainted with, at Edinburgh, a few years before; they now agreed to take a Post-Chaise, and pursue the Fly. But while they got the horses fed, and prepared themselves for the journey, “with a dish of tea to settle their stomachs,” another hour was consumed; the Fly, having thus got two hours’ start of them, escaped, and they had to post all the way to Town. They arrived there at five in the evening, without further adventure. The Bishop immediately communicated all these particulars to Mr. Cruikshanks, adding, “Give my kind compliments and best respects to Miss Mackenzie; tell her I waited upon her aunt, Lady Kenmore, twice.” March 30, he again wrote to the same Correspondent at Edinburgh—“I long to be Home to my dear people. I do assure you, I would rather be in a Country Mission, in any part of Scotland, than confined to live in the grand world; what a continual dissipation! Yet I must own, I have been dining this day with a most amiable noble Family, Lord and Lady Arundel, with both of whom I am much delighted. There was a young lady there, one

Miss Ravenscroft, a very sweet, agreeable young lady. She has a great love and attachment for Scotland, and expresses the greatest regard for everything that belongs to it. I am told she is an Heiress to a considerable fortune. If that be true, I wish Lord Linton would try his good luck there. By all I hear about her, she would be a good wife to him. . . . ” Ten pounds worth of books, which the Bishop had purchased at Paris, were seized on landing in England, and destroyed.

Dr. Hay reached Edinburgh in better health than he had enjoyed for many years past, on Wednesday night, April 8, after an absence of eleven weeks.

Dr. Hay had hardly arrived at Edinburgh, when he proposed to Bishop Grant that, as Mr. James Macdonald was gone from Drummond Castle, and there was no one to supply Dundee and its neighbourhood that Easter; and, as Mr. Gordon, at Stobhall, was not very well, and Mr. Cruikshanks, in Edinburgh, was unable either to walk or ride, but willing to supply for Dr. Hay’s absence, he himself should go to Drummond for Low Sunday, and thence by Stobhall to Dundee for the Sunday after; and so home again. Bishop Grant, in reply, April 13th, says:—“I’m much edified with the incessant ardour that carries you on to new toil and fatigue. . . . It gives me a great deal of joy that you are to give the poor destitute people about Drummond Castle and Dundee, the comfort of a visit; especially at so reasonable a time of the year. But I cannot tell how you have been supplied with money, all this time, on your journeys, both within and without the Kingdom; as it was to promote the public good to the utmost of your power, that you undertook them, friends surely ought and will see to this. . . . ”

A Brief was obtained from Rome, dated April 19th, in this year, granting a Plenary Indulgence to the Scotch Catholics on the Festival of S.S. Peter and Paul, on any day within the Octave, applicable, “per modum suffragii,” to the souls in Purgatory. The conditions for exercising it were Confession, Communion, visiting an Oratory, or Praying at home for the Conversion of Infidels and Heretics, and for the Propagation of the Holy Faith.

Dr. Hay (April 20th) Communicated to his Friend, Mr. Geddes, at Valladolid, news of the

success of the Uist Emigration, together with a sad picture of the state of misery at home.

“April 20, 1772.

“ I have great reason to be thankful for the good success the affair of our Uist sufferers had in England, and I'm certainly much obliged to many good people there for the countenance and regard they showed to me. Their generosity has already produced some most salutary effects. ‘Several Landlords,’ says Glenaladale, ‘were beginning to adopt Boisdale's plan both in the Islands and Mainland, against their Catholic tenants, never imagining they could find any assistance, but persuaded that, by ill usage, they could force them to anything. But now, seeing their firmness, and resolution to go elsewhere rather than lose their Religion, and amazed at the help procured for them, they have quite altered their method, and are at pains to oblige the poor people, and those they think may have influence over them. There are about 210 people shipped off this Spring for America; of whom 100 are from Uist, the rest from the Mainland. Their expenses have run a vast deal higher than was at first imagined; the freight alone is £3 12s. 6d. for each person above seven years of age, which amounts to above £600. A whole year's provision of meal is sent with them, which comes to about £500 more; clothing and utensils of all sorts, to near £400; in all, about £1500. Of this, however, only about one-half falls on us, that is, on the Contribution Money, because the most of those from the Mainland go on their own charges. Even one half, you'll say, is a great deal; it is so; but, thanks to God, and the charity of our good friends in England, we are enabled to pay it, and have a trifle more to assist our distressed poor at Home. Of these, indeed, we have great numbers, and are likely to have many more. We have had a dreadful Winter since this year came in. Such frost and snow have not been seen in the memory of man—no, not in 1740. For these three weeks past, the weather has been pretty good here, though the storm is scarce broken in the North, but within these two days the frost is begun again as hard as ever, and just now all the appearance of another fall of snow. There have also been a great sickness and mortality about Stobhall, in Glengarry, and Strathspey; poor Mr. Macgillis, who is much worn out, has had a sad time of it; little Mr. James MacDl. is gone to St. John's with the Emigrants.”

Before this Letter could have reached Valladolid, Mr. Geddes wrote to his Friend, May 1, and, alluding to his late journey, and his incessant labours in the common cause, thus expressed himself:—“ You are destined to interrupted labour, until you go to the never-to-be-interrupted Repose. Pray, when am I to have the satisfaction of congratulating

you on your sister's Conversion? I long very much for that event, and do pray for it. It is lamentable that she should have such opportunities as she has, and not make a better use of them. If you think proper, make her my kind compliments.”

At Drummond Castle, during the Easter visit which he had proposed, Dr. Hay had about fifty Communicants, “besides some who lived at a greater distance, and could not be warned in time.” Mr. Gordon was, after all, able to undertake a visit to Dundee, the second week after Easter. Dr. Hay, therefore, “after resting two days with the good Duchess,” returned home, Thursday, April 30. May 2, he sent these particulars to Bishop Grant, and mentioned that he had seven long Letters to dispatch that day, and had been several times interrupted by people coming in.

Writing to Abate Grant, May 4, on the subject of his recent journey to Paris, Dr. Hay remarks—“As for our disappointment from Mons. de Müy, there is no help; your suggestion of the source whence that change of his conduct arose, is not unlikely; it is not the first time we have met with rubs from that quarter; pray, is nothing transpiring with you; what is likely to be the fate of these gentlemen? The poor Duchess of Perth, Mary, Lord John's relict, is in great distress, and in most straitened circumstances.” He returns to the subject of his journey in a subsequent Letter to the Agent, May 18, in which he adds—“We rely a great deal on your friendly diligence to keep the spark alive, and see what possibly can be done, being well assured that ‘Sicut fuerit voluntas in cœlo, sic fiet.’”

Dr. Hay again sent to Mr. John Geddes (June 12) some interesting particulars of local news.

“June 12, 1772.

“ I mentioned in my last, I think, that we have had a most severe Winter here; the consequence of which is, that numbers of families in the North and Highlands are reduced to beggary, especially by the death of their cattle; and numbers, finding no compassion or indulgence from the unrelenting hearts of their cruel masters, are flocking over to America. A most dismal sight we had in this Town, about two weeks ago; one and twenty families from Sutherland, being turned adrift, came up here in a body; they had numbers of children of all ages, many of the women with child, and many of their children in the small pox. They had taken the resolution to

go to America, and were on their way to Glasgow, where they hoped some opportunity would be got of getting over there, though they had not a penny in their pocket. Collections were made here for them. Is not this dismal! Our friends from Uist are sailed some weeks ago, and more are preparing to follow them next Spring. The scarcity and dearth, occasioned by the bad Winter, were, in many places, attended with a great sickness and mortality, particularly about Drummond, Lochaber, Glengary, Badenoch, and are now come to Strathdown. . . . Mr. Guthrie is extremely bad, both in health and leg; and I fear if his leg be not cut off, it will soon cut him off, as it seems, though distantly, to threaten a mortification. . . . My sister is still in statu quo; but I am upon a plan of getting her to the Enzie, boarded, if possible, with Mrs. Gordon, of Clasketrum, or Lady Buchan. She is very fond of it herself; and I am to see to get it accomplished when I go to that country. God reward your charity in her regard; and I beg you would recommend her, in my name, to M. Campbell and her community. . . . I set off next Tuesday for the Enzie, where we are to meet friends. . . . I suppose, before this arrives, you will have perused 'Stauphilus's' piece, and will easily see it is rude and unpolished—by far too full of exclamations. It was done in by far too great a hurry, being a few days only above two months between its being composed, printed, and published. Had it been written in the character of a Catholic, 'Stauphilus' would, undoubtedly, have fully observed his usual mildness, in writing on these subjects; but, as the Doctor's Sermon was so virulent, and so much esteemed, every one who advised him to write against the Doctor exhorted him to treat him with that sharpness they thought his Sermon deserved; and this gave rise to the form and manner under which the 'Detection' appears. 'Miracles' are well advanced, but meet with frequent and long interruptions. This, if ever it appears, will be quite of a different kind, and is intended to be quite elaborate, and properly examined before it sees the light. . . ."

In the month of June, we find Dr. Hay on his way to the Annual Meeting of the Bishops at Preshome. From Aberdeen he rode on to Shenvall, where he dined with F. Hope, June 24, and reached Scalán before nightfall. There he found Mr. Guthrie suffering so much from his recent accident of a broken leg, as to make it necessary to take him to Edinburgh for Medical advice. The Bishop remained at Scalán till June 27, when he set out for Preshome, and arrived at his old house the same evening. [B. Hay to Mr. Cruikshanks, June 28. 1772.] Certain Banks in Edinburgh, in which the Funds of the Mission were deposited, threatened to become insolvent.

Bishop Hay, alluding to the anxiety occasioned by this news, says—" . . . I beg, my dear Sir, whatever has happened, or may happen, be not disquieted; whilst we do our endeavours, we must leave the events to the disposition of Divine Providence; even though all we have in these gentlemen's hands should be lost, to what purpose afflict ourselves? Si bona accessimus a manu Domini, quare non mala? Dominus dedit, Dominus abstulit, sit nomen Domini benedictum. I thank my God, all the alarming accounts we have had have not given me five minutes disquiet. God's Will be done in all things. However, I hope all will yet be well. . . ." The alarm, ultimately, proved a false one. Dr. Hay incidentally mentions a young boy, Joseph Hendrie, a cousin of his own, lately sent to Spain. His father lived at Airdrie.

The Bishops' Meeting this year included all except Dr. Hugh Macdonald, whom the feebleness of age prevented from undertaking so long a journey. His Colleagues, in their Annual Letter to Cardinal Castelli, Prefect of Propaganda, dated July 18, mentioned the aged Bishop in the following terms:—"Hugh of Diana, now worn out by old age, and the labours of forty years, during which he has discharged the duties of Vicar Apostolic, has failed in strength this year so much as to be unable to be with us here; and it seems, indeed, hardly possible that his life can be protracted much longer. He is a man who has merited very highly of Religion; and, by his toils, his vigilance, his concern for the common cause; by his gentleness, and the sweetness of his manners; by his assiduity in the preservation of fraternal charity, in the Administration of the Mission affairs, he has always endeared himself to every one. . . ."

July 8th, Dr. Hay communicated to Mr. John Geddes the thanks of the Bishops for the pecuniary assistance given and promised by himself and his companions to the Funds of the Mission. Alluding to the sickness and mortality lately prevalent in some of the Highland Missions, Dr. Hay mentions one pious Missionary, Mr. Austin Macdonald, who, on the appearance of the dreaded sickness in his neighbourhood, had exhorted his people to Prayer and Fasting, as a means of avoiding the threatened calamity, and had prescribed certain Prayers to be said, and set apart

two days for Fasting. After that, none of his people died but one, who had been very ill before. "He is a truly valuable Missioner," adds Dr. Hay, in his Letter, "and minds nothing in this world—neither brothers, nor sisters, nor any earthly affair—but his duties to his people only. I wish we had numbers such!"

A week later, Dr. Hay was still lingering in the congenial neighbourhood of Preshome. The two maiden sisters of Mr. Cruikshanks, together with their two nieces, sisters of Mr. John Reid, the Missionary at Preshome, occupied a Cottage in the hamlet of Clochin, about half a mile from his residence at Preshome. July 15th, Dr. Hay wrote to the brother of the elder ladies, from their humble dwelling, in the following playful style:—"I returned from Strathbogie last night to Preshome, and found yours, of last Saturday's date, before me. I was very happy, on perusing it, to find you in such excellent humour—a proof that cold and throat were better. I intended, this forenoon, to have wrote you an answer, but it was not in my power till now, that I am in Clochin, to take my leave of friends here, and am just writing these few lines in the midst of four ladies, your two sisters and your two nieces; of whom three are busy at working stockings, and one at mittens, whilst the tea-kettle boils—you will by that guess the time o' day—and I must send in my Letter to Fochabers this night." Tea time used to be called "Four-hours"—a name still used in some remote Districts of Scotland. When people dined at one o'clock, it came nearly midway between the hours of dinner and of supper, at eight or nine o'clock in the evening. The Bishop proceeds to make some arrangements about his sister and her approaching visit to Auchentoul, near Banff; and concludes by informing his Correspondent that, to-morrow, or the following day, he is to go to Glenlivet, and so return to Edinburgh.

His journey to Glenlivet was performed in company with Bishop Grant. Thence Dr. Hay travelled alone to Aberdeen, in time to relieve Mr. Reid of his public duties there, on Sunday, July 26. The same day, in the afternoon, he reached Stonehaven on his way to Edinburgh; and, "while tea was getting ready," he sent Mr Cruikshanks an account of his movements, past and future. He expected to find Mr. Guthrie waiting for him at Stobhall, and if the invalid

could bear the journey to Edinburgh in one day, they should arrive there together the following Thursday. If, however, he was unequal to the fatigue, then they might be expected the following day.

Dr. Hay's disappointment in regard to the principal object of his late journey to Paris was, in part, compensated for, in the course of this Autumn, by the opportune arrival of an extraordinary subsidy from Propaganda, procured by Cardinal Castelli, who informed the Scotch Bishops, towards the end of August, that two places in the Urban College of Propaganda had been assigned to Scotch Students, between the ages of 12 and 18 years.

This year, also, the Scotch Mission was deprived of the services of F. Bragan, an Irish Dominican, stationed in Glenlivet. His health had broken down under the fatigues of his Ministry, and he returned to his own Country. His departure, together with the flight of F. Wynne, from the Highland Mission, left two vacancies in the number of Missionaries, which were supplied by the return of Messrs. Cameron and Macgillis from Rome. Mr. Cameron reached the North in August, and was appointed to the Mission of Strathavon, on account of his knowledge of the Gaelic Language. He recommended himself at once to the favourable notice of Bishop Grant, and soon began to distinguish himself as a Preacher. Mr. Thomson, his predecessor in that Mission, at the same time succeeded to F. Bragan's late Charge in Glenlivet. Mr. Macgillis was sent to the assistance of his uncle, the Missionary in Lochaber.

Bishop Grant meanwhile continued his Visitation of the Northern portion of his District. He held a Confirmation of 63 persons, in Mr. William Grant's Mission of Deeside; and, had the Bishop gone through the whole of that Mission, there would have been many more. In a Narrative of the incidents of his Visitation, which he sent from Aberdeen to Dr. Hay, August 20th, the Bishop writes:—"I was very much edified with the willingness and earnestness of the honest people in coming to that Duty, the Sunday that Confirmation was given; some having travelled six or seven, some ten, and one, in particular, no less than sixteen miles—all the way from Fettercairn, on the South of the Grampian Hills. By this means it was full three o'clock, afternoon,

before they could get ready to begin our Functions, and five before we had done; and, by a presumed License from the venerable gentleman at Old Town, I even ventured, without scruple, to say Mass. . . . ”

Dr. Hay and his invalid Friend, Mr. Guthrie, reached Edinburgh early in August. After a medical consultation, it was found necessary to amputate Mr. Guthrie's leg—an operation which he bore with great fortitude—towards the close of the same month, and which terminated successfully. Dr. Hay took him into his own House, as being more agreeable to Mr. Guthrie, and less expensive than a Lodging, besides securing him better attendance.

Dr. Hay, wanting a boy to stay with him to serve Mass, and run errands, took Charles Geddes from Scalan, and gave him assistance in his Studies for a year. He describes him as a well-disposed boy, but not a bright genius, though tolerable. He afterwards equipped him, and paid part of his expenses to Würtzburg, where the youth ultimately became a Monk.

This year closes with a rather gloomy picture of the state of the Scotch Mission. [B. Hay to Abate Grant.]

“ November 5, 1773.

“ Though we have all reason, blessed be God, to expect plenty of hands in a few years, yet, in the meantime, we are always daily worse and worse. Mr. Dian [B. Hugh Macdonald] quite ab agendo; Mr. Tiberiop [B. John Macdonald], of late quite spent with fatigue, and seized with severe faintings, loss of appetite, &c.; Mr. Macgillis, afflicted with the gravel, and much decayed; Mr. Macleod, in Strathglass, far gone in a consumption; Mr. William Reid, at Aberdeen, threatened again with the cancer in his lip, and otherwise in great distress; Mr. Roy called home to Würtzburg, and, indeed, not fit for our business; Mr. Duthy worn out with age; Buchan, Angus, Drummond, without anybody in them; to Drummond, indeed, I must go from time to time, and only came home from it yesterday, where I had been for this fortnight past; and had a number to prepare for Confirmation, besides other things; Mr. Guthrie is indeed in as good a way as we could expect, but the Doctor tells me he cannot leave this till after Winter, and even then where can he go in the country with a tree leg? By this, you see, dear Sir, how great need there is for all the helps we can think of as soon as possible. ”

Bishop Grant again bears testimony to his Coadjutor's skill in Medicine, when applying to him, November 19, for a Prescription for Mr.

William Reid's complicated ailments; “ I have often seen you very happy in your Prescriptions of small simple things for several distempers. ”

CHAPTER VII.

1773.

Death of Bishop Macdonald Suppression of the Society of Jesus—B. Hay Publishes Letters on “ Usury and Interest.”

The attention of the Bishops of the Lowland District was at this time directed to the building of a new Chapel at Aberdeen. It had been already begun, and threatened to be very expensive. It was erected on the site of the present Chapel-House, Chapel Court, Aberdeen; the entrance to the Chapel being by the present house door; and the house of that day being entered by what is now the middle window (above the door), which was reached by an outer stone staircase. Mr. William Reid thus hints that perhaps Bishop Hay might contribute something to it:—“ . . . Mr. Hay has done so much already for the general good, as well as for particular ends, that I could hardly have the face to write to him, imploring his helping hand, in our present difficulty; but, if I could speak to him, for a few minutes, as you can do, I flatter myself his piety would be easily moved to help us. If Mr. Dauly [Dr. Hay] set himself to think how he can relieve us, I have no doubt but he will fall on an effectual method of doing it. ”

Dr. Hay, in his usual easy and confidential manner, gives his Friend a sad picture of the state of Missionary affairs at Home, Jan. 15, 1773. “ Mr. Allan Ranaldson is returned from Uist to this Town, but hitherto has not been persuaded to go to Drummond, where all Physicians [Bishops] wish him to go; so I have been obliged to serve that place myself from time to time, and only returned from it two days ago. Mr. William Reid has been much distressed all this Winter, so that Mr. Sinit. has had the whole fatigue there [Aberdeen], and is not the better of it. Mr. Cameron is doing vastly well, and becoming a great Preacher. Mr. Tiberiop [Bishop John Macdonald] has been tender this Winter, but by last accounts is rather better. Honest, worthy Mr. Dian [Bishop Hugh Macdonald],

quite failed; Mr. Macgillis, senior, greatly failed; and Don Guglielmo, D.D. [Duguid], quite gone, and ab agendo. Mr. Dauly [himself], God be praised, better in health than for many years past, but enough to do. . . .” A little further on in his Letter, the Bishop thus expresses himself:—“ You will have heard of the sad Bankruptcies that happened both here and at London, last Summer, of which many more have happened since; sad and fatal have the consequences of these been; money is not to be had at any rate; people are diminishing their servants; tradespeople giving up their workmen; no trade going on of any kind, but everything at a stand; hence incredible numbers of poor, everywhere, and vast numbers of robbers, in all parts of the country, both Scotland and England, whilst everything is at the most extravagant price—in some places the greatest scarcity.” This state of things had naturally affected the Bishop’s own money concerns as Procurator for the Mission; added to which, he mentions fresh difficulties arising from the new Chapel at Aberdeen; and, in conclusion, alludes to the Contributions made by Mr. Geddes and his companions to “Company’s Rising Fund.”

With a view of obtaining some Foreign assistance in these pecuniary straits, Dr. Hay, in a subsequent Letter to Mr. Geddes (January 22), enclosed a Memorial, written in Latin, and appealing to the charity of Catholics in Spain; it was sent direct by Post; while a Duplicate of both Letter and Memorial was dispatched by way of Paris.

Bishop Hay’s representations of the poverty to which the Titular Duchess of Perth was reduced, had produced a sum of £50, subscribed among her friends in Rome. It arrived just in time to lighten her dying hour. [B. Hay to Abate Grant.]

“February 12, 1773.

“ This comes in answer to your two last; by the first of which I received the bill on Lord Findlater’s banker for £50, which was duly honoured. Nothing could come more providentially seasonable for the worthy good Duchess, for whom it was designed. She had been for some time confined with a severe cold and lethargic complaints, when yours arrived; and her mind was uneasy on account of several household accounts and small debts, which she owed, and had no view of getting them paid. When I communicated to her the contents of yours, she praised God, whose Providence, she said, never

failed her; and desired me, the first time I wrote, to return her most grateful thanks to all her kind Benefactors, to whom she owed this favour; and ordered all these debts (which took up the greatest part of the whole) to be immediately paid off. Her mind being now at ease, as to that point, and finding her distemper increasing, she applied herself to the concerns of another life. She lingered on in her distemper for three weeks more, and on Thursday, the 4th inst., calmly slipt away to a better life. Requiescat in pace. On the Saturday before, vizt., the 30th January, the other good old Duchess at Stobhall, worn out to the last, died also, and has left Lord Drummond her sole heir. She being well able, intended doing something for Company; but, putting it off from day to day, died at last without doing anything at all. Requiescat in pace.”

The Bishop then proceeds to draw a picture of the extreme hardships of the time, adding—“The Landed men continue the most oppressive measures with their poor tenants, who are breaking every day; and especially from the Highlands, coming in shoals to this and other Cities; begging their bread with their families. Last Post I am informed from the Enzie that, at least, fifty families in that and the neighbouring Countries [Districts], Strathbogie, Achindown, &c., wearied out with their oppressions, have, at last, come to a resolution to leave their Country, and go to America, while they have a trifle left remaining to carry them over. God help us, Mr. Grant; what will all this end in?”

The same day (February 12), Dr. Hay communicated to his friend Mr. Geddes, at Valladolid, the news of the Death of “the good old Duchess of Perth,” at Stobhall, on Saturday, January 30; and the Thursday following, February 4, of “the other Duchess Mary, a worthy, good old Lady.” “Now, by the Death of the old Lady,” he proceeds, “what is to become of the poor people about Stobhall? There is not one among them who has a place where a Churchman could stay, their precarious situation hindering them from having proper habitations. However, this could be put up with, but where have we one to go there? It is not to be expected Mr. Gordon will stay there; he has already expressed his inclinations on that head; Drummond has been wanting [vacant] this year past, and I have been obliged to pass a fortnight with them, once in two months, or ten weeks, myself. Mr. Roy is to leave us this Easter, which leaves

Mortlach also vacant; and Mr. Lewis [S.J.] is recalled to England from Traquair. Mr. Cruikshanks is fixed for this place; it is proposed that Mr. Guthrie go to Mortlach, but what becomes of the rest? God help us. . . ." The Bishop concludes his Letter with some personal advice to his Friend on the subject of Training and Preparing his young Students for the Mission.

"February 12, 1773.

". . . . I much approve of your laying down a fixed plan of Studies; but, at this distance, and having such innumerable cares upon my mind, am afraid I can be of no proper assistance in it, nor is it necessary. All I shall say, is—what, I am sure, you have most at heart already—Make your Pupils humble, submissive, self-denied souls; and let their Studies consist in what is most for practice here. And now, my Dear Sir, and worthy Friend, for whom I will ever preserve the most tender regard, what advice can I pretend to give you in Spiritual matters, but what you both know and practice already. The sanctification of our own souls consists essentially in flying from self-love and ourselves, and being united with our God. To this, then, all our views should be directed; that by self-denial and a continual attention to do what our Good Master, hic et nunc, requires of us in everything, small as well as great, we may daily advance our souls in that happy union. Easy will this be to you, at present; but, oh! what prodigious dissipations and distractions am I daily involved in! Pray for me, my dearest Friend, ne dum alius prædicavero, reprobus efficiar. . . ."

When Mr. Guthrie was sufficiently recovered to resume his Missionary duties, several places were proposed for his settlement, all more or less beset with difficulties, arising from the loss of his limb. Dr. Hay seemed to take a decidedly different view of the subject from Bishop Grant, who thus wrote to him from Aberdeen, February 17:—" . . . Let me beg of you, my Dear Sir, to drop and forget entirely that affair of the settlement of Mr. Guthrie; we have written rather too much about it already; we are neither Angels nor Solomons, but two poor men, obnoxious to all the common faults and frailties of corrupt nature. Misapprehensions will, I may say, must happen; but as we're sincere in the main, at least I'm convinced you are so, and I think it is my desire to be so likewise, our little passing quarrels will always end in a greater degree of confidence and friendship. The remedy you suggest in your last, of being entirely mute, unless when your opinion is asked, is worse than

the disease; by your dignity and character, you are the natural assistant of the Vic., and ought to suggest to him what you judge most conducive to the public good; it would be surely blameable to act any other part. . . ."

Towards the end of February, Bishop Grant and his Coadjutor addressed a Memorial to Abate Grant, of similar tenor to that lately sent to Spain, representing their great straits, and requesting him, if sanctioned by Cardinal Castelli and Albani, to engage the interest of any in Rome who might be charitably disposed. Among other objects, they mentioned "the new little Semi-public Church," then building at Aberdeen. Dr. Hay, in a subsequent Letter to the Agent, dated March 8, informed him that Dr. Gregory having lately died, the friends of Dr. Drummond, son of Mr. Drummond of Callander, were anxious to secure the appointment of that gentleman to the vacant Chair of Medicine; and as he was travelling in Italy, Dr. Hay requested the Agent to communicate this intelligence to him, and hurry him home.

March 11th, Bishop Grant had the happiness of congratulating his Coadjutor on the Conversion of his sister, Miss Hay, which took place at Auchintoul. The Bishop adds:—"I look upon it as extremely hard to think that you should be obliged to travel about for a twelvemonth among the poor people you mention. And, indeed, I do not see it possible for you to leave Edinburgh entirely, while things continue to be on their present footing. . . . I should wish that it were in your power to come North, as soon as convenient, after Easter, in order to pass three or four weeks between Strathbogie and Cabrach, where you will have occasion to encourage the poor people by your presence, and hear and see what condition they are in. It would be more than needful to take a trip through Buchan, as we continue to hear so many complaints from that quarter. . . ."

On the 12th of March, about nine in the evening, the venerable Bishop Hugh Macdonald breathed his last, at Glengarry. He had been conversing with those around him, till within a few minutes before he expired. His nephew and successor, Bishop John Macdonald, communicated the event to Dr. Hay, in a Letter from Buorblach, on the West Coast of Inverness-shire, March 18th. Referring to it, while writing to Dr. Hay,

March 25th, Bishop Grant adds:—"May our Good Lord prepare us for a happy end; the next summons falls, of course, to my turn. . . ."

In a Summary of events, communicated by Dr. Hay to Mr. Geddes, March 25th, he remarks: "I cannot omit communicating to you the following particulars without delay. My poor sister has, at last, happily completed her affair, and seems to be exceeding happy, on the occasion; only regretting she had so long been influenced by the insinuations of her relations against it. Honest Mr. Harrison died about the 5th of February, worn out with age, infirmities, and toil. He had scraped together a little penny, and in token of his universal benevolence to all his brother Labourers, actually in the Mission, whether Secular or Regular, left 20s. to each. Our good worthy friend, Mr. Dian, Died on the 12th inst. He had been exceedingly failed all this last year, and was worn out to the last; he Died in the 76th year of his age, without any pain or agony, having received all Helps. . . ."

In a subsequent Letter (May 3), Dr. Hay thus expresses himself to his Friend at Valladolid:—" You may easily imagine how much joy it gave me to learn from yours the good hopes you have of some success in the Memorial affair, and I could not help reflecting, on that occasion, on a conversation you and I had, some years ago, walking in the Green at Scalan, about our mutual desire of promoting the interests of Company, and how happy it would make us, should we ever have it in our power to do so, &c., &c. . . . " Dr. Hay describes the new Chapel at Aberdeen as to cost £700, of which about £400 had been collected, and an additional sum borrowed.

Dr. Hay's thoughts and interests were not so entirely concentrated on affairs of public importance, as to exclude all concern for the welfare of private persons, members of his flock. He took a lively interest in a young Italian, who, amidst the dangers of an Opera dancer's life, had remained faithful to Religion, and who steadily maintained the same principles of virtuous conduct through a long life. [To Abate Grant.]

"May 17, 1773.

" There is at Bologna one Sigr. Marco Marcucci. He has a son at London, a Gilder; a daughter, also, of his, came over to London some time ago, and was engaged there to

dance on the Stage, and after some time, came down here in the same style. As she is exceeding good at her business, and had always behaved well, and preserved an excellent character, some people of consequence here, thinking it pity she should be in this way, took her by the hand, advised her to leave the Stage, and take up a Dancing School for young ladies, and promised her their protection. She gladly embraced the proposal, and has succeeded beyond expectation. She has been also with me, once and again, this Easter, and gives me great satisfaction. I beg you will take the trouble to write this to her parents; it will give them pleasure to hear such accounts of their daughter through such a channel, and I promised her to beg this of you. If they make any return, you may write it to me. . . . "

This young woman afterwards married a Frenchman of the name of Bonnet; her Dancing School acquired great repute; and, as we shall see, she continued to enjoy a large share of Dr. Hay's friendly interest till his Death.

Mr. Robert Grant sent news from Douay (June 6) of the Death of Mr. Alban Butler, of St. Omers, about a fortnight before.

In another long, confidential Letter to Mr. Geddes, dated June 14, Dr. Hay fully unburdens his mind to his Friend, on subjects nearly affecting the interests of the Mission. He discusses several matters of business; mentions a few changes among the Missions, which have left him again at Edinburgh "all alone." With great difficulty, he must leave Edinburgh for a short time, early in July, to meet the Bishops in the North; but will be again at his post early in August. After giving Mr. Geddes these particulars, the Bishop continues:—

"June 14, 1773.

" But now, my Dear Sir, I want to open my mind a little to you on this subject. I see clearly that there is no Station in the whole Kingdom of more importance than this place, or where it is more necessary for the good of the whole, to have Labourers both of good parts and real piety; as it is impossible for me to be always here, as I am just now. It would need two such Labourers, to be fixed here constantly; but two such would be fully sufficient for the whole. The two that are here besides me just now—Mr. Johnson and Mr. Dugud—are of little or no service to me at all. I could, with very little more trouble, do without them all that is done with them; but, as long as these gentlemen continue on their present footing, there will always be two of them here, and, therefore, impossible to have more than one along with me; but one, such as I have mentioned

above, is absolutely necessary. At present, you will judge of my situation for want of such an one, having the whole burden of a pretty numerous charge, and all the temporal affairs to transact, both at home and abroad, and not a single person near me, whom I can make a confidant, or have for a counsellor, either for public concerns or for my own Spiritual necessities. This last is, I own, particularly hard upon me, as you will easily imagine, considering the numberless avocations and dissipations to which I am unavoidably exposed. But what renders my prospect in this the more alarming is, that I don't know one at present, but yourself alone, who could answer all the purposes necessary for this place, and who could fulfil my views to my mind. On the other hand, the thought of taking you from your present charge is dreadful, especially, as the connexions and friends you have made there put it so much in power to be, in turn, of great service to your poor Country, even temporal concerns also, as well as in preparing good Labourers for us. . . . "

Dr. Hay then refers to a rule, which Mr. Geddes had laboured hard to get established—that the Rectorship should only be for six years; and to the advice Mr. Geddes had given—that the Bishops should make good their right, the first time, by exercising it, and recalling him.

" I, therefore, beg of you, my Dear Sir, to consider this seriously, and to give me your thoughts about it. I have hinted it, as yet, to no one, though I have often had my own thoughts about it, nor I will speak of it to any till I hear from you. You see the need on the one hand; you see the difficulties on the other. Consider them maturely, and let me know your sentiments sincerely; and, if you should judge my views advisable, see if it could be practicable, even before the six years be ended, if it should prove necessary. . . . In the meantime, you would do well to get yourself thoroughly acquainted with the practices there of those who have the charge of souls, as also of the customs of the Episcopal Courts, Visitations of their Dioceses, Jurisdictions, &c; at least, whereon you find anything of that kind that might be of service here; for, I fear, we need many things to be regulated among us in a different manner than they are at present. Adieu, my Dear Sir. Remember me in your prayers. Compliments to your companions. My blessing to all your friends; and believe me to be, with most cordial affection, ever yours in Xt."

The same day, June 14, Dr. Hay wrote, at some length, to the Agent at Rome, strongly pressing for the return of Mr. John Gordon, lately a Student, and then Prefect in the Scotch College, Rome:—

" June 14, 1773.

" The whole question, then, lies here, Whether the difficulties of Shop [College] for want of Mr. Gordon, which may be otherwise supplied, or the loss of souls for want of a Labourer among them here, the great fatigue they must occasion to neighbouring Labourers, the Death of many souls, without any assistance, which never fails to happen in vacant Stations, especially in the Winter storms, notwithstanding all the help that can be given them—the question is, I say, which of these two difficulties is greatest, and cries most for a remedy? This question Mr. Sinit, and I leave to you, and friends with you, to determine, and act accordingly. . . . As I am here at present, all alone, and have a load of employments, I will have great difficulty to get out of Town this Summer; however, I must go for two or three weeks to the North, and propose setting out about the 1st of July, to meet Messrs. Sinit, and Tiberiop. . . . " [BB. Grant and Macdonald.] . . . Referring to what Abate Grant had mentioned, as to the Family of the Marchioness of Accaramboni having dropped all acquaintance with her, the Bishop adds:—" . . . I think certain folks seem to take the most effective steps they can to extinguish the small remaining seeds of attachment to their Family in this place, and I should not be surprised this should soon happen, as neglect is the most effectual means to beget neglect. . . . " In another Letter to the Agent, dated August 13, Dr. Hay mentions an honourable exception among the relations of the Marchioness, Mr. Dundas of Manors, a cousin of her Ladyship, who "always enquires most kindly for her, expresses the greatest regard for her, and the greatest displeasure at the behaviour of her nearest connexions. I have great hopes that good gentleman will one day declare himself of ours, as he is thoroughly convinced, and, I believe, retained only by human respects. . . . "

The three Bishops met at Scalán in July. As the Dissolution of the Society of Jesus was immediately looked for, they wrote a Joint-Letter from Scalán, July 27, to the Scotch Agent at Rome, chiefly regarding the new Government of the Scotch College there. They proposed that the Agent himself should undertake the Rectorship, and have an Italian Prefect of Studies under him. The pressing wants of the Mission also formed an important subject of their communication. " . . . Mr. Hay," they wrote, "was never in such straits for money as at present," . . . Mr. Hope had cost the Mission £40, of which there was small chance of repayment. Dr. Hay, in a subsequent Letter to the Agent, August 20, seems to imply that Abate Grant had offered

himself for the Rectorship of the Scotch College, Rome, and had been accepted by the Bishops.

The Suppression of the Society of Jesus was an event which took no one by surprise. It had been looked for almost weekly, if not daily, for many months before it happened. Reviewing it, at this distance of time, freed from the complication which more or less involves all contemporary events of Political or Religious importance, it is fortunately unnecessary to examine the intrinsic merits of the great question then at issue between the Society and its enemies. Every European State professing the Catholic Religion had proscribed the Jesuits, and expelled them from its territory; their cause was carried to Rome, and it went against them. Impartial Students of History, who recognise in the Holy See the Supreme Judge in all such controversies, must be satisfied that Rome decided wisely, because it decided at all; the decisions of the Holy See, on such a subject, ought not to be revised by any tribunal of human opinion. It signifies little to us on what grounds that decision was based; whether on the allegations of the enemies of the Society, or on public expediency. Whether either, or, perhaps, neither of these reasons entered into the judgment of Clement XIV., it does not now much concern any one to discover. There must have been an irresistible necessity that the Society should cease to exist, before the Holy See could have pronounced such a judgment in the cause. Impartial men will look no further, but will admit the justice and the wisdom of that decision, whatever may be their own private opinion of the circumstances in which it was pronounced.

The Jesuits themselves, at that trying moment, afforded an admirable example of submission to the Decree of the Holy See; bowing their heads at once to the stroke which laid them low. And, in recent times, when again restored to their original and well-merited position among the "Orders in Holy Religion," they have formally disclaimed any complicity with the recent attempt of one of their Apologists to throw discredit on the great Pontiff who Decreed their Suppression. The true interests of the Society of Jesus can never be promoted at the expense of the Holy See; the taste is as bad as the policy is unwise, to place

the Pope in opposition to the General; F. Ricci against Clement XIV. Every good Catholic, as a matter of course, in imitation of the noble sufferers themselves, must bow to the Decree of the Holy See, and must be disposed to adopt any other hypothesis in the case than one which attributes unjust, or unwise, or timid counsels to a successor of St. Peter.

As we have already seen, the Scotch Fathers of the Society had, for a long time, been associated with the Secular Clergy in the maintenance of Religion in Scotland. For the most part, however, they had lived as private Chaplains in families of distinction, and had restricted their Labours to the handful of dependents in the immediate neighbourhood of their residence. Their support was derived partly from the families whom they assisted in their Spiritual character, and partly from their Funds in France. At the Confiscation of their Property in that Country, they were reduced to considerable straits. A Letter of Bishop Grant, dated Aberdeen, January 24, 1767, discusses the subject of their admission to a share of the Funds belonging to the Secular Clergy; and, at the same time, discloses the nature of the opinion which then prevailed in Scotland regarding the Fathers of the Society, and the good dispositions of the Bishops towards them.

"24th January, 1767.

". . . . It would appear our Friends and Fellow-Labrs., the Jesuits, are very much pinched as to quattrini this while past. I wrote lately something to Mr. Robn. on this head, whose answer seems every way satisfactory. I wrote, likewise, to Mr. Hay on the same subject, who has returned me his thoughts at large concerning that affair. Their *Supr.*, I find, is on the reserve, and declines telling hitherto how matters stand with his people in this particular. Mr. Dugud is more open and frank, and declares, *verbo sacctis.*, that what they have among them all, is bare £90 stg. pr. ann. Now, if any one but consider that they are ten in number, three of whom live in Towns, and that the greatest part of them, besides keeping a house, are likewise under a necessity of having a horse, the above sum is almost nothing at the rate living is at now-a-days among so many. It may be reasonably objected here, that, as Mr. Dugud is very far from being a great Secretary, Mr. Johnson has not given a full account of his hidden treasure; and, therefore, as you are on the spot, and on very good terms with that gentleman who, I know, has a great regard for you, I think it would be proper to try his pulse, and see if you can pre-

vail with him to tell you sincerely and honestly the condition they are in as to money matters—that if their straits be such as they are given out to be, they may be assisted to the best of our power. You may easily believe that I would not give you nor myself any, the least, trouble about their circumstances, did not a motive of charity and zeal for the public good stir me up to it. They serve the same Master, and labour in the same Vineyard; and, therefore, it is just that we should take a concern in the hardships they suffer. Besides, I think I perceive a certain coldness and repining prevailing among them these two or three years past, since the late changes about Douay, which are very apt to do considerable prejudice to the common cause of Religion we have all in view; and, if these seeds of division could be removed, and their growth prevented, I think it a point of duty to contribute all we can to such a good end. Peace, concord, and mutual love serve to draw down the blessing of Heaven on our common Labours; whereas, the contrary disposition of mind produce the contrary effects.

Dr. Hay, while still a Missionary at Preshome, addressed Bishop Smith on the same subject, in a Letter, dated Preshome, July 5, 1767; in which, with his usual fulness, he examines, from various points of view, the proposal of assisting the Jesuit Fathers in Scotland out of the Secular Funds. He seems to have written this Letter under the direction of the Bishops assembled at Preshome for their Annual Meeting.

“ July 5, 1767.

“ The next thing, and what has its particular difficulties, is about giving some help to the Fathers, S. J., in this Country. Concerning this there are two questions—1st, Ought we to supply their straits? 2nd, If so, in what manner ought it to be done? As for the first, considering their straits, our want of Hands, the offer made them of help, and even sent, to Old Town in the Verbal Process, 1763, &c., seem necessarily to determine it in the affirmative. But, then, it seems very reasonable to friends here that the following condition be demanded by way of preliminary. It is obvious to every one how hardly we have been dealt with in the affair of Douay. When that was in agitation, our Scots Jesuits showed themselves upon all occasions (of which several instances, and that very glaring ones, could be given) most averse to our getting that Place at all, and did what in them lay to hinder it. When, notwithstanding this, we did get it, they did not fail to show their displeasure thereupon in the strongest manner. The Bureau of Managers, which is chiefly composed of their professed friends and our professed opponents, have laid themselves out, by all means in their power, to render it useless to us by the most

unreasonable conditions laid upon us—that of demanding the attestation of a Justice of Peace, &c.—to all that know the circumstances of Religion in this Country, can have no other tendency, and has too much the air of being *only* designed to render it impracticable for Physicians to send any Boys there; and it is a manifest insult upon them as paying more regard to the attestation of a Protestant Just. of Peace than to theirs. All these things being put together, make it extremely suspicious, if not highly probable, that our friends, the Jesuits, are at the bottom of all the hard usage we have met with in that affair; and that it is all done with their consent and approbation, if not at their desire and instigation. Now, if this should actually be the case, with what heart can we straiten ourselves to assist them? Howsoever, as it is not certain how far they may be engaged in this, and as the strongest motives of Christian duty and love for Religion oblige us to overlook whatever they may have done against us, yet it seems but highly reasonable, before we give them any assistance, to demand justice at their hand, if they be guilty, or at least what assistance they can give us in promoting the common good, if they be innocent. Wherefore, to sum up all in one view, either these gentlemen are at the bottom of all the opposition we have met with from the Bureau, or they are not. If they are, then, certainly justice would seem to demand they should change their conduct to go hand-in-hand with us in promoting the good of that House as it now stands, and getting the unaccountable conditions taken away, &c., before we increase our own difficulties to lessen theirs. If they are not, then it is evident that their friends (the Managers) have taken the most effectual means to make them suspected of being so; and, consequently, that to the powerful motive of promoting the good of Religion, there is also added that of vindicating their own character (from the apparent suspicion of being the chief causes of all our ill treatment from the Bureau), to engage them to use their most earnest endeavours to get these gentlemen to alter their conduct; and, therefore, since the professed friendship those of the Bureau have for them, give the strongest grounds to think their interposition would be of great service, it seems nowise unreasonable to ask of them to interpose, &c., before we give them the help required; and upon this condition, all here are of opinion that there is none of our Body but who will be very willing to go as far as possible to assist them. Supposing, then, it be determined to assist them, the next question comes—How is this to be done? There appear three ways of doing this:—1st, To be informed from Mr. Johnston which of his people are in the greatest straits, what they have from him, and then to give these what supply we can spare and their straits require; 2nd, To desire Mr. Johnston to condescend upon what number of his people he can at present maintain at a reasonable moderate way; and let him pitch upon those of his people whom he pleases to be

of that number, and that all the rest who either are at present in the Mission, or whom he may bring into it, above said number, be put upon our Funds equal to ourselves; but here two conditions must be added, 1st. If any of his number fails, that he immediately take one of the others from us till such time as he gets another from abroad; 2nd, That such of them as are upon our Funds, be as much at the disposal of Physicians as other Religions are as to the placing them; at least, that, as Physicians shall not deprive them of any place they at present possess, so they shall not claim to fix themselves in the possession of any new place Physicians may put them in, if they should afterwards think proper to change them; 3rd, To give them off a piece of money entirely; e.g., £100 or £200, and let them do with it as they judge best, only with the obligation of restoring the capital, if they should ever recover their affairs again. Now, the first of these three methods would supply those amongst them who are in greatest need; but, then it would be of no advantage for the supply of our present want of Hands. The third would be more showy; but, perhaps, would coincide as to the not bringing us more Hands, with the first. The second is by all here, at present, esteemed the most solid, and the conditions annexed the most reasonable, as it might bring immediate supply of Hands, by calling home more of their people, and could not fail to be agreeable to Padrons, when they see us take perhaps, three or four, or more of them, upon our scanty Funds. A difficulty, indeed, occurs—that, perhaps, they will not be willing to agree to the second condition annexed, of being at Physician's disposal, &c.; but, this is so just in itself, and must appear so reasonable to every indifferent person that, if they should refuse our help upon such terms, we can, at least, with a good grace, represent the case to Old Town, and ask their advice what further we should do. For this reason, it would be very necessary that you should see and speak to Mr. Johnston, and know his resolution, before we can finally determine here, or before Physician's Letter be wrote to Old Town about it; and, if this be agreed to, Mr. Johnston might immediately call home Mr. Strachan, or such others as he pleases. . . . Since writing the above, Physicians here desire me to observe further, with regard to the article concerning the Jesuits, that the condition Bureau lays upon us of not admitting any Converts, is of such an unchristian nature and such a horrid tendency (being no less than a discouragement to Conversions among us), that the very suspicion of the Jesuits having a hand in it, must render them even odious to every sincere Cath. of this nation; and, consequently, still more strongly obliges these gentlemen to vindicate themselves from such a suspicion, and the more justifies our insisting upon their doing so before we agree to relieve them: and if Mr. Johnston agrees to do so, it would not be amiss he write, without delay, to his friends abroad, to interest themselves in

earnest about it, which would be the best immediate proof of his sincerity. . . . ”

As early as January 13, 1773, Mr. Robert Grant, Donay, informed Dr. Hay that news had just arrived from Rome of the Society's being on the brink of Suppression. “All the schemes his Holiness has been contriving to save them, in some degree, are totally rejected by his Catholic Majesty.”

The feeling of good men in Spain about them, may be gathered from the remarks of Mr. John Geddes, addressed to Dr. Hay, from Valladolid, July 12, 1773. “. . . The Jesuits' entire extinction, at least by degrees, is by far most probable: and, here, I may tell you in short, that, in as far as I have been able to learn from their friends and enemies, the chief cause of their fall here was their *too great power*; for it had become impossible (they had so many creatures in Church and State) to do any thing of consequence, if they were against it; and they were a true clog on the Government, which the Ministers thought proper to throw off. . . . ”

Dr. Hay's own opinion, formed on the current reports of the time, is preserved in a Letter written in the following circumstances:—Mrs. Barclay, a lady at Aberdeen, whose Conversion to Catholicity had occurred some time before, had conceived an erroneous impression with regard to the Jesuits and their proposed Suppression; as if the Holy Father, by putting such an act in execution, would prove himself a scourge to the Church, and inflict great scandal on Religion. Dr. Hay is at great pains to undeceive her on these points, omitting nothing that he could bring to bear on the question at issue. His Letter, dated Edinburgh, May 18, 1773, was enclosed to Bishop Grant, for delivery to Mrs. Barclay.

“May 18, 1773.

“Madam,—Last night I had your favour of the 9th inst. by Mrs. Hay, and, as I am writing this day under a cover to Mr. Grant, I would not delay giving you an answer, as I see your mind is in distress about what you have heard concerning the affairs of the Jesuits; and as you seem to have had these matters represented to you in a very improper light, it is the more necessary to give you a just idea of them, which may not only be of service to yourself, but may put it in your power to be of use to others also. A Religious Order with respect to the Church may not improperly be compared to a Corporation or Private Society with regard to the State. Corporations

are members of the Civil community, subject to all its laws, amenable to its Courts, and in every respect members of the State, as well as the rest of the people who are in no Corporation; but, besides this, they have also particular laws and rules of their own, by which they are guided among themselves, and by which the common goods of their Society are managed, and their common interest promoted. So also in Religious Orders—their members are all members of the Church, have the same faith, and teach the same doctrine, are subject to all her Laws, and amenable to her Ecclesiastical Courts, and in every respect members of the Church, as well as the rest of her children who are not members of any Religious Order; but, besides this, these Orders have also particular laws and rules by which their members are regulated among themselves, differing from one another, according to the different spirit of their Orders. Some tend only to the Spiritual perfection of their own members, others join to this the employing their talents in the service of their neighbour, assisting the ordinary Pastors of the Church in Preaching the Gospel, Administrating the Sacraments, and other Spiritual functions; and others join to this, also, the Teaching and Instructing youth in the Languages and all other branches of Learning; and this last is properly the nature of the Order of the Jesuits, who are a Society of men, in every respect members of the Church, who, attending to their own Spiritual advancement, at the same time employ their talents for the good of their neighbour, both in the Spiritual functions of Preaching, Teaching, Administrating the Sacraments, and the like, and also in Instructing the youth at their Schools in all kinds of Learning. This, Madam, is the nature of the Order of the Jesuits, as distinct from other Orders; but agrees with all the rest in this, that they are Governed entirely by their own Superiors, as to the whole observance of their particular rules, and have all their temporal goods in common, none possessing anything of his own, but receiving what he needs from the common stock, according as Superiors judge proper. From this short but clear idea of Religious Orders, you will easily see that before any such Community be established, it is necessary the laws and rules they propose to live by be well examined by the Supreme Tribunal of the Church, and receive the sanction of public authority; and this is always the case; no Religious Order can have a legal being in the Church till its rules be examined by the Chief Pastor, and receive the sanction of his approbation. But even where any Order has received his approbation, this does not oblige anybody to enter into it; much less does it oblige any Catholic States to give it admittance among them, or allow their subjects to embrace it. As no Religious Order can receive the approbation of the Church but such as is not only entirely conformable to the rules and laws of the Gospel, but also conducive to the greater good, either of its own subjects or

of the rest of the Christian world; so when such an Order is approved, it must be of very great service to the Church, so long as it preserves its primitive spirit, and its members live up exactly to its rules. But as all human Institutions are liable to corruption, and where a great number of men are engaged, it is natural that in process of time relaxations of their rules should creep in, and practices be introduced among them contrary to the original spirit of their Order. If, at any time, such things should happen in any Religious community, what must be done? Doubtless it belongs to, and is the duty of, the Chief Pastors of the Church to reform all such abuses, where it can be done, and oblige the members of such Communities to live up to their rule; and, if the evil be gone so far that this cannot be accomplished, to put an end to them entirely. But if this should actually happen to any Order, and if the Chief Pastor of the Church should find it necessary for the above causes to annul any Order entirely, that is, to dissolve all the Communities of that Order which at present exist, and to prohibit any more from following the rules of that Institution, what connexion has this with the Faith or Unity of the Church? Can the Father, in this case, be imagined to crush the Body, when he only puts a stop to a particular Institution among his children, which has been found to be abused by them? Shall we dare to say the Head of the Church is a scourge to her by so doing? or that this can bring a reproach upon Religion? Your own good sense will easily see how totally unjust such reflections would be. . . . Now, Madam, this is the case at present with the Jesuits. These good Religious have been of vast service to the Church in many different respects, and have produced the greatest of men both for sanctity and learning; and had they always kept close to their original Institution, would have always been respected and revered by everybody. But it would appear that this has not always been the case, but that a worldly spirit has got in among them, which had engaged them in trade and commerce, which the Courts of France, Spain, and Portugal found they had carried on in their dominions to a vast extent. Now, commerce and trade are, by the laws of the Church, absolutely prohibited to all Ecclesiastics (whose minds ought to be otherwise employ'd), and much more to Religious who make a solemn Vow of poverty, whereby they renounce all property in the riches of this world. What first discovered how far the Jesuits had gone in such matters was a public affair that happened in France. One of their number, F. La Valette, employed by the rest as an Agent, had, about the beginning of last War, commissioned great quantities of goods from the merchants of Lyons to be shipped to America. These ships were taken by the English, and La Valette refused to pay the goods. This occasioned a Process before the Parliament of Paris, where La Valette was cast, and the Society condemned to pay the whole value, which came to a

vast sum. The discoveries made in the course of this Process gave handle for further enquiries, which landed as everybody knows. People naturally made this remark—If the transactions of one Jesuit Agent come to such a sum, to what extent must their trade be among the whole? Several other concurring circumstances in Spain and Portugal contributed to the same end, and determined these States to expel the Order out of their dominions. The riches the Order had amassed by this means of trade was supposed to be immense, and the power and authority they had acquired by the extent of their possessions in houses and lands, and the number of their dependents was, when discovered, looked upon with a jealous eye by the State; and, as they professed the utmost submission and obedience to their General, who was almost always a Foreigner, and resided in a different State, it was judged no less impolitic than out of character to have so powerful a Body, so much attached to a Foreigner, residing everywhere in the heart of their Dominions. This last reason seems to have had the greatest weight; for, the King of France offered the late Pope to allow them, in his dominions, provided the French Jesuits should have a French General among themselves, and be disunited from the Italian General at Rome; but this they would not agree to, but gave for answer—‘Either let them be as they are, or let them not be at all.’ The late Pope was remarkable for his entire attachment to the Society; and, as all about him were of the same mind, they had such interest at Rome that he would take no step in the matter. This present Pope has hitherto acted with the utmost precaution; he has taken time to canvas every circumstance with the Courts above mentioned; he has not trusted the examination to others, but done it entirely himself, that he might see all that could be said with his own eyes. What the result of his deliberations will be is not yet known, although, by what is said, it seems to point at the annulling the Order. Everybody knows how entirely the Jesuits are, by profession and vow, attached to the Holy See, and it is not to be supposed that the Pope will do anything against them, except he sees just cause for doing so. And we may, without rash judgment, venture to affirm that, if he does annul them, he sees it absolutely necessary for the good of the Church to do so. This, Madam, is the real state of the case, at least, in part, by which you will see that none of these reflections which seemed to give you pain, have the smallest ground in reason, but only arise from a misapprehension of how matters stand. I make no doubt but warm-tempered people who have imbibed strong attachments to the Society, may be apt, in case of its dissolution, to throw out improper reflections; but how unjust such reflections must be, what is above, will, I daresay, thoroughly convince you. But, you say—‘You don’t understand why the General Father should forsake any part of us for secular interest,

or make many innocent men suffer for the guilt of a few.’ This is owing to another misapprehension which I must explain also. We shall suppose the Pope finds just cause for dissolving the Order, and we may be perfectly assured he will never do so if he does not find such cause. What is the meaning of dissolving the Order? It is dissolving that union and tie which at present subsist among its members, prohibiting them from living any more according to its rules, and allowing them either to enter into any other Order, if they choose it, or live as Ecclesiastics under their respective Bishops; and, in either case, providing a sufficient maintenance for them during their lives. Can this be called ‘forsaking any part of his flock?’ Can it ever be called ‘making innocent men suffer?’ Certainly it cannot. He, for just reasons, obliges them to alter those particular rules of life they had hitherto lived in, but he takes care they shall be no sufferers by it; and, in fact, the K. of France, when he dissolved the Order in his Kingdom, allowed every individual a Pension to live on whilst they continued in the Kingdom; and the King of Spain did the same even to those he sent to Italy. ‘But why,’ you will, perhaps, say, ‘might not the guilty have been punished, and the others allowed to live as usual, and follow their rule?’ Who were the guilty? They were their Superiors, their heads, the leading men of their Order. None of their Body durst or could have carried on trade in the way they did, if they had not been countenanced and supported by their authority. Now, how punish them, or prevent that spirit which had got in among them, without annulling the Institute itself? This would have been worse than the other, if not entirely impracticable. To end, then, with the similitude with which I began—The Free Masons as a Society spread over all Britain. Let us suppose that in any City, Edinr. for example, or Abdn., the Magistrates should discover practices among them dangerous or detrimental to the good policy of the Town, and should thereupon prohibit any Lodges among them. Suppose other cities should take the alarm, and make enquiry, and find the same, and at last application be made to Parliament to prohibit that corporation entirely. If the Parliament should do so, and make a law annulling them, would this be ‘the head crushing the body?’ or ‘forsaking any part of the people?’ or ‘making innocent suffer for the guilt of a few?’ or ‘bringing a reproach upon the nation?’ or ‘being a scourge to us?’ The application is obvious. The real conclusion we ought to make, if the Jesuits be annulled, is this: It is well known how powerful a Body they are, and how much esteemed they have been, and of how great service to the cause of Religion, and how devoutly attached to the H. See. What a high idea, then, must it give us of the vigilance, impartiality, and strict justice of the Church, if even men of such character cannot escape condemnation, when they are found to decline from

their rule, and live in a way unsuitable to their profession and character? I hope what I have here explained will give you full satisfaction upon this affair. If any difficulty yet remains, you need only let me know, and I shall further explain it. In the meantime, I ever remain, as usual, Madam, your most obedt. humble Servt.,
 " GEO. HAY."

Bishop Grant, however, thought it best not to deliver this Letter; and in his Reply to Dr. Hay, in the end of the same month, he thus refers to it:—" . . . When your Letter to Mrs. Barclay came to my hand, that Lady was not in Town; as, therefore, you allowed me, I looked over the Letter, and on some serious reflection on its contents, I thought it proper not to deliver it. As I hope to have the pleasure of seeing you soon, I shall not trouble you here with my reasons till meeting. . . . I think the best method is, as things stand, to suspend our judgment as to either side of the question. If his Holiness thinks proper to abolish them, let him tell his reasons himself. . . . "

In the Correspondence of the Clergy, the Jesuits were very generally mentioned, indirectly, under the name of "Birlies," and of "Etiamites;" the derivation of the former is not preserved; the latter was suggested by a frequent clause, beginning with the word "Etiam," and referring to the Society of Jesus, in Bulls, Briefs, and Rescripts, relating to Religious Orders.

At length the moment arrived when it was Decreed by the Holy See to be necessary, for the peace and welfare of the Church, that the Society of Jesus should cease to exist, at least, in Western Europe; for in Russia it was never extinguished. The first intelligence of the critical event was communicated by Abate Grant to Dr. Hay, August 28, 1773:—" . . . The news I am going to communicate to you is, that at last the Etiamites are quite demolished, being Suppressed, and their Order perpetually extinguished. . . . "

The execution of the Brief of Suppression was entrusted to a Congregation of five Cardinals, namely Marefoschi, Corsini, Zelada, Caraffa, and Cassali. They assembled at the Pope's Palace, in the morning of the 16th August, and spent four hours in private consultation with his Holiness. About 8 o'clock in the evening of the same day, they again met at the Palace of Cardinal Caraffa, situated between the *Casa Proppa* of the *Cesù*, and the Roman College, whence they issued

their orders, which were executed with secrecy and punctuality. Detachments of troops took possession of all the approaches to the Houses belonging to the Jesuits, or governed by them, in Rome; to the *Gesù*, the Roman College, the Noviciate, the Penitengercà, the English, the Scotch, the Greek, the Maronite, and the German Colleges. A Prelate, accompanied by a Notary Public, then entered each of those Houses, summoned the Superior, and read to him the Brief which declared the Society at an end. Monsignori Macedonio and Alpani were sent to the *Gesù*, the residence of the General. They ordered him to be summoned, together with his Assistants, and all the Fathers who had composed his *Curia*. When they reached the foot of the stairs, they were astonished, and a little unnerved, to find the House and all its approaches under military occupation. Mgr. Macedonio, addressing the General, desired him to have no fear, for no personal harm was intended; and requested him to conduct the Prelates and the Notary into a private chamber, where they would communicate to him the orders of his Holiness. This was accordingly done, and the Brief of Suppression was read, declaring the Society extinct, suppressed, and for ever abolished. The Fathers and other Members of it were released from obedience to their former Superiors; they were declared to be in all respects Secular Clergymen; and were forbidden ever again to appear, even in their Churches, in the Habit of their late Order. Eight days were given them to procure a Secular Dress, and prepare for leaving their Houses. Their Churches were served next day by Capuchins, sent for that purpose by the Congregation. Secular Priests, also, were permitted to say Mass; but no one was admitted even into the Society, unless he was going to Celebrate. The Schools of the Roman College were closed for the year. All the Repositories of the various Houses were opened by the Prelates, and an exact account taken of the money, jewels, plate, &c., contained in them, and the Fathers were put to their oath that nothing had been concealed or alienated. They were also severely prohibited from entering any Religious Order, under pain of summary Excommunication (*latæ sententiæ*); and they were all suspended from hearing Confession, and from Preaching.—[Ab. Grant to Dr. Hay, August 18, 1773; and Mgr. Stoïor to Mr. Blount at Douay,

same day; copied in a Letter of Mr. R. Grant to Dr. Hay, September 8.]

The Prelate appointed to convey the Orders of his Holiness to the Scotch College, was Mgr. Passionei, nephew to a celebrated Cardinal of the same name. A party of Soldiers and of *Sbirri*, or armed Police, awaited his orders, out of doors, while he and the Notary entered the College, and asked for the Rector, F. Corседoni. The good Father, suspecting no evil, and imagining that the two strangers, whom he did not know by sight, and who wore no distinctive dress, had come to purchase a little wine, as was frequently the custom, begged them to enter one of the private rooms, and he would send the butler to supply them with what they wanted. Mgr. Passionei, however, lost no time in letting him know his real errand. The Soldiers then entered, and took possession of the College, and were ordered to permit no one to enter or leave it, without the express permission of the Prelate. The other Superiors of the House were then summoned, together with the Students, and in their presence the Brief of Suppression was read: the authority of the Rector was declared at an end, and that of the Cardinal Protector suspended. Cardinal Mareforelsi assumed, for the time, his functions; and, next day, appointed a worthy Secular Priest to the vacant Rectorship. Seats were then placed on the Archives, and the Students and their late Superiors were forbidden to leave the College; a prohibition which was removed from the Students the third day after, but which continued longer in force against the Jesuit Fathers. This account of the event we have from the pen of an eye-witness, the late estimable Abate Macpherson, who was at the time a Student in the College.—[MS. History of the Scotch College, Rome, 265.] Two days after the event first described, Copies of the Brief were affixed to the usual public places—it consisted of thirty-five pages in quarto.

In anticipation of this catastrophe, of which they had received premonitory notice some months before, the Scottish Bishops, Drs. Grant and Hay, wrote, August 23, 1773, to Cardinal Albani, the Protector of Scotland, begging his Eminence to secure the appointment of a suitable Government in the National College; suggesting the Agent as Rector, with an Italian Secular or Regular Priest, as Prefect of Studies;

or, in case it should be thought better to appoint a Religious to be Superior, requesting that he might be chosen from among the Missionaries of St. Vincent of Paul, or the Fathers of the *Sarole Pù*, of St. Joseph Calasactius; and strongly urging the propriety of sending the Students to the Schools of Propaganda. Abate Grant waited on Mgr. Passionei, after the execution of the Brief, and represented to him two Bishops' views on the subject, with which he had been for some time acquainted. The Prelate received him politely, and promised him every satisfaction, as soon as the direction of the College should revert to the late Cardinal Protector; but, adding that the Congregation of five Cardinals had the sole management for the time being, and that they had secured a Secular Clergyman, an Italian, to the Rectorship, with Mr. Gordon, a Scotchman, for the Prefect of Studies.

August 25th, Cardinal Castelli wrote from Propaganda to Bishop Grant, or his Coadjutor, informing them that the Nuncio at Brussels would forward them a Copy of the Apostolic Brief, by which the Society of Jesus had been declared extinct and suppressed, together with an Encyclical Letter, prescribing the manner of executing the Brief in the Scottish Mission, as speedily as possible. As there were many members of this late Institute in their Vicariate, the Bishops were directed to see that, in terms of the Encyclical Letter, all of them were obliged to embrace the state of a Secular Priest. For the easier performance of this, the Congregation of Propaganda, with approbation of his Holiness, had prescribed certain means in a Letter appended. Power was given to the Vicar Apostolic to retain those late members of the Society in their present localities, during the pleasure of the Holy See, provided they would fully and sincerely promise to obey the Mandate of the Supreme Pontiff, and live thenceforth like Secular Priests, entirely dependent on the rule and authority of the Vicar Apostolic. This arrangement had been considered more suitable to the circumstances of these Countries than the summary Suspension of all the Faculties of the Jesuits, as in Rome. As it was difficult, also, to collect them all in one place, the Vicar Apostolic was permitted to receive their submission in writing, in a Letter from each of them. An attestation of these acts of submission, together

with an account of the whole proceedings, was to be transmitted to Rome without delay. As many copies of the Brief as were necessary to be sent to each member of the late Society, might be made, and when signed and sealed by the Vicar Apostolic, would have the same force as the original. All expenses incurred in the execution of the Brief would be refunded by Propaganda.

The arrival of this Letter obviated a serious difficulty which had occurred to Dr. Hay, on the very first appearance of the Brief "in the Published News;" for, strange to say, it was there that he first learned the fact of the Suppression of the Society. He had been much disconcerted by the prohibition imposed by the Brief on all its late members, from Preaching and hearing Confessions; and he had already written to the Scotch Agent in Rome, representing "the deplorable situation" in which this clause would leave the Mission for want of Hands. The Cardinal's Letter, therefore, relieved him from this anxiety. But, before it reached him, he had consulted Bishop Grant on the subject, who returned for answer, September 15, that their faculties must be continued to the Ex-Jesuits, till more positive instructions arrive from Rome. ". . . I need not recommend you to take care to treat with Mr. Johnson and Mr. Duguid in as fatherly a way as possible. . . ."

Abate Grant wrote again to Dr. Hay, August 31, with further particulars of the course events were taking. The jurisdiction of the Cardinal Protector of Scotland was for the time suspended, and all authority in the Scotch College was vested in the five Cardinals before named. The Scotch Students were attending the Schools at the College of Propaganda. Mr. Gordon was their Prefect of Studies, and the Curate of the Parish came to hear their Confessions; Abate Massa, acting as Rector, with whom they were all well pleased. Mgr. Passionei had brought him to the College the evening he gave the Etiamites their dismissal. Abate Grant himself had known nothing of the matter till next morning. The old Rector was still in the College, but without any authority detained till he had given an account of his Administration. The Agent informed the Scotch Bishops that they must communicate with the Congregation of five Cardinals, through their Secretary, Mgr. Macedonio, who was also a Secretary of Requests and Memorials

to the Pope. Abate Ricci, the late General of the Jesuits, was still confined in the English College—two Sentinels keeping guard at his door with fixed bayonets; and all communication with him forbidden, except through the Congregation of five Cardinals, or by their orders. Several other Etiamites were confined in the Castel Sant'Angelo; among them, Stefanucci, who was suspected of being the Author of a Book entitled "De Simoniaca Electione, &c." a gross libel on the election of his Holiness, Clement XIV. F. Thorpe, an English Jesuit, was in a private lodging, but under a prohibition not to go beyond the walls of the City for three months.—[Note.—For a little trait of this Father, see "Notes and Queries, iii. p. 12;" also, "Oliver's Collectama, S.J., p. 26," where the Historian cites F. Thorpe as a libel on Benedict XIV.]

September 22, the Agent continued his somewhat gossiping news. "The Heads of the former Etiamites are harshly enough dealt with, being kept in close custody, partly in the Castle, and partly in the English Shop [College], where eighteen Soldiers are placed as a guard upon them." The Book, "De Simoniaca Electione," was the cause of their being so roughly used.

The publication of the Brief, and the suppression of the Society, excited very great interest in this Country, as may be easily imagined. The Edinburgh "Weekly Magazine," October 1, 1773 (vol. xxii. 19), contained the first half of "A Genuine and Authentic Abstract of the Bull of Clement XIV., for Suppressing the Society of Jesus, dated at Rome, August 25, 1773." The remainder appeared in the following number, October 7 (vol. xxii. 52.) On its appearance in this form, Mr. John Reid wrote from Preshome to Dr. Hay, October 15, as follows:—" . . . I saw an Extract of the Pope's Bull, with Notes, first in the 'Edinburgh Evening Courant,' and now in the 'Weekly Magazine,' which I immediately judged to be your doing. I may, indeed, be deceived, but I am pretty confident that I am not. . . ." To which Dr. Hay replied, October 23:—" . . . All I can say, if the Abstract of the Brief (for it is a mistake in all our news to call it a Bull) is, that I did compare it with the original, when it made its appearance, and found it very exact, but I should not choose it were I supposed I had any hand in it at all. . . ."

Dr. Hay's whole attention was now directed to the execution of the Brief, in terms of the Encyclical Letter, received from Propaganda. He wrote to Bishop Grant, September 24, anxiously consulting with him on every point relating to the form and method of taking the Submission of the Ex-Jesuits, and of getting from them a Statement of their Temporal affairs. The following members of the late Society were at that time in Scotland:—In the Lowland District—Mr. Macleod resided at Aberdeen; Messrs. William Grant and Alexander Duguid, in its neighbourhood; at Edinburgh, Mr. Johnson, the Ex-Provincial, and Mr. Joseph Duguid; two resided in Galloway, namely, Mr. Frazer and Sir Alexander Strachan. These, together with two in Braemar, and one in Glengairn, in the Highland District, made up the number of ten in the whole Kingdom. Dr. Hay also expressed his great desire to recall Mr. George Maxwell from Dinant, and the other Ex-Jesuits who had transferred themselves to that House from Douay, on the expulsion of their Order from France. The Bishop further proposed to go himself into Galloway, after taking the Submission of the Ex-Jesuits at Edinburgh, and desired that Mr. Frazer would meet him at Kirkeconnell. He thought of going "Monday first, come eight days," [October 4.] ". . . I am sensible," he concludes, "how much a little jaunt, now and then, contributes to my health. . . . Thus, much Honoured Sir, I have laid before you all that occurs to me on the subject; but I beg leave to assure you that I have not the least attachment to anything I have proposed, but shall, with the utmost promptitude, obey whatever other orders you shall lay upon me; and, in executing them, as the affair is delicate, shall use the utmost mildness, and most encouraging manners, with those concerned, and shall dissemble any little trial I may meet with, as I have already had some occasion to do; except where duty and conscience oblige me to firmness; and, even in this, I shall take no positive step without consulting you. May Alm. God direct us to what is best, and grant a happy issue to our endeavours. . . ."

Bishop Grant informed Dr. Hay, September 27, that he would himself first write to Mr. Johnson, and smooth matters as much as he could. Two days after he wrote again, remarking that the first paragraph in the public Newspapers

relating to the suppression of the Jesuits was dated August 9, and that the original Writer had evidently seen the Brief before it had been intimated or published. The Bishop's extreme anxiety to avoid anything unpleasant in this critical affair, may be traced in the frequency of his Letters to his Coadjutor on the subject. September 30, he dispatched another to Dr. Hay, in which he remarks that the Jesuit Funds must be small, as the Fathers of the Society had received Alms more than once from the Secular Clergy, and from Cardinal Castelli; Dr. Hay should, therefore, be easy about pressing Mr. Johnson in regard to his temporal goods.

At last, October 4th, he wrote once more to Dr. Hay, authorising him to proceed, without further delay, to intimate the Brief to the members of the late Society in the South of Scotland. His Letter reached Edinburgh, October 6th, and before the day closed, the Ex-Jesuits there had made their Submission, and a detailed account of the event was on its way to Aberdeen. Dr. Hay's Letter to Bishop Grant, dated October 6th, is as follows:—

"6th October, 1773.

"Most Honrd. and Dear Sir,—Upon receiving yours this forenoon, I sent a card to Messrs. Johnson and Duguid, begging them to come and pass the afternoon with me. Upon their arrival, after a short introduction, explaining the cause of my calling for them, and giving them a short sketch of what was proposed by his H—ss, I gave Mr. Johnson the Brief, who delivered to Mr. Duguid to read, which he did. When it was ended, I told them the substance of the other Brief for the Erection of the Congregation, the Orders of the Congn. for putting the Brief in execution, and the Indulgence granted us as by C. Castelli's Letter, which I then gave them to read, explaining the nature of the Submission required from them. They were both most willing and ready to comply, and, accordingly, write over the Form of the Submission both at once, Mr. Cruikshank dictating to them, and then delivered it into my hand, upon which I rose up and embraced them with the tenderest affection, which they mutually returned, and hoped we should always find them most submissive and obedient; and I assured them they should never have reason to complain or regret the change of their Superiors on our part. After this, I then pointed out to them those particular passages in the Brief and other Papers relating to Temporals, showing the obligation we lay under of acting what was commanded us. Mr. Johnson seemed a little alarmed at this, but I endeavoured to explain the case to him in the easiest and most satisfactory

manner I could; but, suspecting he might choose to speak to me upon that head more freely by ourselves, I said—‘As we have not time to enter far into this subject at present, do you promise me, Mr. Johnson, that you will give me full satisfaction upon this matter afterwards by ourselves?’ He replied ‘he really would.’ With which I was satisfied for the present, and gave each of them their Faculties, in writing, which I had prepared beforehand; and am to meet again with Mr. Johnson to-morrow, or next day, to have that other affair settled. After this, I represented to them the case of Dinant, and, at the same time, read to them the beginning of a Letter from Peter Grant, which I received last Post in answer to what we wrote him from Scalán on that subject. Mr. Johnson replied that Mr. Geo. Maxwell would probably choose to stay abroad as Governor to his three Nephews, to whatever College they should go; but, both he and Mr. Duguid thought that, by all means, we should write to him without delay, and representing the situation of their Country, their obligation of assisting it, &c., request them to come here to our assistance, being persuaded neither the Bp. of Liege, nor any other will choose to employ them against the will of their own Bp., and in the needs of their Country. . . . This being all finished, we drunk tea together, and were very frank. Having no more time at present to mention other matters, I shall write you again to-morrow, or next day, and, at the same time, answer Mrs. Innes. I only add that Mr. Johnson told me he had written last night to Mr. M-Leod, what he hoped would bring him in to a cheerful submission. I send you inclosed the Submissions of the two here, that it may serve as an example to those with you. . . .”

The form of Submission which the Ex-Jesuits had to transcribe and sign ran in these terms:—

“Ego (Patritius Gordon) Scotus, Societatis Jesu olim Clericus Regularis, considerans quod SS. Dno. Nro. Clementi PP. XIV. visum fuerit, per literas in forma Brevis die vigesimo primo Julii proximo elapsi datas, prædictam Societatem supprimere, et penitus extinguere, huic Summi Pontificis dispositioni plene, expresse, et ex animo, me subjecio, et acquiesco, ejusque voluntati obtemperans, ad statum Clericalem Sæcularem me transfero, et Vicario Apostolico in planis Scotiæ pro tempore existentis promptam et sinceram obedientiam et omnimodam deferentiam in posterum promitto. In quorum fidem presentes literas, manu propria, conscriptas dedi Edinburgi, die Sexto Octobris, anno Dni., 1773. Sic Subs. (Patritius Gordon, M.A.)”

At the same time and place, Mr. Joseph Duguid wrote and subscribed a similar Formula of Submission.

On the 11th October, after some delay and difficulty, Mr. William M-Leod made his Submission to Bishop Grant, in similar terms; as did also Mr. William Grant, at the same place, October 22; and Mr. Alexander Duguid, November 3d. Mr. John Frazer and Sir Alexander Strachan Submitted in like manner, at Kirkconnell, in Dr. Hay's presence, October 13. The Originals of all their Acts of Submission are preserved among the Archives at Preshome.

Owing to a circumstance which occurred at the Submission of Mr. Pat. Johnson, or Gordon, and which Dr. Hay mentioned in his Narrative to Bishop Grant, October 6, he found it necessary to address a long Letter to the Ex-Provincial, dated October 7, on the subject of the Funds remaining at his disposal, and which Mr. Johnson was exceedingly averse to declare or part with. The Letter must be thought a fine example of a strictly business communication.

“October 7, 1773.

“Dear Sir,—As you seemed to be somewhat alarmed last night when I showed you what orders we had received concerning temporal affairs, I have since thought that perhaps I had not then sufficiently explained to you what is proposed concerning them. Before, therefore, we come to settle these matters together, I thought it would not be amiss to explain the case fully in writing, that you might see and consider upon it at leisure. In the first place, then, as we are all now joined in one Body, and you and the rest of your friends can have no more existence as Jesuits, even though the thing had been left entirely to yourselves, the natural and proper way would certainly have been to have entirely joined Stocks as well as persons, and had one common purse for all. Such an Union must have entirely procured a perfect harmony, and completed our having all but one heart and one soul; whilst, at the same time, it must be an advantage to your friends, as we are most willing, on our part, to give out of our own Funds what may be necessary to make all upon an equal footing. Besides, being now joined to our Body, it is not to be supposed you can acquire any new Funds separate from us, and if our Stocks be joined, whatever new Funds we acquire (as we have good grounds to expect some such soon) will be all equally applied to your friends as well as ourselves. Lastly, such a conjunction is what the world would expect, and which will cause great edification to all. On the contrary, a refusal of this conjunction would have kept up a division and separate dependence, and been a very great hindrance to the perfect union of our two Bodies. It would also have deprived your friends of any help from us to make up deficiencies in your Funds, and of any share in

new acquisitions, and must have given but ill edification to the world. Besides that, such a refusal would have given room to suspect that you have more than you are willing should be known, or of its rising from such motives as, I hope, will never enter your breast. Nor could any reasonable cause be assigned for it. Lastly, in case of such a refusal, what is at last to become of your Funds? When any of your friends fail, and, at last, when they all fail, what is to become of them? I daresay none of you would ever entertain a thought of leaving goods destined for the support of Religion in your poor Country to Secular uses; neither conscience, nor justice, nor piety could allow you to do so. If, therefore, they must be applied at last for the common good of the Mission, all the above reasons show that this is the proper time for joining them in one common Stock with us, even though the thing were entirely left to your own disposition. But, in fact, this is not the case; neither you nor I are at liberty to dispose of them at our pleasure. The Society can have no more property in any kind of goods formerly belonging to it, for two plain reasons: first, because the Chief Pastor of the Church, whom the Society has ab initio acknowledged as the supreme Disposer of itself and all that belonged to it, has, in express words, taken away from the Society every kind of goods whatsoever that it formerly possessed; secondly, because the Society has now no more an existence, and, therefore, can possess nothing. If the Society itself, as a Body, cannot now possess anything formerly belonging to it, much less can individuals, because, whatever title they might formerly have had as members of the Society, they can now have none on that account, because they are no more members, but belong to another Body. Besides that, his Holiness not only takes away all former possessions from the Society as a Body, but also from all its members, and though he allows a maintenance to such of them as join the Secular Clergy out of those goods which formerly belonged to the Society, yet he does this as a provision given them from himself, not as what they have a right to, as having been formerly members of it. Hence, then, it appears that all kinds of goods and possessions, formerly belonging to the Society, are now 'bona Ecclesiastica derelicta,' the application of which solely belongs to the Chief Pastor, or, if you please rather, they are 'Bona Ecclesiastica quorum administratio et in pios usus applicatio per extinctionem Societatis in Summum Pontificem devoluta est.' In fact, this is the very sense of the whole Church, as appears from what former Popes have done with the goods of all other Orders that have at any time been suppressed; and this is what his present Holiness expressly insists upon as his right and due. In consequence of which he has sent us express orders, under pain of the greater Excommunication *latæ Sententiæ* upon whosoever shall put any let or hindrance to the same, to take posses-

sion, in his name, of everything belonging formerly to the Scotch Missions of the Society, and to give an account of all to him, waiting his orders. You see, then, my Dear Sir, the necessity we are under of doing our part in this affair, and the danger to which a non-compliance on your part would expose you; and you see that neither we, nor you, nor any of your friends can, in conscience and justice, take any other part than what his Holiness has pointed out to us. I am very sensible of the concern this must give you, and I assure you I most heartily sympathise with you; but, for your comfort, we are very certain that these goods you give up will be ordered by his Holiness to be applied as before for the benefit and support of the Missions, so that you and your friends will still enjoy the use of them, only that they will be put in the hands of the Vic. Apost. instead of remaining with you. But to make even this circumstance the more agreeable to you, I here give you my hand, and promise that, if you sincerely and candidly give up everything to my hands, as his Holiness requires, and things be left to our management—1st, If you have any private Funds or sums of money, which you would not choose should be known to others, you may depend upon the most inviolable secrecy with regard to them, and that they shall be applied, either for your own use, or for the use of any of your friends, during your and their lives, solely and entirely by your direction; nor shall ever appear or be joined to the common Funds whilst you or they are in being; 2nd, With regard to yourself no step shall be taken to make your situation less agreeable than it is at present, whatever may be done to render it easier and more convenient, nor, indeed, shall any change be ordered, but such as you shall yourself entirely agree to; 3rd, If, upon a full and entire delivery of all your Funds, it be found that they can afford more to your friends than our people at present have, there shall be no diminution made in what you have hitherto given to each of the present Incumbents during their lives, but we shall continue to give them the same as you at present do. But, if, on the contrary, it be found that your Funds can afford less to each than ours get, and that in fact they have not hitherto had so much from you as ours have, in this case we shall give part of ours to make your friends as well as our own. These promises I make in my own name and in that of both my Colleagues; and, if there be any other thing which you would wish, in order to facilitate this affair to you, and convince you of our entire good will and earnest wishes to promote our common good, name it, my Dear Sir, and, as far as it is in my power, I shall comply with it. In the meantime, as we must give a clear account of every step we take in this affair to the Holy See, I send you some queries concerning Temporals, in order to exonerate my own conscience, to which I hope you will give me a clear and express answer *in verbis Sacerdotis*. Something of this kind

must be done, in writing, to show friends at Old Town we have done our parts; and though, perhaps, they expect we are to require this answer upon oath, yet, as I have all confidence in your integrity and piety; I shall only ask your own declaration of the truth on the word of a Priest. May Alm. God direct you and me in all things to act what is most agreeable to Him; and believe me to be, with every most affectionate regard, my Dr. Sir, ever yours in Christ, GEORGE HAY."

Mr. Johnson, in Reply, gave in the following Statement of the Funds belonging at the time to the Scotch Jesuits:—

All the Funds of the Scotch Jesuit Mission were vested in France, and lent out at interest. Hence, only so much as was necessary for each person was annually sent from the proceeds of those Funds, and no more. Soon after the year 1760, all the Funds and Rents of the Society in France were Confiscated, except 1,604 French pounds, belonging to Lady Webbe, and bequeathed by her to Mr. Johnson and his Assignees. At Rome, there remained 520 French pounds untouched, from both of which sums he derived an annual income of £90 sterling. More than this he had never received from the Society's Funds since their Confiscation in France. After that event, he had to pay £20 Sterling yearly to some ladies, whose whole capital had been given to the Society; he had, therefore, only £70 to divide. This was a small sum, as he said, for the support of ten Missionaries; whom, however, with the assistance of charitable friends, he had managed to maintain for ten years. Hence, on the whole, he could say there was nothing belonging to the Funds of the Society in his hands. The fruits of private industry, however, and of labour proper to himself, he had not accounted for in this Statement.

A fruitless Correspondence and Negotiation ensued, in which Dr. Hay in vain endeavoured to draw from Mr. Johnson a candid Statement of the Funds formerly, or at that time, belonging to the Scotch Jesuits; till at length, about the month of June, 1775, Dr. Hay communicated to Cardinal Castelli the intelligence that, in consequence of the Accession of Pius VI., Mr. Johnson declined to proceed with the Settlement of the Scotch Ex-Jesuits temporal affairs. The Ex-Provincial seems all along to have laboured under the delusive hope of the immediate Restoration of the Society, and found means, in consequence,

to reconcile to his conscience this protracted evasion of the express Injunction in the Papal Brief, and of the fulfilment of his own engagement to Dr. Hay, which was one condition of his receiving a renewal of his Faculties.

Towards the end of 1780, he Died. Dr. Hay, alluding to it in a Letter addressed to Mr. Thomson, November 6, 1780, adds—"Poor Mr. Johnson! Requiescat in pace. By all that I ever could hear from himself, I have little hopes he has left his affairs as were to be wished; however, that cannot be helped, if it be so; the ideas he and his companions had of these matters seemed very different from what the H. See expressed about them; and he now knows whether they were just and agreeable to Alm. God. . . ."

Mr. George Maxwell had been left his principal Executor. With a view to a final settlement of this unpleasant Negotiation, Dr. Hay wrote to him, May 15, 1781, as follows:—

"May 15, 1781.

". . . . The reason of my enquiry is only to discharge a duty which I owe to the Holy See, and to which I must give an account of these matters. On the Dissolution of the late Society, Mr. Johnson, in obedience to the orders from Rome, gave me, as you know, an account of the effects that had been saved in France, but refused to give any account of what he had in this Country, alleging that it had been of his own procuring, and that he was by the Dissolution rendered capable of possessing it in his own person, &c. I desired him to write, in Latin, what he would wish me to say in my Letter to Rome on this subject, which he did; and I inserted it in my Letter, verbatim, and have what he wrote still in my custody. In course I received a return, both from Card. Castelli and the House at Brussels, a Copy of which I herewith send you. I showed the Letters to Mr. Johnson, when they came to hand, and he promised to comply with their contents exactly.

"Mr. Pepper told me he had left everything for the use of his Brethren of the late Society, and that, after they fail, all is to be put into the hands of the VV. AA. for the good of the Missions. This, to be sure, is in some sense complying with the orders of the Holy See; but, whether it be an exact compliance with it, you will best judge on perusing the Letters. Whoever considers my conduct in this whole affair with a degree of impartiality, must be convinced that I never had any view of depriving the members of the Society of the benefit of what had belonged to it, and had no other view but to secure what had been intended by the donors for the support of Religion in this poor Country. For that purpose, I considered that, upon the demise of those of the

Society, the Secular Clergy must supply their places, and it was but just they should be supported from the Funds allotted for that purpose. My intention in writing you at present has no other motive than this. According to the orders contained in the Letters herewith sent you, and the promise Mr. Johnson made on perusing them, the money he had in this Country ought, at his death, to be applied for the good of the Missions. . . . ”

Dr. Hay, therefore, asks an Account of what these Funds are which Mr. Johnson had left, where placed, and how secured, that he may report to Rome.

Mr. Maxwell was not more disposed than his Friend to yield a simple Submission to the Injunctions of Propaganda. He fenced off his compliance with Dr. Hay's request in the following terms, addressed from Pitfodels:—

“ June 2, 1781.

“ On perusing your favour of the 15th May, it appears plainly that Card. Castelli's Letter, and consequently the Nuncio's, which refers to it, proceeds either upon wrong information, or an erroneous supposition as to matter of fact, namely, that the money Mr. Johnson retained in his hands had been given to him by Benefactors *intuitu Missionum*. Now, I know that was not the case, and I had access to know; much of it passed through my hands before it went into his, one part of it in particular, about a fourth of the whole, was offered to me by the donor to do with it what I pleased, but I would not accept for myself. The fact is, that several friendly persons, both in Scotland and elsewhere, gave money from time to time, out of personal regard, either to Mr. Johnson, or to one of his Brethren, not *intuitu Missionum*, but for their present or future occasions, particularly after their misfortunes came on; the generosity of friends and his economy enabled him to save something to be a resource in case of extraordinary distresses: upon the fruits of these, and upon continued yearly helps he subsisted while he lived. At the Suppression, he gave up to you and to Mr. Grant, upon the conditions agreed upon, all the Funds that had been given to the Society, *intuitu Missionum*; what had been given on personal considerations, he returned, to use it according to the intentions of the donors, who had chosen him to execute their intention, which was to supply his wants and those of others. To do this, I don't see that he stood in need of any permission; he did more than he was obliged to do. He might, if he had thought proper, have used or distributed the whole of what he retained; but, both he and such of his Brethren as he consulted, wished that the principal might remain as entire as possible, to be applied, in the end, to the Mission in general. Accordingly, a settlement of his affairs was made out on that plan, by which, after paying off

certain Legacies, the remainder is converted into Capital Stock, not very considerable indeed, but, such as it is, it goes at last to you and yours; and all necessary measures have been taken to secure it for that purpose. In the meantime, the annual rent, after paying certain annuities due to strangers, is to be applied to the use of his Brethren, and to be a resource, as they have no other, in case of any extraordinary distress. . . ”

An ultimate arrangement took place, by which Mr. Maxwell made over the sums of money at his disposal to the Scotch Mission, on condition of its being refunded, without Interest, to the Society of Jesus, should it ever be restored. This compromise did not, however, prevent him from making over to the infant College at Stoneyhurst a sum of £400, in gold pieces, soon after its institution, in 1794, and long before the Restoration of the Society, which he did not live to see. On the whole, one may learn from entangled disputes like these, to judge leniently of the motives of good men. Seen from one point of view only, their actions may sometimes appear to be totally opposed to every principle of justice and truth; but, more intimate acquaintance with their springs of action will exonerate them, in the opinion of the unprejudiced, from the charge, at least, of wilful injustice, though there may remain behind a grave suspicion of mistaken judgment.

After receiving the submission of the Ex-Jesuits at Edinburgh, Dr. Hay repaired to Kirkconnell, to execute the Brief in regard to their companions in Galloway. By the end of October, he had returned to Edinburgh; whence he wrote to Bishop Grant, at Aberdeen, suggesting the necessity of inserting in the Report of the whole Proceedings, then in preparation for transmission to Rome, an Account of the expenses incurred in the execution of the Brief. “ My journey [to Galloway] has been very dear; for, as I was not well acquaint with the roads, I behoved to take a servant with me; and, as the man I had for my own servant is now got into work at his own business, I had to hire the one who was accustomed to go with Mr. Johnson, and knows all the places. His hire, and the hire of two horses, which is very high (2s. a day for each horse), and all other charges on the journey came, in all, exactly to four pounds. . . . ”

Bishop Grant, November 3, informed Dr. Hay that the Establishment at Dinant was to be

broken up, and Mr. Pepper to return to Scotland, to assist in Buchan. Mr. Johnson had also invited old Mr. John Farquharson to come to stay with him at Edinburgh. Regarding this Establishment, Mr. Robert Grant, a few months later, (March 17, 1774), sarcastically remarked, that all they could expect from the Gentlemen at Dinant was the Relics of St. Margaret and St. Ninian, a few Books, which they had carried off from Douay, and some Church Ornaments, Vestments, &c.

In the month of November, 1773, the Bishops of the Lowland District informed Cardinal Castelli of the execution of the Brief in their District. The Bishop of the Highlands had not yet been able to reach the Ex-Jesuits in his District, on account of their great distance from his residence, and the difficulty of travelling in that Country. When transmitting this Letter to Rome, November 12th, Dr. Hay directed the Agent's attention to the subject of the Ex-Jesuits' Funds, as follows:—" . . . You'll see in the account given me by Mr. Johnson of their Funds, that, of all they had in France belonging to this Mission, no more was sent over here but what was precisely necessary to supply their wants. What became of all the rest? For there was upwards of £400, per annum, in all. . . . The whole expenses of this affair come to £5, 13s. 6d. . . ."

In 1793, an application was made by Mr. Paul Macpherson, for some assistance from the Mission Funds for Mr. John Pepper, his own resources in France having then recently failed. Dr. Hay, then Vicar-Apostolic, replied, through his Coadjutor, Dr. Geddes, that the money Mr. Johnson gave up was only what had been saved abroad, but what he had in Scotland he never gave any account of; and, as far as Dr. Hay could ever ascertain, the Ex-Jesuits in the North, since his Death, had received nothing but what had passed through the hands of the Bishops. Dr. Hay was willing, however, to give Mr. Pepper something out of the Mission Funds, if their state would permit.

The Narrative of the Suppression of the Society of Jesus in Scotland, will suitably close with the sentiments of one or two spectators of the great crisis.

Mr. John Geddes communicated his thoughts, on this occurrence, to Dr. Hay, October 15th—he was fond of writing to his Friend on that day.

" 15th October, 1773.

" I am fully persuaded, and, I think, it evidently appears from the very tenor of the Brief, that his Holiness has taken this extraordinary step with regret, and has been induced to take it by his Fatherly desire of restoring peace to the Church, and of removing, in as far as possible, all cause of dissension. God grant his prudent endeavours may have their desired effect. But, be that as it will, there are no more Jesuits, and, in all probability, there will never be any more of them. I hope those in Scotland, who were of that Order, will easily fall into the state of our ordinary Missionaries; and I am sure Messrs. Sinit, Tiberiop, and you will give them all encouragement to do so. How much do I desire to hear that you are all cemented into one united body, without any separate interest or view! Now is the time to forget any causes of complaint they may have given, and to show them that unfeigned charity there is now a good occasion of exerting. I hope they will show themselves worthy of this treatment, by their contributing all they can to the getting of the Funds they had for their maintenance applied to the support of our Missions in general; which is now become their strict obligation, as there is not the least probability of their Order being ever again re-established; especially, as all its effects and possessions have been, or soon will be, applied to other uses and put into other hands. I hope, also, they will readily lend their assistance to the uniting their College at Dinant to ours at Douay, and that their Priests, who are there, will go to the Missions. Such a behaviour will procure them sympathy and friendship; whereas, anything of a contrary nature, would tempt people to say that they had deserved what they have met with. . . . "

Mr. John Reid thus expressed himself on the same subject to Dr. Hay, November 1st:—" . . . I was extremely glad to learn from your Letter, that the Fathers have complied so cheerfully with everything required of them; and that henceforth we shall be one Fold, under one Shepherd! . . . "

Lastly, Dr. Hay, himself, writing to Mr. John Geddes, November 26th, and especially referring to his Friend's Letter, dated July 12th, 1773, remarks:—" . . . I am obliged to you for the accounts you give me of what is commonly thought of that Order with you; but you need not trouble yourself any further about these matters: they are now no more, and I should wish that all that is past were buried in oblivion. . . . "

Father Albertus Hope, an Irish Dominican, who had been sent at the expense of Propaganda

to supply the Shenval Mission, began to grow weary of the hardships and trials of that wild District. His mother, who lived with him, was an eccentric woman, and exposed both herself and her son to the ridicule of the neighbourhood. F. Hope, therefore, began to tire at his post. The way in which he showed it, was peculiar. So early as April 9, 1772, he wrote to Bishop Grant, complaining of some of his people, who would persist in taking interest at 5 per cent. for the loan of their money. The Bishop, on receipt of this Letter, wrote to Dr. Hay, April 13th, begging him to answer it, and deprecating any interference with the established custom in this mercantile Country, of taking and receiving interest at a moderate rate for money lent. Neither the reasons urged by Dr. Hay, who took the same view of the subject as Bishop Grant, nor the remonstrances of his own Superiors at Rome, were sufficient to satisfy F. Hope. He, therefore, sent his difficulties to the "Weekly Magazine," or "Edinburgh Amusement," a popular Journal of that day; and his first Letter, under the feigned signature of "John Simple," dated December 20, 1772, appeared in that Journal, on the 1st of January, 1773. He personates the character of an enquirer, lately alarmed at hearing a learned Friend urging the authority of many passages of Scripture against Usury and Interest; and sums up his enquiry in three heads:—(1), He asks for an explanation of those Texts of Scripture, such as shall show that the Usury which they condemn is different from the interest allowed in this Country; (2), If it be really true that Xtians. in all former ages condemned all kinds of gain for money lent; and on what grounds; and (3), What reason can be assigned for that being considered just and lawful now, which was considered the reverse in the purer ages of Xtianity?

Discussion being thus publicly invited, a short Reply, dated Clydeside, January 3, appeared in the following number of the "Weekly Magazine," and signed "Marcellus." A more elaborate answer to Simple's scruples, signed A.B.C., and dated G——w, January 15, appeared January 21.

His Correspondent, Marcellus, failed, however, to satisfy his doubts; so Mr. Simple sent another Paper to the Magazine, dated January 18, before he could have seen the Answer of A.B.C.

This combat attracted the notice of Mr. Alex. Geddes, Missionary at Achenhalrig; and he, with

characteristic impetuosity, rushed into the field, under the assumed name of "Simon Sober." His Paper appeared February 4. Three days afterwards, the same Gentleman wrote from Achenhalrig, to B. Hay; and, alluding to F. A. Hope's scruples about Usury and Interest, he says:—
". . . If you had the Weekly Magazine, you will have seen his difficulties proposed there, under the signature of 'John Simple.' I have endeavoured to remove them, in last week's Magazine, under the name of 'Simon Sober.' The continuation went from this yesterday. I beg you will take the trouble to read it, and let me know if you find anything amiss in it. I make no doubt but Mr. Simple will Reply, but he shall not be long without a Rejoinder. . . ."

The Bishop seems to have disapproved of something in Simon Sober's Papers; for Mr. A. Geddes writes to him from Fochabers, February 19:—
". . . To be sure, it was impossible, in a public Paper, to act the Catholic Casuist; but I do not think I have advanced anything contrary to Catholic Doctrine. I am not ignorant that there are a number of objections that may be made to my System, and that the general run of Casuists is against me. But, I think, I can easily obviate all these difficulties, and will attempt it, should John Simple appeal from authority to reasoning. . . ."

Meanwhile, Marcellus again took up his pen, with some warmth, and sent a Paper, dated Clydeside, February 5, which was published in the "Weekly Magazine," February 11, addressed to John Simple. Simon Sober resumed his, February 18.

(2) February 25, John Simple, in a few words, declines further discussion, being much discouraged by the violence of Marcellus, and unsatisfied by Sober's reasoning.

B. Hay now entered the field, under the signature of "Michael Meanwell," in a Series of Letters, of which the first, dated February 27, was published March 5, in the same Magazine, with the motto—

"—Si quid novisti rectius istis
Candidus imperti; si non his utere mecum."

The Bishop's Second Letter, on "Usury and Interest," dated March 8, appeared April 1.

The Third was published April 15.

The Fourth, dated April 6, was published April 22.

An angry opponent, under the name of "Septimius, from the Banks of the Jordan," here interposed, in a Letter, dated April 2, and published April 22.

The Bishop's Fifth Letter appeared May 13.

His Sixth, dated May 1, appeared May 27.

His Seventh and concluding Letter, dated May 9, was published June 17.

In the *First* of these Letters, he briefly reviews the preceding contributions on the Subject, and sketches his own future Method. In the *Second*, he shows that Usury is condemned both by Scripture and Reason. In the *Third*, that it was condemned by the ancient Christians. The *Fourth* is devoted to an explanation of the grounds of Interest. In the *Fifth*, he discusses the Rate of Interest. The *Sixth* applies the preceding Doctrine; and the *Seventh* sums up the whole Question.

While the Discussion was going forward, Dr. Hay inquired of his Friend, Mr. J. Geddes, what was the practice in Spain regarding the Interest of Money? He replied, March 15, 1773:—"The common practice here, with regard to the borrowing and lending money, is this: either it is done among friends, gratis; or the lender buys a right to a perpetual rent from the borrower, just like the *Censi* in Italy. The lender can never require back his money; but the borrower may pay it, when he pleases, giving a short warning. . . ."

Dr. Hay gives Abate Grant a Summary of his views on the subject, while enclosing a Letter from F. Albut Hope to Card. Castelli, on the eve of his leaving Scotland, May 17, 1773. ". . . The reasons he gives to me for the part he has resolved on, are that his constitution cannot bear out with the rigours of these Missions, and that he cannot accommodate his mind to the practice of Interest, as customary in this Nation. I had written him a long Letter on this subject, and have just now published, in one of our Edinburgh Magazines, a Treatise upon it, in a Series of Letters, wherein I show, from the Decrees of Innocent X. to the Chinese Missionaries, as published in my Roman edition of "Antoine's Moral Divinity," and from the Decrees of Benedict XIV. on that subject, that a moderate recompense for the cessation of gain, the supervening loss, or the danger incurred by the loan of money, is entirely conformable to all Laws, Natural, Human, and Divine. I then consider the nature

of a trading Nation, such as ours is, and of a Nation of shepherds and farmers, as was that of the Jews, and show that in a trading Nation the loan of money can scarce ever exist without some one or other of the above circumstances attending it, and for the most part, them all, as daily experience shows us, and numbers feel; from whence the conclusion is obvious, especially as the fixing the Rate at a moderate medium by Law, under severe penalties if more be exacted, effectually shuts the door to extortion and oppression of the poor. All those who have examined these Papers are thoroughly satisfied on this head, but nothing is able to make an impression on Mr. Hope. The plain matter of fact; as far as I can judge, is, the honest man is heartily tired of our painful and laborious Life, and is glad to have such a handle as this of conscience to be a pretext for leaving it. This is another instance, though I own, considering his first appearance, an unexpected one, how little we can depend upon any but those of our own Country; these, indeed, take the affair to heart, and cheerfully spend their lives for the good of their poor countrymen; but a zeal of this kind is not often to be met with among those of other Nations. I hope, however, our friends with you will consider this as an unquestionable proof of the hardships and difficulties to which we are here exposed. . . ."

In the Spring of 1774, this Collection of Letters was published in London by Coghlan, in 12mo, pp. 144. The Title-page, embellished with a copperplate Engraving, was as follows:—"Letters on Usury and Interest; showing the advantage of Loans for the support of Trade and Commerce. London: Printed by J. P. Coghlan, in Duke Street, next Grosvenor Square; and sold by R. Snagg, in Paternoster Row, and W. Drummond, at Edinburgh. 1774."

"Dedication.—To his Grace, the Duke of Buccleugh, &c., these Letters, wrote in support of Trade and Mercantile Credit, are inscribed with the most profound respect, by his Grace's most obliged, most obedient, and most humble servant, * * * * *

These nine Asterisks may be supposed to stand for the letters "J. P. Coghlan;" though they also represent the number of George Hay. But the character of the "Advertisement" clearly proves that honest Coghlan had the sole hand in bringing out the Collection. It is as follows:—

"ADVERTISEMENT.—In the following LETTERS, lately published in the 'Edinburgh Weekly Magazine,' is contained a Controversy which arose from the scruples of a gentleman (concerning the lawfulness of taking Interest for the Loan of Money) who, in the character of JOHN SIMPLE, gave occasion to several men of condition to elucidate this matter. Commercial dissertations are so useful to a trading Nation, and to every industrious or Religious individual, particularly those of MICHAEL MEANWELL, who has displayed a profound knowledge of Divine, as well as human, Institutes, with peculiar candour tracing out to us the difference betwixt USURY and INTEREST, that to perpetuate a Work of such estimation, is the design of this Publication.

"The Title represents Trade and Commerce introducing of Plenty (who is attended by the Four Quarters of the Earth) to Britannia.—Riches, seated on Bags of Wealth, offering her support by Loans of Money.—The Anchor and Bale of Goods on shore, are representations of the Security of Trade, which affords the Merchant an advantage on his Ventures, and enables him to borrow sums of, and pay Interest to, others.—Britannia, in an Embracing posture, with the cap and spear, seated on a Lion, shows the ready Protection of our Monarchs, who, when roused by the depredations of any Foreign Insult (with comparative vigour of that noble animal) will ever protect our Manufacturing and Commercial Interest.—The abundance of Shipping, and extensive distant view, represents the universal Empire of Great Britain over Sea and Land.—The Rose and the Thistle, uniting on the side of the seat of Britannia, are the Emblems of that harmony which necessarily must subsist under the Reign of a British Augustus, the Patron of the Arts, Science, and Commerce, with Nobles worthy of Imitation, supporting Commercial Banks with their Landed Property."

The Bishop must have smiled, as he read honest Coghlan's professional and highly characteristic Advertisement.

CHAPTER VIII.

1773-1778.

Destitution of the Mission.—B. Hay Publishes his Doctrine of Miracles—Lord Kames—Highland Migration to the Lowlands—New Chapel in Edinburgh.

Bishop Hay continued to find unflinching relief in unreserved Communication with his Friend at

Valladolid, on subjects nearest his heart. Referring to his pecuniary difficulties, he says:—

"August 13, 1773.

". . . . Circumstances of this kind are of a far greater weight than such little difficulties as you and I sometimes met with in those scenes of Life after our first acquaintance and friendship began, but I find the maxims we then endeavoured to act by, and in which we were wont to encourage one another, are no less efficacious in supporting the soul under greater trials than they used to be under former smaller difficulties; and, indeed, I must own my present state is not so much to be regretted on account of the troubles and difficulties that attend it, as because I am so continually immersed in temporal and worldly affairs, that I can scarce find a moment for more essential concerns, and much less for applying to those Studies which are most necessary for the Station I am now in, and in which I fear I am an entire novice. However, even in this, there is no other remedy nor support but sicut fuerit voluntas in celo, sic fiat. . . ."

Dr. Hay was labouring under depression of spirits when he next addressed the Scotch Agent in Rome.

"November 12, 1773.

". . . . I am now again left all alone, as Mr. Cruickshanks is gone out to Traquair for good and all. It would be a task to describe to you the perpetual hurry of business with which I am oppressed, and I really begin to find my constitution failing. My mind is perpetually taken up with something or another, and as one thing ends another immediately appears. I am, some days, that I seem to have no memory, but a certain dissipation of my spirits, in spite of all I can do to recollect myself, so that I forget in an hour's time what I have been about, or intended to do. Whether this be a temporary distemper, or a failure of constitution, I cannot say; but I have a notion I shall soon fail entirely. Yet, thanks to God, my headaches are a great deal better, and I have not near such frequent returns of them, nor so severe as formerly. However, I am not alone; my Brethren are all in the same situation, oppressed beyond measure, and their constitutions breaking with toil and labour. We have, indeed, a prospect, with time, to get more Hands, but I fear, before they come, several Missions will be lost entirely, and most of us now in being, good for nothing, or not at all. However, novit Dominus opus suum ab eterno, sicut fuerit voluntas in celo, sic fiat. . . ."

Referring to the young Italian, mentioned above, he adds—" . . . Miss Mareucci is really an excellent young woman. She is caressed by the first quality here, and has great encouragement in her business of teaching dancing; at the same

time, has such a sense of Religion, and such an edifying conduct, as greatly endears her to me.
”

A proposal was at this time afloat, to send Mr. Alexander Cameron as Rector of the Scotch College, Rome. Dr. Hay discusses its possibility with his Friend at Valladolid, November 26, 1773. After describing the weak health of several Missionaries, and the consequent destitution of the Country in many places, he proceeds:—

“ Do you really think, in these circumstances, it would be advisable to send away so good a Hand as Mr. Cameron, merely to ease or please Mr. Grant? Already our Brethren are too much oppressed, the people by no means served as they would need, many in different places dying, especially in the Winter time, without assistance, in spite of all that can be done. Can we, then, in conscience, send away one of our best Hands, by which all these evils must be greatly increased? Can we, even for the prospect of future advantage, expose those souls to ruin, of which we have at present the charge? If higher powers absolutely command it, Mr. Cameron must go, because then all the consequences must lye on their consciences; but, I own, if left to me, I would have great difficulties, even though Mr. Grant should thereby rather hinder than promote our temporal supply: the greatest degree of which is not to be put in competition with one poor soul. Ah, my Dear Sir, how true is that which I observed in a former Letter—‘Our friends abroad only hear what we daily see and feel.’ May Alm. God direct us.”

Three young Ex-Jesuits, Mr. Charles Maxwell, Mr. James Macgillivray, and Mr. John Chisholm, afterwards Bishop of the Highlands, left Dinant, and arrived at Douay in January, 1774, to begin their preparation for the Secular Mission. Mr. Angus, or Æneas, Chisholm, brother of the last, was admitted into the Scotch College at Valladolid. Besides Mr. R. Grant, and his Assistant, Mr. Oliver, there were, at that time, twenty-two persons in the Scotch College at Douay.

Something of the rigour of Winter at Scalan, may be gathered from the following melancholy picture of the state of its neighbourhood in this inclement season, given by Mr. Paterson to Mr. Geddes, January 25, 1774:—“ . . . I seldom pass the ramparts of Glenlivat; can, therefore, inform you but very little that happens without its boundaries; but am very well versed in what goes on from the top of Cairndulloch to the Diennans below Drummin. At present, our Country is all of one colour, as beautiful as the

snow can make it. The storm is so deep, that there is scarcely a possibility of travelling between Towns [Farm-houses]. . . . The people are only drinking down sorrow, and, with the whisky-bottle, banishing away the melancholy thoughts of bad times. . . .” This Letter reached Edinburgh, on its way to Spain, only on February 17. Before despatching it, Dr. Hay added a Postscript to his Friend:—“I hope I shall be pretty well, now that Lent is begun, which always agrees with me. Mr. Niel Macfie is dead: very penitent, and received all Helps. . . .”

Bishops Grant and Hay strongly deprecated the removal of Mr. Alexander Cameron to the Scotch College, Rome, representing the sad condition of many of the Missions. Several Irish Priests, who had been sent at great expense to Scotland, had soon, on various pretexts, left the Mission in its straits. Meanwhile, if some old men were accepted, broken down with years, labours, and disease, and incapacitated for the work of the Mission, five or six Priests were all that remained to cultivate the Vineyard in the Lowland District. Bishop Grant was now almost seventy years of age, and very infirm as well as old; notwithstanding, he was obliged to discharge the duties of a Parish Priest, in addition to all that were required of him as a Bishop. Dr. Hay, though a much younger man, was of weak constitution; and, besides many avocations of a public nature, connected with the whole Mission, had charge of a numerous flock. Many Missions were entirely destitute of Spiritual superintendance, and many Catholics perishing for want of some one to break to them the Bread of Life.

An Emigration from Glengarry to Albany, in America, had succeeded so well as to make it certain that another body of Emigrants would leave the Highlands in a short time. The destitution in that part of the Country was very great. Edinburgh was a common refuge for numbers of unfortunate persons, wandering over the Country in search of relief. For further particulars, Mr. Geddes was referred to the weekly Magazines of this date.

Dr. Hay reiterates his former descriptions of the destitute state of Religion at Home, from want of Missionaries, to Abate Grant, at Rome:—

“ January 31, 1774.
 “. What I mentioned to you about my health, was not as if I was discouraged on

that account. I thank God, I have not the smallest apprehension in that way; but it was to let you see how the case really is, and the need we are in of getting some help, as soon as possible; for, in our present straits, those who are here being obliged to take more upon them than really they can well bear, must, of course, be the sooner exhausted. For my own part, I am very well satisfied in my own mind, and shall not be wanting in doing everything incumbent on me, with cheerfulness and joy, because *ita est voluntas in celo*; but, if it could be helped, there is need that part of my present employments were taken from me, that I might apply myself to those more suitable to my present Station, in many of which I am greatly behind-hand; for it is plainly impossible to do both. . . .

The last week in February, Bishop Grant was seized with an alarming illness at Aberdeen. Dr. Hay hastened to him, and had the satisfaction of seeing him out of immediate present danger, before the middle of March, when Dr. Hay returned to Edinburgh. In addition to this complication of his engagements, the proposed departure of Mr. John Gordon, one of Mr. Geddes' Assistants at Valladolid, had occasioned an Application from the Rector for another Priest to supply Mr. Gordon's place. It became necessary to avert this new drain on the impoverished supply of Missionaries. Dr. Hay, accordingly, again fully laid open to his Friend at Valladolid the miserable state of the poor Missions, as an insuperable difficulty in the way of complying with his request for another Assistant. By way of encouraging Mr. Geddes, the Bishop mentioned Mr. Paterson's great success at Scalán. "He indeed exceeds expectation. His attention and application to his present business gives great satisfaction, especially considering that he has no less than twelve Boys in different Classes, and to manage, himself alone, everything about them, both for soul and body, Temporals and Spirituals, and yet does all in such a manner that no fault can be found, and does it with the greatest cheerfulness and alacrity." Dr. Hay then proceeds to discuss the Application made by his Friend for an Assistant.

"March 9, 1774, near 12 at Night.

" To form a proper judgment of supplying Mr. Gordon's place, we must lay before you a short view of our present situation, and to begin with Aberdeen: Mr. Sinit [B. Grant] is at present in such a way that, though we have hopes of his recovery, yet it is uncertain, and though he should, he surely can never think of having the

charge of Missions any more; Mr. Macleod is determined to leave us after Easter for good and all; Mr. Reid has not said Prayers but twice or thrice since September last, nor been but about as many times out of his room; so Aberdeen is in a manner vacant. The Shenval Mission has been vacant since Mr. Hope left it last Summer; as Stobhall, next Whitsunday, falls into the hands of new Masters, Mr. Gordon is then to leave it, and go to Dundee, leaving Stobhall vacant; Mr. Ranalson has been persuaded, indeed, to stay these six months past at Drummond, but he is now come in to Edinburgh, and whether he will go back to Drummond, or stay any time if he does, God only knows; you know he is by no means to be depended on, so that Drummond is the next thing to vacant. I shall say nothing of Edinburgh, where I continue (almost quite oppressed) to do the best I can, little that it be; and even that little, should I be deprived of Mr. Sinit (which God forbid), it will not be in my power to do. Mr. Duthy is just on the point of giving it over; Buchan losing ground every day for want of a Missioner among them. And in the large and flourishing Mission about Kirkconnel and Dumfries poor Mr. Strachan, since Christmas Eve, has had a violent rheumatic fever, and several relapses into it; and, by a Letter I had just yesterday from Mrs. Maxwell, is recovering so slowly, that if he be able to say Prayers on Easter, it is the utmost he expects. Now, my dear and good Friend, consider this our situation, put yourself in our place, observe numbers of souls lost on all hands for want of assistance, compare our case with yours, then lay your hand on your heart, and tell me, before God, whether you think we can in conscience part with any one of those we have, to supply Mr. Gordon's place, or allow any whom we have expectations may soon come to our aid, to do so. Whatever others may determine on this point, I am convinced that you, who have been so recently an eye and ear witness of these our miseries, but which since that time are greatly increased, will entirely agree with us, that it is an affair which deeply affects our conscience, and it is absolutely unlawful for us to do so. The souls of our present Flock are our immediate, our first and principal charge; we must render an account of them to Almighty God, but not of those who may come after us; and though it be our duty to take all reasonable care to provide for futurity, yet, when this cannot be done without the manifest ruin of those souls at present under our charge, it is evident that duty in this case obliges us to take care of the present, and leave futurity to the protection of Heaven. We are very sorry to see you have so much to do, and would most willingly relieve you, if we could, without ruining others, especially as you seem to take it so much to heart, and think it so much greater than ever you had before. Yet (for I shall tell you plainly what occurs to us about it) it does not appear in that light to us, when we consider what Mr. Paterson has to do, or what, we may

say, every one of our Brethren here at present have to undergo. I shall only give you a sketch from myself. Since this day fortnight that I arrived here, this is the thirty-fourth Letter I have been obliged to write upon real business, and the most of them after ten o'clock at night, as I am taken up all the day in attending on my Dear Friend. This is my daily bread at Edinr., besides the care of a numerous Flock, almost continual instructions of Converts, the management of all the temporal affairs of the Missions, with innumerable commissions of various kinds, from all quarters, so that I may say, from seven in the morning till twelve at night, I have scarce one hour that I can call my own. Compare this with the care of ten or twelve Boys among two (*tanquam insipiem loquor*) and see what will follow. Wherefore, my Dear Friend, have good courage: God Alm., who sees our straits, and has hitherto so wonderfully assisted you, will continue to do so.

It was some consolation to Dr. Hay to receive an assurance from Abate Grant, about this time, that Mr. Cameron should not be called for, and that Mr. Gordon, the Prefect of Studies, should soon return Home. Nevertheless, time, which often solves difficulties, seemed only to complicate those of the unhappy Missions. In April, Mr. Frazer, the Ex-Jesuit in Galloway, was laid aside from Labour; Sir Alexander Strachan, at Kirkeconnel, had been disabled for active duties since Christmas; and Dr. Hay, having no one to send, must go to Galloway himself after Easter. The Missionary at Drummond, also, had been taken ill at Edinburgh, and confined to his room for three weeks.

Besides the great anxieties which at this time harrassed the Scots Bishops, on account of the unsettled state of their Seminary in Rome, the failure of several Boys at Valladolid, in their Ecclesiastical Vocation, had still further increased the perplexities of the Bishops, and had even occasioned some unfavourable criticisms of Mr. Geddes' method of conducting his Seminary. Dr. Hay lost no time in encouraging him under this new trial; and, while supporting his Friend, also encouraged himself.

May 6, 1774.

“ At all events, we must comfort ourselves with doing our best, and leaving all to the hand of God. When we are disappointed in things of little consequence, the merit of patience is the less; but when we do our best in things of high importance, and where the glory of God and good of souls is deeply concerned, and meet with disappointments there, doubtless the affliction

is much more sensible and affecting, but the merit of resignation is enhanced beyond conception. And, after all, my Dear Friend, we must remember that the glory of God does not consist in what we think so, but in the accomplishment of His Will. Let us, then, according to our old maxims, study to do in all things what we know to be our duty before God, and let us always endeavour to keep ourselves perfectly indifferent as to the success of our endeavours, and to preserve the same equanimity and peace of mind. Whether things succeed to our inclinations or not—or, rather, happy would it be if we could have no inclinations at all for the event, but leaving all that in the hands of God—be perfectly indifferent, go which way it will; at *hic labor, hoc opus!* Yet it is not impossible with the Divine assistance, and even the very endeavours to acquire it is glorious.

“ I was obliged to go to Galloway, after Low Sunday, to assist Friends there in their Easter duties, as those two gentlemen were laid by—the one with sickness, and Mr. Frazer with cold and fatigue. I returned only last Monday, May 2. Mr. Ranalson, who came in here about the beginning of Lent, is not yet returned, under pretence of health, and I do not know if he will return or not; so I expect I shall be obliged to go to Drummond next week to serve the good people for their Easter. So you see, my Dear Sir, how we are oppressed here. May the great God send us relief.

“ Holy Thursday was the first day that poor Mr. Strachan could say prayers from Christmas Eve, so violent was his rheumatic fever, and as it is thought he never will keep his health at Kirkeconnel, which is a damp, moist place, a plan is likely to take place of having him in here with me, and sending Mr. Pepper (whom we expect this Summer) in his place. Mr. Strachan is a pious, good man, and his behaviour on a late occasion was most edifying, so that I hope I shall be very happy with him, and his being here to have the charge of this Chappel will be a vast relief to me.”

The late Mr. Menzies, of Pitfodels, whose praise is in all the Missions in Scotland, was Born August 15th, 1756, a few months after his father's decease. The care of his Education devolved on his mother, a lady of singular prudence and force of character, and a daughter of the House of Kirkeconnel. She resided for some time at Dinant, where her son was educated; and, on the breaking up of the Jesuit College there, she applied to Dr. Hay for permission to employ the services of Sir Alex. Strachan, the Ex-Jesuit Missionary at Kirkeconnel, in completing the Education of her son. Connected, as it is, with so distinguished a Scottish Catholic as the late Mr.

Menzies, his mother's Letter possesses much interest.

" June 23, 1774.

" It would be natural for me to endeavour to interest your compassion for a mother, anxious for the good of an only child, who has been the constant, I may say, the only, object of her attention and care since he came into the world, and whose anxiety is redoubled at this critical time of his life, when he is to enter into a world over-run with incredulity, vice, and folly, and has so much need of a wise and careful hand to conduct him through this dangerous period of life: a mother, I say, who trembles for the safety of her child, and begs your assistance to save him from shipwreck—Can you refuse her in such pressing circumstances? But, what will be of still greater weight with one of your zeal and piety, and invested, as you are, with the charge of Religion, is, that the Education of a young Gentleman who is born to be the head of one of the few Catholic Families who remain in our Country, is so essentially connected with the good of the Missions and Religion in general, it has always been my view, and I even think it my duty, in the station that Providence has placed him in, to bring him up, as far as lies in me, not only as a good Christian for himself, but also to be an example to others, and a protector of Religion in the Country where he is to live. . . . "

The necessities of the Missions at Home were found still more pressing than those of Mr. Menzies' education, and Dr. Hay was compelled to decline his mother's request.

The time now approached for the Bishops' Annual Meeting in the North. The Summer had been unusually wet, and Bishop Grant, who had gone to Preshome in July, for change of air, was detained on his way to Scalán by the continued rain. . . . Early in September, the three Bishops are found at Scalán. On the 6th of the month, Dr. Hay wrote a kind and friendly Letter, in their joint names, to Mr. Geddes, Valladolid, conveying to him their favourable decision in the matter of Mr. John Gordon's complaints against him, completely exonerating Mr. Geddes from all blame, and recommending great caution and kindness on his part towards the Boys for the future, and suggesting a few changes in his management of the College. The last week in September, Dr. Hay is found once more in Edinburgh. In a private Letter to Mr. Geddes, the Bishop mentions that their common friend, Mr. Craw, a pious and venerable Layman, frequently named in their Correspondence, was much failed, and had removed last Candlemas to

Dr. Hay's own House, where he now was nearly bedridden. He desired to be kindly remembered to Mr. Geddes, and to have his Prayers for a happy death.

Early in the same month, the English College at Valladolid, had to mourn the premature Death of its excellent Rector, Dr. Perry. It occurred at Madrid, September 4, in the 55th year of his age. Among his MSS. he left a Life of Bishop Fisher, and a History of England from the end of Ven. Bede to the Conquest. Copies of both of these are preserved in the Library of St. Mary's Chapel-House, Edinburgh.

About the middle of October, Mr. J. Geddes communicated to Dr. Hay some particulars of the sudden Death of his Holiness, Clement XIV., August 22nd. On the 8th or 9th of that month, he had something like an apoplectic fit, while driving out; he remained for two hours speechless. Fever supervened, and, on the 20th, all hope was lost. The next day he received Extreme Unction, and, at 8 in the morning of the 22nd, he expired.

Mr. John Gordon left Valladolid; and, on his arrival in Scotland, began to spread the most unfavourable reports against the character of Mr. Geddes, his late Rector, whom he represented as vain, arbitrary, and imperious. The failure of several of his Students in their vocation, Mr. Gordon attributed to the misconduct of the Rector. The Bishops, on enquiry, were satisfied that no blame whatever attached to Mr. Geddes; but that the failure of those young men was the necessary consequence of the haste with which the first urgent call for Students had been answered. By and bye, however, new circumstances came to light, connected with Mr. Gordon's case, which still more completely exonerated the pious and truly humble Rector from every shadow of blame. It turned out that his accuser must have been subject to mental delusions, both while residing in the College, and since his return Home. Dr. Hay communicated this intelligence to his Friend, October 14, and adds:—" Thus, you see, my dearest Friend, how Providence permits afflictions to happen for our trial and humiliation, but clears them up in His own good time, for the vindication of the innocent. We, indeed, from the beginning, were convinced that it could be nothing but mistake and exaggeration, on John's part, which you could easily put to rights;

but this he has now done for you: his last Letter to me is your fullest vindication, and shews him—poor man!—to be a great object, not of anger, but of compassion and pity. . . .” In fact, after a course of eccentricities, the poor man ultimately lost the use of his reason entirely.

In the middle of January, 1775, Dr. Hay visited the Catholics at Dundee. On the 21st of the same month, we find him at Aberdeen. “Since receipt of your last,” he writes to Mr. F. Geddes, “I have been in my usual way, daily taken up with numberless avocations. I must now serve Dundee and Angus, and propose, till I be relieved, seeing them every six weeks or two months. I must also go now and then to Alloa, and sometimes to Glasgow, which, indeed, is now more easy for me, as I leave Mr. Strachan at Edinburgh; but still, you see, this takes up a good deal of time. . . .” Dr. Hay also mentions that two Nags were much wanted at Scalau. Would Mr. Geddes give this help to his old Habitation? The good Rector at Valladolid responded to this invitation in a few months by remitting £17 for the purchase of horses for Scalau.

Early in February, Dr. Hay returned to Edinburgh. News of Cardinal Braschis Election as Pope reached him in course of post from Rome. The Cardinal was regarded at Rome as a man of abilities, possessed “of a clear and steady head, firm in his resolutions, of a vigorous and healthy constitution, and of a majestic aspect.” Such was Pope Pius VI. in the 58th year of his age. [Abate Grant to B. Hay, February 15, 1775.]

A very early notice of the American War of Independence occurs two days later. In Dr. Hay's Reply to Abate Grant, the New Englanders had been declared Rebels, and an Army had been sent to quell them. What the result might be nobody knew, but it was generally thought that, when they saw things becoming serious, they would submit.

On the last day of February, Mr. Duguid, a Venerable Jesuit Priest at Edinburgh, expired. His Death, which had been hastened by a fall in the street, deprived one of the Congregations in the Capital of its Pastor. Dr. Hay's Chapel, in consequence, became for a time the only Place of Worship open, and his constant residence in Edinburgh more than ever necessary, till a Successor to Mr. Duguid could be appointed. Eleven days later, his good old Friend Mr. Craw departed

this Life, at the advanced age of 91, leaving a considerable Benefaction to the Scottish Mission.

Mr. Alan Macdonald, Mr. Geddes' other Assistant at Valladolid, had been for some time pressing for his recall. The Bishops at Home were obliged to delay acceding to his request till some one could be spared to succeed him. The last day of June, Dr. Hay assured his Friend that the Bishops were fully alive to the importance of sending an efficient person to undertake the second Charge in the Spanish College, but time and patience were necessary. “For my own part,” he adds, “I have in a manner given up all thought about sparing myself. I see I must be a sacrifice, and a sacrifice I am most willing to be. Alm. God enable me to be one agreeable in His eyes. . . .” The three Bishops, at their Meeting at Scalau in September, repeated their assurances to Mr. Geddes that his speedy relief was an object of their anxious solicitude; they also reiterated the expression of their approbation in regard to his conduct towards Mr. John Macdonald.

On his return from Scalau to Edinburgh, early in October, Dr. Hay found his Assistant, Mr. Cruikshanks, fast recovering from a serious illness; Mr. Maxwell, the Ex-Jesuit, also convalescent, after a severe fever, and threatened with consumption; and his own housekeeper also in fever, but recovering. It may be supposed that the Bishop's hands must have been even more than usually full of Parochial Duty, in consequence of the indisposition of those Clergymen. In fact, it had become quite necessary that he should have a permanent Assistant at Edinburgh. Mr. John Thomson was, therefore, removed from Glenlivet to the Capital; his vacant place being supplied by Mr. Macgillivray, one of the Ex-Jesuit Students, lately returned from Douay. Mr. John Chisholm, another of those Students, was settled in his native Strathglass; the third, Mr. Charles Maxwell, after serving Dundee for a short time, was appointed to the Mission at Huntly.

Five years had now elapsed since Dr. Hay first entered on the preparation of a Work on Miracles. The idea had been originally suggested to him by a Controversy which had arisen between the late Mr. Duguid and Mr. Abernethy, a Nonjuring Episcopalian Minister in Edinburgh, afterwards

the celebrated Bishop Abernethy-Drummond. When Dr. Hay's Manuscript was finished, it was resolved to publish it by Subscription; and, before the end of June, 1775, it was in the Printer's hands. In Autumn, of the same year, it was given to the world, in two small Duodecimo Volumes, price 6s., under the following elaborate Title:—"The Scripture Doctrine of Miracles Displayed, in which their Nature, their Different Kinds, their Possibility, their Ends, Instruments, Authority, Criterion, and Continuation are impartially Examined and Explained, according to the Light of Revelation and the Principles of sound Reason. By G. H."

The second Volume closes with an Appendix, in the form of a Dialogue, between Orthodoxus (Right-Thinker) and Philarates (Virtue-Lover), on the subject of Transubstantiation. It owed its existence to the following incident:—In the Summer of 1775, a Master Baker and a Master Shoemaker, both Episcopalians, and members of Mr. Abernethy's Congregation, were induced to enquire into the Catholic Religion, and made acquaintance with Dr. Hay. As he furnished them with Explanations on the subject of their enquiry, they laid their difficulties before Mr. Abernethy, who drew up Answers, in writing, to be in turn shown to Dr. Hay. The Controversy at last turned very much on Transubstantiation. Mr. Abernethy wrote at great length against it. His absurd objections were carried to Dr. Hay by the honest Citizens, and suitable Rejoinders given by him. At last, the Nonjuror called on Dr. Hay, and challenged him to publish, in print, all that he had to say in defence of the Catholic Doctrine, promising to prepare and publish a Reply. Dr. Hay, in consequence, wrote his Appendix, to Explain the Doctrine itself, and expose the weakness of Mr. Abernethy's Arguments against it. The two Neophytes were decided by it; left the Nonjuring Body, and became "sincere and promising" Converts to the Catholic Church. Their former Pastor was enraged at this termination of the Dispute, and threatened the poor men with ruin and misery before the end of the year. He set to work also on his Reply, in the form of a Dialogue between Philalethes (Truth-lover) and Benevolus (Well-wisher). In a Letter, which he addressed to the Publisher of the "Weekly Magazine"—Vol. 81, page 403—he represented Dr. Hay's Appendix as "perhaps,

the most artful and plausible Defence of Transubstantiation that ever appeared in this Country."

Mr. Abernethy's Answer was first submitted for approval to his own Nonjuring Bishop; an ordeal which it successfully passed. Not so, however, on its examination by another Friend of its Author, better versed in Philosophical Discussions, who pronounced it indefensible, and persuaded Mr. Abernethy entirely to remodel it. It appeared at last, after every necessary emendation, and even then turned out to be by no means unanswerable. Dr. Hay replied to it early in January, 1776, in the form of "Explanatory Remarks on the Dialogue between Philalethes and Benevolus against the Appendix to the Scripture Doctrine of Miracles, in which the Strength of the Reasoning made use of in that Dialogue against the Appendix is Examined and Unfolded, and some of its Defects pointed out. By a Lover of Truth and Merit. Proverbs, xviii. 7; Psalm, l. 20. Sold by C. Elliot, Parliament Square, Edinburgh, 1776. Price One Shilling."

[A Copy is in the Library at Blair's College; 12mo.; pp. 96.]

The Explanatory Remarks drew from the Bishop's opponent an anonymous Reply, consisting in the mere repetition of old and often-refuted stories, without any argument. Dr. Hay, therefore, while acknowledging that he had been rather severe in some Passages of his Remarks, yet justly so, thought it best to allow the Controversy to drop. [Dr. Hay to Mr. J. Geddes, February 21, 1777.]

Meanwhile the Sale of the "Miracles" was successful. Dr. Challoner testified his esteem for the Work by subscribing for thirty Copies. It was highly thought of in Spain, among Mr. Geddes' friends at Valladolid and Madrid. Dr. Hay forwarded several Copies to Rome—one of them better bound than the rest, for the Pope. He also charged Abate Grant to assure his Holiness that he would, with the greatest pleasure, have done himself the honour of Dedicating his Work to his Holiness, had it been possible in this Country, "in testimony of the most profound respect and veneration with which his heart is penetrated to the Holy See." The Discussion to which the Work had given rise seems to have been productive of Conversions. "Among our little trials," as Dr. Hay wrote to Mr. J. Geddes, January 3, 1776, "we have the consolation of

several Converts just now on hand. Our loss is want of time to attend them properly."

The "Scripture Doctrine of Miracles" must be regarded as the Bishop's greatest Work. It may justly be said to exhaust the subject; with a depth and closeness of reasoning, and a familiar acquaintance with the Written Word of God, unsurpassed by any other Catholic Writer in the English language. It may, perhaps, be permitted us to regret that his style is wanting in those attractive graces which recommend even abstruse subjects to the attention of ordinary readers—a want which Dr. Hay, with singular modesty, acknowledges in his Preface. In consequence of this deficiency, his Work on "Miracles" has never attained the popularity of some of his other Writings; its circulation having been for the most part confined to the use of Students in Theology. An Edition, however, appeared in no long time in Dublin, and, so lately as 1851, another has issued from the Catholic Press in America.

A contemporary critic in "The Scots Magazine" * pronounced the following opinion on the merits of this remarkable Work:—

"Our Church is here boldly challenged to the field by no contemptible Adversary. With respect to the general execution of this Work, it must be allowed that the plan is happily conducted, the topics judiciously and artfully disposed, and the Reasoning, though not invincible, specious and dangerous. Truth is so artfully mixed with falsehood, and sophistry with argument, that it requires no small degree of vigilance and perspicacity to disentangle the one from the other. Hence it is that we apprehend so much danger to Protestants who are not properly qualified to give a reason for the Faith that is in them. The style is expressive and clear, yet not uniformly pure, nor entirely free from solecisms. . . ."

The difficulty of finding a Successor to Mr. Alan Macdonald, at Valladolid, still gave Dr. Hay much anxiety. All that he could do was to beg for delay, and suggest to Mr. Geddes to do what he could to persuade his Prefect to remain a little longer. He was not singular in having to submit to disappointments. "God help us," the Bishop adds, "we have (among so few) got

* Scots Mag. 1776. p. 43. See also vol. 33, pp. 306 and 586.

our own ado with some amongst us just now; pray much for me, my Dear Friend, for it seems I am set up as the object of contradiction; God's Will be done; if He be pleased to conduct me in that road, I have no objection. I hope His infinite goodness will enable me to act on all occasions in the way most agreeable in His eyes. This is my only wish, to please Him, and to do and suffer whatever He requires of me. . . ."

A protracted Correspondence was at this time in progress between the Scotch Bishops and the Administrators of the Scotch College at Douay, with reference to certain Funds belonging to the College in France. The Administrators would only prosecute their recovery for behoof of the College. The Bishops insisted on their being appropriated to the general purposes of the Mission. To this the French Government would not consent, and, as both parties maintained their own opinions with obstinacy, the Funds in question were ultimately and hopelessly lost both to the College and the Mission.

Early in the preceding year (Feb. 13, 1775), Mr. Geddes had informed the Bishop that his relative, Joseph Hendrie, a Student at Valladolid, promised well, although naturally "light and rambling, and as yet unsettled, but of a good, kind temper, and obedient." The Bishop [To Mr. J. Geddes, Jan. 8, 1776] sent the following Message to his cousin, Joseph:—"Give my kind compliments to Joseph; tell him his Friends are all well, and that I hope he will continue to be a good Boy, and improve himself in piety and learning; that, though I should be very sorry he should go on our way against his inclinations, yet I would be much more so, if his inclinations for that should change; as I am hopeful he may be an instrument of much good, if he goes on; but I am much afraid he will find little happiness any other way. My blessing and best wishes attend him and all the others. . . ." Dr. Hay also mentioned that he was at that time occupied in preparing two Irish Soldiers for Execution. They were lying under Sentence of Death for a Street-robbery in Edinburgh, and were very penitent and resigned to their fate. The Magistrates had given him every facility in attending them. He expected soon to have to go to Aberdeen on business with Dr. Grant connected with the Scotch College in Rome. On his way Home, about the middle of March, Dr. Hay encountered

a tedious and even dangerous Passage across the Ferry from Kinghorn. At the same Meeting, the Bishops seem to have settled that the Jubilee on the Accession of the Holy Father should begin in the Lowland District on May 25, and terminate on June 8, thus including Pentecost Sunday and Corpus Christi. The Privileges were to be the same as those of the Jubilee in the Holy Year, and on the usual Conditions.

Mr. Geddes again represented his difficulties to the Bishops at Home. Dr. Hay again did his best to reassure his Friend, by reiterating their own difficulties in the management of their complicated affairs.

“April 1, 1776.

“ . . . We are very sensible, you may be assured, of the difficulties you have to struggle with, and we sincerely regret them, and most cordially sympathise with you in them; but I do assure you we do not want ours, and I have my share. I am here, as it were, in the centre; all Correspondences centre in me; all grievances are made to me; and I am often found fault with for what I have no concern in. It requires, upon certain occasions, all my resolution to keep my mind in peace, and sometimes my patience fails me. When this happens to a Friend like you it gives me the less concern, but sometimes it appears to those to whom I would less wish it should appear. . . . ”

Owing to his multifarious engagements this summer, and the infirm health of his Assistant, Mr. Thomson, Dr. Hay found it impossible to be present at the Bishops' Meeting at Scaln. Bishop Grant, in replying from Aberdeen (June 10) to this Announcement on the part of his Coadjutor, added, “Without your presence at Scaln I foresee we shall be a little dull, and not unlike a country wedding without a fiddler; but I will not, and cannot, dispute the strength of your reasons.” . . . The Bishops Grant and Macdonald held their Meeting the end of July. A feeling of dissatisfaction with the Proceedings of the Administrators of the Mission Fund, at their Meeting the preceding year, and with their general management of business, had got abroad among the Clergy, and had been especially fostered by Mr. John Reid and Mr. Alexr. Geddes. It was to this opposition that Dr. Hay alluded in his letter to Valladolid, January 8, 1776. An important part of the business transacted by the Bishops at Scaln this summer was the preparation of a Circular Letter, to be addressed to all the Administrators, calling upon them to

support the authority of the Bishops in their control over the Temporalities of the Church, as defined by the Council of Trent.

A young boy had been sent from Spain for his education. There being in Scotland no Catholic Seminary to receive him, and a Protestant Boarding School being considered dangerous to his religion, as well as extravagant in its expenses, Dr. Hay, with his usual readiness to promote the interests of education, took the boy into his own house, where he could keep an eye upon him and superintend his studies. The Bishop's servant attended him to his Classes and brought him home again when they were finished. He was thus kept from any intercourse with his school-fellows. However questionable such an arrangement may be thought, both in point of ultimate utility and of the boy's present comfort, it was Dr. Hay's method. The terms of the best Masters at that time in Edinburgh were half-a-guinea a quarter for English reading; writing and arithmetic cost twelve shillings more; books, pens, ink, and paper, being, of course, over and above. Dr. Hay himself charged £4 a quarter for the boy's board, lodgings, and washing, exclusive of coal and candle.

Before the close of this year Mr. Gordon, who had not long before returned from Rome, exchanged the Mission at Aberdeen for Mr. Alan Macdonald's vacant Prefectship at Valladolid. Mr. Oliver, a valuable young Missionary from Douay, supplied his place at Aberdeen. Mr. Robert Menzies also returned this autumn from Douay and entered on a long course of unobtrusive usefulness in the Capital.

We find Dr. Hay again sustaining the part of Comforter and Counsellor to his friend at Valladolid. Mr. Geddes had informed the Bishop of the failure of several of his Students in their vocation, and had represented it as a source of much trial and humiliation to himself. The Bishop replied in the following manner:—

“August 2, 1776.

“My own Dear Friend,—Yours of the 5th July I received this day, and as what you write me concerning yourself gives me no small concern, I could not refrain from giving you a few lines by the return of the Post. Daily experience will more and more convince us of the solidity of those Sacred maxims we have often spoke and wrote of to one another; and, indeed, they are not only a most efficacious support to the soul

amidst whatever trials we may meet with, but they are the only real source of comfort, strength, and peace, before which all other motives of consolation are but like cob-webs. When we consider that our God is the Sovereign Ruler of all things, that a hair of our head cannot fall to the ground against His will, that all the powers of Hell cannot do us the smallest hurt more than they could to Job, but precisely in as far as they are commissioned by Him, and not a hair-breadth farther, and that His love to us is so great and tender, that He guards us as the pupil of his eye, and will never allow the smallest affliction to come upon us but what He intends for our real good. Nay, that He so orders every circumstance in whatever befalls his servants that *diligentibus eum omnia cooperantur in bonum*. When, I say, we consider these things, even in the midst of the severest trials, what a source of peace and consolation do they afford us. How do we feel from experience that *non contristabit justum quicquid ei succederit*? How do we with real joy say with the venerable Eli, *Dominus est, quicquid bonum est in oculis suis faciat*; or rather with our Divine Redeemer himself, addressing ourselves to our own souls, as he did to St. Peter, *anima mea calicem quem dederit mihi Pater meus cœlestis, non vis ut bibam illum*? It is from these Divine truths, my dearest friend, that we are to seek our great consolation, and on them to repose our souls in the midst of afflictions; and happy am I to see that amidst the disappointments you have met with in your young folks you find that solid support from these truths which they alone can afford us. One great point we should endeavour to draw from them is not to lose our courage, but to preserve a magnanimity of soul in the midst of all disappointments flowing from an affectionate and filial confidence in the Divine Providence; for nothing contributes so much as this does to engage Almighty God to turn our very disappointments and crosses into the greatest blessings; and how often does experience itself show us that what we looked upon as real misfortunes have afterwards been found to be the most assured blessings. . . .”

There would be fewer tears, and fewer heavy hearts in the world, if the trials of Life were more frequently met in this noble spirit.

The year 1777 opened with a propitious termination of a long negotiation on the subject of the Mission at Stobhall, in Perthshire. At the Death of the Titular “Duchess of Perth,” it was expected that the Mission there would have to be abandoned, as only one of the Catholic Tenants on the Estate was in a condition to provide a Priest with suitable Lodgings; and he had hastily thrown up his Lease, on the Death of the Duchess, in order that he might settle in the neighbourhood of some Catholic Mission. Dr.

Hay had become acquainted with Lord Kames and his Lady, and had found them agreeable and friendly people. His Lordship was one of the Commissioners on the Forfeited Estates. Dr. Hay, therefore, made application to him for the Farm of John Cruickshanks, the Catholic Tenant who had retired, requesting that the Lease might still remain in John’s name, and avowing his object of maintaining a Priest on the place. Both Lord Kames and his Lady, especially the latter, entered warmly into the project; and, through the friendly intervention of Mr. Colquhoun Grant, secured the co-operation of Lord Gardenstone, another of the Commissioners. The Bishop was directed to draw up a Petition in the name of John Cruickshanks, and present it to the Board. Some opposition was at first offered by the Factor, or Land Steward, who had already filled up the vacant Lease, and who managed to bring a strong County influence to bear against a Catholic establishing himself there. Several Memorials and Replies were presented to the Commissioners, and the affair was protracted during a whole year. At last, Kames and his Lady, knowing very well that Government was favourably disposed towards the Catholic Body, entered with greater zeal into the Cause, and pleaded it so well with several of the principal Commissioners, as to secure a decision in favour of the Bishop. Not only was Cruickshank’s Lease renewed in Dr. Hay’s favour, and under the former Tenant’s name, but fifteen acres were added to the Farm from ground that had formerly been under planting, and which was given for Summer grass for the Bishop’s horse. A quantity of timber was also allowed him, sufficient to put the Farm offices in proper order. The scene at the Board, when its final decision was announced, must have been a singular one. Dr. Hay must relate it himself. “After the order was given to let us have the place, one of our Friends added, ‘They must also have plenty of wood to build a Mass-House,’ upon which some of the others expressed surprise, &c. To which one replied, ‘They are better subjects than the Presbyterians;’ and another said, ‘As for the best Religion, that won’t be known till the Day of Judgment.’ So orders were given to see what wood will be wanted, and let us have it. This, you will say, is a changed world. It is so, blessed be God for it, and may we be grateful for so

great a mercy. It is true, indeed, it will cost me a good deal of money to get the Place put into proper order, but I hope Providence will provide, and when all is to rights, it will be as comfortable a Settlement as any we have. . . . What is above was written last week, but a sudden call to a dying person hindered me from filling this page. I am just returned a little ago, and it is within a few minutes of the hour of Post. . . . ”

Great changes were taking place in the distribution of the Catholic population throughout the Country. Those changes were in great measure to be attributed to the Oppression exercised by the Highland Proprietors on their Tenants and their Peasantry. The American War had closed the Avenues to Emigration, and the Landlords had, in consequence, resumed their arbitrary treatment of their poor dependants. Only one means of escape remained for them. They flocked in hundreds to the Lowland Towns, where they became day labourers and street porters. According to a Census of his Congregation, taken by Dr. Hay in February, 1777, it was found that in Edinburgh alone an addition of four hundred had been made to the Catholic Body by the Celtic Emigration. A large proportion of the strangers were ignorant of any language but their own Gaelic. Fortunately, the Bishop was able at once to provide them with a Pastor, thoroughly acquainted with their language; Mr. Robert Menzies, lately returned from Douay, long and efficiently discharged his Pastoral duties among them with singular simplicity and goodwill. This accession to the Catholic Body in Edinburgh made a new and a larger Chapel necessary, especially as Mr. Menzies had to meet his Highlanders by themselves, at those hours of Public Worship, at which he Preached to them in their own language. Another inducement secured the approbation of Bishop Grant for this new Scheme. The confined and impure air of the Priests' Residence in Edinburgh had long been felt as a hardship. If, therefore, their present dwelling could be disposed of, without great sacrifice, and a better obtained in a more healthy situation, the arrangement would be a great and public gain. Dr. Hay, accordingly, entered on the plan with vigour. He seems first to have been in treaty for a site at the foot of Carrubber's Close. This, however, was soon abandoned for a more eligible

one in the immediate neighbourhood of Leith Wynd, consisting of half an acre of ground, enclosed by a good wall, within which grew two dozen barren trees. No other houses overlooked it; the air was free; and ample communication with the neighbouring streets was secured by Chalmer's, Monteith's, and the Trunk Closes. This little enclosure had once belonged to the late Robert Pringle, Lord Edgefield, one of the Senators of the College of Justice, as the Scottish Judges are officially styled. His House remained in a state of ruinous decay. The Purchase-money was £320, including every incidental charge. The expense of taking down the old House, and erecting a new Chapel and Dwelling-House, was estimated at £1,100.

Dr. Hay had little money in hand at the commencement of the undertaking. But, with full trust in Providence, he looked around among his numerous Foreign correspondents for the means of its completion. From England he declined to solicit anything so soon after her late generous contribution to the Highland Emigrants. To Rome and Valladolid he wrote eloquent and pressing appeals for co-operation. If Propaganda was too much embarrassed to render assistance, private friends might, perhaps, be prevailed on; perhaps even "Mr. Pius" might do something. To Abbot Arbuthnot at Ratisbon the Bishop wrote in these terms:—" . . . Although your situation and state of life keeps you retired from the pondus et cæstus diei under which we labour here, yet we are confident you are often mindful of us in your Prayers and Holy Sacrifices, begging the benediction of Heaven upon our poor endeavours for promoting the great cause in which we are engaged." After stating the case of the New Chapel in Edinburgh, and begging the Abbot to mention it among his friends at Ratisbon, the Bishop adds—" We have been much befriended for some time past by those in power, and have even received some very signal instances of their good will towards us. This has encouraged us to undertake it." The Abbot, in reply, sent £10 as his own Contribution, but disclaimed any influence among his friends.

Before midsummer, a Master Builder engaged to complete the New House by the following May. According to the specified Plan, the lowest Storey of the House was to consist of five light Cellars and a dark one; two of the light Cellars was to

be furnished with Fire-places for Dwellings. The next Storey was to contain the Chapel, 34 feet long, 29 broad, and 14 high. Above the Chapel, the Dwelling House was to consist of three Rooms and two light Bed Closets, together with a good, airy Kitchen. A similar number of Rooms was to be provided in the Attic Storey, and over all a large Lumber Garret. The staircase was to be built outside the House and a private communication made in the inside from the Dwelling House Storey down to the Chapel.

Amidst these practical cares of life, Dr. Hay never intermitted his studious habits. We find him in the Spring of this year applying to Abate Grant for a number of Works—the Functions of a Bishop and on Canon Law. He had just finished Benedict XIV.'s Treatise, *De Synodo* were recommended in that Treatise. The Bishop Diocesana. The Works for which he now applied also enquires for some Standard Author on Episcopal Visitations, especially on their practical part. "Alas! my Dear Sir," he adds, "I always knew myself lame and unfit for the weighty charge laid upon me, but never did I see that more than when perusing the Diocesan Synod. Much need have I of a store of Standard Books, for Study on these Subjects, and of a little more time to peruse them."

Dispensation from hearing Mass and abstaining from servile work on certain Holidays having been granted to the Catholics in England, Abate Grant obtained a similar Indulgence for Scotland. The double Obligation was declared binding only on all Sundays in the year, on Easter Monday, and Pentecost Monday; on the Festivals of Christmas, the Circumcision, Epiphany, Ascension, and Corpus Christi; on the Annunciation and Assumption of the Blessed Virgin; on the Festivals of St. Peter and St. Paul, of All Saints, and of the Patron of the place where that Festival was observed. The Fast enjoined on the Vigils of certain Festivals was transferred to the Wednesdays and Fridays in Advent. Power was also granted to dispense further with the Obligations on the Festival of St. Peter and St. Paul if it fell in the Hay Harvest, and on the Assumption if in the Corn Harvest. This Indulgence, however, was productive of little satisfaction.

The Bishops of the Lowland District met at Scalán in August; the Bishop of the Highlands was detained in the Isles till the Meeting was

over. Besides their usual Correspondence with Rome, Bishop Grant and his Coadjutor addressed special Appeals on behalf of their new undertakings at Stobhall and in Edinburgh; one to Cardinal Carsfa, and the other to Cardinal Castelli, Prefect of Propaganda. Castelli, in Reply, assured the Bishops of the approbation of the Congregation, but declined to send them any money. Abate Grant was again importuned to take an active interest in the same Cause. Money came in slowly; yet they hoped to have the new Building roofed in before Winter.

Early in September, Dr. Hay wrote at great length from Edinburgh to Valladolid in his usual confidential tone. His health had been very infirm all Summer; his headaches, indeed, had much abated, but his weak digestion had defied long remedy, and he was reduced to a vegetable diet. "Thus, my Dear Friend," he continues, in strain more nearly approaching despondency than was usual to him, "The decline of life is approaching, and its signs and forerunners appearing; may our good Master enable me often and properly to think of the great Change, and to fit me in time for it." After a stay of a fortnight at Scalán he had taken Stobhall on his way home to see the progress of the new House and Chapel in course of erection there.

"This, you see, will run into more changes; but, as you justly observe, it were a pity not to improve the favourable circumstances which the Divine Providence gives us; who knows what His blessed designs may be? And I trust in His Almighty goodness that He will also provide the necessary means for executing His own work. We must expect, indeed, to meet with rubs and impediments, several of which have come already; every work carried on for the glory of God meets with these; it is too galling an eyesore to the Enemy of all good to see anything of that kind going forward; and, therefore, as far as he is allowed, he always endeavours to hinder them; but our comfort is that he has no more power than our good Lord allows him; and, that though His Divine Wisdom sees proper to permit the Enemy to go a certain length for the trial of His servants, yet He says to him, at the same time, *Huc usque pervenies et non amplius*, and gives then to His servants the wished-for success. This we have already experienced in the affair of Stobhall, where we had to fight every inch of our ground before we got brought to a conclusion; and I trust in His Infinite Goodness we shall always experience the same Divine protection in all our undertakings for His Glory. At the same time, if He should in anything judge otherwise, we must

endeavour to say with David, *Quod si dixerit, Non places, præsto sum; fiat mihi secundum verbum tuum; quod placitum est coram se faciat, and to say it with the heart and all the affection of the soul.*”

The last words of the Bishop's Letter are very remarkable when taken in connexion with all that followed. They show how fully he had before his mind the possible and alternative issue of the increasing publicity which was forced on the Catholics of Scotland by their increasing numbers in the Lowlands, and their consequently greater exposure to Protestant observation.

The thoughts of Mr. Geddes were much in his native land; his frequent Letters to his Friend at this time evince the strength of his sympathy and co-operation. Whatever he most valued became more valuable to him if he could send it as a gift to Scotland. Among other excellent Books which he sent Home this Autumn, he mentions four Volumes, in 4to., of the Works of the Ven. F. Lewis de la Puente, or da Ponte. They had been his own private Copy, and were enriched by his Autograph Notes and Amendments. Mr. Geddes thought he “could not do better than send this treasure to our own Scotland.” These Volumes are preserved in the Library of St. Mary's, in Edinburgh.

In November, Dr. Hay was able to send his Friend in Spain a better account of his health. He assured him that it gave him no anxiety, though he felt it his duty to take particular care of it. He was now able to take a little beer, or a glass of spirits; and, as for diet, the plainest suited him best. He had had recent intelligence from Montreal; the Glengarry Emigrants were all well; they had accepted Commissions in the Government Service, and were in great hopes of soon obtaining good lands and plentiful provision.

The Scotch College in Paris, this year, sustained the loss of her Principal, Mr. Gordon. He left the Seminary much impoverished by his excessive liberality to the partizans of the Exiled “Stuarts.” Mr. Alexander Gordon, sometimes called Coffurrach, from the Farm in the Enzie on which he was born, exchanged the Mission of Drummond for the vacant Principalship at Paris.

The commencement of this eventful year (1778) found the new Chapel far advanced. The weather was favourable to building operations. Every-

thing promised well, except the slow arrival of money. The Nuncio at Brussels was at this time appealed to for assistance. Dr. Hay writes to B. Grant, Jan. 23, 1778—“Blessed be God, we still continue to have several new Customers [Converts] upon our hands, which is a great consolation to us. The new Chapel had begun to excite some curiosity, and even some opposition. The Bishop, however, had secured the approbation of one or two leading Members of Government (‘powerful Friends’), but, notwithstanding, his only hope was “in Him whose work it was.” Mr. Constable had given him £100 for the Chapel; while in Edinburgh, shortly before Christmas, he had criticised the proportions of the Chapel, although expressing himself as highly pleased with the Building in general. Dr. Hay's health was not good; he was then trying a milk diet, with a slice of lean meat and a poached egg. He had some intention of keeping a cow on the ground surrounding the new Chapel.

An unhappy misunderstanding at this time arose between Bishop Grant and his Coadjutor. Dr. Hay's account to B. Grant of its origin is the following:—

“January 28, 1778.

“ The Letter I lately sent you along with Remarks on Mr. Johnson's Letter to you, has given me since no small uneasiness. My mind was a good deal distressed, on that occasion, to see myself so grossly misrepresented to you, and the credit you seemed to give to the accusation. I was, at the same time, straitened for time, being just upon the hour of Post, and I unwilling to lose that occasion; and I wrote that Letter without almost knowing what I said. I therefore beg pardon for anything I said in it that might be disagreeable to you, and hope you will excuse it. It was scarce gone when I was sorry for it, and every time since that I reflected on it, have regretted it. I am very sensible that whatever way things may appear to my foolish imagination, I certainly ought not to trouble you with them, but take everything in silence and patience. I endeavour all I can to do so, and I do not want occasions of doing so from different quarters; but sometimes a concurrence of circumstances happen where I forget myself, and my displeasure escapes me, to my greater humiliation; but I confide in your wonted goodness towards me, and hope for pardon.”

The irritation in Dr. Hay's mind was not allayed two months later, when he very fully discussed with Bishop Grant the proposed appointment of a very young Priest to assist him

in Edinburgh. He had now been ten years in the Capital; besides the charge of the Congregation, he had undertaken the whole management of the temporal affairs of the Scottish Mission, and had conducted a large Correspondence with many Foreign Countries on public business. He had never derived much assistance from any one who had been associated with him in the Mission, except from Mr. Thomson alone, and he was soon removed. Dr. Hay had all along stifled his complaints, but now he candidly informed Bishop Grant that he had often suffered severely from depression of mind, when he had felt himself overwhelmed with business, without any expectation of relief. His foolish imagination, indeed, had on those occasions tempted him to suppose that less care was taken to provide him with substantial assistance than he had a right to expect in the circumstances of his position. But he had taken care that those feelings should not transpire. They were known only to his own conscience and to God, and he had endeavoured to turn them to the best account he could. He had always found his mind most tranquil when his own will had least entered into any arrangement regarding himself; his prevailing wish had been never to originate any proposal affecting himself, but to leave all to the order of Providence, and to the decision of his Superior.

Now, however, the time seemed to have come when he must lay open his mind without any reserve. He, accordingly, animadverted with considerable freedom on the proposed Appointment of a young and inexperienced Priest as his Assistant, and pointed out the disadvantages that must ensue. His Letter concludes in these words:—

“These, most Honoured Sir, and many other such thoughts, were borne in upon my mind, and caused me no small distress. I saw the impropriety of being troubled at them; I wished to be free of them, but I could not for some time get my mind composed, till at length it has pleased God to grant me some calmness, and enabled me to lay open my soul with confusion before you. But what is then to be done? Most Honoured Sir, permit me to add one thing more. When at any time I made any proposal relating to myself, and had my heart much set upon it, I seldom failed to be disappointed, and then I felt severely. If, on other occasions, I got my own will, I seldom failed to have cause to repent it; and, in this present case, the first thing that brought light and

peace to my soul was the throwing myself into the Arms of Divine Providence, resolved to acquiesce, with cheerfulness, to whatever you shall appoint, be it what it will. I therefore beg you will permit me to follow this resolution. You know what is needed here; you know the weakly state my health has been in for some time, and still is; you are best judge if there be any amongst us who would be fit for this Place, or if none, what young man would be most likely; it belongs solely to you to determine what is to be done. Do then, most Honoured Sir, for the love of our good Master, do with me what you think proper; send me whom you please, or send me none at all; I shall do my best, with God's assistance, only I beg that my own opinion or will may have no hand in it. . . .”

Five days later [B. Hay to B. Grant, March 21] Dr. Hay expressed regret if his last Communication had been so unlucky as to displease the Bishop. If it had been so, he very frankly asked pardon, and begged that it might be attributed to the distress of mind he had been suffering, under the daily pressure of his heavy burden, and the poor prospect of relief that lay open to him. That was not the first time that he had suffered from the same cause, but it was the first time that his suffering had quite overcome him.

“I am sorry for it, especially if it shall give you uneasiness, and, with God's assistance, I shall do my best to prevent the like in time coming, though the experience of my past weakness gives me no room to presume. I am very sensible there must be a very great difference between your ideas and mine with regard to the necessity of supplying this Place, both as there is a very great difference betwixt seeing and hearing, and also as I make no doubt but my own situation here and the desire my self-love may have for some relief, will naturally influence my judgment in the matter. I shall therefore endeavour to rest contented, and submit to the orders of Providence. . . .”

Notwithstanding the fulness of these apologies, several subsequent Letters of Dr. Hay's at this time betray evidence of keen vexation, resulting from arrangements proposed by Bishop Grant for supplying an Assistant in Edinburgh. Dr. Hay perceived an unsuitableness to his wants and purposes in every object of the Bishop's choice. These disappointments, together with the irritation consequent on his feeble health and ailing stomach, brought to the surface some of the infirmities of temper common to poor humanity.

Dr. Hay having incidentally mentioned to Bishop Grant that he had not yet been able to overtake a particular piece of business, although

he rose at half-past four in the morning, the Bishop, who had a high esteem for his Coadjutor, and really seems to have done his best to serve him, replied:—" . . . Let me, on my bended knees, beg of you, my Honoured Dear Sir, to moderate this way of rising till your health take a better turn. I'm sure you would not, nay, could not, be pleased with one of your Clergy in your situation that should rise at that hour, and would seriously advise him to the contrary. I ever am, with all affectionate regard, &c."

Dr. Hay's Answer, dated only three days later, furnishes us with a vivid picture of his busy Life.

"April 7, 1778.

" . . . I shall now beg leave to explain to you what I said about the hour of my rising in the morning. We are so situated here that we can never depend upon ourselves for a single hour through the day for calls of one kind or other coming upon us, so that the only time that we can get of quietness is either after supper or in the morning. For some time I was accustomed to sit up at night and dispatch what I had to do, but I found that would not answer, and was very hard upon the head. I therefore for some time past, have altered my method. I dispatch all my little affairs before supper the best way I can; sup exactly at nine; say Evening Prayers at a quarter before ten; retire to our rooms at ten; and I go to bed immediately after saying a few Prayers. By this means I am six hours and a-half in bed before my hour of rising, which I find agrees well enough with my constitution, and I find my head free and easy in the morning to apply to anything I please, and I have some little time of quietness for application as well as for morning duties. Now, though you'll say, perhaps, that this is rather little time for sleep, yet I assure you I have for the most part enough ado to get things overtaken, do what I can, and this Winter, besides all the constant ordinary employments of this Place, I have had several very troublesome and afflicting affairs to do which very often deprived me of sleep a good part of the time I was in bed. I did not choose to trouble you with them at the time, as I really had not time to write an account of them, and was unwilling to trouble you with what could do no good, but shall here give you a general view of them:—

"In our new Building I had to form all the Plans myself, and do all that Mr. Young did to yours, which, from my being little acquainted with these matters, cost me much labour. Besides usual Letters, I had numbers of Letters to write and answer, in different parts of the world, to see and get assistance to it. The person who borders with my property is in Holland; his Agent is Mr. James Stewart, the same who was Agent for Kinnaird's creditors against us, and was so hard upon us. He has been exceeding

troublesome. He took it into his head that our mason had encroached upon his client's Property an inch or two, and upon this he applied to the Lords for a warrant to stop the Building, and stopped it effectually, two different times, for eight days each time; and, though it was at last given against him, yet, since it was finished, he has raised a Process before the Lords for damages. In all this, you will see I behaved to have a great deal of trouble, and in this last case, as Mr. Andrew Stewart, my Friend, was in the Enzie about his brother's death, I had myself to draw Plans of the Place, and a long Memorial, to be laid before the Lords in our favours. It is still depending, but we have reason to believe our antagonist will drop it, as he sees his Cause is not sustainable, and likely to get him much odium.

"Two different complaints were sent from two Presbyteries in the Highlands, Kintail and Lagan, against Mr. Tiberiop [Bishop Macdonald] and the other gentleman there, the one to the Lord Advocate, and the other to the Solicitor. I was sent for by this last, and was twice with him at his Country-house; gave him such satisfaction as I could, and promised to procure more from Mr. Tiberiop, which I did in time, to his full satisfaction, and which was received and preferred to the information of the Presbytery, but it cost me some additional pains and Letters.

"The two sets of Boys that went Abroad for Paris and Spain, cost also some pains, as I had to see everything done about them myself, for Mr. Menzies has more than enough to do besides; and Mr. Coff. [Alex. Gordon] has no turn that way.

"Our affairs at Glasgow have not hitherto turned out so well as could be wished, and I was obliged to advance more money, and even to borrow, to save the rest, and it cost me some journeys there to see to get things in a proper footing. They are now fairly set a-going, but what will be the success I cannot say, though I hope for the best.

"A Miss Macleod, from the Highlands, came to Town this Winter, strongly recommended to me by Mr. Macnab of Inchewan, and Mr. Gordon at Drummond. Her brother in Jamaica gives her her education, but put her under the very improper tuition of Mr. Rory Macleod, writer here. His drift soon appeared to ruin her Religion entirely, and as she had not a soul in Town to consult with but me, I had to take her in hand, and write several Letters about her, and for her, to her brother and others, and all is not yet ended, though I hope all will soon end to our wish.

"A daughter of the late John Cook at Stobhall was married to a violent Protestant there, brother to our Adversary in our Farm, who treats her in such a manner, on account of her Religion, that the poor girl, just eighteen years of age, was forced to fly from him, and came in here about Candlemas to me for a separation and alimony before the Commissioners. As she had no one

to take her by the hand but me, nor any money, though she had near £100 of portion, I was obliged to take her into my House, and maintain her, as a Confessor for Religion, and make all necessary application to get her Process set on foot, to write Memorials and Letters on her affairs, &c., which has cost me both pains, thought, and time, and is not yet near end. d. About two months ago, application was made to Lord Linton, Mr. Gordon at Drummond, and to me, by one of the Barons of the Exchequer, about a Plan of getting something done in favour of us in all the three Kingdoms, which cost me also a good deal of pains and thought, and brought Mr. Gordon into Town, but of this I can add no more in writing, only recommend it earnestly to your Prayers. These, most Honour'd Sir, are some extraordinary employments which I have had to transact this Winter, besides all other duties, by all which, I daresay, you will see I would need all the time I could spare from necessary sleep and refection. Now, it is easy for people at a distance to say I take too much upon me, &c., but point out what I can lay aside, or leave undone. I daresay, there is no one concerned that would be pleas'd if I should neglect their affairs, and say I had not time; for, as honest Mr. Reid often told me, when in the North, your people will often make a great phrase, and say, 'Oh, you have too much to do, &c., but then, let my affair, however, be done.' It will, perhaps, be said, 'Why so earnest about answering Letters? Let them be till you get leisure, &c.' But if I did not answer them in time, others crowd in upon me, and oppress me entirely.

"Then you see some stretch of my situation, which cannot fail in time to bear hard upon my constitution; for, except sitting a little after meals with the other gentlemen, I never know what it is to take any recreation or any walks; indeed, it is impossible for me to do so without letting things go into confusion or neglecting them entirely. However, in obedience to your orders, I have this day retard'd my alarm half-an-hour, and shall [get] that more time in bed; but till a really fit Hand be got to be here with me can expect little relief to my purpose, and till God send that, shall endeavour to rest content."

This critical period in Dr. Hay's Correspondence with Bishop Grant ended in the following Letter:—[B. Hay to B. Grant]—

"April 16, 1778.

" . . . Sorry am I indeed to find by yours, that my last Letter has appear'd to you in the light in which it seems to have done, and given you so much displeasure. Far, very far, was it from my thought that it would so. God forbid that I should ever say or do a thing that should tend to break our peace; although I am much afraid that there has been a very dangerous train for that purpose, laid by the Enemy of all good, and that I have been the unhappy dupe of his

malice. The thought of it fills me with horror; and, upon my bended knees, I conjure you, by the Sacred Mysteries we commemorate at this time, to pardon me whatever I may have written of late that may have offend'd you. God pity me: I know not what has been the case with me; but, with God's assistance, you shall never have cause of such displeasure again; and I am willing to make whatever atonement for what is past, that you please to demand. I beg to be particularly remembered in your prayers at this time; and, praying God to grant you a holy and happy Easter, I remain, with the most profound respect, most honour'd and dear Sir, your most obedient humble servant to command."

So this little squall blew over.

A few days earlier (April 3), the Bishop had again address'd his Friend at Valladolid, on the subject of Seminary Training.

" . . . As you know from your own experience the great advantage which it is of, to people in our way, to have a considerable knowledge in Ascetical Matters, and how assiduously you and others, at our Alma Mater, apply'd to that Study, I make no doubt but that you pay a particular attention to that in your Pupils. Yet, as I see daily the great loss some are at, who have not done so, and what an advantage others have, who have apply'd themselves diligently to these matters, I cannot help recommending it you in a particular manner; indeed, I think it is a kind of solecism in the method of Studying, and commonly for people in our business, that so much time and labour is spent in things of which they will seldom or never have occasion, when they apply to business, and so little attention is paid to some others, of which there is the greatest need. However, I need not insist on this, as I know your sentiments on this head entirely coincide with mine. . . . "

CHAPTER IX.

1778.

Penal Laws—Cases of Hardship—Government consults B. Hay as to the Relaxation of Penal Laws—English Relief Bill Passes—Dispute of B. Hay with B. William Abernethy Drummond, who married the Heiress of Hawthornden—Agitation in Scotland against Scotch Relief Bill—Riot at Glasgow—"Friends of the Protestant Interest."

Time, which assuages so many sorrows, had been doing much to ameliorate the condition of the Catholic Body in Scotland. As years went on, and the hopes of the Jacobite party were gradually extinguish'd, many former adherents of the Exil'd Family became reconcil'd, and

were attached to the existing Government. The Catholics of Scotland, after a probation of more than thirty years, had shown themselves to be peaceable and loyal subjects to the State; Government was therefore willing to allow the Penal Statutes to sink into oblivion. Their private virtues also had endeared them to a wide circle of their Protestant fellow-countrymen, who had learnt to disregard the old calumnies that used to circulate to their discredit, and who had either forgotten the Civil Penalties still attached in theory to the profession of the Catholic Religion, or endeavoured to render their burden as light as possible. With the exception, therefore, of a bigoted party, whom nothing but the extinction of the Catholic power could ever satisfy,—a party which has unhappily never wanted representatives in Scotland, from the days of the Reformation till our own,—religion had ceased to be a barrier to friendship and good fellowship; and, in practice, the Catholic body in Scotland had little to complain of, by comparison, at least, with the grinding oppression which had succeeded the fatal year 1746.*

But whatever private friendship, or a politic Government might be inclined to do, to ameliorate their condition, and secure their services to the State, there still remained on the Statute Book of the Kingdom every one of the iniquitous enactments which fear and hatred of their Faith had incited former Legislators to make against them. It was still a Capital offence to say Mass, and even to hear it, or conceal it; the only legal permission even to reside in Scotland, which any Catholic could claim, was still dependant on his signing the "Confession of Faith," as his own; if a Catholic ventured to purchase so much as a house or a field, the Deed of sale was absolutely null and void, and the late Proprietor of either might retain the Property sold, and at the same time retain its purchase money. It was still Law in Scotland, that no Catholic could succeed to an Estate, nor, if a Convert, could he retain the Estate which he had possessed before his Conversion.†

Neither were these Laws always permitted to remain a dead letter. It was at all times in

the power of private malice to awake the dormant force of the Law, as malignity, or revenge, or cupidity prompted; and much as the Administrators of the Law desired to protect the Scottish Catholics from its severity, they were sometimes unable to render any service, when execution of an existing, though half-forgotten, Statute was demanded in regular course of Law. [B. Hay to Sir J. Dalrymple, February 18, 1778.] Of such casual hardships, several examples had occurred within a very few years before the present date.

Thus, in 1768, a Gentleman of landed Property became Insolvent. He had borrowed from the Capital Fund of the Scotch Mission a considerable sum of money, for which the Administrators of that Fund held a Mortgage or Heritable Security over his Estate. When their claim was made, the other creditors opposed it, on the ground that such a Security could not be legally vested on a Catholic Clergyman. The opinion of four eminent Lawyers was taken on the point, and it was in favour of the Catholic claim; yet it was thought more prudent, in order to avoid publicity and its consequent dangers, to waive Legal Proceedings and compromise the matter in private, even at a sacrifice of nearly £300!

So recently as 1777 a Catholic Gentleman in a Northern County of Scotland died; his son, a young married man with two children, on attempting to enter into possession of the Estate with the usual formalities of the Law, was resisted by a remote Heir, a Protestant, who carried the case into the Court of Session and insisted on the young Heir's renouncing "Popery" as the only legal qualification entitling him to succeed to his father. It was pleaded, on the other side, that the Statute gave power only to the nearest Protestant Heir. In the first instance, to interpose this Bar to the succession; the plea, however was overruled, and the poor young man, to use Bishop Hay's words, "Was reduced to the dreadful necessity of openly perjurying himself in the face of the world, or of losing an Estate of a thousand a year, and of seeing his wife and his two infant children reduced to beggary, as he had not a single farthing to depend upon besides the Estate, nor any means of acquiring a subsistence."

Hardships like these were not confined to any class of Society. A respectable Tenant-farmer in Kintail, residing on the Estate of Lord

* "State of Catholics in Scotland." M.S. at Preshome, in B. Hay's hand—dated 1778. (December?)

† Scots Magazine, October, 1778, p. 513.—From internal evidence, I suspect this Paper to be due to B. Hay.

Fortrose, was much harassed at this very time on account of his Religion, by the Presbyterian Ministers in his neighbourhood. He happened to be the only Catholic in that wide District who possessed a House in which a Missionary Priest could find a night's lodging, when he came twice or thrice a year to visit his scattered Flock. Several mixed marriages, also, in Kintail, had resulted in Conversions; a combination of circumstances which had excited the ill-will of the Reverend Presbytery against this Catholic Farmer. Not content with strenuous efforts to turn him out of his Farm, they lodged frequent accusations against him with the Law Officers of the Crown in Edinburgh, and nothing but Bishop Hay's prudent interposition could have saved him from a Criminal Prosecution.

Here is an instance of private and domestic injustice, probably not of real occurrence at that time. A wealthy Farmer in Perthshire, a Catholic, had died some years before, bequeathing a sum of money to one of his daughters, and nominating two Protestant Farmers of his acquaintance as her guardians. One of them, in the course of time, married his ward, and from the day of their wedding, began a system of coercion against the poor girl on account of her Religion; sometimes carried so far, as even beating her to make her turn Protestant. The young woman sought refuge among her own Friends, who succeeded in arranging a reconciliation, but it lasted only a short time. The violence of her husband enervated to such a degree, that she was at last driven from her House a second time, when she found an Asylum in Edinburgh, under the charitable care of Bishop Hay himself, who received her as a Confessor for her Religion.

The natural antipathy of the Presbyterian Ministers to the Catholic Body sometimes selected its victims among so poor and so deserving a class as the Chelsea Pensioners. During the War, in which the French were driven out of Canada, two Highland Battalions of British Troops were, in great part, composed of Catholics, both Officers and Privates. At the close of the War, many of the men retired to their native hills, with a Pension, which enabled them to live in comfort. As a general rule, their being Catholics was considered as no obstacle to their receiving regular payment of their Pension; but, in some of the remotest parts of the Highlands, the Ministers

had raised it as an objection, and had threatened them with the loss of their hardly-earned Pension, unless they would abstain from any public profession of their Faith. Many of those poor men were entirely dependent on what they received from Government; the threat of the Ministers, therefore, implied their losing the very means of their livelihood.*

It may assist us in forming some notion of what the Penal Laws must have been in their original vigour, to observe how much misery they could yet inflict in their decline; and to remember that the state of things, which these examples represent, was considered as an amelioration of their condition, which the Catholic Body could not have hoped for thirty years before.

Since the abortive attempt of Lord Stanhope, in 1718,† the earliest mention of formally repealing any part of the Penal Code, in favour of British Catholics, occurred in a Motion made in the House of Commons, by General Burgoyne, and seconded by General Conway, December 11, 1770. The Motion had in view to provide Soldiers for the British Army, at the beginning of the American War; and it proposed to relax the Penal Statutes which prevented Catholics from moving under the British Flag, without doing violence to their consciences. Burgoyne spoke his mind very freely. During the late War, he had had the honour of commanding five hundred Roman Catholics: it was true that they had come to him as Protestants, but it was also very well known that the poor fellows went, when they were able, to their own Place of Worship; and, as they went, out of Uniform, he had not opposed it. He declared that they were as brave Soldiers as any in the British Army; and that Foreign Nations were astonished that so many fine Soldiers should be forced into Foreign Service by the imposition of Oaths at Home, which they could not take, without violating Truth and Religion. [J. Coghlan to B. Hay, December 18, 1770.]

The time, however, had not then come for the Emancipation of British Catholics. It was reserved for a later day, when Government was reduced by the disasters in America and by a threatened War with France to court the favour

* "Reflections on the Conduct of R. Catholics in Scotland," etc. MSS. at Freshome, in B. Hay's hand—1778.

† See Lord Mohun's History of England—1 vol., c. 9.

of the Catholic body, by Repealing some of the most offensive of the Penal Statutes; and even before anything was done for them in Parliament, we may gather that the importance of Conciliating them have begun to be publicly appreciated from the private History of the Recruiting in Scotland in the early part of 1778. It seems that the Highlanders were Enlisting in great numbers, and that Bishop Hay, ever alive to the value of opportunity, had seized the occasion to obtain some kind of guarantee that the poor Chelsea Pensioners should not thenceforth be disturbed on account of their Religion. Both the Lord Justice-Clerk and the Lord-Advocate pledged their word that although they could give no public assurance in favour of the Pensioners no complaint as to Religion made against them should be listened to by the Law Officers of the Crown. The poor men were therefore directed to profess their Religion without fear; and when the time for receiving their Pension came, to go boldly and ask for it. If the Ministers or their Agents should attempt to get their Pension stopped they were at once to declare their intention of Appealing; and were, if necessary, to send up their names, with every particular, to Bishop Hay, who would undertake to see that justice was done to them.

The Bishop, encouraged by the favourable disposition of public men towards himself and his Friends, next addressed himself to remedy another grievance which affected the Catholic Recruit. The first thing the Recruit was called upon to do, was to take the Attestation Oath; that is, to swear that he was a Protestant. The Bishop publicly directed all Catholics who wished to Enlist, to say openly at the time of their Attestation that they were Catholics, and would never take the Oath in its existing form. They followed his directions, were applauded for their honesty, and allowed to omit the odious Clause, merely swearing to be obedient and faithful. This was an important concession, gained with no noise or turbulent declamation, but by carefully watching the favourable juncture of affairs, and by seizing the advantage with equal boldness and prudence. Many Catholics Enlisted, and gave their services to their Country, and many young gentlemen got Commissions.

Lord North's Government now thought that the time had come for doing something to soften rigour of the Penal Code on behalf of the Catholic

Body, and they thought it more prudent to begin their negotiations in Scotland. Their confidential Agent was Sir John Dalrymple, one of the Scottish Barons of Exchequer, a man already favourably known as the Author of a Plan for raising Catholic Regiments in Ireland, and whose Scheme for the restoration of the Forfeited Estates to the Families of their ancient Proprietors had made great progress, before the critical state of affairs in America put a stop to it. Sir John was acquainted with Lord Linton, eldest son of the Earl of Traquair, a Scotch Catholic Peer, and, in order to procure an introduction to Bishop Hay, he employed the good offices of Mr. Alexander Gordon, the new Principal of the Scots College in Paris, whom Sir John had formerly known intimately in the French Capital. Negotiations were thus commenced. Sir John waited on the Bishop, and expressed his wish to know the sentiments of the Catholic Body on three points. (1), How were they generally disposed to regard the War with America? (2), What grounds were there to expect that they would enter freely into his Majesty's service if invited? and (3), What ameliorations, in their social condition, would they look for as an equivalent for their services?—[B. Hay to B. Grant, April 22, 1778.]

To these Queries the Bishop returned categorical Answers in writing, February 16, 1778. He assured the Government Agent of the loyal sentiments of the Catholic Body, and that, although they were incapacitated by Law for serving their Country, either as Military men or as Civilians, their honest endeavour was directed to the discharge of their private duties to their Country as good citizens. With regard to the question of the War with America, Bishop Hay took it upon himself to say that the conduct of the Americans was generally disapproved of by the Scottish Catholics of his acquaintance. As a proof of this, as well as of the readiness with which Catholics would enter into his Majesty's Service, the Bishop reminded Sir John that nearly all the Emigrants who had left the Highlands for America, a few years before, were now wearing his Majesty's Uniform. He also referred to the great number of Catholics who had Enlisted, in spite of every discouragement, during the last War, and to the popularity of the Recruiting Sergeant in Catholic Districts of the Country at the present time.

February 16, 1778.

"As to the conditions which might be requisite to engage the Scottish Catholics to enter in a body into his Majesty's Service," Bishop Hay continues, "it is not easy to determine. Were the whole Penal Laws against them to be Repealed, and they restored to all the rights and privileges of their fellow-subjects, this would, doubtless, attach them wholly to his Majesty's Person and Government for ever, and it is natural to suppose that the more indulgence they receive, the more cordial they will be in his Service. But as a total Repeal is not to be thought of, in the present situation of affairs, and perhaps not even to be wished for, in my humble opinion, the removal of three impediments would suffice to effectuate what you propose, and would be necessary for that purpose. 'First, A Repeal of the old, sanguinary Laws against all Hearers and Sayers of Mass.' While these Laws are in force, which make it death or banishment to assist at the Catholic Worship, it is not to be supposed that they would enter cordially into the affair, or that they would consider themselves as looked upon in a friendly light by Government. Nay, I doubt much, if they would enter into the Service at all as a body, unless they were allowed Clergymen of their own Communion to attend them. 'Secondly, A Repeal of those Statutes which enable the Protestant Seller of an Estate to take it back from the Catholic Purchaser, without allowing this last even action for repetition of the price, and of those which enable the Protestant Heir to take the Estate from the Popish Proprietor.' While a man is hindered by Law from realising the fruits of his industry, to make a settled provision for his Family, or from enjoying what may fall to him by succession, unless he prostitutes his conscience by a most horrid perjury, it seems scarce possible for the human heart to unite in a cordial and stable manner with those who, however lenient they may be for the present, have it always in their power, while such Laws stand in force, to put them in execution, and render those miserable who are obnoxious to them.' 'Thirdly, That that part of the Attestation Oath which regards Religion, be taken away, and those who enter the Service be required only to swear Fidelity to the King, and Obedience to the Laws of War.'

"These, Sir, are my sentiments of this affair which I have candidly given you, in compliance with your desire, though rather with reluctance, as I would not wish to have the appearance of prescribing terms to Government. Sensible of the lenity with which we are treated, we receive with thankfulness every, the smallest mark of indulgence, and are ready to give proof of our gratitude as far as the dictates of our conscience will allow. What, therefore, I have proposed above, is only what seems to be precisely necessary for obtaining the end you propose. How far Government may be willing to go in removing the restraints we lye under, which hinder the accom-

plishment of that end, or, how far, in the present circumstances, they could with propriety go, I cannot say; but I am very willing that you make use of what is above in whatever manner your own prudence shall see proper. I am, with all regard, etc."

A day or two later, the Bishop furnished Sir John, at his request, with several examples of the hardships to which Catholics were every day exposed, independently of the pressure of the Penal Statutes upon them.

Lord Linton's opinion, which Sir John had obtained independently, agreed with Bishop Hay's in every particular; and it was decided to make their opinion the basis of further negotiations with the Ministry. Sir John went up to London early in March, enjoining the strictest secrecy on his then friends in Scotland. Indeed, at this Period, the negotiations in which he was engaged were known only to three Members of the Cabinet—to Lord North, Lord George Germain, and Lord Suffolk. Bishop Hay had represented to Sir John the importance of securing the Corporation of the English Catholic Body, in the future stages of the business. Accordingly, Sir John's first step, after showing the Bishop's written opinion to Ministers, who expressed themselves highly pleased with it, was to write to Edinburgh for Letters of introduction to Bishop Challoner and some others of the leading Catholics in England. The very day after the date of Sir John's Letter, the French Ambassador was recalled from London, and a week later, the British Ambassador returned from Paris. The two Nations were again at War. At the same time, Sir John assured Lord Linton that he found "The zeal of the Roman Catholics in England and Scotland in the first National Cause then at issue hearty and steady." Bishop Hay, in reply, March 24, 1778, to the Application for Letters of introduction, enclosed one to his old and venerable Friend Bishop Challoner and another to Bishop Talbot, his Coadjutor. More than these, Bishop Hay declined to send, "Both that I might not appear too assuming in an affair of this kind, which might perhaps disgust; and I thought it more likely to promote the matter in a cordial manner, if we, in this Country, rather seem to follow, than to lead; and also, because I know the above two gentlemen have great weight among our Friends over all England, and can give the best advice of any others who are the

proper persons to be applied to on this affair. The former is a venerable old gentleman revered by all that know him on account of his great merit; the other, besides his own personal merit, is brother to the Earl of Shrewsbury." . . . "As it may not be convenient for the old gentleman to receive a visit at all times," Bishop Hay recommended Sir John to send the enclosed Letters of Introduction with his card, and fix an hour for his visit to Dr. Challoner, at the same time requesting that Bishop Talbot might be present at the interview. As the enclosed Letter was the first Communication made to Bishop Challoner on the subject, it was the more necessary that he should have a little time to consider the matter before the interview with Sir John."

Bishop Challoner received Sir John Dalrymple alone, as his Coadjutor was absent in the country. He does not seem to have entered with much warmth or courage into the plan of a partial Repeal of the Penal Statutes, although he assured Sir John that the sentiments of English Catholics were in favour of Government in the present crisis. The aged man had suffered too much and too long from the oppression of the Penal Laws easily to reconcile himself to a course of more public action now proposed to the Catholic Body. He feared that if they were to come forward in open support of Government, it would give such umbrage to the Opposition as probably to awake the scarcely slumbering embers of Persecution. In fact Sir John found him "Old and timid, and using twenty difficulties." A similar reception awaited the Government agent from a Mr. Duane, an eminent Catholic Lawyer. Sir John, however, was not discouraged. He waited on the Duke of Norfolk, on Lord Shrewsbury, Lord Petre, and many other Catholic noblemen and gentlemen in London; he persuaded them to have several Meetings to discuss the subject; and at last it was resolved, with the concurrence of the Ministry, that a Loyal Address should be prepared and presented to the King, in the common name of the English and Scottish Catholics. His Majesty would receive it graciously and reply in terms of encouragement; and soon after a Petition should be presented, in the same common name, praying for a relaxation of the Penal Laws. This Petition would be referred to the Legislature and supported with all the Court interest. By the adoption of this course, it was wisely thought

that less opposition would be made to the measure than if it had been first introduced merely as a Government measure and unsupported by the voice of the Catholic Body itself. It seems to have been first arranged that the Irish Catholics were to act in conjunction with their Brethren in Great Britain, but they ultimately presented a Loyal Address of their own.

Circular Letters were now sent to the Catholic Nobility and Gentry throughout England, inviting them to come up to Town, and sign the proposed Address, or to authorise some one to sign it for them by proxy. Sir John Dalrymple wrote to Lord Linton, urging him to come up, without a moment's delay, to represent the Scottish Catholics, in the absence of Lord Traquair, who was then residing in France with his daughters. His Lordship consented, but only on condition that Bishop Hay would accompany him. To this the Bishop made no objection; and, the last week in April, we find him in London with Lord Linton, deeply engaged in those important negotiations. The very day of their arrival (April 27), Lord Linton attended a Meeting of the Catholic Body, at which the Address to his Majesty was adopted and signed, personally, or by proxy, by ten Peers and nearly two hundred Commoners, gentlemen of property and family in England. Lord Linton and Mr. George Maxwell (Kirkconnell) signed for the Scottish Catholics. The Address expresses the attachment of his Majesty's R. Catholic subjects to his Person and Government, notwithstanding the Political Disabilities under which they still laboured.

" . . . We have patiently submitted to such restrictions or discouragements as the Legislature thought expedient; we have thankfully received such relaxations of the rigour of the Laws as the mildness of an enlightened age and the benignity of your Majesty's Government have gradually produced; and we submissively wait, without presuming to suggest either time or measure, or such other indulgences as those happy causes cannot fail in their own season to effect. . . ."

The Address further disclaims any sympathy with the designs and views of any Foreign Power against his Majesty's Crown, and the safety and tranquillity of his subjects, and it appeals, for proof, to the irreproachable conduct of the R. Catholics for many years past, "under circumstances of public discomfence and displeasure."*

* Scots Magazine. 1778 P. 264. From London Gazette, May 2.

This loyal Address was presented to the King, May 1, at a Public Levee, by Lord (Arundel and) Surrey, Lord Linton, and Lord Petre, and was very graciously received. When first consulted on the subject, his Majesty had declared that such an Address from the Catholic Body would be most agreeable to him; and, after the Levee, he had expressed himself as highly gratified with it. The Irish Catholics also presented an Address, dated Dublin, April 13, and signed by about three hundred persons.*

Some days before the Presentation of these Addresses, a Message was sent by Lord G. Germain to the Catholic Representatives of the three Nations, then in London, requesting them to prepare for him a Note of what their Constituents would respectively wish to be done for them by Parliament, as the Penal Laws were not the same in the three Kingdoms. A hint was also conveyed, that if their first demands were moderate, and if the Nation seemed to approve, everything that they could possibly wish would be done for them in the course of time.

A principal cause of anxiety as to the ultimate fate of the proposed Measure was the light in which the Members of the Opposition in the House of Commons might view it. If it came before the House only as a Ministerial Plan, it might fail on that very account. A concurrence of circumstances, however, soon dispelled every anxiety on this point, and exhibited the Members of the Opposition as the warmest supporters of the Measure. Many of them were connected with Ireland by Property and Family, and motives of humanity prompted them to relieve the political and social burdens of the poor Irish, but this could be done only after Britain had set an example. The humanity of their motives may be sufficiently vouched for by the name of Edmund Burke, at that time the Leader of the Opposition. State policy also concurred in securing a unanimous support for the Catholic Relief Bill. The American Congress had invited all Catholics to Emigrate to the West, promising them entire liberty of conscience: the general fear of a French Invasion, aggravating the pressure of the War with America, suggested the great importance of uniting all parties in the State against the common enemy. In addition to these convenient circumstances, the Dissenting Bodies in England,

who had long been labouring to obtain more Civil Liberty for themselves, were strongly inclined to favour this movement in behalf of the Catholics, as an important step in the right direction, and as probably securing the grateful support of the Catholic Body in return, when the Dissenters should afterwards prefer their own claims to an extension of indulgence.

Thus far, the Deliberations of the Committee in London had been unanimous; Lord Linton and Sir John Dalrymple had met with nothing but the most cordial regard and co-operation. The success, however, of the Address to the King was the beginning of a coldness and an estrangement which it is difficult to account for. With the utmost reluctance, the English Members of the Committee informed the Scottish Representative of the Nature and Extent of the Relief which they proposed to ask from the Legislature: namely, the Repeal of an Act of Parliament passed in the 11th and 12th year of King William III., chiefly affecting the Property of Catholics, and encouraging the Prosecution of their Clergy by holding out a reward to the common informer. As just such another Act had been passed in the same year (1700) in the Scottish Parliament, it was proposed that the Catholic Body in Scotland should make the same demand, and the Repeal of the Oppressive Acts might be passed in one Common Bill. The Committee positively refused to accede to such a proposal, alleging that as the Acts in question had been passed in two different Parliaments, it would require a separate Bill for the Repeal of each of them. As it was afterwards discovered, when too late, this turned out to be only a frivolous pretext for getting rid of the Scottish Relief Bill altogether. Lord Linton immediately waited on the Lord-Advocate of Scotland, Henry Dundas, who cheerfully undertook to introduce a Bill of Relief for his Catholic fellow-countrymen, but observed, that it would be better to watch the progress of the English Bill in the first instance, and to see how it succeeded; and if there should not be time in this Session of Parliament to bring in the Relief Bill for Scotland, his Lordship pledged his word to obtain for the Scottish Catholics in the next Session, all that their English Brethren should obtain in this.

Nothing could be more promising or more satisfactory than the reception which awaited the

* Scots Magazine, 1773, p. 266.

English Relief Bill in the House of Commons. The Motion for leave to bring it into the House was made by Sir George Savile and seconded by Mr. Dunning, both leading Members of the Opposition, in terms which must have been highly pleasing to the Catholic Body. Mr. Attorney-General Thurlow followed on the same side, and leave was given to bring in the Bill without a Dissident voice. The Lord-Advocate then, seeing the disposition of the House, rose and asked leave to bring in a similar Bill for Scotland, which was granted with the same unanimity. It was found, however, to be too late in the Session to introduce the Bill, but the Lord-Advocate renewed his pledge to Lord Linton that the Provisions of the English Bill should be extended to Scotland during the next Sitting of Parliament.

Meanwhile, the English Relief Bill passed through both Houses without a Division. It was read a first time, May 15, and received the Royal Assent, June 3. After setting forth the expediency of Repealing certain Provisions in an Act, 11 and 12 William III., "for the further Preventing of the Growth of Popery," by which certain Penalties and Disabilities were imposed on persons professing the Popish Religion, the new Bill Repealed so much of the former Act as relates to the Apprehension and Prosecution of Popish Bishops, Priests, and Jesuits, so much of it as subjects to perpetual Imprisonment such person, or any persons professing the Popish Religion, and keeping a School, or educating or boarding youth within this Kingdom, or any part of his Majesty's dominions. The new Bill also Repealed so much of the former Act as disables persons educated in the Popish Religion, or professing it, from inheriting, or taking by descent, possession of lands, &c., in England and Wales; so much as gives their next of kin, being Protestants, a right to enjoy such lands, &c.; and so much as disqualifies Papists from purchasing land in England and Wales. The only condition of Relief from those Disabilities was declared to be the taking, and subscribing in a Register, the new Oath of Allegiance, appended to the Bill.* The English Catholics came readily forward to take and subscribe the Oath. The day after the passing of the Bill, a Form of Prayer was promulgated throughout the Catholic Chapels in England for "our most Gracious Sovereign, King

George III., his Royal Consort, and all the Royal Family.*

During the progress of these negotiations, Bishop Hay had found time to see a great deal of his old friend, Dr. Challoner, who was well, and cheerful, at the advanced age of eighty-seven. Bishop Hay seems also to have gone a good deal into society, "paying and receiving many visits, some of business, and others of courtesy. I thank God, I find my health much better for this jaunt." [B. Hay to B. Grant, May 2, 1778.] He returned to Edinburgh, in company with Lord Linton, May 21. The tone of his Correspondence at this time is full of gratitude to Almighty God, for having so far promoted the object of his late journey, and given the poor Scottish Catholics a near prospect of obtaining relief from the most galling of the Penal Statutes. He also expresses his anxious wish that they should be cautioned to behave with moderation on the occasion, not assuming an air of superiority, but conducting themselves in their usual, quiet, and inoffensive way. [B. Hay to B. Grant, May 16, 1778.] In a previous letter to Bishop Grant, he designates the Relief Bill "an amazing affair."

Clouds, however, were beginning to gather in the stormy atmosphere of the North. The Relief Bill was made the subject of serious and protracted debate in the General Assembly of the Church of Scotland, only a day or two after the Bishop's return to Edinburgh.† In the formal Reply to the King's Letter, a member of Assembly proposed to make allusion to the Bill then passing through Parliament in favour of Catholics. The Motion was over-ruled for that day, on the ground that the Provisions of the Bill were not sufficiently known. A few days later, the Lord-Advocate was requested by the same Member to give the Assembly some account of the Bill. His Lordship did so, maintaining that its object was only to repeal a Penal Law, which from the beginning had been considered so cruel, as to have been seldom executed. The Bill did not extend to Scotland; but he had no doubt that, in some future Session of Parliament, a similar Bill would be passed for that country. This information was quite sufficient to rouse the bigoted party in the Assembly; and the very next day, a Dr. Gillies, one of the Ministers of Glasgow, moved that, as such a Bill for the Relief of the

* Scots Magazine, 1778, p. 393.

* Scots Magazine, p. 323. † Ibid, 1778, pp. 267, ut seq.

Roman Catholics in England had lately passed in the House of Commons, the Commission, or Permanent Committee of the Assembly, be instructed to watch its future progress, and especially if it should be extended to Scotland; and even if necessary, to call an extraordinary meeting of the Commission to consider the subject. This Reverend gentleman's son, the Minister of Greenock, seconded the Motion; and a very long Debate ensued. Principal Robertson, the leader of the Moderate Party in the Assembly, denied that the Bill in question threatened the Protestant Religion with any danger; he could see no signs of alarm in the country on the subject. He then entered at length into the history of the Penal Law, now the subject of repeal, showing that it was a cruel and sanguinary law, which nothing but the critical circumstances of the Period when it was first enacted, could ever justify. He proposed to reject the Motion. Other eminent speakers followed on the side of the Principal; Professor Gerard, of Aberdeen, Mr. John Home, and Mr. Solicitor-General Murray, who spoke for two hours in favour of the Bill, in an able and masterly manner. [Lord Linton to Lord Petre, June, 1778.] On a Division, the Motion of Dr. Gillies was rejected by a majority of 118 to 24. Some of the minority next day presented a Protest against the vote of the Assembly, which was recorded. With some inconsistency, they professed the utmost detestation of persecution for conscience's sake; yet they deprecated the repeal of a law which self-preservation had once made necessary, as a defence against the acts and the violence of persons whose intolerant principles obliged them to persecute all who differed from them. "The present state of the Protestant interest" (which, by the way, seems never, according to the cant phraseology on the subject, to be out of imminent danger,) called loudly for greater vigilance, and more vigorous efforts in its support; there was too good reason to believe that Popish emissaries had of late been unusually active and successful. It was notorious that, in several parts of Scotland, and even in the Metropolis, Popery had been on the increase for several years past.* Dr. Gillies' defeat in the Assembly was compensated for, by the public approbation of the "General Session" of Glasgow, where his views on religious tolerance found congenial sympathy †

Bishop Hay now turned his steps towards the North, to meet the other Bishops at Scalau. He seems to have spent the greater part of the month of July there. After the turmoil of London and the agitation of all his late negotiations, the repose of that secluded spot must have refreshed and invigorated his spirits. Bishop Grant and Bishop Macdonald were with him: it was the close of his intercourse with Bishop Grant in this world. In several Letters he mentions the rapid failure of the aged Bishop. ". . . Mr. Sinit is much failed this year; I am afraid I shall soon be deprived of him, which, I do assure you, will be a very sensible loss to me and to all the Mission. . . ."—[B. Hay to Abate Grant, July 24, 1778.] The health of Bishop Macdonald was also very delicate. The Bishops had the agreeable duty, at this Meeting, of informing Cardinal Caraffa, at Propaganda, of the English Relief Bill, and of their own expectations of a similar benefit in a few months. In conjunction with the Administrators of the Mission Fund, they addressed a Circular Letter to the Clergy, with the revised Constitution of the Administrative Body. Bishop Hay also took advantage of his present retirement to write long private Letters to his Foreign Correspondents, with full particulars of his recent engagements in the promotion of the Relief Bill. In one of his Letters he expresses his opinion regarding the new Oath which the English Catholics were taking, as containing "in it nothing against conscience, although it is conceived in very indelicate and harsh terms."—[B. Hay to Abate Grant, July 24, 1778. He subsequently expressed his pleasure at hearing that Mr. Cant had been so well pleased with the English Act and Oath—To the same, November 16, 1778.] He added that there was a most unanimous concurrence in all the Clergy and Gentry, throughout the Nation, to embrace that opportunity of being restored to the privileges of good subjects, and to the protection of the Laws of their Country, afforded them by kind Providence.

A Pastoral Letter was also at this time addressed to the Clergy in the Lowland District, by Bishop Grant and his Coadjutor, congratulating them on the prospect of soon obtaining a Repeal of the Penal Laws, and directing them to inculcate on their people respect and deference to the Laws; gratitude and attachment to his Majesty's

* Scots Magazine, 1778, page 270.

† Ibid, p. 331.

Person and Government; and moderation and propriety in their conduct towards persons of other Denominations of Religion; that their joy should not be permitted to carry them beyond the limits of decorum. This Pastoral Letter also orders "Testificates" of character to be given by the Clergy to any of their people who were going to another part of the Country; and enjoins the Proclamation of Banns before Marriage, as the state of the Country no longer excused its omission, and it had, for some time, been successfully practised in Edinburgh.

Before the successful termination of the negotiations in London we find evidence of Bishop Hay's anxious desire that Loyalty to the Reigning Family should be impressed on the Catholic Body in one of his Confidential Letters to his Friend at Valladolid: "It would be the height of folly to pretend to support the ideas of former times, which are no longer tenable. I, therefore, hope you will instil proper sentiments into the young folks under your care, and let them know that their great view ought to be to promote virtue and piety among their People, and submission and obedience to Higher Powers whom God in his Providence has placed over us."

By the middle of August Bishop Hay was again at his post in Edinburgh. His New Chapel was rapidly approaching completion. Before the end of September he took possession of his New Residence in Trunk Close, although the Chapel was not then ready for use. As usual, the expense of Building had far exceeded the Estimates—£500 still remained unpaid. The Bishop had then residing with him Mr. James Cameron, a young man who had lately returned from Douay in Sub-Deacon's Orders, and had been Ordained Priest at Edinburgh.

Although the recent Debate in the General Assembly on the Catholic Relief Bill had ended in a decided victory for the Moderate Party, it had excited an agitation throughout Scotland which a very few months brought to an alarming height. Resolutions to oppose to the last the Extension of the Relief Bill to Scotland were formally taken by nine Presbyterian Synods throughout the Country. So early as July 3, the Synod of Glenelg, a remote District in the North, seems to have led the way. Its example was followed by the Synod of Glasgow and Ayr, a District of the Country where the influence of the bigoted

Party was probably greater than in any other. A Fast-Day was appointed to be kept within the Bounds of the Synod to avert the Divine displeasure which they had no doubt had been excited by the recent encouragement given by the British Legislature to the Catholic Body. The Catholic Religion was denounced in no unusual terms, the Study and the discussion of the Popish Controversy were recommended to the attention of all Ministers, who were exhorted to use every lawful means to check the growth of Popery. It was also resolved to present an Address to the King and to Parliament, and to write a Letter of Remonstrance to the Lord-Advocate. Thus Glasgow maintained her traditional adherence to the vigour of the Covenant. Other Synodical Bodies followed in the same course, competing with one another in the bitterness of their language in regard to the Catholic Religion, and in the force of their denunciations against the proposed Relief Bill for Scotland. Not even the liberal influence of Principal Robertson could prevent the Synod of Lothian and Tweddale (Edinburgh) from passing a resolution in accordance with the popular clamour, only its terms were more measured, and its objects less offensively defined. After expressing the fears of certain persons, on the one hand, that the late Relief Bill in England would inflict serious injury on the Protestant interests in Britain, and after expressing, on the other hand, the conviction of many, that the ultimate effect of that Bill would be no more than the removal of a few severe Penalties and Disabilities from inoffensive Catholics, the Resolution concludes in these words, which evidently reveal the nature of the Compromise effected:—"Amidst these various sentiments, the Synod, while they declare their firm adherence to the principles of liberty and the rights of private judgment, that they have no intention to interfere with the Legislature in matters of civil right, and do by no means wish that any person should be deprived of his inheritance or subjected to Civil Penalties for Conscience's sake; they, at the same time, express their hopes, that if such Repeal shall be extended to this part of the United Kingdom the wisdom and attention of the Legislature will make effectual provision, under proper sanctions, to prevent all the dangers that are apprehended from that Repeal."*

* Scots Magazine. 1778, p. 566.

The influence of Principal Campbell was thrown into the scale of moderation with more effect, and in the Synod of Aberdeen, that Reverend Body enjoyed the honourable distinction of being one of five Synods which pronounced no opinion at all in the Controversy,* although, indeed, it is hard to say for which side the Synod of Edinburgh declared.

As if the thunders of two-thirds of the Pulpits in the Country were not enough for the Scottish Catholic to endure at that most harassing time, another Adversary, of a totally different character, entered the field against them, in the person of Dr. Abernethy Drummond, a Nonjuring Clergyman in Edinburgh. The party which he represented was, at this time, especially exasperated against the Catholic Body for having, as it was alleged, deserted its Political principles of adherence to the almost extinct Jacobite Cause, and by this sacrifice outbid the Nonjurors in the favour and protection of Government. A feeling of personal rancour against Bishop Hay himself, as a member of an old Jacobite Family, and a Deserter from the Cause, in Religion as well as Politics, seems to have added bitterness to Drummond's resentment. Nor had he forgotten the severe castigation administered to him by Bishop Hay, a year or two before, on the subject of Miracles.

The ostensible provocation which he pleaded was the language employed by Bishop Hay in his Pamphlet against Dr. Campbell, "A Detection, &c." The Catholic Prelate had accused the Reverend Principal of "diabolical calumny and damnable detraction" ["Detection," p. 31], for having asserted that, from the Rescripts of Popes, the opinions of approved Divines, and even the practice of Converts, it were easy to prove that it is not contrary to the Will of Heaven to lie, betray, or even murder, when the supposed interest of the Church requires it." Bishop Hay had further challenged his Opponent to produce any one approved Divine of the R. Catholic Communion that holds, or approves, or even insinuates such a Doctrine. Seven years had elapsed since the Bishop had published this Challenge, but it was not till the month of August, in this year, that Dr. A. Drummond thought it worth his while to take up the Challenge, on behalf of the Cause which Dr. Campbell had advocated. Now, however, he sent a private

Letter to Bishop Hay inviting him to an interview in the Advocates' Library, in presence of three or four learned men, to be chosen by both sides, "to inquire, by looking at a few printed Books," whether the assertion of Dr. Campbell could be proved or not. The Bishop was then much engaged in removing to his new House, and his request for delay was at once acceded to by Drummond, who, however, by-and-bye, began to grow impatient, and twice renewed his solicitation for a Discussion. Bishop Hay, unwilling to go, quite unprepared, into a contest of this kind, requested Dr. Drummond to furnish him with the names of the Authors whom he meant to cite, and with references to the places in their Works by which he meant to prove his position. This request drew a long Letter from Drummond early in September, containing a short abstract of his proofs. Bishop Hay perceived from this that the Debate would turn, not on the authenticity of the passages referred to, which must be admitted, but in their meaning and their application, and on the character of their Authors—a line of Controversy which at first sight appeared to him, in all the circumstances, not advisable. Before he could determine what was best to be done, he received a second Letter from Drummond, five days later in date than the former. After adding other testimonies to the earlier list, and sketching his proposed line of argument, the Nonjuror added that the Bishop would shortly see the whole printed, in the form of a Letter addressed to Bishop Hay, and published by the Presbyterian Society for the Propagation of Christian Knowledge. The whole face of the Controversy at once appeared to the Bishop to be changed. From a Private Discussion, it had assumed the character of a Public Debate. He, therefore, declined the proposed Meeting, and preferred to admit the appearance of the printed Letter.—[Preface to B. Hay's Answer.] Thus, Presbytery did not disdain to form a League with Prelacy, if it could only inflict a wound on Catholicity. Thus the Nonjuring party, of all Prelatists the most bigoted, could avail itself of popular clamour to combine with a body of men the most foreign to its principles, for the purpose of Political retaliation, and the gratification of what was little better than a personal pique.

In due time, Drummond's Pamphlet made its appearance. It was entitled, "The Lawfulness

* Scots Magazine, 1779, p. 45.

of Breaking Faith with Heretics Proved to be an Established Doctrine of the Church of Rome, in a Letter to Mr. G. H., by W. A. D.”* Nothing could have been more unfortunate than the publication of such a Work at this critical time. It derived all the more weight from the very circumstance of its origin. When a Nonjuror took the trouble to arraign a Papist, there must be a very bad cause indeed; so augured hundreds of Presbyterian readers of Drummond’s Malicious Tract, in which he perverted the private Correspondence which had passed between Bishop Hay and himself, so as to make it appear that the Bishop had from the first to decline the proposed interview and discussion, doubtless from his consciousness of how weak a Cause he had to defend.

The Bishop was not long in retorting upon his opponent. His irritation may be detected in the very Title of his Reply:—“An Answer to Mr. W. A. D.’s Letter to G. H.; in which the conduct of the Government in Instigating the Penal Laws against Papists is Justified; the Seditious tendency of W. A. D.’s Letter is discovered; the Roman Catholics fully Vindicated from the slanderous accusation of thinking it Lawful to break Faith with Heretics, which W. A. D. attempts to fix upon them; and W. A. D.’s Letter proved to be a Gross Imposition on the Public, composed of Misrepresentations and False Reasoning from beginning to end.—Eph. iv. 25.”† This Answer is arranged in seven Sections. After a short Introduction, devoted to the all-engrossing subject of the Repeal of the Penal Laws, the Bishop exposes the false reasoning in the Nonjuror’s Pamphlet; he discusses the Authorities cited in it, and exhibits their true meaning. A Section is devoted to an examination of the Decretals of Gregory IX., and another to the story of Huss and his safe conduct to Constance: finally, showing that “the Roman Catholic Church holds it impious and unlawful to break Faith with any person whatever, or on any account.” In a brief conclusion, Bishop Hay deprecates the bitter spirit which seemed to animate his adversary against the Roman Catholics.

It was the misfortune of all Controversies at

that time, to degenerate into something too nearly akin to personal invective—men of education and of taste wrote of one another, and to one another, as they would have shrunk from speaking. The judicious criticism of the late Abbe Macpherson, on this unfortunate Controversy, is worth quoting:—“Perhaps, posterity may think that Bishop Hay defended his cause with a warmth that could do it no service.”*

However that might be, he certainly had found his match in the Nonjuror, as far as bitterness was admitted into the Dispute. In a second Letter to Bishop Hay, which appeared almost immediately, Drummond condescended to coarse vituperation; and, what is remarkable, he, for the first time, threw off the transparent veil of Initials, and gave his name in full. He now felt thoroughly sure of his ground. If the Catholic Bishop carried the Government with him, the Nonjuror had secured the populace, and he felt his advantage. His Reply is entitled:—

A second Letter to Mr. G. H. concerning Breach of Faith with Heretics, wherein that gentleman’s objections to the evidence produced in the former Letter are refuted, the sophistry of his answer is displayed, and additional evidence produced which is alone decisive in the cause. By the Rev. William Abernethy-Drummond, M D., a sentence will give you a sufficient sample of the tenour of the pamphlet. “So particularly disgraceful as well as malignant is the part you have acted that all men of honour and humanity must equally despise both, especially when they are told that you grew up to man’s estate a member of that very Church upon which you have now endeavoured to call down vengeance. But, Sir, you come too late for that wicked purpose. This is not the age, at least, thanks to God, this is not the Country of Persecution for Conscience, sake.” It was evident from these remarks where the Nonjuror winced. The Bishop, in his reply to Drummond’s first Letter, had clearly and very forcibly exposed the political origin of this Opposition on the part of the Nonjurors with reasoning from which there was no escape, and in the sternest language.

There can be no question that nothing contributed to the general excitement of men’s minds on the subject of Catholic Relief more directly or more extensively than these Pamphlets of Drum-

* Scots Magazine, 1778, p. 504.

† A small 8vo., pp. 147. Signed G. H., and dated November 1778. Yet it is advertised in the “Scots Magazine,” in October of that year. A Copy exists at Blair’s College.

* “Hist. of Scot. Mission”—sub. anno 1778.

mond. The Presbyterian Body very generally took up the cry. Pulpits rang with denunciations of Catholicity, the Press teemed with Pamphlets, and the leading Journals with bitter Articles on the engrossing subject. We are assured by a contemporary that no State measure had for a long time given such an alarm as the Bill for Repealing the Scottish Penal Laws against Papists.* It must be mentioned, to the honour of Dr. Campbell, that he, almost alone, had the courage to Protest against the popular panic. In an Address which he published to the people of Scotland on the alarm that had been raised in regard to Popery, he boldly disclaimed all attempts to repress the growth of Popery by compulsion, demonstrating that the only consistent course for a Protestant Nation to adopt in such an enterprise, was the milder method of persuasion.

The Scottish Catholics did not yet despair of obtaining their Relief Bill in the next Session of Parliament. The Irish Bill had received the Royal assent in the National Parliament, at Dublin, August 14, and with the exception of the murmurs of the Whig party out of doors, and a few Incendiary Riots in the Counties of Down and Antrim, the measure had been welcomed by the nation in general. At Loughrea, the town had been illuminated, and the Protestant inhabitants, with Lord Clanricarde at their head, had spent an evening in festivity, with their Catholic fellow-townsmen.† Why should Scotland be the only exception to the cordiality exhibited by the United Kingdom, in the performance of an act of clemency and of justice towards the Catholic body? A Meeting of the principal Catholic proprietors was held in Edinburgh, September 12, to consider what Measures they should adopt in order to secure the passing of the Bill for their relief. Bishop Macdonald attended it, in company with several of the leading Highland Catholics; the Lowland interest was also fairly represented. With some little difficulty, Bishop Hay persuaded them to adopt a series of Resolutions to the following effect: that Lord Linton, Mr. Maxwell of Munehes, and Mr. Glendonwyn, should wait on the Lord-Advocate, at Melville Castle, and thank his Lordship in the name of the Catholic body,

for his past favours, and his promise of future services; they were also to inform him that the heads of the proposed Relief Bill were then under the consideration of a Meeting of the Catholic body in Edinburgh. It was resolved that Mr. Crosbie, Advocate,* should be appointed to prepare the Bill, in terms similar to the English Relief Bill; and a rough Draft of it was sent to him by the Meeting. The Bill, when approved, was to be shown to Lord North, before the Meeting of Parliament. A voluntary Subscription was agreed upon, for defrayment of expenses; and it was resolved to make an offer of raising a Catholic Regiment 1000 strong, for the public service.

This last resolution seems to have been adopted with less unanimity than any of the others. The Highland Proprietors, already familiar with Recruiting, entered without difficulty into the proposal, but it met with a stormy Opposition from the Lowland gentlemen. One of them, in particular, expressed his adverse opinion with great warmth and bitterness, inveighing against the innovations on the principles and practice of the Catholic Body, and of their Fathers before them, introduced by Bishop Hay. The late Mr. Menzies, of Pitfodds, who was present at the Meeting, used to say, that his first impression of admiration for the Bishop, was excited at that time by observing the meekness with which he received this severe and abusive criticism. St. Francis of Sales could not have taken it better. He made no Reply.

The Principal of the Scotch College in Paris, who happened to be in Edinburgh at the time, on his way to Paris, has left us a sarcastic description of this celebrated Meeting of the Catholic Gentry. Little had been done, as it seemed to him; there was not a man of sense among them but one. "I am a good deal fretted at the folly of some, the trifling of others, and the stupid indifference of almost the whole."—[Mr. A. Gordon to Mr. J. Reid, September 26, 1778.]

It was not to be expected that the agitation into which the Country had been thrown, on the subject of the Catholic Relief Bill, should end as it had begun, in a mere War of words. The populace is more familiar with a shorter and

* Scots Magazine, 1778, p. 684.

† Scots Magazine, 1778, p. 453.

* This highly popular member of the Scottish Bar, is understood to have been the original of the inimitable Peter Pleydell.

sharper method of deciding its quarrels, and those who, with premeditation, excite its passions, must be held responsible for the violence which commonly ensues. The Synod of Glasgow passed its Resolutions against Popery on the 13th of October; on the following Sunday the Mob of Glasgow took upon itself the congenial task of executing them, as far as lay in its power. Among the numerous strangers who had, for several years past, been attracted from the Highlands to Glasgow in search of an honest livelihood, there were a few Catholics, and they, having no regular Place of Worship there, had been in the habit of Meeting on Sundays in the House of one of their Body, Donald Macdonald, a Combmaker, an honest, industrious, and inoffensive man, residing in Blackstock's Land, near the foot of the Saltmarket. A Priest occasionally visited them from Edinburgh, but when he did not come, they contented themselves with saying their Prayers together, and hearing a pious Book read to them. Such was the origin of the Glasgow Mission.

On Sunday, the 18th October, Mr. Robert Menzies, one of the Edinburgh Priests, was at Glasgow, and said Mass for this little handful of Catholics. The Service was hardly over, when a Mob of idle persons assembled around the House, exclaiming against the impudence of those poor people in daring to bring Popery into that Presbyterian City, after the determined Protest of the Synod against it, only a few days ago. Before the terrified Catholics could steal quietly home, the Mob burst into the House, threatening them with savage cries and imprecations. Macdonald showed the Rioters over the house, which they searched in vain for any signs of Popish Worship. Their disappointment made them only more violent. They smashed the windows, tore the doors off their hinges, and rifled the House of everything that they could carry away. Mr. Menzies, after securing the Altar Furniture, mingled in the crowd, and, in self-preservation, joined in the cry, 'Where's the Priest?' Macdonald's wife, who was a Protestant, attempted to steal out, to give notice to a Magistrate, but the Mob discovered her, and so maltreated her that she was glad to take refuge in the house of a Friend. Many persons were wounded by stones, others, even of respectability, were stopped in the street and assaulted, merely on suspicion of being

Catholics. A French Gentleman, who had resided for some time in Glasgow as a Thread Manufacturer, under the protection of the Board of Trustees, was an especial object of vengeance to the Mob; also, an Englishman, of the name of Bagnall, who had introduced the manufacture of Staffordshire Ware into Glasgow. The Rioters met with no opposition, and their outrage ended only with daylight. When application was made for redress, the Law Officers of the Crown, although friendly to the Catholics, advised them to waive their right and make no resistance, but, as soon as possible, to publish a good refutation of Drummond's Tract.

Government still maintained a friendly attitude towards the Catholic Body. In reply to a request made to the Lord Advocate, by the Synod of Glasgow and Ayr, that he would present their Addresses against Repeal of the Penal Laws, to the King and to Parliament, he declined to do so, and gave them his reasons at length; reminding them that the last General Assembly had determined to do nothing in the matter, denying that Popery was on the increase, and severely animadverting on the terms of the Addresses.

A Body of Catholic Soldiers had expressed a wish to attend Mass at a Public Chapel; but the Major of the Regiment had forbidden them to do so, as a measure of precaution. Bishop Hay waited on the Commander-in-Chief, General Sir Adolphus Oughton, at Caroline Park, to appeal against the Major's order. Not finding him at home, the Bishop sent him a Memorial on the subject; to which the General returned a courteous answer, through the medium of Sir John Dalrymple. He begged Sir John to present his compliments to Mr. Hay, and to express his regret at having been from home when Mr. Hay had done him the honour of calling on him the day before. "I have seriously considered the Narrative and Note he left for me, which appears thoroughly candid, and fraught with that spirit of moderation which becomes his character, and which the circumstances of the times seem strongly to require. Happy is it for the Roman Catholics that your worthy Friend is now at their head, from whose gentleness of temper, as well as solidity of judgment, I trust such Measures will be taken as may most effectually dissipate these threatening clouds. . . ." The General granted permission to the men to "drop into

Chapel, a few at a time;" but he added that they must not go in a body, for fear of disturbance.

The moderate tone adopted by the Synod of Lothian and Tweeddale, did not suit the inflammatory disposition of the common people in Edinburgh. They, therefore, adopted Measures of their own. Under the direction of a Mr. Richard Lake, a Writer, or Solicitor, in Edinburgh, and a violent Methodist, a number of persons, calling themselves "Friends to the Protestant Interest," held a meeting, to consider the proposed Repeal of the Penal Laws. This Meeting decided that the Repeal was as inexpedient as it was unconstitutional; it was resolved publicly to recommend that Addresses to the Throne and to Parliament, against the Bill, should be sent from every part of Scotland, and, more especially, by the Royal Boroughs, the Corporations, and the Universities. The Meeting also appointed a Committee to Correspond with the Friends of Protestantism all over the Country; and ordered the Publication of the Resolutions in the Newspapers.* This self-constituted Body entered, without delay, on a system of unscrupulous agitation; Pamphlets issued under the sanction of their name, misrepresenting the nature of the Relief Bill, and, in allusion to the criminal apathy of the last General Assembly, presuming to dictate to the Country that none but "Friends to Protestantism and to Presbytery" should be elected as Members of the next General Assembly.† They held Public Meetings, at which it did not escape the notice of the Newspapers, that sometimes no Minister was present; so that the Lay President had to open and conclude the business with Prayer. In fact, those Friends to the Protestant Interest belonged to the very lowest of the people, and received, at least, no public countenance from the better educated, and from men of station and character.‡ Yet, the mischief that they were able to effect was incalculable. They ventured to apply to the Town Council of Edinburgh for its concurrence in opposing the Relief Bill. A Meeting of the several Incorporated Trades accordingly took place, each of which agreed to oppose the Catholic Bill, with the honourable exceptions of the Sur-

geons, the Merchant Company, and the Candle-makers. A Committee of the Town Council was appointed to examine the question; their Report was unfavourable to the Bill; the Council, therefore, resolved to oppose the Repeal of the Penal Laws, and sent a Copy of its Resolution to Sir Lawrence Dundas, the Member for the City, and to the Lord Advocate, who represented the County, requesting those gentlemen to use their best endeavours to prevent the Bill from passing into Law.*

The Friends of the Protestant interest organised similar Associations in Glasgow, and in many other Provincial Towns in Scotland. Resolutions were taken against the Bill; Petitions to the Legislature, in accordance with those Resolutions, were passed, and numerous signed; and, of course, Subscriptions were opened to defray expenses. Yet, it was a matter of observation at the time, that, with the exception of Edinburgh and Glasgow, the most violent opposition to the Bill was offered in those places where Catholicity was least known: it was nowhere so violent as in parts of the Country where they had never seen a Catholic. The Country gentlemen also kept aloof from the agitation; and so did the higher class of tradesmen in the Towns. The body of the Association was composed of the lowest and most ignorant classes, under the directions of a few designing men.†

Some of the reasons by which those Friends of the Protestant Interest sought to justify their opposition to the Relief Bill, were sufficiently absurd and inconsistent with facts. In all such agitations, the loudest cry is always one of Danger to Civil and Religious Liberties. As if the persons who had the greatest stake in the country were not at liberty to perceive the recurrence of any real danger to those liberties as a body of men without position and without competent education. It was difficult to see how permission to Catholics to exercise their Religion in private, to possess their property unmolested, and to educate their own children, should affect the liberties of any one. The Legislature of England and Ireland had come to a different conclusion; and in those parts of the United Kingdom, the Catholic Body was then computed to be a

* December 1. Scots Magazine, 1778; p. 684.

† Scots Magazine 1779; p. 44.

‡ "Observations on the Opposition to the R. Catholic Bill for Scotland."—MS., in B. Hay's handwriting, at Proshome. No date.

* Scots Magazine—1779; p. 106.

† "Observations, etc.," *ut supra*.

hundred and fifty times more numerous than in Scotland.

Of course, the great increase of Popery of late years, was another forcible argument against the Bill. This apparent increase was, in reality, due to a new distribution of the Catholic population. It was greater than it used to be in some of the large towns; but there were fewer Catholics in the Rural Districts. Not many years before, there had been several Catholic Noblemen of distinguished rank and influence, such as the Duke of Gordon, the Earl of Perth, the Earl of Winton, and of Seaforth; Highland Chieftains like Clanranald and Glengarry, had once belonged to the Catholic Body. But at the time of this Agitation, there remained only one Catholic Noble Family in the whole of Scotland. It was also worthy of notice, that although this Family had resided for some generations on its Estate, and had always kept a Chaplain, most of its dependants were Protestants, and some even among its domestic servants. The Catholics on the Estates of the Perth Family were only a third part as numerous as they had once been. Thirty years before, there had been a pretty considerable body of Catholics in Forfarshire; but they had by this time dwindled down to about thirty grown persons. This same diminution might be observed in the District of Buchan, in Aberdeenshire. Before the American War, there had been a large Emigration of Catholics to the West; and many hundreds of them had lately Enlisted in the Foreign Service of their Country. All of these facts ought to have shown how false was the cry of the great increase of Popery.

But it was said, allow Catholics to open Schools, and we shall soon see an increase of Popery. Whereas, all that was asked from Parliament was only permission to educate their own children, and to employ persons of their own Religion for that purpose. Again, the Priests were so bold in going about among the people, and trying to make Converts, what would they not do if they were to obtain more liberty? On the contrary, the Clergy had the most express directions how to go among the people on purpose to make Converts, and they had always adhered to this injunction most carefully.

The last reason assigned by the Enemies of the Bill was, if possible, the most absurd of all. Multitudes of Jesuits, they said, would pour into

the Country and pervert the people. At that time there was not, strictly speaking, one Priest in the whole of Western Europe; of those who had once belonged to that Order, the number was diminishing every day; of the natives of Scotland who had belonged to them, there were not more than a dozen in existence. To suppose that crowds of French, Spanish, or Italian Jesuits would pour into the Country in consequence of the Bill, one should have thought too absurd, even for popular credence.*

It was while the storm was gathering, and before it had reached the height of its fury,* that God called the venerable Bishop Grant to himself. He had already passed through a wilder storm thirty years before; he had proved his constancy, and had earned his rest. His journey to Sealand last Summer had much fatigued him, and since his return to Aberdeen he had been nearly laid aside from duty. His Friends were for some time in hopes that, as his feeble health had often before rallied, he might be permitted to remain with them, at least over this Winter. But it was otherwise decreed, this excellent man expired at Aberdeen, December 3, in the forty-fifth year of his Priesthood, and the twenty-fourth of his Episcopate, and was interred in the Snow [Sta Maria ad Nives] Churchyard. Many of his Letters remain to indicate a mind of no common cultivation and even refinement. On receipt of the news of his death, Principal Gordon replied to Bishop Hay that he had been expecting it by every Post. The last thing the good Bishop had said to him at parting in Autumn, was to desire Mr. Gordon's Prayers when he should hear of his death. Bishop Macdonald has left us his Panegyric in a few forcible words:—"He was one of the few who, in their whole life, escaped all censure, because censure could find no access to one who entered on the stage of the world with the maturity of old age, and whose conduct from the beginning was regulated by the most solid maxims of prudence and Religion. [B. Macdonald to B. Hay, January 4, 1779.]

By the death of Bishop Grant, Dr. Hay now became Vicar Apostolic in the Lowland District of Scotland. While communicating the fact to Cardinal Albani (December), he congratulated his

* "Observations," etc., ut supra.

Eminence on the Protectorship of the Scotch College having been recently restored to him. By the same Post the Bishop informed Cardinal Castelli, also at Propaganda, of the death of the late Vicar Apostolic.

It could not have been without emotion that his successor received the congratulations of Mr. Geddes, at Valladolid, on receiving news of this event. . . . "Though your last letter had prepared us for it, you will believe, when it has now come, it affects me sensibly. . . . Although you have already had long the principal burden of that Vicariate, yet this alteration will at first be felt by you; but you will know in whom you confide, to whom you should have recourse. He will direct, he will support you. I hope I scarcely need tell you my disposition with regard to him whom I have now immediately and principally, under God, to obey. . . . But how critical are the circumstances in which you come to that office." [Mr. J. Geddes to B. Hay, January 11, 1779.]

CHAPTER X.

1778—1779.

B. Hay goes to London on Business of the Scotch Catholic Relief Bill—Riots in Scotland—Chapels Destroyed—B. Hay's Pastoral—Obtains Compensation—Debate in the House of Commons—Mr. Burke and the Committee of the Protestant Interest—Dr. William Robertson.

It was now thought necessary that Lord Linton and Bishop Hay should return to London, to watch the progress of the Relief Bill through Parliament. Sir John Dalrymple furnished Lord Linton with Letters of Introduction to some of his Friends there, in one of which he says, "Lord Linton will tell you how insignificant I moved these Kingdoms in this matter, and yet was never heard of, even in a Newspaper." One hardly knows whether to call this modesty, or the subtilst and most refined vanity.

Bishop Hay, before leaving Scotland, executed a Formal Document, appointing Mr. Alexander Gordon his "Vicar-General" in Spiritual and Temporal matters; delegating to him all the Faculties that the Holy See had given to himself, excepting only such as especially belonged to the Episcopal character. The Document is in Latin, signed in due form, and sealed with the Bishop's Armorial Seal—a Star of five points, be-

tween three blank Shields, for Hay. By the middle of December, he seems to have resumed his Negotiations with Government in good earnest. The proposal to raise a Catholic Regiment in Scotland was very agreeable to Ministers; but, Lord George Germain, on reading the Memorial on the subject, remarked that the Laws forbade the acceptance of such an offer, as it stood; but that it might very well be couched in some other form, the substance of the proposal remaining the same. When that was done, both his Lordship and Lord North wished that it should be presented to the King. This was done by Lord Linton, at the Levee, on the last day of this year; when the King, who had been prepared for it by Lord North, instead of handing it to the Lord in waiting, put it in his pocket. The practical difficulty attending the offer of raising a Regiment arose from the necessity of permitting the men the free exercise of their Religion, and of appointing a Catholic Chaplain to attend them: on such terms, but hardly on any other, a Catholic Regiment might easily be raised. But how, in the state of the Law at that time, could such terms be thought of for a moment?—[B. Hay to Sir J. Dalrymple, January 1, 1779.] The Proposal was, in fact, designed as a practical demonstration of the mischief arising from the Penal Laws, and as an illustration of the practical and immediate benefit which would accrue to the State from their Repeal, or even from their partial mitigation.

The knowledge that Measures were seriously in progress for passing the Relief Bill, added fuel to the flame of Agitation that raged in Scotland. The "Friends of Protestantism" put themselves in communication with Lord George Gordon, who was at the head of a similar fanatical party in England, and who, a few months later, distinguished himself by the violence and illegality of his proceedings. The business of Petitioning went on briskly; School Boys were hired for money to add their names to the Catalogue of good Protestants. Counsel were engaged to oppose the passing of the Bill, at the Bar of both Houses of Parliament. Fly-sheets and Handbills of the most inflammatory kind were circulated among the people. At Preshome, there is a large Fly-sheet, entitled, "The Brave and Spirited Resolution of the Minister, Members, and Congregation of the Gaelic Church in Edinburgh,

against the intended Popish Bill; with Popery Dissected, and the Price of each Sin, Pardon, Purgatory Opened." In the same Collection, there is another of a more elaborate character—an Impression on copper, representing pictorially the Opposition to the Relief Bill. It is entitled—"Sawney's Defence against the Beast, Whore, Pope, and Devil." On the left hand of the Picture and the right of the spectator, is depicted John Bull, fettered and prostrate on the ground; "the Beast," with seven heads and ten horns, standing over him; upon the Beast is mounted the "Scarlet Whore of Babylon," with the Cup of her Sorceries in her hand. Close by, is the Pope—the "Man of sin,"—with his Tiara, Keys, Rosary, &c., giving King George III. Absolution for the Breach of his Oath: the King's Foot is trampling on the torn Standard of the Union. On the other side of the Tweed, which divides the Picture, is represented the Lord Advocate, holding in his right hand the "Popish Bill," while Bishop Hay, who stands, Mitred, close behind him, is slipping into his left hand a bag of money, containing £40,000. The Devil himself is flying over the groupe, with a Coronet in his hand, destined for the Lord Advocate, as an additional reward for his services. Advancing to meet and repel these enemies of his Country, we see "Sawney," in Highland Costume—a Scots Thistle in his Cap (or Bonnet), and a stout Claymore in his hand, bearing a Shield and a Standard. Over his head is the "Woman clothed with the Sun, and the Moon under her feet;" representing the "Church," as in Rev. xii. The most inflammatory Scrolls issue from the mouths of all the Figures.

An Agitation of such a kind, appealing to the worst passions of a fanatical populace, could end only in one way. Incendiarism and the destruction of the Property of Catholics were every day more openly threatened. As early as the beginning of December, rumours of extreme Measures began to circulate; but, with the New Year, and as the time approached for bringing the odious Relief Bill under the consideration of Parliament, these threats grew louder and more distinct, During the latter half of the month of January, Incendiary Letters were dropped about the streets of Edinburgh and sent through the Post to some of the principal Catholic tradesmen, and others conveying open threats that, unless they "Re-

formed," their Property, their Chapels, and even their persons were devoted to destruction. When a Catholic was recognised in the street it was a signal for outrageous cries—There's a Papist; knock him down; shoot him! The poor Catholics found it no longer safe to keep in their own houses; some of them, during the last week in January, actually abandoned their homes, and sought refuge with their Friends.

On Friday, January 29, copies of the following laconic Hand-bill were dropt about the streets:—"Men and Brethren—Whoever shall find this Letter will take it as a warning to meet at Leith Wynd on Wednesday next in the evening, to pull down that pillar of Popery lately erected there.—A Protestant. Edinburgh, January 29, 1779. P.S.—Please to read this carefully, keep it clean, and drop it somewhere else. For King and Country—Unity." [A copy at Preshome.] Prefixed to this infamous Document is a list of the "Committee of the Protestant interest," in which the name of William Dixon, Dyer, occurs as "Preses." Although they afterwards attempted to repudiate it, it was clearly proved that this Incendiary Proposal was made and Circulated under their direct auspices, "for the Protestant interest."

The New Building in Chalmer's Close, in the immediate neighbourhood of Leith Wynd, had been used as a Dwelling-House for about four months; the Chapel, however, had not been opened for Public Service, although Bishop Hay had said Mass in it privately. During the whole of Saturday, January 30, a Mob of idle persons hung about the House, breaking the windows, and insulting the Bishop's servants, and any one who went in or out. Next day an alarming Report spread through the City that an early day in that week had been fixed on for burning the new Chapel, and for the destruction of the Chapel and the Priest's House in Blackfriars' Wynd, together with the Shops and Dwelling Houses of the principal Catholics in the town. On Monday morning, the Lord Provost (Hamilton) was applied to by the threatened victims of popular fury, who besought him to adopt vigorous Measures for their protection. The Provost and the Magistrates in general, if they were not actually in collusion with the Mob, manifested the greatest apathy and indifference, contenting themselves with vague assurances that no real cause for apprehension

existed, and making no preparation to meet a crisis, which was becoming every hour more imminent, beyond issuing an Order to the Heads (Deacons) of the Incorporated Trades to do their best to keep the young men under their charge from riotous and disorderly conduct.

About noon on Tuesday, February 2, the Mob again assembled around the new Chapel-house in Chalmers' Close, and began to pelt the inmates with stones. Mr. James Cameron and Mr. Matthison, a young Priest, just arrived from Spain, sat down to dinner about two o'clock, but the shower of stones soon became so sharp that they could no longer remain with safety in the house. They managed, with great difficulty, to force their way through the crowd to the older Chapel-house in Blackfriars' Wynd, taking with them the servants and as much of the Altar Furniture as they could collect in a few hurried moments and conceal about their persons. Their departure was the signal for the Mob to force the doors of the house; it was instantly filled with wild men, armed with hatchets and stones, under the vigorous strokes of which the interior of the house soon became an utter wreck. The space of open ground around it, and all the avenues leading to it, were now filled with a dense mass of the rabble, and a general roar—"Set fire to it, set fire to it, immediately!" soon decided the fate of the building. Straw and barrels of tar were distributed over its several floors, and the whole was speedily in a flame, which did not exhaust itself till ten o'clock that night.

It is difficult to decide, so conflicting is the evidence, how far the Magistrates can justly be accused of wilfully neglecting the ordinary means of quelling the Riot. A large body of the Regiment of Fencibles was under Arms, under the command of the Duke of Buccleuch, who behaved with conspicuous courage, frequently risking his life for the protection of Catholic life and property. The Military, with some justice, complained that they were made to act without plan, and were indeed kept inactive; the Magistrates reprimanded, alleging that their orders were not obeyed. It was not disputed, however, that a number of the rabble whom the Military, and in some instances the Duke with his own hand, had seized in the act of rioting, were no sooner lodged in the Castle, than they were set at liberty,

as it afterwards turned out, by orders of the Lord-Advocate.

By the first appearance of the Mob around the Chapel-house, in Chalmers' Close, on the fatal day, the Clergy then gave notice to the Magistrates personally, of the threatened danger; and received for answer that a body of the Town-guard would be sent down as soon as the conduct of the rabble seemed to justify the use of force. At last, the Provost went down, with a few of the Magistrates, attended by some of the Town-guard, a body of men proverbial for their incapacity. His Lordship harangued the rioters from a window of the house, telling them that the odious Bill was abandoned, as he had private information. He was answered by a volley of abusive language, enforced by a shower of stones. The Town-guard then cleared the house, and mounted guard around it. The rioters a little baffled, moved off to Blackfriars' Wynd, from which they were by-and-bye driven by a party of Fencibles. Preferring to meet the Town-guard, the Mob again returned to Chalmers' Close, overpowered the miserable guard, and once more were masters of the house. More of the Town-guard arrived, together with Fencibles from the Castle; but during the rest of the tragedy, Magistrates and Military were spectators of the scene, and nothing more. The Riot Act was read, but no entreaty used by the Duke, or the Lieutenant-Colonel, could prevail on the Magistrates to use the Military force at their command. Simultaneous attacks were also made on the shop of Macdonald, a Catholic tradesman in the Canon-gate, and an old servant at Traquair; his wife was recognised, and assaulted by the rabble, as she fled to the Castle with an infant child in her arms. The shop of Lockhart, another Catholic tradesman, at the head of the Cowgate, was similarly plundered; and he was glad to escape in woman's clothes, to the Castle. The house of Smith, a baker, in the Potter-row, was saved by the active interference of his Protestant friends. Lockhart and Smith were the Converts whose secession from Bishop Abernethy Drummond's Congregation had been the occasion of the Appendix to Bishop Hay's Work on Miracles.

Intelligence of the increasing danger which threatened public peace in Scotland, had considerably diminished the zeal of Government in behalf of Repeal. The Scotch Members were

paralysed by the popular clamour, and withdrew their support from the Bill altogether. With concurrence therefore of all concerned, it was formally withdrawn, with the hope of averting further mischief. The step, however, came too late. Bishop Hay hastened down to Scotland to give his poor Flock all the encouragement and support in his power; and oddly enough arrived in Edinburgh, at the very time that the flames were devouring his new Chapel. He walked from the Inn, with his saddle-bags on his arm, towards his own house, utterly unconscious of the catastrophe that had befallen it. He observed, however, an unusual crowd in the streets, which excited his surprise; it seemed to increase, as he went on. At last he stopped an old woman near the foot of Blackfriars' Wynd, and asked her what it all meant. "O sir," she replied, "we are burning the Popish Chapel; and we only wish we had the Bishop to throw into the fire." [Ab. Macpherson's Hist. of Scott. Missions, p. 453.] He turned aside from the public thoroughfare, and ultimately found a safe asylum, for a few days, in the Castle.

Next day, the rabble entered and plundered the Chapel-house, in Blackfriars' Wynd; but a more vigorous and successful resistance was made against Incendiarism; prompted by the imminent danger which threatened the whole city, if a house in so densely crowded a neighbourhood should be given to the flames. The afternoon the populace prepared to devote to the destruction of Principal Robertson's residence in the College precincts. The courageous stand which this excellent man had made in favour of humanity and justice, had procured him this distinguished mark of popular disapprobation. He also had taken refuge in the Castle; and a strong body of Fencibles, supported by Dragoons, effectually repulsed the Mob from his residence, after many repeated efforts to attack it.

It was feared that Lord Linton's Town Residence at Ramsay Lodge, might become an object of attack to the rabble. His infant daughter was, therefore, at once removed by her Friends to a place of safety; and Mr. Cruikshanks, the Chaplain, retired, for a few days, to Traquair House.

Notice had been sent to Sir John Dalrymple and Mr. Crosbie, that they might expect a visit from the mob on Wednesday evening. The

popular Pleader was also an excellent Artillery-man: he covered the roof of his House with hand-grenades and loaded blunderbusses; and awaited the arrival of his friends. Sir John, by his own account, not being such an adept in the art of War, sent a Requisition, as one of the King's Judges, to the Magistrates, demanding a guard of Soldiers, and a person to read the Riot Act; and that all the party should consider themselves as under his orders, as a Justice of Peace for the County, if his House was attacked. The Magistrates replied that, as Sir John's house was beyond the bounds of the Royalty, they could not assist him; but they sent his application to the Sheriff, who at once waited on him, and offered him a hundred Soldiers, the Riot Act, and as much powder and ball as he wished, for immediate service. The mob, hearing of the warm reception that awaited them at the house of Sir John, and Mr. Crosbie, contented themselves with passing and re-passing their gates several times, without offering any molestation.—[Sir J. Dalrymple to Lord Linton, February 5, 1779.] An incident which clearly shows what a little firmness and decision might have done elsewhere.

The same evening (February 3), the Provost and Magistrates issued a Proclamation, formally assuring the Citizens that the Relief Bill had been laid aside; and, that for this reason "the fears and apprehensions of many well-meaning people, with regard to the Penal Laws against Papists," might now be set at rest; concluding by informing the public that the Magistrates were now resolved to take vigorous measures for repressing riotous and tumultuous meetings of the populace; for now the Magistrates were satisfied "that any future disorders could proceed only from the wicked views of bad and designing men."* It was surely establishing a most dangerous precedent, even indirectly, and by implication only, to sanction a Riot like this, provided its object was an opposition to the Catholic Relief Bill; yet the language of the Proclamation can bear no other construction. Well-meaning persons had mobbed and rioted, and plundered and burned, to obstruct the Repeal of the Penal Laws. But now there was no further alarm on that head; therefore, future Rioters and Incendiarists would not be allowed the benefit of the mild treatment befitting

* Scots Magazine, 1779, p. 108.

well-meaning persons. Unfortunately this dangerous precedent was afforded, not only by the Magistrates of Edinburgh, from whom, perhaps, nothing better could have been expected. A similar Proclamation was issued a few days later (February 12), by Sir Thomas Miller, the Lord Justice-Clerk, at that time the highest Criminal Judge in Scotland. Nay, he expressed himself as if authorised in what he had done by Lord Weymouth, one of the Secretaries of State, who desired, through the medium of the Lord Justice-Clerk, to assure the people of Scotland that no Bill for the Repeal of the Laws against Papists was intended to be brought into Parliament by any Member of the Government, or by any other person known to Lord Weymouth, and by this assurance he hoped "To quiet the minds of all ranks of people on this subject."* The Edinburgh Mob, and especially the "Friends of the Protestant Interest," having obtained all that they had set their hearts on, for that time, at least, were considerate enough to take the hint and abstain from further tumult. But, not many months later, a London Mob went to work on much the same principle, and with not quite so nice a perception of the exact moment when the wishes of reasonable persons ought to have been gratified, and the consequences were terrible.

Sir John Dalrymple was not afraid to write a Letter of encouragement to Bishop Hay almost before the roar of the Mob had died away. The first half was in French in case of being intercepted. "Have no fear at all, everything will turn out to your advantage. It is reported that the City will willingly pay your damages. Let me know where you are; I will come and see you. If you want money I will send you some. The City and the Advocate will let the Prisoners escape for want of proof; take care, then, to have proofs in the Precognition which will soon be taken. You ought to write with a thousand thanks to the Duke of Buccleuch; he ventured his life over and over again to save your house and your people, and had the Magistrates done their duty as he did, your House would not have been standing and Mrs. Macdonald living. . . . Some think this is the time to get your Bill, that Government may show the populace are not to prescribe to

them. I have advised Lord Linton to be governed by Lord Mansfield." [Sir T. Dalrymple to B. Hay. No date.] The same high-minded man communicated the news of the Riot to Lord Linton, who still remained in London. He indignantly condemned the conduct of the Magistrates throughout the affair, adding that the few Prisoners who still remained in custody would probably be discharged, "As there is party in the case, and, thus to gain a Borough, the affections of 25,000 of the most zealous Subjects will be lost to the King. . . . If the Corporation be not obliged to pay the damage done, and the Prisoners be not punished, then I think there is no Government in Scotland; and if the King's servants leave this Country to itself they may chance to hear of it. I did not expect to see the day when the Nonjurors and enthusiastical part of this Country were to prescribe Acts of Parliament for the rest of us. Their fury was the more ungenerous, that the news had come down the day before, of your Lordships' dropping the Bill for the sake of public quiet." [Sir J. Dalrymple to Lord Linton, February 5.]

Thus, after materially assisting in procuring relief for their Catholic Brethren in England and Ireland, and after almost securing the same boon for themselves, the poor Catholics in Scotland found themselves in a worse position than they had been in for thirty years previously. In Edinburgh, instead of two Chapels, and two Chapel-houses, they had now not even one; the Clergy were living in concealment in the houses of their friends. Bishop Hay's Papers had by good fortune, been saved from the fire; but his furniture, and a valuable Library, the accumulation of three of his predecessors, had partly fallen a prey to the flames, and partly been distributed by public auction, among the riotous populace. Yet, a day or two after the event, he sent the following message to his sister:—"Give my kind compliments to my sister, and tell her I am well and safe; and I beg her and all our friends not to be dismayed nor discouraged at what has happened; the storm will soon blow over, and all will be calm again." [B. Hay to Mr. J. Reid, February 8.]

Similar sentiments are expressed in a Pastoral Letter issued by the Bishop, February 8. After briefly detailing the causes and the circumstances of the recent tumults in Edinburgh, he expressed

* Scots Magazine, 1779, p. 109.

his sympathy with the sufferings of his "dear people," and his grief at the interruption of the exercises of their holy Religion; but besought them not to be discouraged, but to trust that when God's good time should come, "He will make light to rise out of darkness, and order out of confusion." To earnest Prayer for the fulfilment of God's blessed Will, the Bishop exhorted his faithful people to add a sincere repentance for all their sins, which may have provoked the Divine displeasure; and to remember that the time of suffering is the time for showing fidelity to God, and sincerity in His service; the time for putting in practice, and for increasing in the soul, the heroic virtues of Christian patience, meekness, humility, resignation to the Will of God, and unshaken confidence in Him. "Let us therefore arm ourselves, dearly beloved in Christ," he concludes, "with these holy virtues, and thank our Heavenly Father, for giving us this opportunity of acquiring so great a treasure for our souls, and of suffering for His Name's sake; being well assured, that, if we be not wanting in our duty, His infinite goodness will turn all to our greater good—"For we know that all things work together for good to them that love God;" and "through many tribulations we must enter into the Kingdom of Heaven." It was by persecutions and trials that the greatest Saints arrived at their crowns; and who knows what the Divine Goodness may have in store for us? Let us only imitate the sacred example they have left us, amidst their fiery trials; and this Persecution, like theirs, will undoubtedly, through the mercies of our God, turn out to His greater glory and our greater good.

"Above all things, we enjoin you by the bowels of mercy of our God, not to allow the smallest resentment to enter your hearts against those who injure us. Remember they are only the instruments in the hands of God, who, like a tender father, chastises us, his children, by their means; but who could not touch a hair of our head, except in as far as they are permitted by Him. In this view, let us have all compassion towards them, and pity their mistaken zeal, which makes them think that, by persecuting us, 'they do God a service.' Let us imitate the example which our Lord gives us on the Cross, and pray for them in His words—'Father, forgive them; for they know not what they do.' Let us earnestly

beg of Him 'not to lay their sins to their charge;' but, by granting them a sincere repentance, bring them to eternal happiness. It is thus that we shall show ourselves 'children of our Heavenly Father;' and draw down a larger benediction on our own souls, according to the comforting words of our Lord—'Blessed are ye when men shall persecute you, and revile you, and say all manner of evil against you, falsely, for my Name's sake. Rejoice, and be exceeding glad in that day; for great is your reward in Heaven.' May the God of Heaven bless you all, and preserve you for ever in the practice of all good, and in the Faith and Love of our Lord Jesus. Amen."* Sentiments like these might weather a wilder storm than this.

The Riot in Edinburgh was not the conclusion of the anxieties and alarms which then afflicted the Catholic Body in Scotland. During the first week of February, the inhabitants of Aberdeen were almost daily looking for an outbreak similar to that which had taken place in Edinburgh. Mr. William Reid, the Senior Priest, was urged to remove to a place of safety, any valuable Property that he might have, as a preparation for the worst. He declined the advice; partly, because such a step might look like an invitation to the rabble to come and destroy what they could find, and, partly, because the late Bishop's Property remained sealed up in his Room awaiting the arrival of his Successor. Dr. Campbell and Dr. Gerard exerted themselves with such good effect in behalf of order and peace, that the alarm soon subsided without assuming a more formidable shape. The Catholics in Glasgow were not so fortunate. February 9 had been appointed, by Royal Proclamation, as a day of Fasting and Humiliation in Scotland, on occasion of the War with France and with America. The Glasgow "Friends of the Protestant Interest" turned the day to a double account by a Riotous attack on the Property of several Catholics in the town. In the face of the Magistrates and of the Military, the Mob completely destroyed the stock in Mr. Bagnall's Staffordshire Warehouse, together with his Private Residence, and, on the apprehension of some of the Ringleaders, demanded their release with

* Scots Magazine—1779; p. 62. The Pastoral was reprinted in London, by Coghlan, on a Fly Sheet.

such fury that the Authorities were compelled to set them at liberty. The Riot, however, ended with the day; more vigorous Measures were adopted by the Magistrates; the streets were patrolled by Military and by a large body of special Constables furnished by the Incorporate Trades. The principal Merchants, and even the Ministers, were ashamed of the violence of the Mob and opened their hearts to receive the victims of its lawlessness, and there never was any difficulty in obtaining full Compensation for their losses.

It seems that absurd Reports had been industriously circulated to the prejudice of Mr. Bagnall; that he had been busily engaged, since before Christmas, in bribing Proselytes, at the rate of seven or eight shillings a week, and that he had in his possession upwards of £60 belonging to Bishop Hay for a similar purpose.

At Dundee, the Mob began to exhibit symptoms of a Riotous disposition, which, however, were promptly and effectually checked by the Commandant, who swore that on the first appearance of any disorder he would turn out four hundred Soldiers with fixed bayonets.

At Peebles, the Mob had the audacity to threaten the Ancient House at Traquair, which is said to be the oldest Dwelling House in Scotland, still used as such. The Rioters, however, contented themselves with pelting the little Congregation of Catholics with stones as they came out of Chapel.

At Perth, the Catholic Body was too small and too obscure to apprehend danger; but the attention of the "Friends to Protestantism" had been for some time attracted to the Chapel and Farm at Stobhall, eight miles distant; and the present time was regarded as favourable for attacking the Residence of the Priest and of the Catholic Tenant. A day was fixed for the Populace to assemble there, but news of the arrangement roused the justice of the neighbouring Country Gentlemen, who brought all their influence to bear against the intended outrage, and even sent their servants armed, if necessary, to repel force with force. A body of Journeymen and Apprentices "in the Protestant Interest" marched from Perth towards Stobhall on the day appointed, but rumours of the resistance that they might expect, reached them on the way, confirmed, as they approached the place by the report of fire-

arms. So the Mob retired as they had come, and left the Farmhouse and the Chapel undisturbed. [Macpherson's Continuation, sub anno.]

Before the storm had subsided, Bishop Hay sent an account of the trials he was passing through to his friend at Valladolid, concluding thus:—" . . . You see, my dear Friend, how the Divine Providence has been pleased to give me some occasion of practising those Sacred Maxims which you and I have so often endeavoured to plant in our souls, and I thank my good God that I have found the greatest benefit from them. To you, my dear Friend, who know the secrets of my soul, I may tell my mind without restraint, because I know it will give you pleasure. I have not had one moment's concern or regret on the occasion, nor a single motion of resentment against our Persecutors. I pity them; I pray for them; and I am as willing to give them my Person as my Property, if God should so please. May His blessed Will be done in me continually. But enough of this to you." [B. Hay to Mr. J. Geddes, February 12.]

It now became necessary to take active Measures to obtain Compensation for the pecuniary losses inflicted on the Catholic Body, and for preventing recurrence of similar outrages for the future. The sympathy and assistance of Foreign Catholics, especially in Rome, was solicited; an authentic Narrative of the late outrages was prepared by Bishop Hay and transmitted to Abate Grant, to be translated into Italian and circulated among the Cardinals and other persons of influence in Rome. But it was to the Government and to Parliament at home that the Bishop chiefly looked for support, and for the restitution* of his Property at this crisis. And he did not look in vain. It was a peculiar hardship, in the case of the Catholic sufferers during the recent Riots, that they had no means of redressing their wrongs by the ordinary process of Law; an illustration of the real injustice of Penal Laws, even when they seem to have fallen into desuetude and oblivion. Catholics at that time existed in Scotland only on sufferance and by toleration, unless they conformed to the Established Religion, a plea which would instantly have been urged in Bar of any proceedings in a Court of Justice for recovery of their lost or damaged Property. It was only, therefore, to the Legislature that they could look for redress

of their wrongs. They also asked Protection from the Legislature until a suitable occasion should return for calmly deliberating on a partial Repeal of the Penal Laws. Nor did they solicit this protection from further outrage, without grave reason. The "Friends to the Protestant Interest" were far from satisfied with the success which had attended their Agitation. Success had only added assurance and insolence to injustice, and the Tracts and Pamphlets which were now circulated, either in the name of that Association or with its express connivance, advocated nothing less than the expulsion of Catholics from the Country,* denying the authority of Parliament to Repeal or alter one of the Penal Statutes or any Statute in existence before the Union of the two Kingdoms. The authors of those fanatical Pamphlets boldly threatened the Magistrates with the vengeance of the "Friends of Protestantism" if they failed to execute the Penal Laws to the letter; and, with a savage ingenuity, proposed to organise Associations throughout the Country for the express purpose of putting an end to all intercourse between Protestants and Catholics in the transactions of ordinary trade and commerce, and in the charities and civilities of society; threatening to serve every Protestant who refused to join those inhuman Associations, as if they were professors of the hated Religion.

It was, therefore, arranged that Bishop Hay should rejoin Lord Linton, in London, without delay; and that their united efforts should be directed to obtain Restitution and Protection from the Legislature. Copies of the Bishop's Pastoral were Printed and Circulated in London, among men of influence in both Parties. Indeed, the sympathy manifested in England towards the Scottish Catholic Body must have been most gratifying. When Mr. Cordel, the Priest at Newcastle-on-Tyne, read Bishop Hay's Pastoral to his own people, emotion was visible on every countenance; tears were running down their cheeks, and their hands and eyes were raised to Heaven.—[Mr. Cordel to B Grant, February 12.] Similar feelings prevailed wherever the news came.

Negotiations were again resumed with Members of the Government. Lord George Germain expressed himself with candour and sympathy on

the subject of the Scottish Catholic Compensation: Lord Weymouth acquiesced in the opinion of Lord Linton, that, if Government had given earlier notice of the abandonment of the late Relief Bill, the Outrages in Scotland would not have happened. Lord North alone held back, with Diplomatic tact, till he had fully observed the signs of public opinion; he was too much engaged to see any one, when Lord Linton waited on him. In his intercourse with the Ministry, Lord Linton made no secret of a project which seems, at that time, to have been seriously entertained by not a few Scottish Catholics—of Emigrating to France or Spain in a Body; a project which was carried so far as Consulting the Spanish Ambassador, who professed the willingness of his Government to promote it; but which the wisest and best informed among the Scottish Catholic Body invariably discountenanced.

Bishop Hay set out for London, February 21. Before leaving Edinburgh, he addressed a long and elaborate Letter to the Provost, formally making his claim for damages incurred by the late Riots, and rebutting the objections which the Town seemed too ready to make to his claim, in order to screen themselves from responsibility. The Bishop told his Lordship that, in spite of personal danger to himself, he had remained in Edinburgh ever since the disasters of the early days of the month, consulting with his Friends, and waiting to see what the Town Council would do for his redress. Seeing no prospect of anything being done, and finding it no longer safe for him to remain, or to appear in public, he was on the point of setting out for England; and now submitted an estimate of his losses in the Riot. Waiving, for the present, his claim for the destruction of his Furniture and of his Library, the House in Chalmers' Close had cost him £1306 6s. 6d.; £400 had been paid for the House in Blackfriars' Wynd. The Bishop then proceeded to resist and to repel certain objections which had been made to his receiving compensation for his losses. It had been said that the new house was not his own Property, but that it had been built at the expense of a Public Fund. This was untrue; for the money that had been paid for it had been partly his own personal Property, and partly the gift of Friends, but for his own personal use; and the rest had been raised on Loan, of which £500 were still due.

* Scots Magazine, 1779, p. 101.

The Interest of this Debt was to have been paid by Rents received from a few Tenants, to whom certain parts of the house had been let. It had been further said that the house was intended for a Chapel; and that, as this distinction was illegal, the Town had no concern in refunding the loss of it. But, in fact, it consisted of a Cellar-floor, three Dwelling-floors, besides Garrets; and four families had lived in it, besides his own. It had the appearance of nothing but a Dwelling-house. One of the apartments, indeed, had been left without partitions, and supports for the upper Storeys might have been seen in it; he would not disguise the fact that in the course of time it might not improbably have been used as a private Meeting-house, if that could have been contrived without giving umbrage. It had been also said that building this house had been an instance of audacity, in prospect of the Repeal of the Penal Laws. But the Bishop appealed to dates to silence this objection. Repeal had not been thought of, till April, 1778; yet the purchase of Lord Edgefield's old house had taken place a year before that; the Contract for the new Building had been executed in July, and the house itself had been roofed in, before the middle of November, 1777. In fact, the Bishop continued, he had been but poorly lodged before; his friends had advised him to make this purchase; another inducement had been the retired situation of the place, and its possessing several entries, so that his friends might come to him without attracting notice. Before the walls had risen higher than the second floor, the Bishop had consulted one of the Law-officers of the Crown, and had assured him of his peaceable intentions, adding, that if any complaints were made, or any representation by the proper authority, he would at once desist from using that part of the house as a Chapel. The Bishop concluded an elaborate defence of his conduct, by informing the Chief Magistrate that he was going to Newcastle, where he should wait for a week, in expectation of an answer, which might be addressed to Charles Cordel, Newgate Street, Newcastle.

No answer was ever returned to this appeal. It was read at a meeting of the Town Council, February 24, and was referred to the legal Assessors of the Magistrates. The Members of the Council pretended to take it highly amiss that a

person of the Bishop's character should presume to write to them; they trembled, lest the "Friends of the Protestant Interest" should come to know of their corresponding with such a person. The Bishop's honest acknowledgment that the houses were his property, was exactly what they wanted to have, as the best of all pretexes for refusing any compensation. The Solicitor-General Murray was very angry at the allusion to himself in the Bishop's Letter; and the Lord-Advocate's opinion of it may be gathered from this, that it was by his advice that the Letter was never answered. Although for a time, Dundas had been willing to concur in the Catholic Relief Bill as a popular Measure, involving no risk, but rather an increase of influence; the moment the tide of public feeling turned in the opposite direction, promises, pledges, honour, were sacrificed to the preservation of Ministerial influence in the country. Even one of his own political partizans could say nothing else but this: "Nothing could be so pitiful, timorous, and cowardly, as the Justice-Clerk's and Advocate's conduct has been. . . . If the Ministry do not take up the affair, they are mad; for this new Scottish phrensy, unless punished, will fly to Ireland, and create a Civil War. This is as certain as there is a God in heaven." [Sir J. Dalrymple to Lord Linton, February 16,]

Great difference of opinion existed among the advisers of the Catholic Body in Edinburgh, as to the best method of urging their claim for Damages. Some of the sufferers were disposed to press their demand in the usual legal forms. Mr. Alexander Drummond, a Protestant Lawyer, in Edinburgh, and a friend of the Bishop, seems to have been much inclined to carry the claim boldly into the Court of Session; and with that view proposed Mr. Abercrombie as Agent or Solicitor, and Messrs. Islay Campbell and Maclaurin, as Counsel for the Catholics. Where Political Interest did not interfere, the feeling of the educated and refined was in favour of the persecuted Body, rather than of their Oppressors, whose late outrages were thought to have disgraced the City, and laid its Magistrates open to serious charges of neglect of duty. Bishop Hay's Pastoral Letter circulated freely among the principal people, and was universally admired. Among other Letters of sympathy which he received at this time, was

one from a Mary Crawford, near Maybole, in Ayrshire, who signed herself, "your Cousin, condoling with you, and hoping to hear from you." The popular feeling, on the other hand, still ran so high, that the Catholic Clergy, some so late as the middle of March, were obliged to maintain the strictest privacy, going out only after dark. Mr. Thomson was concealed in the house of David Downie, a Catholic Goldsmith; Mr. Menzies in the house of a Mr. Bell; and Mr. James Cameron was living at Ramsay Lodge with Mr. Cruikshanks, Chaplain to the Traquair Family. Mr. Allan Macdonald (Ranaldson), an aged Priest, long retired from duty, had weathered the storm in his own Lodging; first giving out that he was about to leave Town, and shutting up the house; but afterwards returning by a private way. By degrees, however, matters began to return to their ordinary state. As Lent advanced, the Catholics began slowly, and with extreme caution, to resort to the Clergy; and it was hoped that, before Pentecost, the Easter Obligation of all would be fulfilled.

The Assessors of the Town had, by this time, given their opinion, by a majority, in favour of paying the damages claimed by the Catholic sufferers. But the Magistrates and the Council had, long before, come to a contrary conclusion, and had gone through the form of a consultation, merely to gain time; it was, therefore, finally determined to resist every claim for compensation. Even the miserable Townsguard that had been stationed for six weeks in the Chapel-house in Blackfriars Wynd, for its protection, broke open closets, and plundered their contents, and increased the damages so seriously, as to oblige Mr. Menzies to present a written complaint to the Provost and Magistrates.

Bishop Hay had now reached London, and was busily concerting Measures for securing Compensation and Protection. His first care was to Print and Circulate among the Members of the Legislature a "Memorial in behalf of the Roman Catholics of Edinburgh and Glasgow, containing a full account of their sufferings, and of the means taken to excite the Mob against them." A Petition, founded on the facts set forth in the Memorial, praying for Protection and Compensation for Losses, and signed by Lord Linton and Bishop Hay, was soon afterwards, with the concurrence of Ministers, presented to the King by Lord

Linton. A similar Petition, addressed to the House of Commons, was prepared, and the 18th of March was fixed for its Presentation. Three days earlier, however, (March 15), a premature Discussion took place in the House on the subject of the Scottish Riots, in consequence of a question put to the Lord-Advocate by Mr. Wilkes. Referring to what had passed in the House at the time when leave was given to bring in the Relief Bill for England, and when the Lord-Advocate had pledged himself to introduce a similar Bill for Scotland, Mr. Wilkes wished to know when the House might expect that Bill to be laid before them, and expressed some surprise that so much delay had already taken place.

The wily Advocate, in a short speech of great plausibility, endeavoured to reconcile his present inactivity with his former professions in the cause of Toleration. His explanation, however, amounted to this, that within the last few months the popular mind in Scotland had been highly influenced against the Catholic Relief Bill by what he was pleased to call "The arts of designing men," who had misrepresented the nature of the intended Bill, and had excited the Populace to violent tumults, so much so, that to proceed with the Bill at that time would be in the highest degree dangerous. Nay, it was in consequence of a request from some of the leading Scottish Catholics themselves, that he had for the present abandoned all idea of introducing the Bill to the notice of the House.

Mr. Wilkes replied in a tone of invective and sarcasm against the Government, for thus meanly succumbing to the dictates of an irrational Mob. He complained that the honour and the independence of that House had been sacrificed, and a dangerous example furnished by the Scottish Mob to the English Mob, how to obstruct any Measure that might happen to be disagreeable to it. The Honourable Member for Middlesex especially animadverted on the Proclamation issued during the Riot by the Magistrates of Edinburgh, assuring the Populace that the odious Bill should not be brought into the House of Commons, a Proclamation which, he did not hesitate to say, had compromised the dignity of the House and assailed its Legislative prerogatives. The subsequent Proclamation made by the Lord Justice-Clerk in the name of the Government was a virtual Declaration that the proceed-

ings of the British Parliament were under the control of an Edinburgh Mob. While the Attorney-General was about to proceed capitally against the Rioters in London who had broken a few windows (on the acquittal of Admiral Keppel), the Mob of Edinburgh, after demolishing and burning Houses, and inflicting ruinous injury on several worthy Persons, had not only escaped all punishment, but had obtained the very object for which it had set the Laws at defiance. England and Ireland had relaxed their Laws against Catholics, yet Scotland refused a similar boon, although her Laws were more barbarous than those of England and Ireland. Every Government owed protection to its subjects or forfeited their allegiance; and if the Scottish Catholics received no protection for their lives and property, Mr. Wilkes asserted that there was a Dissolution of all Government.

Lord Frederick Campbell followed on the side of the Government, repeating the arguments of the Lord-Advocate derived from the excited state of popular feeling in Scotland, and defending the conduct of the Magistrates of Glasgow, which no one had impugned. Mr. Burke closed the Discussion by giving notice that he had received a Petition from the sufferers in the late Scottish Riots, and that he intended on an early day to bring it under the notice of the House.

On the 18th of March, he redeemed his promise, in an admirable speech, which lasted an hour and a half. The Petition, as Lord North informed the House at the opening of the proceedings, was recommended to their consideration by his Majesty. It was entitled, "The Petition of the Roman Catholics residing in the Cities of Edinburgh and Glasgow."* After reciting the story of the late riotous destruction of their property in those Cities, the Petitioners disclaimed any vindictive feeling in their present application; they expressed their willingness to waive their claim to any relaxation of the Penal Laws in the critical circumstances of the present juncture: but humbly, yet firmly, implored the House to take such Measures as it should think best, in order to secure their lives and property from further outrage, which was even then threatened by turbulent fanatics in Scotland; and such Measures as should be considered advisable for the

compensation of those persons who had suffered pecuniary loss in the late disturbances.

The great Orator who had charged himself with the presentation of this Petition, made it the subject of a Motion that it should be referred to a Committee of the whole House, to receive Petitions, to examine witnesses, and to report upon the whole case to the House. He dilated on the incidents of the Scottish Riots, and severely criticised the conduct of the Magistrates of Edinburgh. In order to confirm the averment in the Petition, that the lives and property of Scottish Catholics were still sought by a fanatical party, Mr. Burke read to the House extracts from a scurrilous Pamphlet then circulating in Scotland, with the connivance of the "Friends to the Protestant Interest;" a Pamphlet which so exactly coincided in its principles with those of other Publications for which that Body had made itself responsible, as to lead him to the conclusion that it also had emanated from the same focus of bigotry. He dwelt with peculiar scorn on an assertion made in this Tract that the British Legislature had no power to repeal any law passed in the Scottish Parliament of Scotland before the Union. If we may judge from the "great swelling words" of some living "Friends to the Protestant Interest" in Scotland, this is a doctrine not yet altogether exploded in that country. Mr. Burke, on the contrary, appealed to daily experience as evidence, that Parliament was constantly in the habit, as occasion required, of repealing laws made in Scotland before the Union. He denounced with burning indignation the project seriously discussed in the same Pamphlet, of compelling Magistrates to put in force the severest Penal Laws against Catholics, and of cutting off the professors of that Religion from the interchange of all the civilities and charities of life; a project which he justly described as a disgrace to every humane feeling of the heart, an insult offered to charity, a proposal nearer akin to the malignity of demons, than some of the most savage races of mankind. Mr. Burke disclaimed any wish at that time to press the Repeal of the Penal Laws, although he hoped in no long time to see them cease to be a disgrace to the Statute-Book. He produced a small Pamphlet containing an Abstract of the Scottish Penal Laws, which he read to the House; and as he read them one by one, he called on any Member

* Scots Magazine, 1779, p. 131.

to stand up and say, that he wished that Law to be retained. In conclusion, he insisted, with his usual force, on the justice of the demands made in the Petition; and implored the House not to refuse the Scottish Catholics Indemnification for their losses, and an assurance of protection for their lives and property, together with the free exercise of their Religion.

While Mr. Burke was reading the Abstract of the Penal Laws, and commenting on them, as he went along, Lord North had fallen asleep. The Orator paused for a moment, then added, "Our brother is not dead, but sleepeth." The peals of laughter which followed this sally, awoke the Minister, who heartily joined in the laugh raised at his expense. Mr. Burke then continued: as the House was in good humour, and the Government awake, which he had long doubted, he hoped it would be the proper time to call them to the exercise of humanity.

The Motion for referring the Petition to a Committee of the whole House was seconded by Lord Beauchamp, who thought the honour of the House committed to maintain the power of the House to alter or Repeal any Law, even although it had been enacted before the Union. He hoped soon to see the day when all Disabilities would be removed from Catholics and from Protestant Dissenters.

Lord George Gordon opposed the Motion. He attempted to turn the Riots into ridicule, and succeeded in raising peals of laughter at the humorous light in which he represented some of the incidents of the tumult. He undertook the defence of his Friends, the "Committee of Correspondence for the Protestant Interest," and argued that the Passing of the Relief Bill for England was no reason why it should be extended to Scotland; the Constitutions of the Churches established in the two Kingdoms were so dissimilar. The Religion of the Church of England was tolerant, while that of her sister in Scotland was intolerant. As may easily be supposed, the sentiments of such an Advocate had little weight in the House.

The Lord-Advocate's speech assumed the character of a Defence of the Edinburgh Magistrates, who, as he alleged, had only the choice of two evils; and, to avert more calamitous events, had adopted Measures which could only in this view be defended. Their best apology, he assured the

House, was their willingness, as he had been informed, to make full compensation to the sufferers for their losses. A similar Declaration was also made to the House in the name of the Magistrates of Glasgow.

Mr. Fox called for a Repeal of the Penal Laws, without further delay. Parliament was not to be deterred, by little insurrections in a corner of the Empire, from the performance of an act of common justice. As long as the question remained open, he saw no prospect of avoiding the recurrence of tumult. It was surely better to free the difficulty at once, and put an end to the cause of this irritation.

Lord Frederick Campbell warmly combated the remarks of Mr. Fox. He deprecated any indulgence being granted to Catholics. As he had been told, they had lately even dared to offer to raise a Regiment for his Majesty's Service. What could this mean but a request to have arms put into their hands for purposes of mischief? His opinion, therefore, was in favour of suppressing, rather than of encouraging; and he even went so far as to wish to compel the Scottish Roman Catholics to have their children educated by Protestant teachers. Their number in Scotland was small, and such a Measure would tend to diminish it with each generation. He thought it would be most for the honour of Scotland, if the authorities, in the Towns where the injuries had been inflicted, were left to indemnify the sufferers without the interference of Parliament.

Mr. Burke protested warmly against the sentiments of the last speaker, as, in fact, more intolerant than the most bigoted schemes of the "Committee for the Protestant Interest." They had proposed, indeed, to dissolve all the ties of charity and humanity between Catholics and Protestants; but his Lordship would go a step further, and break those sacred ties of parent and child, which God and Nature had created in the human heart.

Lord North had been at first disposed to support the motion for a Committee; but, since the House had been assured of the hardness with which the Cities of Edinburgh and Glasgow would indemnify the sufferers for their losses, he had changed his opinion, and should now move the previous question, in order that the Petition might lie on the table till after Easter. If, by that time, compensation had not been made by

the Cities in question, he thought Parliament might very well undertake the duty, and he should not oppose the application of the Public Money for that purpose.

Mr. Burke would not divide the House, although from his Parliamentary experience, he expected no good from any subject of discussion disposed of by moving the previous question. He feared, if nothing were done for the compensation and the protection of the injured persons, that the Protestant Religion would be disgraced in the eyes of Europe. On the previous Question being put, and carried without a Division, he once more addressed the House. The fate of the Petition compelled him to observe that, if the decision on the part of the Authorities in Edinburgh and Glasgow were unfavourable to the sufferers by the late Riots, the House would inevitably become answerable for any evil which might, in consequence, befall Protestants in other parts of the world.

Bishop Hay was in the Lobby of the House of Commons during the whole of this Debate. His efforts to secure the object in view were indefatigable. We find him on one occasion meeting the Attorney-General and the Lord-Advocate in a Coffee-Room, at a consultation; at another time he had an interview with Lord North, in the Speaker's Room. He and his Friends seem to have regarded the issue of the Debate as unfavourable, because the claim for future protection was nominally passed over. Yet, in fact, the recognition of the claim to compensation was a virtual assurance that protection, to this extent at least, would not be refused. It was more than the Catholic Body could expect, to receive any formal assurance of protection from Parliament while the Penal Laws remained unrepealed. Such an assurance would, in truth, have amounted to a relaxation of the Law. But, for all purposes of security for life and property, provision was sufficiently made by a public assertion of the principle, that any one inflicting injury on either life or property, would be held liable for the losses incurred by the victims of his violence.

That this was the view taken by the public, may be gathered from what immediately followed the Debate on the Catholic Petition. Sir Lawrence Dundas, the Member for the City of Edinburgh, wrote at once to the Magistrates, urging them to make Compensation. The news of the

Debate threw the Town Council into no small consternation. The Provost expressed his opinion openly at a Meeting of the Council—"Gentlemen, we must either do something for these people, or appear at the Bar of the House of Commons." When it seemed no longer possible to evade the liability to refund the losses of the Catholics, opinion was much divided as to the manner in which the money required, was to be raised. It was proposed to Levy an Assessment, but the Inhabitants loudly protested against the Measure. The Riot was not of their making or of their abetting; "Let the Magistrates pay," it was clamoured on all sides; "Let John Grieve, the Dean of Guild, pay, who permitted the Committee of Correspondence to assemble in the Aisle of St. Giles' Church." Some of the more fanatical, even asserted that the Catholics themselves, at their Bishop's instigation, had set fire to the House. As so constantly happens, Political interests were mixed up with this simple matter of justice. The City Member and his party were willing, nay, anxious, to pay damages for fear of displeasing Government, and in consequence losing influence and power. The Duke of Buccleuch and his party, on the other hand, although in principle favourable to the Catholic Claims for Damages, yet advised the Magistrates not to pay a farthing, in hopes of getting them punished by Parliament for their delinquencies, and perhaps declared incapable of holding office for the future, in which case the Duke and his Friends would obtain the ascendancy in the Government of the City. [Mr. J. Thomson to B. Hay, April 6.]

March 29, a large Meeting of the Citizens took into consideration the best means of raising Money for Compensation. A Committee was appointed to make arrangements; the Wits called it the "Committee for the Catholic Interest." It consisted of the Magistrates, Sir William Forbes, Mr. Hunter, and Mr. Miller, Partner in Mansfield's House. The Town rang with angry clamour, and the Newspapers, as usual, teemed with Letters and Communications on all sides of the Question. The Catholic sufferers were called upon to make their claims, which were to be submitted to the examination and the approval of the Lord-Advocate and Mr. Thomas Dundas, Sir Lawrence's son.

Troubled waters like those were peculiarly favourable for the operations of the "Committee

o' Correspondence for the Protestant Interest." They resumed an active agitation against the Protection which was sought by the Catholic Body, and affected to resent exceedingly the aspersions which Mr. Burke had thrown upon them in his late speech in Parliament. Richard Leck, the original promoter of the "Committee," ventured to write a Letter to Mr. Burke, in defence of their liberal views, and exulting in the success of their efforts to defeat the Catholic Relief Bill. A Patrick Bowie did the same, with a view to correct the impression of the great Statesman, that the Pamphlet which he had used in his speech was one for which the "Committee" was responsible.* Mr. Burke took the trouble to Reply to Bowie at great length, in a Letter full of benignant wisdom, and the most refined animadversion on the recent proceedings of the "Friends to the Protestant Interest." "This I know for certain," he remarked, "that an unmanaged, licentious style of railing and invective, in which many among us are but too apt to indulge, does very great mischief to the Protestant Cause in the Catholic Countries; for, until men are convinced that they deserve these atrocious reproaches, it is impossible that they should not be somewhat offended at them, and that they should not conceive a bad opinion of the persons who are capable of making charges, which they will not admit to be true. It is not perfectly easy to convince the body of the Clergy and Laity of so many great Countries that they are real villains and reprobates as you describe them, and I assure you, that they do not take the description itself, as a very particular civility. As to those of that Communion in Scotland, I cannot be brought to believe that there is any peculiar malignity in the air of North Britain, which can operate to make them so much worse than they are in this, and in other countries. I have never had the honour of conversing with any of them, but Lord Linton and Mr. Hay; and of them, candour obliges me to say that, from what I have observed in several conversations, as well as what has been the result of some inquiry, if your Committee be composed of more worthy men, and more deserving the protection of Government, than they are, it will give you a very high place in my esteem."†

Bowie defended himself and his friends in a longer letter, which deserves little notice, except for the testimony which it bears to the Bishop's private worth. "As to Mr. Hay and Lord Linton, I believe what you say of them. Mr. Hay, I have never been in company with, though I have known him many years, even as far back as 1745. I never heard his character as a gentleman, blamed. I know he is as zealous a Catholic, as I am a Protestant, and none of us will deny our principles. Lord Linton's rank makes it impossible for me to say anything of him, but that I never heard anything to his disadvantage. The members of the Committee are citizens; they are not vain enough to compare themselves with these gentlemen."*

The opponents of Catholic protection left no stone unturned to defeat the negotiations of the Bishop and his friends in London in support of it. They began to whisper that he was disaffected to the Government, insidious, and intolerant. A curious Letter remains, written from Edinburgh, by a David Lindsay, and containing a singular tissue of truth and falsehood in regard to many particulars of the Bishop's previous history. The writer volunteers to give them to his Correspondent, who, from internal evidence, seems to have been Mr. Burke. "Your favourite, Bishop Hay, what is he? Such as I shall here tell you; for, though I never saw him, I am well acquainted with his history." Lindsay had known the Bishop's father, James Hay, a Writer in Edinburgh, personally, and had done business with him. He was even in the interests of the Popish Pretender; had borne Arms for him in the Rebellion of August, 1715; and had continued in the same way of thinking till his latest hour, bringing up his son in the same principles. The son, "though, indeed, he did not bear arms, other than lancets, spatulas, and plaisters, in the Rebellion of 1745," had followed the Army of the young Pretender from Edinburgh to Derby, and back again to Scotland; until some little time after the Duke of Cumberland had assumed the command of the King's Army, when Mr. Hay and two other young men of his profession, Hastie and Lumsden, were made prisoners, and sent, first to Edinburgh and then to London, under the charge of an Excise Officer, then a Lieutenant in the Edinburgh

* Scots Magazine, 1779, p. 135.

† Scots Magazine, 1779, p. 137.

* Ibid, 1779, p. 140.

Militia, who lodged them with a Messenger in the service of the Secretaries of State. But, when the Lieutenant's back was turned, the young men found means to escape, and got safely abroad, where they remained till the Act of Indemnity enabled them to return to Scotland. Mr. Hay had intended to practice Physic, or Surgery; but, not meeting with encouragement, he had gone abroad, a second time, had turned Roman Catholic, had entered into Orders, and into the service of some Popish Society—Propaganda Fide; by whom he was sent back to Scotland as a Missionary to the Highlands and Islands, to gain the people to Popery, and to the interests of the Popish Pretender. In this Mission, Mr. Hay had served for some years, and with no small success, as it was said, in his double capacity as Physician of the body and of the soul. Lindsay continued this amusing Narrative, by detailing the purchase of Lord Edgefield's House, adding, that Mr. Hay bribed his Converts with Foreign Money; and that, while seven years ago, he had no Shares in the Capital Stock of the Bank of Scotland, the amount of his Shares this year, in the Bank, might have entitled him to be elected as Governor of the Company.

Against insinuations of intrigue and disaffection, such as these, which were daily whispered in the ear of public men, it was considered necessary that Bishop Hay should protect himself, by attestations of some of his principal Protestant Friends, as to his character for loyalty and his peaceable disposition. The necessity was sufficiently humiliating; but the unanimous expression of honest approval which it called forth, must have been peculiarly gratifying to him; and the preservation of many of those Testimonials enables us to know in how great esteem he was held by his contemporaries. Sir John Dalrymple and his brother, David, Lord Westhall, wrote a common Letter to the Bishop, in these terms, as they thought an attestation rather mean:—
 “. . . We are sorry to understand from you, that you are uneasy at a report spread in England that you are a man of a meddling and turbulent disposition. To a person disagreeably situated, as you are, next to the consciousness of innocence, is the testimonial of private friendship. You are welcome to ours, if it can be of any use to you. We know you to be of a modest, gentle nature; giving offence to none, and forgiving it,

when given to yourself. We have, indeed, known you to meddle; but it was only to reconcile the people under your care to the King's Government; and we do, in our consciences, believe he has few more loyal subjects. We cannot help thinking it a proof of this, that the first attack made upon you, and which has ended in the ruin of your fortune, was made by a Nonjuring Clergyman. We are, Sir, with great respect, your most obedient and most humble Servants.”—April 12.

Henry Home, Lord Kames, at Blair-Drummond, bore testimony to Bishop Hay being “a man of sense and prudence. I esteem him to be a good citizen, and of a peaceable temper.” Patrick Miller, (Dalswinton), had known the Bishop for some years. He is a man of gentle and obliging manners; and in business he is distinct and punctual. I know that others have the same good opinion of him.” Mr. John Syme, agent for Lord Traquair, speaks in similar terms of the Bishop, with whom, “since our earliest period of life, I have been acquainted and intimate.” Mr. Colquhoun Grant, another old friend, and a man of eminence in the Legal Profession, attests his knowledge of the Bishop, “as of peaceable disposition: as honest and punctual in business.”

Mr. John Cay, of Charlton Hall, Northumberland, a Barrister of thirty years' standing, a Magistrate and Deputy-Lieutenant for the County, addressed the Bishop in the most friendly terms. His wife was a Catholic, but he himself was not. During an intercourse of very many years, he had never known the Bishop attempt to converse with him on religious controversy. They had often discussed secular politics. “What, I own, surprised me for some time, you expressed yourself as an ardent enemy to religious persecution, and a hearty friend to universal toleration.”

The honest testimony of his oldest and most intimate friend, Mr. Alexander Wood, must have been peculiarly welcome to Bishop Hay at this crisis in his affairs. He certainly was fortunate in the friendship of truly worthy men, and in possessing the still rarer secret of keeping it. His warm-hearted friend, Mr. Wood, attests—“I knew him from his earliest years with esteem; and afterwards, when he resided in this place, it was heightened and confirmed by a conduct uniformly becoming the honest man, the citizen, and, I think, the Christian; for he always seemed to

possess that extensiveness of charity, and freedom from bigotry so essential to that character."

Mr. Andrew Hay, of Rannes, a relation of the Bishop, willingly added his testimony to the general evidence in favour of his kinsman. He regretted the shameful Persecution lately inflicted on Catholics, and felt keenly for every sufferer, "particularly for you, and those of my intimate acquaintance." He was glad to hear of a proposal for indemnification, and hoped that, by time and patience, a total Repeal of the Penal Laws might be obtained. "I've lived most of my life in this Parish (Rathven, in the Enzie), where many of your Religion reside, and I can affirm, with truth, that I never heard of any disputes or difference, in my neighbourhood, on account of Religious sentiments; and since, my Dear Friend, your moderation and benevolence, whilst among us as a Clergyman, was peculiarly distinguished, your knowledge in Physic you disinterestedly bestowed on every person that asked advice, and you awarded Medicines frequently to the poor, without regard to professions, or any distinction; and often is your absence regretted by people of every rank and denomination. . . . I heartily wish you a speedy deliverance from all persecution. . . . I am, with all possible esteem and regard, V. Rd. and Dear Sir, your most attached Cousin, most obedient and very humble Servant."

The opinion of Bishop John Macdonald, Vicar Apostolic in the Highlands, although not offered for the public purpose contemplated in those other Testimonials, recommends itself by its warmth and generosity, and has this additional interest, that it was expressed only a very few weeks before his death, in a Letter, which is the last of his remaining. He wrote from Scothouse:—
 " . . . Mr. Dauley's application was a matter of the last necessity, which nothing but madness could find fault with. . . . I trust in God he will come out of this affair with much greater lustre of reputation than he had before. Every one here has such a sense of his merit, and so great an opinion of his goodness, that they are convinced everything will prosper in his hands. The truth is, we are all, in general, under such obligations to him, on this occasion, as ought never to be forgot; and may our merciful Lord amply reward him for it. . . .'
 — [B. Macdonald to Mr. J. Thomson, April 20.]

Similar expressions of sympathy and approbation reached the Bishop from Ireland. Archbishop Butler addressed him from Thurles, assuring him that he should have felt much more for the Bishop, had he not been convinced that his real spirit of Religion and Christian fortitude would bear him up against the severest persecutions, and make him deem it a joy to be found worthy to suffer for Christ. The Irish Prelate also highly commended the Treatise on Miracles.

The Bishop, through his Agent, Mr. Colquhoun Grant, now tendered his Claim for Compensation. The New House in Trunk Close he valued at £1306; he asked £400 for the House in Blackfriars' Wynd, or, he would accept £30 to repair the damages done to it by the rioters. £300 worth of furniture had perished in the two houses. His Library had, on a moderate calculation, amounted to nearly 10,000 volumes. Although, from want of space, he had never arranged it, or made a catalogue of it, yet many of the books were very rare; and he valued the whole at £1000. To these claims he added £35, for one year's Rent, making a total demand for £2671. The losses of the Tradesmen, Macdonald and Lockhart, amounted to £492, 10s. more; to which were added £80, the aggregate loss incurred by the Bishop's Tenants in both houses. His kind heart had prompted him to advance nearly £70 to the sufferers, from time to time, not only in Edinburgh, but at Glasgow also, while it was still uncertain whether any public compensation would be made for their losses. At Glasgow the claims against the City were, in like manner, referred to arbiters, Messrs. Islay Campbell and Crosbie, Advocates.

As the time approached for the Annual Meeting of the General Assembly, public feeling in Edinburgh ran pretty high on the exciting subject of Catholic Protection; so much so, indeed, as almost to paralyse the many of the supporters of that measure in Parliament with the fear of another violent outbreak. The behaviour of Government, and, especially, of the Lord-Advocate, in the matter, was weak and irresolute in the extreme. The only man who stood the Friend of the Catholics, in the face of all opposition, was Mr. Burke; with singular kindness, taking their cause to heart as if it had been a private matter of his own.—[B. Hay to Mr. T. Geddes, May 28.] His Mother was a Catholic. A reported threat of

General Oughton, that, in case of another Riot, he would not answer for the forbearance of his men, was said to have done more than anything else to repress the turbulence of the populace. The Election of the New Moderator from Dr. Robertson's Party, in the General Assembly, by a large majority, afforded a hope that moderate Counsel would prevail in their deliberations. But the only subject of Debate regarding the relaxation of the Penal Laws was the manner of expressing the Protest of the Assembly against any attempt to modify those Laws; in the Protest itself the House was unanimous. As usual, the result was the fruit of Compromise; Principal Robertson waived his own Resolutions, as the price of escaping the more offensive form proposed by the Fanatical Party; both sides of the House found common ground in a general Protest against any change in the Laws affecting Catholics; in a common censure of the outrages committed by the Mob; and, in a common pledge, to redouble their efforts "To provide for the better instruction of the people in those corners of the Church where Popery chiefly abounds, by increasing the number of stated Pastors among them."* The Duke of Gordon contributed £800 towards a Fund for this purpose.

This conclusion was not reached till after a long and animated Debate, in which, almost with the single exception of Principal Robertson's speech, the folly of the speakers were surpassed only by their ignorance. They nearly all of them professed an aversion to Intolerance and to Persecution, but all of them excepted the Catholic Religion from the benefit of Toleration. Dr. Robertson's speech, however, is a masterpiece of clever and eloquent pleading. He introduced it by a rapid sketch of the progress of the Relief Bill in England, and of the happy auguries which filled the minds of all liberal men, at the prospect of securing for the Government and the Throne the cordial adherence of a large body of their fellow-subjects. The Principal then traced the use of the Opposition to the Extension of this Relief to Scotland. He confessed that it had been carried to such a height as then to make it dangerous to press that extension, till the minds of the people had become calmer. He described in graphic terms his own share of obloquy in the

recent Agitation. "My character as a man, as a citizen, and as a Minister of the Gospel, has been delineated in the most odious colours. I have been represented as a pensioner of the Pope, as an agent for Rome, as a seducer of my brethren to Popery, as the tool of a King and a Ministry bent on overturning the Protestant Religion. In Pamphlets, in Newspapers, and Hand-bills, I have been held out to an enraged Mob, as the victim who deserved to be next sacrificed, after they had satiated their vengeance on a Popish Bishop. My family has been disquieted; my house has been attacked; I have been threatened with pistols and daggers; I have been warned that I was watched in my going out, and coming home; the time has been set, beyond which I was not to live; and for several weeks, hardly a day passed, on which I did not receive Incendiary Letters, more criminal than that for which an unhappy person now under sentence of death in the Capital of the Kingdom. . . . My repose, thank God, was not disturbed. I was conscious of no crime, and I dreaded no danger. I continued in my usual habits of life. I went about as usual; and last night was the first time my family heard of the threats which had been denounced against me. One circumstance, however, afflicted me and filled me with horror. Several of the Incendiary Letters which I received were signed by "Lovers of Truth;" "Friends to the Protestant Religion." It was in the name of Jesus I was warned that my death was resolved, and the instruments for cutting short my days prepared. May God forgive the men who have disseminated among the pious and well-intentioned people of this country, such principles as led them to imagine that assassination could be acceptable to God, and has prompted them to point a dagger to the breast of a fellow-Christian, in the name of our Merciful Saviour!" The Principal undertook to answer the arguments by which this agitation had been defended. The Catholic Body, it had been said, was growing large and powerful. So far from that, the Principal had reason to know that its numbers ranged somewhere between seventeen and twenty thousand, most of whom resided in remote and uncultivated parts of the country. This was a harmless proportion in a population of thirteen hundred thousand. Regarding the wealth of the Body, he had ascertained by careful inquiry, that there

* Scots Magazine, 1779, p. 279.

were not twenty Catholic gentlemen in Scotland worth a hundred pounds a-year in land. In Commerce, he had never heard of a wealthy Catholic. But an idea had got abroad, that if Catholics could legally acquire property in land, the wealth of Foreign Catholics, particularly the hoarded treasures of the suppressed and formidable Order of Jesuits, would pour in upon the Kingdom. The Principal reminded his audience that, much as they were all attached to their native Country, there was other Countries which presented stronger attractions to the capital of wealthy Foreigners. The assistance rendered by friends Abroad to the little remnant of the Catholic Church of Scotland, had always been very scanty. The Society of Propaganda, at Rome, allowed each of the Missionaries in Scotland only £15 a year. From various small Funds an addition of £5 was made to some of them, of £7 10s. to others. Such scanty Endowments, the Principal argued, could not allure men very eminent either for learning or abilities, and it might fairly be concluded that the Church of Rome did not expect to reap much from her harvest here, when she sent forth her Labourers with such a slender provision. "But among us," it is said, "the Jesuits will find an Asylum, and employ their wealth to acquire influence. With respect to the suppression and present state of that Order, the course of my Studies has led me to know more than many of my Brethren. The events which occasioned its ruin were casual and unexpected, the blow was as instantaneous as fatal, and the wreck of its power and fortune general. The surviving members linger out their days in indigence, and the Order must, in a few years, be extinct. There is not at this moment, as far as I know, a single Jesuit in Scotland.*

The dignified and benevolent conduct of this excellent man, throughout this critical time, deserves to be for ever remembered by the Catholic Body in Scotland. In Foreign Countries it secured him the approbation and the regard of many. The Royal Academy of History at Madrid, addressed him a Letter of Compliment on his humanity towards the Catholic Body in the late Persecution.—[Mr. J. Geddes to B. Hay, June 28.]

In spite of procrastination and difficulty, Bishop Hay's negotiations in London wore to an end. Protection was absolutely refused, as too much opposed to the temper of the Country. Compensation was granted for all losses in consequence of the Riots, and the half was at once paid by Government, the other half by the City of Edinburgh; but no allowance could be obtained for heavy expenses incurred afterwards by the Bishop and his Clergy, although indirectly occasioned by the disturbances. The storm, however, was now clearing away. The Bishop returned to Scotland about the end of June, yet it was thought more prudent for him to avoid Edinburgh for some time, till the late tumult had been forgotten. Even so late as 1782, we have the best reason to know that, when on a visit to some of his relations in Glasgow, the family of the late Dr. Cleland, Bishop Hay found it necessary to leave the Town "in a clandestine manner" to avoid disturbance.* The Chapel and Priest's residence in Blackfriars' Wynd were again opened before the beginning of August. Mr. Thomson was now residing in Dickson's Close. So elastic are the fortunes of the Catholic Church, even in her separate parts, that, so early as March, we find a shrewd Protestant Lawyer, Mr. Drummond, proposing the purchase of a house for a Chapel; it contained space enough for a room forty feet long and fourteen high. He represented to the Bishop that he must not think of having his Chapel again in "by corners." It must be in an open part of the Town and near protection.

In Autumn, the peace of the Catholics at Aberdeen was threatened by the Regiment of the Duke of Gordon, but on a representation being made to the Officers by Dr. Livingstone, the danger passed off. A little angry feeling was for a short time revived in Edinburgh while the Assessment was collecting for payment of Catholic Compensation. Many paid their proportion quietly, many more refused, and defied the authority of the Magistrates to levy the Rate. The proportion for the house in Blackfriars' Wynd was called for and paid, for the sake of peace.

After consulting the great body of the Clergy, Bishop Hay again put himself in communication with Government, through the medium of Sir G. Cooper, Secretary to Lord North. He had

* Scots Magazine, 1779, pp. 409—415.

* Cleland's Annals of Glasgow, I. 149—1816.

till now deferred the adoption of a Public Prayer for the King, although the Catholic Body in England had been using one for some time past. This delay had been occasioned by an apprehension that the use of such a Prayer might suggest to enemies the notion that some plan for relief was still on foot, and hence the spirit of hostility smouldering in the country might be anew fanned into a flame. A unanimous wish existed among the entire Catholic Body to use such a Prayer, as a profession of their sincere loyalty, the only proof alas ! which in present circumstances, they were able to give. It was for Lord North and the Government to say, whether its adoption would be agreeable to his Majesty ; if so, the Catholics in Scotland would never forgive the practice, whatever their enemies might say or do.

Mr. Robert Grant, Superior of the Scotch College at Douay, took a just estimate of the course of events, when he thus addressed Bishop Hay : " I look on this storm as too violent to last long, and in a few years' hence, it will be laughed at, as the effect of fanatical madness. . . . What you have already done in this affair, the outrageous behaviour of our enemies, and the submissive behaviour of Labourers (Missionaries) and those committed to their charge, will infallibly some day procure us what we solicit for at present ; and, perhaps, in a more ample manner."

Mr. John Geddes, as usual, looks higher. . . . " I know you must have felt much on some occasions, within this twelve months ; even I, at this distance, have been much affected. We must have recourse to the goodness of our infinitely good God ; in Him we meet with superabundant comfort and strength. You were long since resolved to be a Saint, with the Divine aid ; but your present circumstances seem to force you in some measure to it ; for, indeed, what else can you do, but throw yourself entirely into the hands of our Divine Master, and to what he requires of you, to the best of your knowledge."

NOTE.—To avoid the inconvenience of too many references and foot-notes in this Chapter and the preceding, the Author now adds that, for every fact not already authenticated, the vouchers will be found in the Correspondence of the Period, preserved at Preshome ; in " The Scots Magazine " of that date ; and in the two following scarce

Tracts :—" A Narrative of the late Riots at Edinburgh, and a Vindication of its Magistracy against the Charges advanced in the Memorial for the Papists of Scotland ;" and " A Summary of the Proceedings in the House of Commons on the Petition of the Roman Catholics." Both of these scarce Tracts are the property of the Rev. G. Griffin.

CHAPTER XI.

1779—1781.

Death of B. John Macdonald—Mr. J. Geddes named Coadjutor to B. Hay—Mr. A. Macdonald, the new Bishop, in the Highlands—B. Hay's Pastoral on Discipline—Statistical Returns of Lowland District—B. Geddes Consecrated at Madrid—B. Hay Publishes *Sincere Christian*—B. Challoner Dies—Arrival of B. Geddes—Dispute with Principal Gordon—Dr. A. Geddes leaves Scotland—His subsequent Career and his Character.

The whole of Bishop Hay's time in London was not occupied by the Negotiations pending with Government and with Parliament. The first leisure moment he could command was dedicated to securing a Coadjutor for himself in the charge of the Lowland Vicariate. He communicated his thoughts to his Friend at Valladolid, with an archness and liveliness exhibited to no other Correspondent, in the following letter :— . . . " You know the great extent of the Eastern District, and the many things that are to be done, and the variety of minds that are to be managed and treated with there. I hope I shall never be wanting in undergoing any labour and toil for the common good which I am able to do ; but, at the same time, it would be presumption in me to undertake more than I can do without demanding at least the necessary and usual assistance. At the same time, considering with myself in how dissipating a situation I have been, I may say, since my first entering upon business, and feeling myself really upon the decline, especially in my sight and memory, I hope it will be disapproved by none that I wish to divide my Charge with some other, and I intend, when I meet with Friends in the North, to take their counsel and advice upon it. In the supposition that Padrons agree to the proposal, you may easily conjecture upon whom my choice will fall ; besides a person properly qualified, it will certainly be of the highest consequence that he be one with whom I may

hope to be upon the most friendly footing, and have an entire confidence in him, and he in me. The one I have in view, I am pretty certain is also the one in whom the wishes of all our Brethren will concur; so that I am persuaded there will be no difficulty in the person. There may be some, with regard to taking him from his present charge, where he is of so much service. I have considered this again and again, and shall do it still more, as also consult with others, but am inclined to think that his place may now be pretty well supplied by the one under him, especially as there must be some time, as yet, to qualify him still more for that Charge, in which I hope your good offices will not be wanting; and I have communicated these things to you, not by way of asking your advice, because in this case I don't think I shall pay much regard to it, but that, knowing my views, you may have your own thoughts about it, and take such steps as prudence shall direct, for making things easy for me, in case my Plan should take place, but without any hint of it to those with you, till you hear more about it. . . .” [B. Hay to Mr. J. Geddes. May 21.]

Two or three days after the despatch of this Letter, news of Bishop Macdonald's Death reached Bishop Hay in London. An epidemic fever, then raging in the Knoidart, a District of the Western Highlands, had carried the good Bishop off in five days' illness. His constitution had been long undermined by the hardships inseparable from his Missionary Life, and he fell an easy prey to infection, caught at the death-bed of a Parishioner. Scotland was thus, at the moment, without a Resident Bishop—a contingency that had not happened since the first appointment of a Vicar Apostolic. On Bishop Hay devolved, for many months, the sole charge of the Highland as well as of the Lowland District. “Alas! my Dear Friend,” he thus writes to Mr. J. Geddes, “I am now all alone: our worthy and most valuable Friend, Mr. Tiberiop, is no more. . . . You will more easily imagine than I can describe the situation we all must be in, on that melancholy event. May Alm. God, in His infinite mercy, look upon us with pity, and direct us what to do. . . .” He reverts to the subject of the Coadjutorship, and disclaims any connection between his proposed plan and the feelings of private friendship, as the unanimous voice of the Clergy would select the same person. “I must

conclude by recommending myself earnestly to your prayers, and hoping for a hearty and cheerful concurrence, on your part, with my views, and in giving me that assistance and relief which I expect from your piety and friendship. . . . I ever am, with the most cordial regard, my Dear Sir, yours most affectionately.”—[B. Hay to Mr. J. Geddes, May 28.]

The Bishop's first step, on the news of the vacancy in the Highland Vicariate, was to communicate with the Senior Clergymen in that District, and desire them to collect the Votes of their Brethren as regarded a Successor to the late Bishop. He also informed the Cardinal of Propaganda, (Castelli) and in doing so, paid a high tribute to the memory of his late fellow-student, friend, and colleague. “Our poor Missions have lost in him a worthy Prelate, a zealous Pastor, a learned and wise Priest; and I, a prudent adviser, a faithful friend, and a support to my weakness.” The Bishop at the same time proposed his request to Propaganda for a Coadjutor for himself. Although not old in years, he was old in constitution, and weak in health; he had now been twenty years in the Missions, and by God's grace he had not spared himself, and had for some time past perceived the effects of his toils in his failing strength, particularly in his stomach; and now felt utterly inadequate to sustain the burden of the Vicariate alone. [B. Hay to C. Castelli, June 1]

To this application, the Cardinal at once gave his consent; it only remained for the Bishop to name the person on whom his choice had fallen. Leave was also given for the Election of a Successor to the Highland Bishop, and a Dispensation for Bishop Hay to Consecrate him alone, without the assistance of another Bishop.—[Abate Grant to B. Hay, June 23.] Mr. J. Geddes made no serious opposition to this Plan of his Friend, except as regarded the appointment of a Successor to himself at Valladolid; and even that he left in the hands of his Superiors. His own words will best express his feelings. “. . . . With God, I can do all that He requires of me. Among the means of rendering things easy to me, I hope one that Providence will make use of will be that of preserving long in life my good Friend B. Hay, so that I may have little to do but to execute his orders, in the doing of which, with the Divine Aid, I do not apprehend much difficulty. . . .”

—[Mr. J. Geddes to Ab. Grant, November 17, 1779.] Among the Clergy of the Lowland Vicariate there seems to have been one unanimous voice in his favour, if we may except the single opinion of the Principal at Douay, that Mr. Geddes was too useful in his present position to be spared from it.

Negotiations like these must have considerably complicated the Bishop's affairs while in London, in addition to the anxious and harassing business which had taken him there, and kept him there for upwards of four months. We can feel no surprise that, soon after his return home, he suffered for several weeks from a smart attack of lumbago. Before the end of July, we find him once more on the road, pursuing his journey by easy stages towards his beloved retreat at Scalán. Many serious thoughts must have pressed upon him there this Autumn. Of three Bishops who had met, last year, in that spot, he alone remained in life; and the whole of the past year had been one long agitation for himself. From the Speaker's Chamber, and the Lobbies of the House of Commons, he had made a congenial exchange to the bracing air and the elastic heather of the Braes of Glenlivat. There, at least, he could forget for a time that evil tongues were busy, and malicious pens never more active in opposition to all that he had learned most to value in life and death. With the Senior Missionaries of both Vicariates around him, he felt once more among Friends; the roar of a frantic Populace, and the uncertain applause of a good-humoured House of Commons, were alike unheard in the stillness of that remote Valley. He bathed, sometimes twice a day, in a dam constructed for the purpose in the little stream of Crombie, which flows past the door of the Seminary on its way to join the Livat, a few miles lower down. His health began to amend, and he looked forward to sea-bathing as a certain means of restoration. It was now arranged that he should reside for the Winter at Aberdeen, in consequence of the scarcity of Missionaries; an arrangement which was further recommended by its withdrawing him from Edinburgh, where popular feeling hardly yet permitted him, with perfect impunity, to appear in public.

The Bishop also surrendered the harassing duties attendant on the office of Procurator for the Mission into the hands of the Administrators, who selected Mr. J. Thomson at Edinburgh,

to succeed to the office, with a parting compliment, well-earned, to the pointed accuracy in his Accounts, practised by the retiring Procurator.

The impoverished condition of the little Seminary, had for some time been a source of anxiety to the friends of the Lowland Mission. Various drains upon its limited income, had reduced it so much, that unless an extraordinary contribution had been applied to meet its current expenses, it must have been closed some months before this time. All the funds on which it could now depend did not produce more than £30 a-year, on which, however, it was calculated that six boys could be maintained. It was therefore resolved for the future to charge every Boarder £8 a year; and a similar sum must be paid by Candidates for admission on the Endowed Fund during their Probation.

Mr. Alexander Macdonald, Senior, the Vicar-General (Pro Vicarius) of the late Highland Bishop, had collected the Votes of the Clergy for a Successor, and now sent all the particulars to Bishop Hay at Scalán. The six Senior Missionaries had united in choosing Mr. Alexander Macdonald, Priest in the Island of Barra; six of the Junior Missionaries had voted for Mr. Alexander Macdonald, Priest in Knoydart; and a solitary vote had been given to a third Candidate of inferior standing. Bishop Hay in communicating the result to Propaganda added his own recommendation to the Candidate of the Senior Missionaries, who was accordingly elected by the Congregation to succeed the late Bishop Macdonald. In the matter of his own Coadjutor, Bishop Hay proposed Mr. John Geddes, with the option of Mr. Robert Grant, at Douay, or of Mr. Alexander Cameron, who had for some years admirably discharged the duties of a Missionary. But after mentioning and describing the merits of the three, he adds, "I must confess, that with common consent, I must say, Mr. Geddes, '*Non est inventus similis illi.*'"

The latter part of August, the Bishop passed among his old friends in the Enzie; his health was now quite re-established. From Preshome, he sent Mr. Geddes a Narrative of the Proceedings at the late Meeting. The appointment of a Coadjutor had been suggested to him by several persons, unasked; and the general voice coincided with his own. He had no objections, however, that Mr. Geddes should remain in Spain

for another year, but his Consecration must not be delayed. "From the necessities of Aberdeen, I am to be again in the yoke, and stay there, this winter."

The result of the Election in the Highland Vicariate, gave great displeasure to the supporters of the unsuccessful Candidate proposed by the six Junior Missionaries. They misrepresented Bishop Hay's conduct in the matter, and set on foot a persevering Correspondence with Rome, in the vain hope of superseding the choice of the Senior Missionaries. It continued for many months to give much pain and no small scandal to all concerned; but by-and-bye the affair blew over, and was forgotten.

This Autumn, Sir John Dalrymple set off on a tour through Spain and Italy, for his Lady's health. Bishop Hay gave him Letters of hearty recommendation to his Foreign friends, and among the rest to Mr. Geddes, "as our great and good friend, to whom we are under obligations which we can never repay." It was rumoured, even then, that Lord George Gordon was busy in mischievous intrigues, of which the public heard more, before many months elapsed.

The custom of proclaiming Banns of Marriage had been slowly growing in the large towns; in some of the Country Districts it had never been discontinued; and good had never failed to result from it. In some Congregations, however, an alarm had arisen, as if the introduction of the practice might give offence to the Ministers. Mr. John Reid, at Preshome, was one of those who shared in this alarm, and the Bishop took some pains to set it at rest; urging, that if there had been any intention of superseding the necessity for their people being also Proclaimed in the Parish Church, and of their defrauding the Legal Authorities of their dues, then there might have been ground for alarm. But such an intention had never been thought of. As the sole object of such Proclamations was to detect any impediments to Marriage that might exist, an object which the laws of the Country also had in view, the Bishop maintained that so far from discountenancing the custom, the authorities ought to approve of it. However, he promised Mr. Reid that nothing final should be determined, till it had been made a subject of consultation at the next Annual Meeting. [B. Hay to Mr. J. Reid, November 28.]

Many similar matters of Ecclesiastical arrangement now occupied the leisure moments of the Bishop. Candlemas-day had come to be kept as a Holiday of Obligation, but in consequence of "the Public Ceremony annexed to it," and in order to insure uniformity, the Bishop issued a Circular Letter to the Clergy, a few weeks before, directing that this day (January 18, 1780) together with Ash-Wednesday, should be regarded as a "Day of the greatest devotion," to be celebrated by Public Prayers and Sermon, and by the usual Blessing and Distribution of Candles. The people should therefore be exhorted, on the preceding Sunday, to attend; and the customary Offerings for the service of the Altar should be collected in the way hitherto practised in each Congregation.

February 3rd had been set apart by Royal Proclamation, as a General Fast-Day throughout the Nation, on account of the critical circumstances of the times. Bishop Hay issued a short Pastoral Address on the occasion, "to the Clergy, both Secular and Regular, under his Jurisdiction." As it was certainly the duty of Catholics, as Citizens and Members of the State, to contribute their share to so laudable a purpose; and as they were obliged by the State to suspend their ordinary labours and employments on that day, he had thought it highly proper to have Public Prayers upon it, together with a Sermon, in which the people should be reminded of the public judgments of God, which the sins of a Nation may bring down upon it; and in which they should be exhorted to a sincere repentance for their sins, and to earnest supplication, during the Holy Mysteries, that the judgments merited by sin might be averted, and that peace and tranquility might be restored to this afflicted Nation." "At the same time," the Bishop continues, "as it is the duty of every Member of Society, not only to wish well to his Country, and the State to which he belongs, as the light of Nature itself teaches, but also as the Holy Scriptures expressly command—'to make supplications, prayers, and intercessions for Kings, and for all that are in high stations, that we may lead a quiet and peaceable life under them (1 Tim. II.); and, as it is most desirable and highly becoming that we and all our Brethren should observe an exact uniformity in the public exercise of that duty, we have, therefore, judged

it advisable that the following Clause be inserted, after mentioning the Church, in recommending to our people the usual objects of their Prayers, before Divine Service begins:—

“ Let us also recommend to the mercy of God our Sovereign the King, the Queen, and all the Royal Family, with all our Civil Magistrates and Rulers, under whom we live; that Almighty God may bless them, and direct them in all their doings to what is most for God's glory, their own salvation, and the good of the people under their charge; “ that we may all lead a quiet and peaceable life under them.” And this we recommend to be done on all Public Days of Obligation; and that you intimate to your people on the Sunday before, that you will have Public Prayers on the 3rd of February. Aberdeen, Geo. Daulien:”

It was, of course, desirable that no time should be lost in Consecrating the Bishop-Elect for the Highland District; but stormy weather in the Western Islands first detained him, and, after he had reached Scalán, a heavy fall of snow rendered it impossible for Bishop Hay to go from Aberdeen to meet him there. Those difficulties, incident to a Northern climate, gave way as the season advanced; and, on Passion Sunday, March 12, Bishop Hay had the happiness of Consecrating his old Fellow-Student Bishop of Polemon. The Ceremony was performed in the Bishop's Room at Scalán, and with the assistance only of Mr. Alexander Cameron and Mr. James Macgillivray, in virtue of a Dispensation procured from Rome for that purpose.

Ever since his Accession to the Lowland Vicariate, on the Death of Bishop Grant, Bishop Hay had been meditating the introduction of more Canonical Discipline among the Clergy. The result was, a Pastoral Letter, which, from its great size, might rather be called a Treatise, on the Duties of the Clergy.* It begins thus:—
“ G * * * * by the mercy of God and the favour of the H * * * S * * , B * * * * * of D * * * * and V * * * * A * * * * * * * * * in S * * * * * * * * to all the Clergy under his Jurisdiction, both Secular and Regular, Health and Benediction.” The Treatise is divided into Sections—(1), On the Sanctity annexed to the Priesthood; (2), On the

Sanctity required for the Pastoral Charge; (3), On the Sanctity that belongs to the Character of an Apostle; (4), On the Sanctity which the Church requires in her Ministers; citing Acts of Councils, &c., on Clerical Behaviour; on the Virtues, especially, which they are charged to practise, and the Amusements, &c., which they must avoid; of Study; of Prayer; even of their exterior behaviour; concluding in the words of 1 Peter, II. i.—Quapropter, Dilect. Fratres, . . . mundemus nos ab omni inquinamento carnis et spiritus, perficientes sanctificationem in timore Dñi, &c. G—D—. The object which the Bishop contemplated in this elaborate Treatise is best explained in a Letter which accompanied the Copy sent to Mr. John Reid, at Preshome.

“ March 6, 1780.

“ Dear Sir,—On perusing the Pastoral Letter which goes along with this, you will easily see the motives which induced me to write it, and I make no doubt but your piety and zeal will immediately enter into the spirit and views of it. Indeed, as you are now one of our Senior Brethren, and the very next to myself and my two companions, Mr. Geddes and Mr. Guthrie, I must have a particular dependence upon your support in whatever tends to support the spirit of Piety and Religion among others. The necessity of our affairs having obliged us, of late, to call home some before their time, it is much to be feared that they, as well as others, do not sufficiently reflect upon the sanctity of the state of life which they have embraced, and cannot be supposed to be properly acquainted with the Laws and Canons of the Church relating to Ecclesiastics, especially those that have the charge of souls. This was certainly my own case, before I set myself of late to inform myself properly of them; but, having found how things stand, I thought it a duty incumbent on me, from the charge I now have, to communicate the same to my Brethren for their information. Convinced that any deviation that may have happened in our conduct from what our state and character requires, is only owing to our ignorance, or not reflecting properly upon the matter. I flatter myself that a proper information will contribute much, through the blessing of God, to correct any thing that may be amiss, or prevent what might otherwise have happened; and to procure this desirable effect, the example of the Seniors will have the greatest influence; especially, if joined to their fervent prayers, to Almighty God, for His benediction on my poor endeavours to promote His glory and the salvation of all those he has placed under my charge. Both these I expect from your piety and zeal; and earnestly praying God to bless you at all times, I remain, with very great regard, dear Sir, your most affectionate, humble Servant,

“ GEORGE HAY.”

* There is a Copy at Blairs College—12mo, pp. 96. Abbe Macpherson, in two words, gives the History of this Treatise—“ Because it demanded too much, it did no good.”

On the 9th of April, good Cardinal Castelli died at Rome, after a long and tedious illness. The obligations under which the Mission lay to his charity were considered sufficient to justify Bishop Hay in calling on all his Clergy to say Mass thrice for the eternal rest of his soul.—[B. Hay to Mr. J. Reid, May 11.] His place at Propaganda was supplied by Cardinal Antonelli.

The Bishop paid a visit of Business to Edinburgh during the month of May, and began his Journey to the North again, June 9. With characteristic precision, he desired Mr. Thomson to give some of the Missionaries notice of his route by Drummond, Stobhall, Deeside, and Glenlivet, with the intention of reaching the Enzie towards the end of July.

A further relaxation of the Law regarding the Obligation of certain Holidays was obtained this Summer; Ex audientia SSmi., June 25. The Precept of hearing Mass and abstaining from servile work was left binding on the Catholics of Scotland only on the following Holidays:—Christmas; the Circumcision; Epiphany; Ascension; Corpus Christi; the Annunciation and the Assumption of the Blessed Virgin; the Festivals of SS. Peter and Paul; of All Saints; and of the Patron Saint of the Place, when it is kept. On Easter Monday and Tuesday, and on Pentecost Monday and Tuesday, the Precept of hearing Mass was left binding, but not the obligation of abstaining from servile work. Vigils annexed to the Festivals now dispensed from, were transferred to the Wednesdays and Fridays in Advent, together with the Precept of Fasting. And, as the Festival of SS. Peter and Paul sometimes falls in the Hay Harvest, and the Festival of the Assumption in the Barley Harvest, the Bishops were authorised, in such cases, to permit manual labour in the fields, provided Mass had been heard.

It was now the turn of the Scottish Catholics to watch with amazement the spectacle of the Capital of England given up to the mercy of an undisciplined rabble. For several days, London was in a state of anarchy; the mob and its mad leader, Lord George Gordon, plundered and sacked, and burned wherever it pleased them to go. Their fury was at first principally directed against Catholic Property, more especially against Catholic Chapels. It was then diverted to the Residences of Public Men, who had made them-

selves conspicuous by their advocacy of Catholic Relief; and, finally, everything representing order and good government became a mark for the Incendiary. The Catholic Body in Scotland was at first a little uneasy at the possible spread of the contagion throughout the Kingdom. But it was now discovered how effectual was the legal protection implied in the recognition of their right to pecuniary Compensation for losses. The prospect of a second demand for Damages infused unusual life and vigour into the measures of the Magistrates in Scotland, and the crisis passed with nothing more serious than a few muttered threats.

As the time for Mr. John Geddes' Consecration approached, arrangements were made for the Journey of Mr. Alexander Cameron to Spain, to take his place in the Scots College. This young Priest had already secured the esteem of Bishop Hay, by his ability and by the testimony of his intimate friends to his genial and good heart. "I have often regretted," the Bishop remarks, "that my particular situation hindered me from being so well acquainted with him as I could have wished; and, just when I began to have an opportunity of knowing him better, I was obliged to part with him. However, I hope the use we made of the little time we then had has laid the foundation of a mutual confidence which will last and improve for the glory of our great Master and the good of our common concerns." [B. Hay to B. Geddes, November 29.] Mr. Cameron left Scalan, July 27th, carrying with him the new Rules for the Spanish College, with the latest Revision and Improvements made in them by both of the Scottish Bishops. He passed through Edinburgh, on his way to Glasgow, whence he sailed, August 17. He reached Compostella, September 12th, and, ten days later, Mr. Geddes welcomed him to Valladolid.*

The Bishop was occupied at this time in collecting Statistics of his District, including the number of Catholics, of Communicants, of Converts, and of Apostates in each Mission. Besides these Returns, he requested the Missionaries to send him Inventories of their Vestments and Altar-linens, with a view to supplying their deficiencies.—[B. Hay to Mr. J. Reid, November 19]—and recommended, from his own experience,

* Unfinished Notes of his Journey, in MS. at Pres-home, of this date.

the use of a Chest of Drawers to hold the Vestments at full length. He ordered, from Edinburgh, an "Antepend" for his own Chapel at Aberdeen, "pretty neat, with red and white colours in it."—[To Mr. J. Thomson, December 5.] He also directed Mr. Geddes to bring home with him, from Spain, some Missals, Copes, and "Altar-Utensils."

The Statistical Report (Relatio) of the District, when finished, was translated by Mr. Thomson for transmission to Rome, October 24. A Copy of it, also sent to the Nuncio at Brussels, drew forth a Letter in Reply, expressive of the gratification it had afforded him. The Returns showed a Catholic population, in the Lowland District, of 6,566 souls, of whom nearly a third were contributed by the Enzie alone, and about 65 per cent. by the Estates of the Duke of Gordon, in the two Counties of Aberdeen and Banff.—[Mr. John Reid to B. Geddes, January 31, 1784.] Glenlivet and Edinburgh returned the same number (800), and the Mission at Glasgow simply did not exist. The number of Missionary Priests at this time was nineteen.

The arrangements for Mr. Geddes' Consecration were now complete. The King of Spain had given his consent, and settled on the Bishop Elect an Annual Pension of £106, chargeable on the wealthy See of Cuença. According to the Spanish custom, the Duke of Híjar accepted the Office of Patrinus, in his own name, and in the name of his brother-in-law, the Count of Montijo, who was then with the King at the Escorial; an Office which implied payment of the expenses incident to the Consecration. These preliminary arrangements gave great satisfaction to Bishop Hay. "Deo Gratias," he replied, "the happiness of my Friend increases my own; and those who are friends to my Friend are friends to me. May God reward them. . . ."—[To Mr. J. Geddes, November 29.] The Ceremony of Consecration took place with great solemnity at Madrid, on St. Andrew's-Day, in the Church of the Nuns of the Visitation, where this admirable man, together with the Bishops Elect of Urgel, and of Almería, was promoted to the Episcopate by Francis Lorenzana, Archbishop of Toledo. Bishop Geddes afterwards dined with his Patrinus. The Duke, knowing his fondness for children, contrived, in a graceful way, to make him a present of a valuable Cross and Ring, which the

Duke's young son, during a game of play with the Bishop, placed in his hands.—[Told me by the Rev. C. Gordon, Aberdeen.] The Archbishop made enquiries about Bishop Hay, and desired Bishop Geddes to procure a Copy of his Works for the Library at Toledo. He also presented Bishop Geddes with a good Topaz-ring, which he had himself long worn.

A few days after the Ceremony, the newly-Consecrated Prelate thus addressed his Friend in Scotland:—" . . . I have now to tell you that Mr. More's affair (that is, his own Consecration as Bishop of Morocco, *in partibus*) was concluded on the last day of last month, in the Church of the Visitation here (Madrid), in a very solemn manner. This day your Friend was presented to the King by the Duke of Híjar; tomorrow, he will have the like honour with regard to the Princes and Princesses. But that this grandeur may not intoxicate him, he intends to retire in a few days to Valladolid, where he will pass the Feast of Christmas; and in the beginning of the year he will set out for Paris. I have met with a great deal of kindness from the honest Spaniards on this occasion, and find them so very obliging, that I am sensibly affected at the thought of leaving them. But you and my Country call me, and I must obey. Were I to give you a list of those who, I have reason to think, are pleased to be my Friends in Madrid, I am afraid you would suspect me of ostentation. I shall not, therefore, mention them at present; but turn my thoughts towards my good old Friends in Scotland, of whom I think very often, even in the midst of the grandeur of Spain."—[B. Geddes to B. Hay, December 4.] Bishop Geddes returned to Valladolid in company with Mr. Shepherd, Superior of the English College there, who had gone to Madrid on purpose to witness the Consecration of the Bishop, and had resided in the same house with him. Not the least precious among many rare gifts with which Nature had endowed Bishop Geddes, and which he had carefully cultivated, was this power of attracting the goodwill of every one with whom he happened to have any connection. The occasion of his Consecration, and of his leaving Spain, brought it out very strongly in the Spaniards. It followed him home to his own Country, and made his return thither an event of joy to every one who had even known him. Occurring before the irri-

tation produced by the proposed Catholic Relief Bill had quite subsided, it was like pouring oil on the troubled waters.

Several changes occurred, during this year, among the Clergy. Mr. Paul Macpherson, who had lately finished his Studies in Spain, and had returned to the Mission, was appointed to Aberdeen in the place of Mr. Oliver, whose weak health obliged him to retire to a small Country Mission, at the Mill of Smithston. Mr. Johnson, late Provincial of the Jesuits in Scotland, died this year. He was a man of considerable ability, and had tact enough to make his Management popular with the Secular Clergy while it lasted. He was a native of Braemar, and his real name was Patrick Gordon; but on returning from the Exile consequent on his connection with the Prince in 1745, he always retained the name of Johnson, which he had adopted. The greater part of the Spiritual and Controversial Songs which Bishop Hay, a few years afterwards, collected and published, were the composition of Mr. Johnson, an authorship more complimentary to his orthodoxy than to his literary accomplishments.

The aged Mr. Allen Macdonald (Ranaldson), in Edinburgh, was approaching the close of his long life. Bishop Hay begged Mr. Thomson to assure him of the Bishop's best wishes. "May Alm. God be with him, and grant him a happy passage, whenever the hour comes! O, my dear Mr. Thomson, how much need have we, while health and strength is with us, to prepare ourselves effectually for that important business, by a continual attention to the concerns of our souls, and a daily and earnest endeavour to advance in a detachment from all creatures, and a holy union with God! Alas! if this be not done in time, it will be but poorly done at death, or in our last sickness; and, even though we should receive all the Helps of our Religion, and die in the grace of God, how much is yet to be suffered, if our attachments to creatures, and, especially, to ourselves and our own wills, be not broken beforehand."—[B. Hay to Mr. J. Thomson, November 6.]

To this period of Bishop Hay's busy life must be referred the preparation of a Work on Christian Doctrine, by which he is probably more widely known than by any other of his Writings. It is entitled—"The Sincere Christian Instructed in the Faith of Christ from the Written Word"—a Summary of Revealed Religion, arranged in the

more distinct and emphatic form of Question and Answer, and illustrated and proved by copious extracts from Holy Scripture. It is controversial, rather defensively than offensively, setting forth the reasons in behalf of disputed points of Catholic Faith and practice, rather than impugning the opinions or the practices of other Religious Denominations. "The view I have had in this present Work," says the Bishop in his Introduction, "is to assist the most unlearned; and, beginning with the first rudiments of Christianity, to conduct the reader, step by step, through the whole body of the principal Truths of Revelation, so that the knowledge of one Truth may serve as an introduction to those which follow after. The Sacred Scriptures are an inexhaustible fountain of heavenly knowledge, but are commonly less used than they might be, in illustrating and establishing the Truths of Religion. A text or two, hinted at now and then, seem lost in the multitude of other reflections and reasons which surround them; but, when the principal stress, both of the explication and the proof, is laid upon these Divine Oracles, and a number of them are placed in the proper order for illustrating the point in question, this gives an incredible force to what is proposed—shows that it is God himself who speaks, and cuts off all occasions for human sophistry to enter."

On its appearance, in 1781, the Author made great efforts to secure a wide circulation for this Work. Many of the Clergy were engaged to procure purchasers for it in their Congregations, at half-price, and where people were too poor to buy, Copies were to be given away, wealthy friends contributing by their subscriptions to refund the loss. The Bishop made a present of a Copy to his sister and to each of his Protestant relations.

The singular excellence of the Work was immediately recognised. Demand for Copies poured in from all parts of the Kingdom; the English Bishops purchased largely; Archbishop Carpenter applied for permission from the Author to publish an Edition at Dublin, which was soon followed by another. The Author seems to have been much gratified by this mode of approbation. "Our Irish friends," he writes, "have done great honour to 'The Sincere Christian.'" The good Archbishop paid it the further compliment of recommending it to all his Clergy as a model of Catechetical Instruction. When writing to Bishop

Geddes on the subject of Copies of the new Dublin Edition sent to Scotland, he mentioned his regret that the paper was not to his mind; but added, the printer had promised something better for the Second Part, "when the great and good Bishop Hay will please to furnish us with it."—[June 2, 1783.] A second Scottish Edition of the Work appeared in 1793. Since then, many Editions have followed in the three Kingdoms and in America; and the Work has been Translated into Foreign Languages.

Considerable bitterness was excited at the time, among many Protestants, by certain passages in the Appendix to "The Sincere Christian"—a Treatise on the Possibility of Salvation out of the Church of Christ. It was the opinion, even of some of the Author's friends, that he had stated the case rather more harshly and inexorably than was consistent with the recognised possibility of invincible or insuperable ignorance; an opinion in which many are still inclined to join. When the Second Scotch Edition was in the Press, the Bishop, who had heard that such an opinion was entertained, applied to Bishop Geddes, to whom, for one, it had been attributed; requesting him to point out anything that seemed to him to require correction or amendment. In reply, Bishop Geddes said—"I do not really remember any particulars to be amended in 'The Sincere Christian.' I remember, indeed, to have said to yourself, that I did not entirely approve of your calling so much in question the salvation of every one out of the outward Communion of the Church, as I thought it very probable that some are saved out of it, in consequence of the continuation of their invincible ignorance, and of their innocence after they are come to the years of discretion. But I cannot venture on urging you to change anything on that subject."—[August 20, 1793.]

To other judges, again, this Treatise did not appear in an exceptionable light. Bishop Talbot expressed his entire approval of it; and when a certain noble Lord was criticising it unfavorably, the Bishop frankly told him that he admired it to such a degree, as that he should have thought it an honour to be the Author of it; and that the outcry against it seemed to him the best proof of its propriety, if not even of its necessity.—[B. Talbot to B. Hay, June 17, 1783.]

Abbot Arbuthnot had been solicited by Bishop

Hay to get an Edition of the Work printed at Ratisbon. The Monk replied that this excellent Dissertation on Salvation out of the Church of Christ was one of the best he had ever read on that subject; but the terror of the Emperor Joseph was before his eyes; and he pronounced it to be dangerous at that time to print such a Treatise, especially in an Imperial Town.—[March 4, 1782.]

Although such an arrangement a little anticipates the Chronological order of Events, the history of "The Sincere Christian" seems imperfect, without an additional notice of another Work, which was, in fact, originally regarded, and even named, as the "Second Part of 'The Sincere Christian.'" On its appearance in 1783, it was entitled, "The Devout Christian Instructed in the Faith of Christ." In replying to some strictures of his Coadjutor, on this title, the Bishop says—"Your remarks on the title of 'The Devout Christian' may, I think, be reduced to this one question, Whether a sincere person, who is brought to embrace the Catholic faith, and is, of course, really desirous of serving God, and saving his own soul, can, with propriety, be called a Devout Christian? Something might be said on both sides, but I think, without any difficulty, he may be said to be a Devout Christian, *in fieri*, though not entirely *in facto esse*; and, as you observe, few, I believe, will advert to the difference."—[B. Hay to B. Geddes, June 30, 1783.—"Devoted Christian" would probably express the Bishop's meaning with greater exactness.]

"The Devout Christian Instructed" is a comprehensive summary of the Law of God. Like its predecessor, "The Sincere Christian," it is filled to overflowing with quotations and illustrations taken from Holy Scripture. It no doubt represents the elaborate result of years of the Author's study in the Sacred volume; and much that he had collected in his "Codex," by way of arranging and preparing subjects for his Sermons, was transferred into this new Work, and a little expanded and developed. Though labouring under the disadvantage of excessive dryness, and the absence of anything approaching to beauty or gracefulness in expression—a disadvantage which must be acknowledged in all the Bishop's printed Works—"The Devout Christian" is a profound mine of instruction and of Scriptural illustration.

A similar tribute of approbation awaited it in England and in Ireland. Bishop Talbot, in his anxiety to have it as widely circulated as possible, proposed his readiness to be accountable for any number of Copies "of the whole Sincere Christian," that Bishop Hay might choose to send him. Nevertheless, from its occupying ground in common with several other Treatises, and, it must be added, from the forbidding dryness of its treatment, and the unrelieved heaviness of its style, "The Devout Christian" has now attained the same popularity as "The Sincere Christian." It is now chiefly valued as an inestimable Work of reference for the Clergy and for Catechists.

January 10, the Venerable Bishop Challoner was seized with an attack of paralysis, while sitting at table with his Chaplains: a second stroke, two days later, laid him low, in the 90th year of his age and the 41st of his Episcopate. It must have been felt by Bishop Hay, as a circumstance compensating for much of the anxiety attending his long residence in London, in 1778 and 1779, that it permitted him to enjoy so much of the society of his aged Friend, who possessed his mental faculties, in unimpaired vigour, till the latest hour of his life. With the news of his Death, in January, 1781, began the fulfilment of the Sacred Compact which the Bishop and his friend had entered into long before, by which the survivor bound himself to remember his Friend at the Altar, three times in the week, till his time also should come.

After a residence of nearly eleven years in Spain, Bishop Geddes bade adieu to the Scotch College, at Valladolid, February 23, and turned his face homewards. He had provided himself with Letters of Introduction from men of influence at Madrid, to Lord Hillsborough and Lord George Germain. He rested a day at Palmeia, another at Burgos: on his way through Gypuscoa, he dined at Loyola, and visited a beautiful Church—"You may guess some of my reflections, when I was in the Room in which St. Ignatius was born, and in that in which he lay during the cure of his leg."—[B. Geddes to Abate Grant, April 29.] By Bilboa and Biscay he reached Bayonne; and thence travelled to Paris, in fifteen days, in a Chaise, all alone, reading, thinking, and sleeping, as he felt inclined; remained there ten days, and, on Palm Sunday,

(April 8), reached Douay, where he Ordained two of the Scotch Students, Deacons.

On reaching London, he found Letters from Bishop Hay, awaiting his arrival at Coghlan's, the Publisher's, and enclosing others of introduction to several public men; especially desiring him to procure an audience of Lord George Germain and of Sir Grey Cooper, Secretary to Lord North, on whom he must wait between eight and nine in the morning. "It is of consequence to cultivate the good will of those in power; as the Divine Providence has given us the opportunity of doing so, we may safely suppose it is agreeable to the Will of our good God that we should make use of it; and it is very reasonable they should know our good dispositions, and earnest desires of demeaning ourselves on all occasions as good citizens and dutiful subjects."—[B. Hay, Edinburgh, to B. Geddes, April 12.] The Bishop hoped to see his Friend in Edinburgh, about the middle of May, so as to have his company for eight or ten day before the arrival of Bishop Macdonald. The Bishops were to have a Meeting, on some affairs of paramount consequence, and whose success depended on absolute secrecy for the present. ". . . I ever am, my most dear and honoured Sir, your most affectionate Friend and very humble Servant."

The Meeting of the three Bishops was protracted till after the middle of June. It was more than twenty years since they had met as Fellow-Students in Rome. The accession of Bishop Geddes to their Counsels received a happy and a characteristic inauguration in the adjustment of a dispute that had been pending for months between Bishop Hay and Principal Gordon, of Paris. The subject in debate was the Maintenance of Mr. John Gordon, the Principal's brother, who, after resigning the office of Assistant in the Scotch College, in Spain, and serving the Cabrach Mission in an eccentric way for a year or two, had finally lost the balance of his reason, and was at this time in confinement in France. The Mission and the Scotch College in Paris could not agree as to which of them was bound to maintain him. In May, 1780, Bishop Hay had sent the Principal a long pleading in behalf of exonerating the Mission, but adding—"There is nothing I more desire than that all my Brethren, and especially those in whom I place a particular confidence, should tell me their real sentiments

on every subject that occurs, with all manner of liberty and freedom. . .” The Correspondence, thus begun, was continued for some time with much acrimony on the part of the Principal: how the Bishop maintained his own side may be gathered from the following Letter:—

“September 16, 1780.

“Dear Sir,—I received both your last a few days ago, the long one of the 19th August, sent, I suppose, by a private hand, and the other of the 23th do., by Post, in both which I find myself used in so unhandsome and ungenerous a manner, as I own has hurt me a good deal. You torture my words to make them speak what never entered into my head, and you reproach me with consequences, from your own interpretation of them, which I abhor. You attribute to me intentions of the most ungenerous nature, and you insult me for them, though they have no existence but in your own mind. This is a treatment, Mr. Gordon, which I certainly never deserved at your hand, and which I could not have expected from your professions of friendship. However, inasmuch as they are personal, and regard only myself, I most sincerely forgive them, and shall say no more about them; but, as there are also some other things in those Letters which are connected with the public, I beg leave, if possible, without giving offence, to tell you my mind about them.

“ You throw up to me my riches, and make a handle from that to conclude that I am obliged to maintain your brother, because, forsooth, I requested his being sent to Spain. I have reason to thank God, who has provided for me abundantly, both to supply my own wants, and help others. The entire confidence I reposed in you, as a friend, when here, engaged me to communicate my affairs with you, but little did I foresee you would have made such a use of my confidence, or exposed my affairs to others, as you have done, at least, to the tenor of your Letter. It would, however, have been doing me a piece of justice, had you taken into your consideration everything I told you about them. You will remember that when I told you what I had, I also informed you that, from the solecisms of Religion and Charity, I had been induced to employ a very considerable sum in supporting Mr. Ba[gn]ell, which, from the unlucky turn of his affairs, was in danger of being wholly lost. I must now inform you, that at this ensuing Martinmas, there is upwards of £650 Sterling, betwixt principal and interest, due me from that quarter, and that gentleman's affairs are in such a situation, that it is a very dubious case, if ever, or when I shall receive a farthing of it. Another article of my income, which you know of, as you justly observe in yours of the 15th May, depends on so many contingencies that I lay no stress on it, nor do I see any can be laid on it as a resource in case of need; and a little after, you acknowledge that you don't believe it will stand good for

two years. Now, if you pay a due consideration to these two articles, what you say of my riches will lose greatly of its weight, especially if you also add a debt, to a considerable amount, in which I am involved on account of Religion only, which will, indeed, be paid in time, though it considerably diminishes my income in the meantime, and the continual demands which come upon me from different quarters, which my readiness to supply, on all proper occasions, serves only to increase, and make more frequent. . . .”

The Bishop concludes this defence of himself, by offering to pay two hundred of the six hundred livres proposed for the Board of Mr. Gordon; but on certain conditions, which the Principal subsequently refused, threatening the Bishop with a Law-suit. The real point at issue was this: whether Priests who had studied in the Scotch College, Paris, were, strictly speaking, Members of the Scotch Missionary Body, or not, with mutual rights and obligations in relation to it, like other Missionaries. The dispute hung in abeyance till the arrival of Bishop Geddes, when it was finally and amicably settled by the three Bishops and the Principal, in person. He signed a Declaration to the effect, that Students of the Scotch-College, Paris, were bound to serve the Missions in Scotland, when desired to do so by the Principal; on the other hand, it was stipulated that the Funds of the Mission, and another Subsidiary Fund, called “Hackets' Money,” should provide two-thirds of Mr. Gordon's Board, the remainder being contributed in equal shares by the Principal, and by Bishop Hay and his Coadjutor, out of their private income; and the Principal taking on himself the charge of seeing that his Brother was properly cared for.

The Mission at Auchenhalrig so long the scene of Mr. Godsmans' virtuous labours, had been supplied, soon after his death in 1769, by Mr. Alexander Geddes; a man of eccentric genius, whose early career we have already sketched. For a time, he gave much satisfaction, frequently discharging the double duty of the neighbouring Mission at Preshome, and attracting a good deal of popularity as a Preacher. His ultimate want of success is to be primarily attributed in great part to his inferior skill as an economist. He speculated in house property at considerable loss; and he built a part of the present Chapel at Tynet, on the eastern side of the Park at Gordon Castle; leaving it to his successor, to complete it as it now stands. He amused his leisure

hours in translating the select Satires of Horace into English Verse; a performance which gained him much applause among the leading arbiters of literary reputation, Dr. Robertson, Dr. Reid, and Dr. Beattie, of Aberdeen. Unfortunately, he also ventured to criticise some of the Measures adopted by the Administrators of the Mission Fund, to which Bishop Hay had committed himself. Mr. Geddes' opposition, encouraged and participated in, by Mr. John Reid at Preshome, had found favour among many of the Clergy, much to the mortification of Bishop Hay, whose measures were freely canvassed, and if not openly opposed, were severely censured, and sometimes thwarted. This was the unhappy commencement of mistrust and of disputes, between the Bishop and Mr. Geddes, which, aggravated by perhaps undue severity on the side of the Bishop, and by the constitutional irritability of Mr. Geddes' character, ended in an open rupture. Yet it was the opinion of men who had the highest esteem for Bishop Hay, that if Bishop Geddes, the "angel of peace," had returned to Scotland in time enough to arrest the breach, it might have been repaired; and perhaps the subsequent history of his unhappy relation might have been very different. Alas! not only the blissful results which wait on the presence of the peace-makers, but the desolation which is too often the monument of their absence, equally attest their pre-eminent benediction.

During Mr. A. Geddes' residence at Traquair, the foundation of a long and intimate friendship was laid between himself and Lord Linton; who, on the death of his aged father, æt. 81, the sixth Earl, at Paris, March 28, 1779, succeeded to the title of Traquair. On his way to visit his noble friend in London, early in 1779, Mr. Geddes passed through Edinburgh, a few days after the Riots, and we are indebted to his graphic pen for several details of the state of affairs at that time in the Scottish Capital. His society was much courted by the men of letters there; he dined with Lord Kames; he made the personal acquaintance of Principal Robertson, and of Sir John Dalrymple. On his first arrival, the populace had not detected him as a Priest; but, before long, he began to be recognised, and in consequence, found it better to pursue his journey to London; which he did, as far as Newcastle, by the Diligence, a roomy Post-chaise, holding

three persons; going by Kelso, sleeping at Wooler, starting again at two in the morning, and reaching the Tyne, by way of Morpeth, in time for dinner. He remained in Newcastle for some days, as the guest of M. Cordel, the worthy Priest there. When he was again in motion, it took him a day and a half to reach York, and forty-six hours more to arrive in London. His friend, Lord Traquair, succeeded to the title only a few days after Mr. Geddes had joined him; and as Scottish Catholics were then an object of much interest both in and out of Parliament, Mr. Geddes was much made of, by many of the principal Catholic nobility; his introduction to Lord Petre, in particular, was of signal service to him, on his return to London a few months later. The Scottish Wit had also the honour of an introduction to Samuel Johnson.

By the end of the year, 1779, it had been amicably arranged that he should leave the Mission. So late as the end of February, 1780, Bishop Hay expressed a desire to see him at Aberdeen on his way South, with the hope of making some pecuniary settlement which might be agreeable to him. Unhappily, on the very Sunday in Eastertide which Bishop Hay was spending among his Friends in the Enzie, Mr. Geddes was imprudent enough to accompany a small party of Friends, in the afternoon, to hear Mr. Nichols, the Minister of Banff, Preach. His Friends were the Earl and Countess of Findlater, and a Miss Barbara Stewart, a Catholic lady in the immediate vicinity of Preshome. The Earl was a Protestant, and, two years before, had married a daughter of a General Murray in the Austrian Service, and a Catholic. It was even whispered, for a short time, that Lord Findlater himself was inclined to Conversion. The young Countess had, ever since her residence at Cullen House, attended Prayers at Preshome, on Days of Obligation, with marked regularity, and had been a subject of the Bishop's especial commendation. We learn that, at this very time, his arrangements for his journey from Preshome to Buchan included a visit at Cullen House.

So unusual an event as a Priest's visit to a Presbyterian Church, was instantly blown over the whole County, and even as far as Aberdeen. It met the Bishop at every turn of his route for weeks afterwards. He had a personal interview with Mr. Geddes, on the subject,

before leaving the Enzie; but, as it seems, without coming to any determination. May 9 he wrote Mr. Geddes a stern Letter, in the following terms:—

May 9, 1780.

“Sir,—I received yours, to which I can give no other answer than what I gave you by word of mouth at Preshome. I have no manner of objection to your disposing of your houses to the best advantage you can, but as for my advancing you money for them, it is what I cannot do; and, indeed, Mr. Geddes, I must own that I don't think your behaviour entitles you to any great favour from me, that way, though I were able; for, whatever you may think of what passed between us at Preshome, I was very far from being satisfied with your part of the conversation. I wanted to speak to you as a Friend, and, as such, to give you my best advice; but I soon saw it was to no purpose, as you seemed determined to put a bold face upon everything I should say, and run me down in your usual way by dint of clamour. I, therefore, determined to drop the affair in peace, till I should consider further upon the matter. I am sorry to find that the offence taken at your conduct is daily increasing. Your Debts are a matter of great clamour, and I fear will turn out much to your dishonour. I also understand you are become a hunter, contrary to the Sacred Canons of the Church, to the no small scandal of the Catholics of that Country; and the late unhappy step you took the Sunday I was in the Enzie, has found its way to this place, and met me in different places in Buchan, to the great offence and scandal of all our people. Even those of your best friends are grieved to the heart about it, and the more so, as it appears that one of the principal channels by which it came to this place, was from yourself, in a ludicrous Letter you wrote on the subject. For my own part, I am in the utmost distress on your account; nor do I see how I can well satisfy the clamours I receive on all hands against your conduct, or free my own conscience in the sight of God from the guilt of co-operating with the offence you have given, but by suspending you *a Divinis*. Indeed, in the way you have been going on, and the dispositions you seem to be of, this, I daresay, will be no great hardship upon you, but it will be of service to me, both in my own conscience and in the eyes of the world; and, therefore, I flatter myself you will submit peaceably to it, if I shall determine to do it. In the meantime, in hopes of this, I remain, praying Almighty God to direct all to His glory, Dr. Sir, your afflicted but sincere well-wisher, etc.”

At first, the effect produced by this Letter seemed likely to lead to what all must have wished. Mr. Geddes, almost by return of Post, replied in terms of becoming regret, and expressing his resolution to make a declaration of similar

sentiments to his Congregation, the following Sunday. The promise, however, was better than the performance; and the contemplated apology turned out to be rather a vindication of his own conduct in the affair. The Bishop now gave him the alternative of leaving his Mission within a fortnight, or of Suspension; and in the month of October, we find the unhappy man at Traquair, complaining bitterly to his friend at Preshome, of his anomalous position. “Without faculties, and under continual apprehension of incurring a suspension at unawares; for you will allow it is somewhat difficult to abstain from defending one's self in points that seem manifestly defensible. I am resolved, however, strictly to comply with his injunctions; for, I rather wish him to be deemed imperious and dogmatical, than myself disobedient or contumacious.” [To Mr. J. Reid, Oct. 10, 1780.] The Bishop at last cut the matter short, by giving Mr. Geddes “Dimissorials” towards the end of the year; he was thus enabled to seek and to obtain employment in more congenial circumstances. Mr. Thomson, at least, concurred with Bishop Hay in thinking this termination of his dispute as favourable as Mr. Geddes could have expected. The Bishop, with perfect sincerity, declared: “It is a real pain to me to write or say anything against a person of his character.” [To Mr. J. Thomson, January 3, 1781.]

It is perhaps to be regretted that in the Communications that passed between the Bishop and those concerned in this unhappy affair, he should have threatened Suspension in so pointed a manner, till he was fully prepared to carry the Sentence into execution, or until it was absolutely necessary to do so. It could serve only to irritate Mr. Geddes and his friends, without producing the salutary effects of the Judicial act. The Bishop, no doubt, hoped to avert the necessity altogether by holding out the Threat; but he had mistaken the character he was dealing with. On a man of Mr. Geddes' temperament, the sole effect of intimidation was to exacerbate and to harden. The Sentence itself, accompanied, perhaps, by a moving appeal to penitence, would not only have inflicted less irritating pain, but would have had a better chance of correcting the delinquent.

Mr. Geddes soon after went to London, where, through the influence of some of his lay friends,

he obtained a Chaplaincy attached to the Imperial Embassy, which, however, the policy of the Emperor, Joseph II., did not long permit him to enjoy. The University of Aberdeen paid a tribute, at that time unprecedented, to his undoubted genius, by conferring on him the Degree of Doctor of Laws. He subsequently engaged in the arduous self-imposed task of making a new Translation of the Holy Scriptures; and, in order to leave him at perfect leisure for the undertaking, Lord Petre settled £200 a year upon him during his Lordship's life, and bequeathed him an Annuity of half that sum at his death.

When Bishop Geddes was settled in Edinburgh, his unhappy kinsman applied to him for advice; narrating his whole Case calmly and with many expressions of gratitude. But it was too late. The bitterness which had begun to rankle at his heart was now ineradicable, and the poison, ere long, extended to temper and even to Faith. One element in his character must always be remembered to his credit. Unlike most men in his position who have made shipwreck of Faith, he continued to lead a life of irreproachable morality. There is not wanting evidence to lead to the charitable hope that his Case may be accounted for by a constitutional obliquity of intellect; his deathbed was not unrelieved by at least a glimmering of the hope of pardon. His errors, and they were many and grievous, were the errors of a man of genius, partially educated, and therefore vain of his crudely developed powers. His errors of vanity were exaggerated and hardened into form, by the nature of the opposition which they provoked, from persons who looked only to their pernicious tendency, but without any sympathy with the literary genius which lay concealed under them, and which only wanted a little kindness and better direction to have become an honour to the British Catholic Body, and a valuable portion of its scanty literature.

Dr. Geddes has not been fortunate in his Biographer; an office performed for him by Mason Good, an English Surgeon, who sympathised with his Friend only partially, and with what may be termed his negative or un-Catholic side. The Incidents and the Dates in his Narrative are involved in inextricable confusion. It is adorned with a wild and eccentric-looking Portrait of the Wit, corresponding to the follow-

ing description of him:—"In 1793, I first became acquainted with Dr. Geddes. He was about five feet five inches high, in a black dress, put on with uncommon negligence, and apparently never fitted to his form. His figure was lank, his face meagre, his hair black, long and loose, without having been sufficiently submitted to the operations of the toilet; and his eyes, though quick and vivid, sparkling at that time rather with irritability than benevolence. He was disputing with one of the company when I entered. . . . When the dispute was over, in a few minutes he again approached us, retook possession of his chair, and was all playfulness, good humour, and genuine wit." [Life, by Mason Good—300 p. *et seq.*]

His Prospectus (1786) for a new Version of the Scriptures attracted a good deal of attention in the Protestant Literary and Theological world, by its Learning and the high promise which it exhibited. The Translation itself, which he proposed to complete in eight quarto Volumes, never reached a fourth Volume. The first was published in 1792, and the third in 1800. It was a signal failure. The Notes were an open profession of German Scepticism, which effectually chilled the enthusiasm of his Protestant friends; and the English Catholic Bishops at once prohibited the use of the Work to their people, and Suspended him from his Clerical Functions. He keenly resented their interference, and a scandalous altercation ensued. In 1800, he published a small Volume, Entitled—"A Modest Apology for the Roman Catholics of Great Britain." It had been, in great part, prepared for the Press at the time of the first Relaxation of the Penal Laws in England, but had been then withheld. Neither in style nor in tone was it deserving of any prominent notice: it assumed too much to find favour among Protestants, and certainly fell far short of the mark which honest Catholics must have desired. It remains as a curious and a painful example of the vanity and the perversity of its unhappy Author.

Death put a period to the wayward career of Dr. Geddes, February 26, 1802, in his house in the New Road, Mary-le-bone, in the 65th year of his age. A French Priest visited him, when he was dying, and extracted from him a sort of apology for his errors; but on returning, was refused admittance by the servant. A poor woman,

a Catholic, residing in the neighbourhood, hearing that he was fast dying, went to his room; he awoke for a moment from his lethargy, gave her his blessing, and so expired.

He was Buried, at his own request, in the Churchyard at Paddington. The Funeral was numerously and honourably attended. "Few men," says Mr. Charles Butler, "could boast of warmer, or of more respectable friends; for no one ever called in question his learning, or the benevolence of his dispositions."*

Dr. Geddes ought never to have meddled with Theology. His legitimate sphere was ready wit, a considerable acquaintance with the Latin Classics, and a singular facility in impromptu Versification. A just estimate of his claims to distinction, may be found in Chambers' "Biographical Dictionary of Eminent Scotsmen;" in which the following candid summary of his merits and demerits occurs. "His Translation of the Bible, after all the professions he had made, the means he had accumulated, and the expectations he had excited, was a complete failure, and has only added another demonstration to the thousands that had preceded it, how much easier it is to write fluently and plausibly about great undertakings than to perform. . . . On the whole, Dr. Geddes was unquestionably a man of learning and of genius; but from an unhappy temper, and the preponderating influence of arrogance and vanity in his constitution, they were of little avail to himself, and have not been greatly useful to the general interests of mankind."

Mr. Charles Butler's estimate of his character, taken from another and a Catholic point of view, is especially valuable, as the testimony of a Contemporary who knew Dr. Geddes intimately. "Those who knew him, while they blamed and lamented his aberrations, did justice to his learning, to his friendly heart, and his guileless simplicity. Most unjustly has he been termed an Infidel. He professed himself a Trinitarian, a believer in the Resurrection, and in the Divine Origin and Divine Mission of Christ, in support of which, he published a small Tract. He also professed to believe what he termed the leading and unadulterated Tenets of the Roman Catholic Church. From her—however scanty his Creed might be—he did not so far recede as was gener-

ally thought. The estrangement of his Brethren from him, was most painful to his feelings. I have, more than once, witnessed his lamenting the circumstance, with great agitation, and even with bitter tears."*

A good example of Dr. Geddes' powers as an *Improvisateur*, has been preserved by the late Bishop Cameron, who was present. The circumstances were these:—One 5th of November, the explosion of a barrel of gunpowder, at Chester, had caused the death of fifty persons assembled to witness the fireworks in honour of the day. The news reached Aberdeen, and was discussed in the Chamber of Mr. William Reid, then labouring under the combined pressure of old age and asthma, but cheerful, and fond of seeing his many friends. Dr. Geddes walked in upon a party of them in the old Priest's Room, in a great hurry, and, without sitting down, was walking off again, when Mr. Reid called him back to tell him the news, and challenged him to produce some verses on the spot. Still holding the handle of the door, first where he stood, he hit off the following Lines:—Bishop Cameron picked them up, committed them to his wonderful memory, and repeated them to Bishop Kyle, from whose dictation the Author took them down.

Oft have our pious folks before,
In every place of note,
Commemorated o'er and o'er
The Popish Powder-Plot.

Guns have been fired, and Bells been rung,
And Pontiffs have been roasted,
And to the W— of Babylon
Death and D— toasted.

But, Chester, willing to excel,
With pious emulation,
Has shown more charity and zeal
Than all the British Nation.

To expiate the sins of Rome,
Its charitable Saints
Have offered half a hecatomb
Of guiltless Protestants.

Dr. Geddes composed a humorous description of a Meeting of the Bishops and Administrators at Scalán, during his residence in the Enzie. It is entitled, "The Book of Zaknim;" and closely imitates the Hebrew style of composition, so

* *Memoirs of English Catholics*, IV., 419.

* *Memoirs of English Catholics*, IV., 418.

familiar in the Old Testament Scriptures. The Portrait of Bishop Hay is lifelike as well as amusing:—

“ Now there happened to be there [at Scalan], at the same time, one of the Prophets, George, the son of James, of the Tribe of Hay; a man with a long face and a pale countenance.

“ For he was a great FASTER, and drank neither wine nor strong drink; but his food was the milk of the heifer, and his drink the water of the fountain.

“ And his zeal for the House of the Lord, and his love for the children of his people had raised him to the office of Priesthood; and he was joined to the High Priests, James and John.

“ And the Lord had endowed him with understanding; and he knew the virtues of every herb and tree, from the cedar that groweth on Mount Lebanon, to the hyssop that creepeth on the wall.”—Etc., etc.

Mr. William Guthrie's Portrait is as follows:—

“ William, the son of John, of the Tribe of Guthrie.

“ A man cunning in all sorts of needle-work, and in making Ephods and Girdles for the Priests of the Lord; and all other things that are for the service of the Temple.

“ And he could work all manner of work of the Carpenter, and of the Engraver, and of the Gilder, and of those that devise cunning work.

“ And he knew the History of all the generations of the Tribes of Israel, and he was skilled in the Rites and Ceremonies of the Law of Moses; and they made him Recorder.

“ And he, too, was a Preacher, and he Preached terrification; and his words were like the voice of thunder in the ears of the people.

“ Howbeit he had but one leg.”—Etc., etc.

A Stone was Erected by Lord Petre to the Memory of Dr. Geddes, and an Epitaph inscribed on it, composed by the Wit himself, as follows:

“ REVEREND ALEXANDER GEDDES, LL.D.,
TRANSLATOR OF THE HISTORICAL BOOKS
OF THE OLD TESTAMENT,
DIED FEB. 26, 1802.
AGED 65.

“ Christian is my name, and Catholic my surname.
I grant that you are a Christian as well as I,
And embrace you as my Fellow-Disciple in Jesus;
And, if you are not a Disciple of Jesus,
Still I would embrace you as my Fellow-Man.

“ REQUIESCAT IN PACE.”

A singular confusion, for which Allan Cunningham is responsible, occurs in the Note appended to this Letter of Burns to Bishop Geddes, in Chambers' "Life and Works of Burns," III., 21. The Title of the Letter is, "To Bishop Geddes;" and the explanatory foot-note contains a brief account of Dr. Alexander Geddes, as if he and the Bishop were one and the same person. In the absence of positive certainty that the Letter was indeed addressed to the Bishop, and not to Dr. Geddes, the following considerations lead to the same conclusion, with a degree of probability hardly inferior to certainty.

(1.) There is no evidence to show that Dr. Geddes ever met, or ever had any acquaintance with Burns. Mason Good, the Biographer of Dr. Geddes, says nothing of such an acquaintance. It is extremely improbable that they ever met, on the following account. Dr. Geddes, a native of Banffshire, was educated in his own County, till he went to finish his Studies at Paris, in 1758. On his return to Scotland, in 1764, he was stationed as Private Chaplain at Traquair, in Peeblesshire, which he left in 1768, to return for a year to Paris. In 1769, he took up his Residence at the little Hamlet of Auchenthalrig, in Banffshire, close to Gordon Castle. In 1779, he passed through Edinburgh, on his way to London, where he staid only a few weeks, and again returned to Banffshire. In 1781, he went to reside permanently in London; and only once more visited Scotland, namely, in September, 1785, when we find him passing through Edinburgh, on his way to Glasgow, on a literary errand, connected with his proposed Translation of the Scriptures. In the following February, 1786, he once more, and finally, left Scotland, and returned to London.

Up to that date, Burns was not known out of Ayrshire, his native County; a part of the Country which there is no reason to suppose that Dr. Geddes ever visited.

(2.) On the other hand, there can be no doubt that Bishop Geddes was well acquainted with Burns. We have the fact attested in the Bishop's own handwriting, March 26, 1787, that he had met the Poet at supper, at Lord Monboddo's, and had conversed a good deal with him. In Chambers' "Life and Works of Burns," II. 21, mention is made of Mr. Geddes conversing with Burns, in December, 1786, on a subject connected with Lord Monboddo's Family. This Mr. Geddes

must have been the Bishop; for nearly a year had elapsed since Dr. Geddes had finally returned to London; and we know that it was at Lord Monboddo's that the Bishop and the Poet first became acquainted with each other, either in December, 1786, or early in the following year.

(3.) The Letter itself furnishes internal evidence of its being addressed to the Bishop, and not to Dr. Geddes. By comparing it with other Letters of the Poet, addressed to persons who had acquired a name as Authors or Poets (such as Mr. Skinner and others), it is impossible to doubt that if this Letter had been indeed addressed to Dr. Geddes, it would have made some allusion to the Poet's correspondent as a brother-author and poet; for Dr. Geddes had become celebrated in Scotland as a Poet and a Wit long before 1789, and had received the unusual honour of an LL.D. Degree from the University of Aberdeen, seven or eight years before. But no such allusion occurs in the whole of the Letter; which perfectly well agrees with its being addressed to Bishop Geddes. For up to that time, and for some years later, he had published nothing.

(4.) Again, the commencement of the Letter, "Venerable Father," is an unlikely epithet to have been addressed to a Priest, but highly appropriate to a Bishop. And, as we have often, in the course of this Memoir, observed that the usual style of commencing a Letter to a Catholic Bishop, in the last Century, was "Much honoured Sir," we find, in the fourth Paragraph of the Poet's Letter, the phrase—"My Reverend and much-honoured Friend." And, whereas, the absence of any Literary allusions in his Letter, confirms the probability that it was not addressed to Dr. Geddes; and its moral tone perfectly coincides with the fact that it was destined for the Bishop—a man, whose habitual goodness and benevolence of heart it would not require much conversation for the Poet to discover.

(5.) The last Paragraph but one in the Letter, is conclusive evidence on the point, even without any other probabilities. "You will see," says the Poet, "in your Book"—which I beg pardon for detaining so long—that I have been tuning my Lyre on the Banks of the Nith. Some large Poetic plans that are floating in my imagination,

or partly put in execution, I shall impart to you when I have the pleasure of meeting with you, which, if you are in Edinburgh, I shall leave about the beginning of March." It is evident that the Poet's Correspondent was a man whom he thought it probable, but not quite certain, that he should meet in Edinburgh in the following month: it is, therefore, evident that he was a man who, although generally resident at Edinburgh, was occasionally absent from it on short excursions; and hence the possibility, implied in Burns' language, of their not meeting at the time anticipated. Both of these characteristics exclusively belonged to Bishop Geddes. Edinburgh was his usual place of residence; but a sick call or a short Missionary Tour to Glasgow or elsewhere, might easily withdraw him from the City for a few days; and those might be the days of the Poet's projected visit to it. But, as for Dr. Geddes, he had been for several years before, and was at that time, engaged in London in pursuits which had no connection whatever with Edinburgh.

CHAPTER XII.

1781—1782.

Scotch College in Rome—B. Hay goes to Rome, to obtain Reforms in the College—*Statuta Missionis*—Pecuniary Aid from Rome—Endless Negotiations at Rome—B. Hay Ordains Scotch Students there—Decision of Propaganda in B. Hay's affairs—Pope sets out for Vienna—B. Hay leaves Rome—Resides at Aberdeen.

Long before the Foundation of the Scotch College in Rome, a National Hospitium existed there for the accommodation of Scotchmen who had occasion to visit Rome, either for Devotion or the transaction of Ecclesiastical Affairs. In 1471, this Hospitium is found under the Management of an Italian Confraternity, probably owing to the extreme scarcity of Scotchmen at that time in Rome. The only Memorial of this National Establishment now existing, is the Church of Sant-Andrea delle Fratte (Thorns), which was the Title of the Church then attached to the Hospitium.

After the Reformation in Scotland, Bishop William Chisholm, on his Expulsion from the See of Dunblane, went to Rome; and, finding many of his Catholic Countrymen living in Exile,

* A Copy of Burns' Poems, belonging to the Bishop, in which the Poet had inserted some of his later Compositions.

on account of Religion, and in great destitution, he made application for the Property of the National Hospitium, as a means of relieving their necessities. But the Institution seems to have been so long abandoned by the Nation, that the Bishop experienced the greatest difficulty in recovering even a small portion of the Property for the purposes he had in view. Early in the 17th Century, the wreck of its Property was finally Incorporated in the Scotch College, then recently Established; one condition attached to its Incorporation being an obligation imposed on the College of expending, in charity, one Crown in the month, on poor Scotchmen.

The Foundation of the Scotch College, in Rome, is due to the munificence of Pope Clement VIII. Gregory XIII., indeed, had it in contemplation some years before, as part of his extensive plan for Establishing as many National Colleges as possible in the immediate vicinity of the Holy See. This great Pope saw the importance of a thorough Education for the Clergy, and of an Education in Rome itself; hence many of the National Colleges there, date their Foundation in his Pontificate, or owe it to the development of Gregory's views by succeeding Popes. While he was contemplating the Establishment of a Scotch Seminary in Rome, he allowed himself to be persuaded by the promoters of the rising College for Scotch Ecclesiastics at Pont-a-Monsson, that his benefactions would be better applied there; and the idea of a National Seminary in Rome was, in consequence, abandoned.

Meanwhile, the scarcity of Priests in Scotland became a subject of deep anxiety to those who took an interest in the preservation of the Catholic Religion in that Country. The people who still adhered to it had many difficulties to struggle with. Unless Spiritual assistance were provided for them, there was every prospect that Scotland would soon cease to possess any Catholics at all. Bishop Chisholm, of Dunblane, and the incomparable John Leslie, Bishop of Ross, united with others in entreating Pope Clement VIII. to provide, in same way, for the Spiritual necessities of their Countrymen; pointing out, at the same time, the great advantages that would result from the Establishment of a Seminary for Scotch Secular Priests in Rome. To its honour, the application of the Bishops was cordially supported by the Society of Jesus, which, at that

time, had many eminent Fathers of the Scottish Nation, most of them men of ancient and distinguished Family.

His Holiness was not, at the moment, in a situation to afford the means requisite for such an undertaking, but he promised the Bishops to keep their Petition in view. He redeemed his pledge in the year 1600. On the Nones (5th) of December, in that year, he issued a Bull of Foundation, from which the Scotch Roman College dates its existence. In this Bull his Holiness paid the Scottish Nation the high compliment of designating it as one of great distinction, and as among the first to embrace Christianity. His near relation, Cardinal Borghese, was appointed Protector of the infant Seminary, which was invested in all the Privileges and Immunities usually granted to Pontifical Colleges. The Endowment assigned to it was at first small; consisting only of a House in Rome, opposite the Church of La Madonna di Constantinopoli; a small Vineyard at the Gate of St. Sebastian and the Abbacy of St. Helias di Melicania, in Calabria. Next year the Pope added to the Property of the College another House, near the Fontana di Trevi; and, in 1603, the Abbacy of St. Menna, in the Neapolitan Town of Sta. Agata dei Goti.

Two years after its Foundation, 1602, the College was opened for eleven Students. Its first Superior, or Governor, as he was called, was Mgr. Paulini, who held an office in the Papal Household, to whom the duty was entrusted of appointing persons to superintend the Students. They at first lived in the House assigned them in the original Bull of Foundation, in the Via del Tritone; but as early as 1604, a claimant for it appearing, and commencing a Law-suit for its recovery, the Pope gave the Scotch Students another House in the Via delle quattro Fontane; which has continued to be their residence ever since. They gained much by the exchange. Their original House was small, and too much confined for the purposes of a College; and their new House, though not at first much larger, had abundance of space around it, for making every necessary addition. Crowded as its neighbourhood is now with houses, it is difficult to believe that at that time there were but few buildings on that side of the Quirinal Hill. It was not till the Popes began to reside in their Palace on Monte Cavallo, that houses

began to multiply in its immediate vicinity. The House into which the Scotch College now removed stood in the Vineyard of the Grimani Family; more than 200 English square yards of which were purchased with the House, and became the Property of the College, at a cost of 5600 Crowns (£1344, Sterling).

The Holy See becoming vacant, March 3, 1605, the Scotch College had to mourn the loss of its Founder and Patron. His successor, Leo XI., was Elected, and Died in the following month of April. Another Election, in May, placed Cardinal Borghese, the Protector of the Scotch College, on the Pontifical Throne, with the Title of Paul V. The new Pope appointed Cardinal Barberini to the vacant Protectorship of the Scotch College; from which he was, in due time, promoted to the Papal Throne, as Urban VIII. The College continued to thrive under his Patronage: the Students attended the Jesuit Schools in the Roman College of St. Ignatius, and, from time to time, took part in its public exercises with much applause.

At first, there was no obligation imposed on the Students to take Holy Orders and return to serve the Mission in Scotland. Of the first eleven who occupied the College, four left it as they came; two died in it; and the remainder entered the Society of Jesus and other Religious Orders. Their worthy Superior, Mgr. Paulini, never omitted an opportunity of reminding them that the principal object of their Institution was the supply of Secular Missionaries in their native Country. Among other great benefactions which he obtained for the College, through his influence with the Pope, was a sum of seventy-two Crowns, to defray the expenses of every Student returning to Scotland as a Priest. The Death of their good Prelate, a few years afterwards, was a serious loss to the young College. His place was not filled up: the Government of the College, after this, being vested in the Rector, who was understood to act in concert with the Cardinal Protector. The new arrangement, however, did not at first work well. Discontent and a relaxation of Discipline crept into the College. At last the Students, of their own accord, presented a Petition to his Holiness, praying that they might thenceforth be put under the charge of Jesuit Superiors. The Protector, Cardinal Barberini, at first strongly opposed their application; but in vain; and, in

1615, the Government of the Scotch College was entrusted to the Fathers of the Society of Jesus.

The first Jesuit Rector was F. Patrick Anderson,* a nephew of the great John Leslie, Bishop of Ross. After a distinguished career as a Student in the Roman College, followed by a short period of anxiety, of fatigue, and of peril, on the Mission in his native Country, he was called back to Rome, in 1611, to fill the Chair of Philosophy in the Roman College, and was promoted from it to the Rectorship of the Scotch Seminary. His services in his new office were of signal benefit to the College. Hitherto it had been without any fixed Rule or Method, either of Discipline or of Study, depending, in great measure, for both on the momentary inclination of its Superior for the time. The new Rector immediately set himself to supply this deficiency: he drew up a Code of Rules, in seven Chapters, in which the spirit of St. Ignatius is very conspicuous. The most important points in these Regulations included an obligation which the Rector might impose on the Students, if he pleased, six months after their entrance into the College, of taking an Oath to return to serve the Scottish Mission in Holy Orders. A Course of three years in Philosophy, and four in Divinity, was prescribed for them, subject to any modification which the Rector might think desirable. The obligations binding on the Students, among others, involved half-an-hour's daily morning Prayer and Meditation, and their presence at Mass; a quarter of an hour's vocal Prayers and Examination of Conscience, in the evening, before bed-time; and the duty of Confession, once a month, and before the principal Festivals. A Spiritual Retreat was prescribed once a year. Many minute Rules were framed for the regulation of the Students' behaviour, within and without the Walls of the College; touching the Books they might read, the Letters they wrote and received, their separation from the company of the servants, &c. These Rules are a Memorial of F. Anderson's singular fitness for his new office. Their substance continued, with very few alterations, to regulate the Students' life as long as their College existed; and, since its restriction, these Rules form the foundation of its Government still.

* See an interesting Notice of his Life in Oliver's Collections, etc., p. 16.

Unhappily for the Scotch College, it was deprived of F. Anderson's eminent services within a year. His heart was in Scotland, whither he returned to serve the Mission for four years longer. Betrayed to the Government in 1620, he passed the two following years in prison, in Edinburgh, almost daily expecting death. "Quis mihi tribuat," he wrote from his prison, "ut pro dulcissimo Domino Jesu moriar? O, felix hora, qua comparatur eterna illa felicitas!"—[Oliver, *ut Supra.*] He was liberated, however, at the end of two years, through the influence of the French Ambassador; and died in peace, in London, in 1624, aged 49.

After the removal of F. Anderson, there seems to have been no Scottish Jesuit at hand capable of succeeding him in the Rectorship. It was, therefore, entrusted to the Italian Jesuit Rector of the neighbouring Maronite College, for the time being, who delegated part of his Authority to a Prefect of Studies residing in the House. Things continued on this footing till 1622, when F. Elphinston, a Scotchman, was appointed to the Rectorship of the Scotch College. He found its Revenues much impaired by neglect; the Rents of the distant Abbacies in Naples were irregularly and only partially paid; and the Protector was too much occupied with his own affairs to remedy these abuses. F. Elphinston, finding an impoverished Establishment, introduced the system of Boarders (Convictores) into the House, by way of recruiting its Finances; a system which has usually been found detrimental to good Discipline, and which was at last abolished by express order of the Pope, in 1675.

The year before the appointment of the new Scotch Rector, Cardinal Barberini had succeeded Paul V., under the name of Urban VIII. His nephew, Cardinal Francis Barberini, was appointed to the vacant Protectorship of the Scotch College; but, like his uncle, he took but little interest in its prosperity. The new Pontificate was marked by the introduction of an important Clause into the Oath of the Scotch Students. As it had originally stood, there was no prohibition against any of them entering a Religious Order. Owing to the severe privations and dangers which then awaited a native Missionary, on his return to Scotland, and the total want of provision for him in his probable exile, in sickness and declining health, the Religious Orders held out induce-

ments to young Novices, which many of them were found unable to resist. When a young Priest shrank from the terrible ordeal of the Mission, or wished to make some provision, in case of being driven from his native Country, nothing was more easy than to procure a Dispensation from that part of his Oath which obliged him to return to the Mission, on condition of entering some Order in Religion; and thus many valuable services were lost to Scotland. The first Protest against this practice came from the English and Greek Colleges in Rome; and was considered of sufficient importance to induce Pope Urban to introduce a Clause into the Oath taken in all the Pontifical Colleges, binding the Student to serve for three years, at least, in his native Country, before entering any Religious Order.

The unusually long Rectorship of F. Elphinston, extending over a period of twenty-two years, at length terminated in 1644; when F. William Christie entered upon its duties; a man distinguished, even among his Brethren, for zeal and activity. He had spent some of the best years of his life in the Scottish Mission, residing chiefly at Huntly Castle, the Seat of the noble Family of that name. The disturbed state of Scotland, in the Reign of Charles I., had driven him to Rome, where he had been employed as Prefect of Studies in the Scotch College. From that Office he was promoted to the Rectorship. Soon afterwards, the new Cardinal Protector, Palotta, and Mgr. Ingoli, Secretary to Propaganda, made a formal visitation of the College.

The principal object to which the new Rector turned his great energy, was the Erection of a Church in connection with the College. Circumstances favoured his project. His old Friend, the Marchioness of Huntly, had also been driven from Scotland by the Persecution raised by the Covenanters, and was at that time residing in France. She was as generous as she was wealthy. No sooner did F. Christie communicate his wishes to her, than she presented him with a large sum of money, promising to add to it from time to time, as she was able to afford it; a promise which she faithfully redeemed. The Rector immediately laid the Foundation of the elegant little Church, which now stands in the Via delle quattro Fontane, next door to the Scotch College.

It was not completed, however, till some years afterwards.

When F. Christie was removed from the Rectorship, in 1646, he did not leave the College, but resumed his old Office of Prefect of Studies, under the new Rector, F. Francis Dempster, who had formerly been a Student in the Scotch College. After entering the Society, he had laboured for some time in the Mission, and had suffered the common penalty of Imprisonment for Religion. During his Rectorship, F. Christie prosecuted the Erection and Completion of the College Church. Besides the contributions of Lady Huntly, he obtained much assistance from F. William Thomson, a native of Dundee, and one of the first eleven Students who had entered the Scotch College. At the end of his Studies, he had joined the Order of Conventual Franciscans, and had served the Mission at Home, and been imprisoned and banished, like many of his Secular Brethren. He was afterwards appointed a Chaplain to Queen Henrietta of England, and on her return to France, he had retired into his Convent in Rome. Finding F. Christie engaged in building the Church, and otherwise improving the College of his native Country there, F. Thomson made him liberal presents of money towards the expense of the Church; of a new Refectory and Kitchen; and of an addition which was then made to the South, or upper end of the College itself. He ended his days in the Convent of the Santi Apostoli.

F. Dempster was succeeded in the Rectorship by F. Andrew Leslie, in 1649.—[See Oliver's "Collections," p. 26.] This good Father had laboured for sixteen years in the Scotch Mission, chiefly in the Highlands. In 1647 he had been apprehended, and detained in Prison at Aberdeen and Edinburgh for more than a year. On his liberation, through the influence of the French Ambassador, on condition of leaving Scotland for ever, he had retired to Douay, with broken health. He was thence promoted to the Scotch Rectorship in Rome. He is generally supposed to have been the Author of a little Book entitled "Il Cappuccino Scozzese."

In 1652, F. Adam Gordon, also an old Student in the House, succeeded him. It is to him that the College owes the possession of its charming Country-house at Marino. He perceived the importance of change of air and scenes for the

Students during their vocations; he also wished to procure a Vineyard, which would supply the College with wine for its own consumption, at least at a cheaper rate than the wine they required, cost in the Market. It so happened, that at this time a Vineyard near Marino had been bequeathed as a legacy to the *Casa Proppu* of the Jesuits in Rome. As they had already as many Vineyards as they wanted, a bargain was soon made with the Scotch College, which became possessor of this Vineyard on payment of 1,400 Crowns. The salubrity of its air, and the excellent quality of its vine, exactly suiting F. Gordon's wishes and views in purchasing it. He lost no time in enlarging the small house, which then stood in it, and in digging a grotto for his wine. He was succeeded in the Rectorship, in 1655, by F. George Bisset, or Talbot, of the Family of Lessendrum. At the expiry of his term of Office, which was not a prosperous one for the College, F. Francis Dempster resumed the Rectorship in 1658. On his former resignation of it, he had returned to the Mission, had been confined for a long time in prison, at Edinburgh, and finally banished the Kingdom. On the expiry of his second Rectorship, he returned once more to Scotland, in 1653; F. Bisset again assuming the Office of Rector.

In 1649, Mr. William Leslie, a Scotch Secular Priest, was sent to Rome, to reside there as Agent and Representative of the Secular Clergy in his native Country. He had begun his Studies at Douay, at the age of fifteen, under the Superintendance of his uncle, F. William Leslie, S. J., Rector of the Scotch College there. In 1641, he was transferred to the Scotch Roman College, where he received Holy Orders in 1647. While in Paris, in 1649, on his way to the Mission, Mr. Ballantyne, his former Companion and Friend in Rome, persuaded him to render service to Religion, by undertaking the office of Agent for the Mission in Rome, as an important auxiliary to Mr. Ballantyne's plans for a new organisation of the Scottish Mission. Mr. Leslie, much against his own inclination, acceded to the request of Mr. Ballantyne and other friends, and returned to Rome in the suite of Cardinal Barberini. He immediately entered on his duties as Agent; gave Propaganda authentic and copious information on the State of Religion in Scotland, its depressed condition, and the remedies most

desired by those best acquainted with all the circumstances; the first and most important of these remedies being the appointment of a Bishop.

The state of the Scotch College naturally engaged much of the Agent's attention, for upon it, the supply of Missionary Priests for his native Country, principally depended. He found much cause for complaint, in relation to its management, and, more particularly, in the practice of inviting the most promising youths among the Students to join the Order to which their Superiors belonged. Advantage was taken, for this purpose, of a certain discretionary power, hitherto vested in the Rector, of postponing, almost indefinitely, the time for imposing the Mission Oath on any Student. Thus, the main object of the Oath was defeated—namely, securing the services of the Students for the Secular Mission in their own Country; for it was never imposed on the Students of highest promise. Mr. Leslie at first encountered a keen opposition in his urgent demands for a reformation in this practice; but, his influence in Rome being much increased by his appointment to the Custody of the Archives in Propaganda, he at last obtained a favourable hearing, and effected his purpose. The principal means he employed, were making the Clause in the Oath against entering Religious Orders, not for three years only, but perpetual. Students, on their arrival, were to be presented by the Rector, in person, to the Cardinal Prefect, or, at least, to the Secretary of Propaganda; and every Student, on leaving Rome for the Mission, was bound to write over a year to Propaganda. The last Obligation was, for some reason, formally remitted in 1618, and was never again imposed. The new Regulations, introduced into the College by Mr. Leslie, were sanctioned by the Authority of Propaganda, supported by the confirmation of his Holiness, and their influence on the interests of the Mission was most beneficial.

It cost Mr. Leslie no small trouble to get F. Bisset, the new Rector, to comply with these Regulations. The Rector at first set the Agent at defiance; but a Letter from the Cardinal of Propaganda, enforcing immediate compliance with them in every particular, procured his reluctant obedience. Through the influence of the Agent, also, the payment of travelling expenses for Secular Students returning to the Mission, was enforced on the Superiors of the Scotch

College, who had for some time refused any share in the Endowment destined for that special purpose, to any but the Members of their own Order.

It must be added, with regret, that the Rector, finding himself foiled at all hands by the Address of the Agent and the justice of his claims, abandoned all care of the Students, both in their Studies and their Moral Training. Mr. Leslie, finding his own remonstrances unavailing, and unwilling to be always dragging the unhappy Rector before the Congregation of Propaganda, incited the Students themselves to complain to F. Oliva, the General of the Jesuits, who immediately issued stringent orders that the abuses complained of should be rectified.

In 1670, F. John Strachan succeeded to the Rectorship, which he held only for a year. F. Marini, an Italian, followed him; but his administration was so bad, that it was difficult to prevail on any Student to remain with him.

On his removal, in 1673, F. William Aloysius Leslie entered on the Office of Rector. He was a member of the Family of Balquhain, and was himself distinguished for his many virtues and accomplishments. We owe to his pen a short Life of St. Margaret, Queen of Scotland, written in Italian, and published at Rome, in 12mo, 1675.—[Oliver's Collections, p. 28.] One of the first acts of his Rectorship was to Petition his Holiness, in conjunction with his Cousin, the Scotch Agent, and in name of all the Scotch Catholic Clergy and Laity, to extend to the whole Church the Festival of St. Margaret, which had been hitherto confined to the limits of her old Kingdom. The Congregation of Rites reported favourably on their Petition; and, by a Decree of his Holiness, the Festival of the Saint was inserted in the Roman Breviary, under the Semi-Double Rite, being kept as a Double of the Second Class only in Scotland. It was, probably, with a view to making the Italians and other Catholic Nations acquainted with the History and the virtues of St. Margaret, that F. Leslie undertook to write her Life.

Unfortunately, the harmony so auspiciously inaugurated between the Rector and the Scotch Agent, was not of long duration. The subject of their Dispute was the much-agitated question of the Mission Oath, imposed on the Students, by successive Decrees of Propaganda. The in-

geny of the Rector had discovered an opportunity, as he thought, for dispensing with the Obligation of returning to the Mission as Secular Priest, contained in the Oath, during the approaching Jubilee, on the Accession of the new Pope, Innocent XI., in 1676. Fortunately, the Students took the precaution of consulting the Agent on the subject, who succeeded in defeating the intentions of F. Leslie, by showing the Students that a Dispensation from their Oath would be directly injurious to the rights of a third party, namely, of the Scottish Mission, on whose Funds they were educated, and that, on this ground, any attempt to procure it at the Jubilee would be invalid. The authority of Propaganda was also employed to support the Agent's arguments, and the Rector had the mortification of seeing his plans completely exposed and thwarted. The removal of Mr. Leslie from Rome was now considered necessary for the future success of the Rector's designs with regard to the Scotch Students. A strong representation was, therefore, made to the Cardinal Protector of Scotland, that Mr. Leslie ought to set an example of fidelity to this Oath of the Mission, by returning to his native Country and taking his share in the duties of the Mission. The Protector, who was won over to the same view, desired Mr. Leslie to prepare for his journey. But the injury which the Scotch Mission was likely to suffer from the removal of so energetic a representative from Rome appeared so imminent to many of its friends, and among others to the Cardinal of Propaganda, that the order for the Agent's going was revoked, and he was permitted to spend the rest of his useful life in Rome.

The successful opposition of Mr. Leslie to all the machinations of the Rector, unhappily widened the breach between them. F. Leslie, jealous of the influence which the Agent justly possessed over the Students, endeavoured to undermine that influence by circulating false reports against the orthodoxy of the Agent; which, however, was so completely above suspicion, as to make it apparent to the Students that the Rector's accusations were the result of private and personal pique. This still further tended to strengthen the Agent's influence among them, which he invariably used for the benefit of the Mission at home.

About this time the Prefect of the Mission sent

Mr. Leslie an urgent complaint of the little service which the Scotch College in Rome had for a long time rendered to Scotland; and earnestly entreated the Agent to set about investigating the causes of this deficiency, as a first step towards repairing it. Mr. Leslie immediately laid the matter before Propaganda, setting forth the abuses that had long prevailed in the administration of the College, both in the application of its rents to other purposes, and in the admission and training of Students for the Priesthood. He besought the Congregation to appoint a Visitation of the College, as the only means of laying bare and of rectifying all these abuses. Unhappily, deference to the jurisdiction of the Cardinal Protector interposed with the wishes of the Agent and of Propaganda for an investigation at that time; but good resulted from this application in an indirect way. The Rector hearing of it, thought it prudent to forestal a judicial inquiry, and from that time reformed many of the most glaring abuses in his Administration.

In the year 1676, the *Congregation of the Blessed Virgin* was introduced into the Scotch College; an Association in honour of our Lady, generally flourishing in Seminaries and Colleges, directed by the Society of Jesus. The conditions of gaining its Privileges and Indulgences, were the Recitation of part of her Office, and the Reception of Holy Communion, on her principal Festivals.

On the death of Cardinal Francis Barberini in 1679, Cardinal Howard succeeded him in the Protectorship. The Agent was at first in hopes of much good resulting to the College from this change. He accordingly waited on his Eminence, and laid before him a full statement of all that required his correcting hand in the National Seminary. It was to no purpose. The new Protector, besides his natural disinclination to anything that would bring him into collision with an opponent, was a Dominican, and therefore peculiarly disinclined to enact the part of Censor or Judge, in matters affecting a member of the Society of Jesus. Added to these disqualifications, he was Protector of the English and Irish Colleges also; and he saw clearly that if he began to reform the Scotch Seminary, he must extend his irksome labours to the others; a task from which he altogether shrank. He therefore would undertake no more than a formal Visitation of the

College, in which he examined nothing, took everything for granted that the Rector told him, and ended by enacting some trifling rules suggested by F. Leslie.

The College was much benefited by the departure of the Rector to the Mission in 1683; the vacancy being supplied by F. Andrew Mackie, formerly a Student in the College, and more lately, a Labourer on the Mission. The seven years of his Rectorship were productive of peace and harmony, to which the College had been for a long time a stranger. He had hardly finished the first year of his third *triennium*, when he was removed by death, in 1690, much lamented.

F. William Leslie then returned to the College, but only for a short time; when he left, F. Musanti, an Italian, assumed the Rectorship. The Holy See had lately been displeased with the policy of Louis XIV. The late Pope, Innocent XI., had been much irritated against the French Sovereign; and had been induced, by one of those curious combinations of no unfrequent occurrence in diplomacy, to oppose the continuance of James II. on the Throne of England, and even to supply the Prince of Orange with pecuniary assistance in carrying on his enterprise. So much so, that some of the Wits of the day used to say that the only method they could see for securing the peace of Europe would be for the Pope to turn Catholic, and the French Sovereign Protestant.—[Macpherson's MS. "History of Scotch College," Rome, p. 114.]

F. Musanti, in common with the Romans generally, had shared largely in this feeling of resentment against Louis, and against the Stuart Family, as his allies. And even now, when animosity had ceased, and another Pontiff reigned in Rome, much of the old bitterness lingered in private. Musanti had the excessive imprudence to enforce his political views on his Students, who were all naturally prepossessed in favour of the exiled Family of James II. He even went so far as to say, before them, that this unhappy Monarch had not yet suffered punishment enough for his alliance with France. Altercations ensued; for the Students felt quite as keenly as their Rector on the subject. One evening, the quarrel reached such a height, that the Rector lost all command of himself, and called in the *Sbirri*, or armed police, threatening to send his Students, in their custody, to the public prison.

Next morning, all the Students waited on Musanti; and, after offering him their apologies for the intemperance of language into which they had been betrayed, they informed him of their unanimous determination to leave the College that very day, in consequence of the outrage he had committed on them. The firmness and calmness with which they announced their resolution had a powerful effect on the Rector. He at once saw his error, and all the sad consequences which threatened to follow it, and his line of conduct was taken at once. He threw himself on his knees before them, and, in a tone of voice broken with compunction, humbly acknowledged his fault, entreated their forgiveness; and, not content with this, he sent for the Agent, and, in his presence, repeated his protestations of sorrow for what had occurred, assuring Mr. Leslie and the Students that nothing of the kind should ever be repeated—that they should find him an altered man. He was ever afterwards as good as his word; his subsequent mildness and prudence amply atoned for this, his first indiscretion, and secured for him the strong attachment of all his Students. He devoted himself thenceforth to the zealous promotion of Learning and Piety among them. His own acquirements in both were very considerable. His interest with Cardinal Charles Barberini was employed for the benefit of the College, with substantial results. The Cardinal was the commendator of the Greek Abbey at Grotta Ferrata, near the Scotch Country House. A Vineyard in the neighbourhood, which had come into his Eminence's Possession, was bestowed on the Scotch College, through the influence of Musanti. At his own earnest desire, he remained in the Rectorship till his death; and obtained permission from his Superiors to bequeath many valuable Books to the College Library. His name deserves to be perpetuated among the very best Superiors that the Scotch College in Rome ever had.

With his Successor's (F. William Leslie,) return to the Rectorship in 1693, all the Agent's harassing anxieties once more revived. He was kept constantly on the watch to discover and then to frustrate the designs of his intriguing relative against the interests of the College and of the Secular Mission. At this very time, Cardinal Pignatelli was elevated to the Papal Throne, with the title of Innocent XII. Mr. Leslie had

known his Holiness intimately for some years, and had often transacted business with him, on the Appointment of a Bishop for Scotland, which was then in contemplation. He, therefore, with the greater freedom, laid before the Pope a full Statement of all the grievances which he had to complain of, in the Administration of the Scotch College, and renewed his Prayer for a thorough Visitation of the College. His Holiness was already aware of many similar causes of complaint existing in the English, Greek, and other Pontifical Colleges, under the Management of the Society; he, therefore, granted Mr. Leslie's Petition at once, and extended the Visitation to all the Colleges in Rome. The duty was confided to a Congregation of Cardinals, especially created for the purpose, consisting of Cardinals Cassinate, Caraccioli, Albani (afterwards Clement XI.), Barbarigo, and Howard, the Protector of the British Colleges. The Congregation divided the Visitation of the Colleges among them. The Scotch fell to the share of Cardinal Barbarigo, Bishop of Montefiascom, a Prelate of consummate prudence, zeal, learning, and experience, and had been for many years intimately acquainted with the Scotch Agent.

Mr. Leslie hastened to wait on the Cardinal, and express his unfeigned pleasure at the prospect of a reformation in the Scotch College, on which the interests of the Mission at Home so much depended. The Cardinal received him with great cordiality, assured him of his own dispositions to see justice done both by the College and the Mission, and desired the Agent to draw up a Statement of what principally called for Reform in the College, together with a list of Interrogatories, to be put to the Students and their Superiors, a task which the Agent at once entered upon, in conjunction with his Assistant, Mr. Walter Innes.

The Rector, meanwhile, hearing of what was in progress, and perceiving that the approaching Visitation of his College was intended to be a serious and a thorough one, lost no time in correcting some abuses which, till then, had passed unnoticed. He then waited on Cardinal Barbarigo, with a full Report of the temporal and spiritual condition of the College. The Agent's Report, also, was soon ready, and the Cardinal then proceeded to hold the Visitation, assisted by his Secretary, Mgr. Farsetti. He first examined

the state of the Church and the Sacristy; the Rooms of the Superiors and Students; he then retired to an apartment in the College, where, in presence of the Rector and the Agent, he made minute inquiry into all the points which Mr. Leslie had touched upon in his Report. The Account-books of the College were ordered to be sent to his Palace, where they were subjected to a searching examination by Clerks appointed for the purpose. After the Superiors of the House, the Students were called before the Cardinal, and invited to state any cause of complaint which existed against the Administration of the College. His Eminence afterwards declared himself much pleased with the moderation and good sense of their replies. They confined their complaints to the want of Books of Study and of Devotion in the College, and to the sparing assistance given them by their Superiors in those two important branches of their education. The Agent had included, in his Report of grievances, the unsatisfactory state of the Students' food. When the Cardinal examined them on this head, they all declined to make any complaint on the subject, adding, with a magnanimity which produced a great impression on the mind of his Eminence, that they considered it too unimportant a matter to be made a ground of complaint; that they had no desire for gratification in eating and drinking, but rather to inure themselves to the greater hardships and privations which certainly awaited them for life, on their return as Missionaries to their own poor Country.

The Servants of the College were then examined; and, lastly, the Clerks whom the Cardinal had employed to examine the Account-books. They reported that the confusion and irregularity in the keeping of those books were so great, it was with the utmost difficulty they had been able to form an opinion with regard to the pecuniary affairs of the College; but they could declare that there ought to be a large balance of money in its favour. This closed the Visitation.

The Cardinal then drew up a Report of the State of the College, to be presented to the Congregation. He also prepared a Code of new and stringent Regulations for its better government, in which Mr. Leslie's Report of grievances was very closely followed, and all his suggestions adopted. These Regulations were not made public till they had obtained the Confirmation of

the Congregation; but F. Leslie got some intelligence of them, and, without a moment's delay, set every engine to work to prevent them from passing into Law. The whole Religious Body to which he belonged, aided him in his endeavours; and it became a trial of strength between the Scotch Agent and the Society of Jesus, which should obtain the votes of the Congregation for or against the enactment of Cardinal Barbarigo's Regulations. The Cardinal himself was called away to his Diocese on urgent business about this time, but Mr. Leslie kept him informed of the progress of events. F. Leslie obtained leave to have a Copy of the new Regulations, to which he sent back an elaborate argument against their enactment. The Cardinal replied to it in another long Paper, which was also laid before the Congregation.

At this critical juncture of affairs, the stake at issue was virtually the possession of the Scotch College. The Agent, supported by the authority of the Cardinal, left nothing undone to secure the votes of the Congregation. His designs were opposed in a quarter where he might have counted on co-operation. The Cardinal of Norfolk, a weak and vacillating Prelate, shrunk from a collision with any one; and though his office of Protector ought naturally to have secured his interest on behalf of the Scotch College, he weakly allowed the Agent to fight the battle alone. Mr. Leslie's exertions were soon rewarded with complete success. The Congregation met in September, 1694; heard the Papers on both sides read, and, without a dissentient voice, Confirmed the Decrees of Cardinal Barbarigo, with the usual formalities; and ordered that a Copy of them should be hung up in a conspicuous place in the College, that Superiors and Students alike, might constantly have an opportunity of seeing them.

Another mortification was in reserve for F. Leslie. The Agent, well knowing the futility of making laws, unless there is an eye ever on the watch to see that they are obeyed; and unable to depend on the timidity of Cardinal Howard, asked and obtained from the Pope the appointment of Mgr. Spernelli, Bishop of Terni, a Vicegerent of Rome, as Perpetual Visitor of the College, with especial charge to see that the Decrees were exactly observed. This excellent Prelate accepted the office on one condition that, as other business occupied much of his time, he should have the

benefit of Mr. Leslie's assistance as his Deputy. Both appointments were made by the authority of his Holiness. F. Leslie's loud remonstrances were disregarded; and finding further opposition useless, he forbore, for the rest of his Rectorship, to prolong hostilities with the Agent.

To the firmness and ability with which Mr. Leslie conducted this affair of the Visitation, the Scotch Mission, at this day, owes the possession of its College in Rome. The Decrees, which were only the echo of his report, secured a thorough reform in the discipline and studies of the House; in the admission and treatment of the Students; and in the provision made for their journey to Scotland. They secured a frequent Visitation of the College, by the Protector; an Examination of its Accounts, at short intervals, as a check on the great abuses which had resulted from the uncontrolled administration of its Funds. The Decrees also insisted on eight Students being maintained in the College, instead of four, the number then, and for a long time previously supported on funds large enough for a greater number. The Students were also to be taken in equal proportions from the Highlands and the Lowlands of Scotland.

In 1695, F. Leslie again returned to the Scotch Mission, as Superior of his Brethren there. His place in the Scotch College was supplied by F. James Forbes. The following year Cardinal Howard died; and the office of Scotch Protector remained vacant for ten years. The appointment to it was practically confided by the Pope to the Court at St. Germain's; and through its influence, Mgr. Caprara, a Roman Prelate, was nominated to act as pro-Protector of all the British Colleges. Mgr. Spernelli was also about this time promoted to the Cardinalate, and thus his office of Visitor in the Scotch College expired, and with it Mr. Leslie's, as his Deputy. The Agent's health was now much impaired by the infirmities of age; and the pro-Protector was neither able nor willing to render him much assistance in his vigilant attention to the interests of the Scotch College. The consequence of all this was, that the Decrees of Cardinal Barbarigo's Visitation were practically set aside by F. Forbes. The Agent with his usual unflinching energy, exhausted every means at his disposal to maintain the authority of those Decrees in the College; by appeals to Propaganda, to his Holiness, and through Lord Perth, to the

ex-King at St. Germain's. But F. Forbes' friends were more powerful, and the interests of the College and of the Scotch Secular Mission were ultimately sacrificed.

In 1701, an important change was introduced into the unhappy College, by the removal of Scotch Superiors, and the substitution of Italian Jesuits in their place. F. Calcagni, the Successor of F. Forbes, was as unfit for the post of Rector as he could possibly be; the three years of his office were a time of excessive misery for his Students. At one sweep, he abolished all the existing Rules of the College, declared that his will must henceforth be its only rule, and punished any complaint with an increase of severity. The Agent and Mgr. Caprara did what they could, to support and encourage the Students under this tyranny; and at last persuaded the General to remove Calcagni.

His Successor, F. Naselli (1704), was a man of similar temper. Mr. Hachet, afterwards a laborious and pious Missionary for more than forty years, was a Student in the College under Naselli, and his predecessors; and has left us a short description of this Rector, in a Letter to Mr. Lewis Innes, in Paris:—"In lieu of an old tyrant the General has sent us a young one, who, besides continuing the barbarities of his predecessor, was so base as to inflict his penances with blows; and this not on children, but on men past five-and-twenty years of age." The natural consequence of his mis-government was that only three Students were left in the College; and, to keep up even this number, the Rector admitted any vagabond from Scotland that presented himself. Hence many failures in vocations followed; and, what was of infinitely more deplorable consequence, several open apostacies, on the return of unworthy Missionaries to Scotland.

Dr. James Gordon at this time arrived in Rome, to succeed Mr. Irvine as deputy and future successor to the Agent, Mr. Irvine having been recalled to the Mission. With characteristic energy, he set to work to get National Superiors restored to the College. The General of the Jesuits opposed the plan; depending much on the influence of his Order at St. Germain's. At last, finding the tide setting against him, he changed his ground, and proposed that the three British Colleges should be united in one, under one Superior. Trusting to the mutual jealousy of the

three Nations, which would never agree in obeying a British Superior, the General counted on this plan as a certain method of securing the appointment of Italian Superiors, as a mutual compromise among the three Nations. Doctor Gordon, in the name of the Secular Clergy, immediately and vigorously opposed the scheme, as one likely to complete the ruin of the Scotch College, as well as to inflict serious injury on the other British Seminaries. The Ex-Queen Dowager at St. Germain's, though much pressed by the Jesuits about her to consent to it, had sense enough to see its injurious tendency, and refused her consent to it. It was, therefore, finally dropped.

In 1705, Dr. Gordon was nominated Coadjutor to Bishop Nicolson. Before leaving Rome, early in the following year, he presented a strong Petition to the General Congregation of the Jesuits, assembled for the Election of a new Father-General, for the restoration of Scotch Superiors to the National College. He represented the incapacity of any others than their own Countrymen to train and prepare Scotch youths for the Mission, if for no other reason than their ignorance of the Language of Scotland, and of the manners and character of the Nation. The Scotch Jesuits presented a similar Petition to the General Congregation, through F. Forbes, who supported it with arguments more particularly addressed to the interests of the Scotch Jesuit Mission, and through it, of the whole Order. Their Petition was seconded by an Appeal from the Ex-Queen Dowager to the new General, Tamburini; notwithstanding every effort had been made to secure her countenance by the Italian Priests. When they reminded her of her Italian Birth, she answered—"I am a child of Italy, but I am the mother of Great Britain: which of the two, do you think, is the stronger tie?"

In September, 1706, Mgr. Caprara, the Protector of Scotland, was promoted to the Cardinalate, and after much negotiation between Rome and St. Germain's on the subject, Cardinal Sacripanti, Prefect of Propaganda, and Pro-Datario in the Roman Court, was appointed the new Protector of Scotland, at the earnest request of Mr. Leslie, in name of the whole Scotch Mission. When the Agent waited on his Eminence to congratulate him, which he did with streaming

eyes, the Cardinal received him with extraordinary marks of affection, throwing his arms round the Agent's neck, and exclaiming, "My Dear Friend, why can't I make you twenty years younger; you would then see what a happy College we shall make in Rome, and what a flourishing Mission in Scotland." The Cardinal was as good as his word, and lost no opportunity afforded him by his Office in the Detaria of his Holiness, to procure grants of money for the Scotch College; which he benefited in this way to the amount of ten thousand crowns, thus enabling the College to maintain ten Students.

The Scheme for the Union of the three National Colleges having been defeated, a project, which had for some time engaged the attention of the Agent, was set on foot for the Amalgamation of the Scotch College with Propaganda. The Bishops and Clergy in Scotland formally petitioned Propaganda in favour of it, as in their opinion the only means left to save the National College. It was, of course, strongly opposed by the Jesuits; and, indeed, there was nearly as much to be said against it as in its favour; its Advocates proposed it only as a lesser evil than the total loss of the Scotch College, as an auxiliary to the struggling Secular Clergy. The project was now carried into effect, but one result of its proposal was that the General of the Jesuits, F. Tamburini, at last gave way to the repeated entreaties of the Secular Clergy, and in 1707, appointed F. Fyffe, a Scotchman, Rector of the College, with F. Forbes as his Prefect of Studies.

Before the end of the same year, good Mr. Leslie exchanged his long life of toil, in the service of the Mission, for the reward that awaited his faithful discharge of duty. He Died at Rome, at the advanced age of 86, having served the Mission as Procurator for more than half a century. His Successor, Mr. William Stuart, erected a Monument to his memory in the Church of the Scotch College.

On the North Side of the West Door, on a fair white Marble Tablet, enchased in a variegated Marble Frame, is, in Capitals, this Inscription:—

D. O. M.
 GULIELMO LESLEO, SACERDOTI, NOBILI SCOTO,
 HUIUS COLLEGH OLIAM ALUMNO,
 VIRO
 IN DEUM PIETATE, IN HOMINES CHARITATE,
 MULTIPLICI DOCTRINA ac VIRTUTUM SPLENDORE,
 CONSPICUO
 SUMMIS PONTIFICIBUS
 ET PRÆCIPUE CLEMENTI XI.,
 EMIS CARDINALIBUS
 CAROLO ET FRANCISCO BARBERINO,
 AC
 JOSEPHO
 SACRIPANTI, SCOTLE PROTECTORI,
 APPRIME CHARO,
 QUOD
 DILATANDÆ UBIQUE, PRÆSENTIM IN SCOTIA,
 CATHOLICÆ FIDEI
 STUDIOSSIMUS,
 SCOTICÆ MISSIONIS PER ANNOS LV. IN URBE
 PROCURATOR,
 RELIGIONI, PATRIÆ, MUNERI
 CUMULATE SATISFECERIT.
 OBIT XXIII. APRIL, MDCCVIII., ÆT. LXXXVI.
 GULIELMUS STUART, PRESBYTER,
 PRÆDECESSORI CHARISSIMO
 PROP. SUMPT. P.
 AN. MDCCXIV.

The new Protector, ascertaining from sources open to him as Prefect of Propaganda, as well as from the representations of the Agent, that abuses still deformed the administration of the Scotch College, determined to make a thorough Visitation of it. M. Leslie before his death, and Mr. Stuart, had fully informed him of all particulars referring to the original Endowment of the College, the purposes which the Holy See had in view in Founding it, and the practical neglect of those intentions of which its administrators had all along been guilty. He now opened the Visitation with much solemnity, March 18th, 1708. Superiors and Students were rigidly examined as to the observance of the original rules of Cardinal Barbarigo's Decrees. Sacripanti re-enacted those Decrees, with the addition of others of his own, equally stringent; ordaining frequent examination of the Accounts; into which he himself carefully looked once every year during his Protectorship. He also directed that Students should be admitted younger in age than had hitherto been the practice; an innovation on the original rules which the late Agent had long recommended. Under the paternal care of their excellent Protector, the Students enjoyed peace and happiness; piety and studies prospered in the College; and

the suffering Mission at Home, had long good reason to remember with gratitude the Protectorate of Cardinal Sacripanti.

In 1712, F. William Clerk succeeded to the Rectorship, which he held till, in 1721, he was appointed to a similar office in the Scotch College at Madrid; where, through the influence of the Queen, he was afterwards nominated Confessor to Philip V.

After his ill-fated attempt to gain possession of the British Throne in 1715, the son of James II. repaired to Rome, in 1717, and was received with hospitality by Clement XI. On the Festival of St. Margaret in that year, the Pope himself said Mass in the Church of the Scotch, in presence of the Exile, with whom his Holiness afterwards had a long interview. In memory of the event, he left the Chalice which he had used at Mass, as a present to the Church; where it remained till the College was pillaged by the French Republicans in 1798.

When F. Clerk went to Spain, in 1721, F. Alexander Ferguson succeeded him in the Rectorship. He had left his native Country when quite a child, and had entirely lost its language and its habits. His Rectorship was not a happy one for the Students. Under a less vigilant Protector it would have been an injurious one to the College, but Sacripanti, informed of everything by Mr. Stuart, baffled all the Rector's attempts to reduce the Students from the Mission, and to alienate the Funds of the House. In him the line of National Rectors expires.

When his triennium was nearly finished, in 1724, Mr. Stuart made a strong remonstrance against his reappointment, and also intimated to the General that the Scotch Clergy did not wish any more National Rectors in their Roman College. His application was successful on both points, and the vacant Rectorship was filled by F. Gritta, a learned and prudent man, a native of Milan. From this time the Rectors of the Scotch College continued to be appointed from among the Italian Fathers, and the Scotch Clergy never again had reason to regret the change. F. Gritta was a man among a thousand. He secured the affectionate esteem of all the Students by his virtues and his devotion to their interests. He endeavoured to inspire them with a high idea of their vocation as Missionaries. "Why was not I born in Scotland," he would often say, "or, at

least, of Scottish parents? Had this been my happiness, I should never have worn this Habit. But Almighty God saw that I was unworthy of so singular a happiness, and I must save my soul in a state of life inferior in merit to yours." His common name for the Students was his "young Apostles." When any of them happened to be ill, he watched beside them day and night, giving them their medicines with his own hand. He used to say it was the greatest honour of his life to perform the meanest offices for his "young Apostles." The most acceptable favour the Agent could do him, was to permit him to have a Copy of the beautiful Annual Letters sent to Rome by the Scottish Bishops. The good Rector used to learn them by heart, and repeat them to the Students. It is interesting to remember that Mr. John Godsman, the saintly Missionary in the Enzie, was trained by this excellent Rector.

Whenever any of his "young Apostles" were to be Ordained, F. Gritta was always present: during the whole Function, he was observed to keep his eyes fixed upon them, and tears of joy would often be running down his face. That day he served them at table, on his knees, and washed their feet. He did the same for them the day of their departure to the Mission. It seems that the first of his Students, for whom he performed this office of humility, was Mr. James Tyrie, in 1725; who, a few years after, apostatised, and died in 1779, Minister of a Parish in the West Highlands. He called anxiously for a Priest on his deathbed, but his wife and children would not permit one to approach him. While F. Gritta was washing his feet, after many pious and affectionate congratulations, the good Rector added, in another strain:—"But, even among the twelve there was a traitor; God forbid that ever any from this House should imitate a monster so abhorred."

The 4th of the year (1729), the year of Doctor Hay's birth, witnessed the pious end of Cardinal Sacripanti, in every sense a Protector and Benefactor of the Scottish Mission. The Son of James II. was at Bologna when this event took place, and in his absence, and without consulting him, the Pope, Benedict XIII., appointed Cardinal Falcioni to the Protectorship of Scotland. The would-be King resented this act of his Holiness, as derogatory to his dignity; and wrote to forbid Mr. Stuart, the Agent for the Scotch Clergy, to

acknowledge the new Protector; desiring him to transact necessary business with Cardinal Gualtieri, who had been formerly Nuncio at Paris. Mr. Stuart remonstrated in a tone of deference at which we can now only smile; and the Royal Exile was persuaded to waive his prerogative, on receiving the assurance that serious injury to the Mission would be the only result of his foolish punctilio.

To the great regret of all concerned with him, F. Gritta was removed from the Rectorship, at the expiry of his second tri-ennium, in 1730. He was succeeded by F. Martini; and he by F. Morici, who died in the College in 1738. F. Urbani then assumed the Government; a man of careless habits and profuse expenditure; but, for all that, a favourite with the Students. The Abbacies in Naples fell into arrears; the Vineyards at Marino were allowed to lie waste after their devastation by the passage of German Troops engaged in the contest going on between Spain and Germany on the subject of Naples. The Rector left the College in 1747, with an additional debt of 2000 Crowns, incurred during his Administration, besides a serious diminution in the number of Students supported by the College.

His Successor, F. Alticozzi, did much to repair the mischief occasioned by Urbani. We have already met with him on Dr. Hay's arrival in Rome, in 1751. His Rectorship is one of the few periods in the history of the Scotch College to which one can look back with satisfaction.

The death of the Cardinal Protector, in 1754, was another incident highly beneficial to the College. His Successor, Cardinal Spinelli, co-operated with Alticozzi in every measure that could increase its efficiency. Their influence with the son of James II. was productive of liberal grants of money, which enabled it to support as many as twelve Students.

The Protectorship of Spinelli terminated with his life in 1763; and with it, all the substantial advantages of a Protector as regarded the prosperity of the College; in which Cardinal John Francis Albani, who succeeded him, took little or no interest. In 1766, the good Rector, Alticozzi, was removed, in consequence of a Political indiscretion, as we have already seen.

His Successor, F. Corsedoni, the last Jesuit Superior of the Scotch College, though much inferior to Alticozzi in abilities and activity, seems

to have managed it to the best of his powers. He permitted its property, however, to be plundered by dishonest servants, in whom he placed too implicit confidence; and the indolent Protector left everything connected with the College to his management. His term of office, too, is unfavourably distinguished by the final loss of the Neapolitan Abbacies, long the property of the College. When the Jesuits were expelled from the Kingdom of Naples, in 1767, all their property was of course seized by Government, and applied to other purposes. As the Scotch College was under the direction of the Jesuits, the Neapolitan Government pretended to consider these Abbacies as Jesuit property, and would listen to no remonstrances or explanations. The only answer it deigned to return was, "Let the Jesuits leave the Scotch College, and the property of the House shall be restored." Clement XIII.'s attachment to the Order, and the supine indifference of Albani, made the alternative of compliance with the wishes of the Neapolitan Government impossible; and thus, much valuable property was for ever lost to the Scotch College. Dr. Hay's opinion on this subject is preserved in a Letter written to Abate Grant, Rome, January 14, 1768.

"January 14, 1768.

". . . We are much concerned to understand that Shop's [Saberna] Neapolitan Funds are likely to be lost, if Birlies continue to have the management of affairs. It seems very hard that a National House, which is certainly the main support of Trade here, should suffer such a loss for the sake of maintaining four Jesuits. One should imagine that Padrons, and even Mr. Cant himself, would make no hesitation to remove them, in such a case. However, as we are not thoroughly acquainted with all circumstances, I shall not insist upon this subject, but only inform you that the eyes of all here are fixed on you, and hope you will exert your wonted vigour and zeal to secure the interest of Compy. in such critical circumstances. . . ."

After the suppression of the Jesuits, several weak attempts were made to recover possession of those Abbacies, but in vain.

As the Society of Jesus declined in public favour in Rome, and other places, the Colleges under its Administration, together with its own Houses, were subjected to many vexatious and unjust law-suits, in which, among others, the Scotch College suffered severely. Yet, with all

these disadvantages, the last Jesuit Rector contrived to maintain seven Students.

The final Suppression of the Society, and the particulars of its Expulsion from the Scotch College, have been already Narrated among the events of the year 1773.

On reviewing this History of the Scotch College during a period of 170 years, it is with mixed feelings of pain and of satisfaction that an impartial observer must trace its vicissitudes. There is much satisfaction associated with it in the knowledge that, after the loss of the College at Madrid and Douay to the Secular Mission, and during a long mismanagement of the Scotch College in Paris, it was to its Roman College that the afflicted Mission in Scotland principally looked for a supply of Labourers in the sacred Ministry. Nor did it look in vain. A succession of pious and devoted Missionaries continued to arrive in Scotland, during the darkest period of its Religious depression, animated with the Faith and instructed in the Discipline learnt at Rome.

On the other hand, this satisfaction is mingled with much pain, when one reflects on the constant attitude of mistrust and hostility which the representation of the Secular Clergy were all along forced to maintain towards the Religious Body entrusted with the Administration of their College; and on the serious injuries inflicted during a long course of years on the interests of the College and of the Secular Mission, through mistaken notions of what was best for Religion in Scotland. The Jesuit Rectors were perfectly entitled to their own opinion, that the greatest amount of usefulness to be obtained from a number of Scotch youths was best secured by training them in their own Institute, and then sending them to their native land to Preach the Gospel and administer the Sacraments. But the Jesuit Rectors were not entitled to apply funds destined for the purpose, to the fulfilment of another, different from that which the Founders and Benefactors of the Scotch College had originally in view. They were not entitled to apply funds bestowed for the education of Secular Missionaries, to the education of their own subjects; neither were they entitled to draw away young men who had been sent to Rome and were maintained there, at the expense of the Secular Mission, for the specific purpose of qualifying themselves

to be of service to that Mission in future years, as Secular Priests. The interests of a third party, namely, of the Scottish Mission, were too deeply involved in the career of every one of the Scotch Students, ever to make it just without the consent, and still less against the consent of the third party, to divert one of those Students from his original contract entered into with the Mission.

At the meeting of the Bishops in June, 1781, it was resolved that Bishop Hay should go to Rome, on business of the highest importance to the Mission. While sending his late Report of the state of Religion in his District, he had informed Propaganda that there were some matters on which he felt it difficult to write, and had requested permission to repair in person to Rome, to consult on those particulars. [C. Antonelli to B. Hay, May 12.] Leave was readily granted; and the Bishop was also assured that, in compliance with his wish, his journey should be kept a secret from all concerned with Scotland, both in Paris and in Rome. The news leaked out, however, at Brussels; and, early in June, the Nuncios invited the honour of a visit from the Bishop, as he passed that way. July 26th, the Bishop executed a Power of Attorney, in favour of Bishop Geddes, authorising all his Intromissions with Monies lying in Bishop Hay's house; and on Sunday afternoon, August 5, he left Edinburgh, accompanied for some miles, by Mr. J. Thomson; Bishop Geddes having by this time reached Scalán on his first Visitation of his District. For reasons which Bishop Hay must have considered sufficient, he travelled under the feigned name of Signor Tommase Scotti.

We learn incidentally, that at this time the Bishop laid aside his wig, and wore his natural grey hair.—[Mr. James Cameron to Dr. A. Geddes, August 20.]

To understand fully the object in view in this journey, it is necessary to revert to the condition in which the Scotch College, Rome, was left by the Suppression of the Society of Jesus, and in which it had remained during the eight years which had since elapsed.

The Congregation of five Cardinals who conducted the Suppression of the Society of Jesus, appointed Cardinal Marfoschi, one of their own number, to the temporary Protectorship of the

Scotch College. He immediately selected for the Rectorship a Secular Priest, of the name of Don Vincenzo Massa, a very worthy man, and well qualified for the duties of the office. Unfortunately, however, in consequence of a private pique which the Cardinal of York had against him, the College was soon deprived of his services. His great merits were immediately after recognised by his nomination to the Rectorship of the large Seminary at Montefiascone, which he retained as long as he lived.

His Successor in the Scotch College was Lorenzo Antonini. At first, matters in the College seem to have gone on smoothly enough. Mr. Gordon, the Prefect, gave entire satisfaction to the Scotch Agent. Spiritual matters were attended to by a Friar of St. Isidore's; and Studies were prosecuted at the College of Propaganda. The Students, however, were much opposed to this last arrangement, not liking the method of teaching in the Schools of Propaganda so well as that of their old Masters in the Roman College.

Before long, Antonini proved himself totally unfit for the office confided to him. Disputes and petty jealousies which existed between him and Rodini, the Procurator of the College, tended much to the disorganisation of discipline, by dividing the Students into two parties, each of which espoused the quarrel of one of the rival Superiors. Marcfoschi, perceiving the injurious consequences of Antonini's incapacity, and finding it hopeless to procure a better person among the only class of the Roman Clergy, who would accept of such an office, wrote to the Scotch Bishops, earnestly requesting them to choose a native of Scotland, and send him out as the head of the National College in Rome. Meanwhile, the Cardinal proposed that the Agent should undertake the Management of the College, till the arrival of the new Rector from Scotland. Abate Grant, however, could not be prevailed upon to charge himself with this duty; his habits of life, and his fondness for the society of British visitors in Rome, indisposing him for the restraints of College discipline.

Marcfoschi's proposal reached Scotland at an unfortunate time, when several Missionaries had fallen into infirm health, having large tracts of country ill provided with Spiritual assistance. Dr. Hay very fully discusses the possibility of sending a National Rector to Rome. [To Mr. J.

Geddes, Nov. 26, 1778.] Mr. Alex. Cameron would have been the person selected for this office, if the Cardinals had insisted on it; but the Bishop describes with his customary minuteness the sufferings of the Missionaries, and the extreme scarcity of active Labourers. "Do you really think, in these circumstances, it would be advisable to send away so good a hand as Mr. Cameron, merely to ease or please Mr. Grant? Already our Brethren are too much oppressed, the people by no means served as they would need, many in different places dying, especially in the winter-time, without Assistance, in spite of all that can be done. Can we, then, in conscience, send away one of our best hands, by which all these evils must be greatly increased? Can we, even for the prospect of farther advantage, expose those souls to him, of which we have at present the charge? If higher powers absolutely command it, Mr. Cameron must go; because then all the consequences must lie on their consciences; but I own, if left to me, I would have great difficulties, even though Mr. Grant should thereby rather hinder than promote our temporal supply; the greatest degree of which is not to be put in competition with one poor soul. Ah, my dear Sir, how true is that which I observed in a former letter, 'Our friends abroad only hear what we daily see and feel.' May Alm. God direct us."

Before the answer of the Scotch Bishops could be returned to Rome, Marcfoschi, for private reasons, had resigned the Protectorship; and the same day, Cardinal Caraffa di Trajetto was nominated in his place. The circumstances of the Mission at Home, and the sudden urgency of the demand for a Scotch Rector, unfortunately induced the Bishops to decline the proposal made to them by Marcfoschi, and even strongly to remonstrate against it. They seemed unable to understand the necessity for it, partly, no doubt, in consequence of their being only partially informed of the state of matters in the Scotch College. The College had for a long time been governed by Italian Superiors, and without serious inconvenience to the Mission; it did not appear to the Bishops impossible that such an arrangement should still continue. They were soon, however, undeceived; and the next twenty-five years were spent in the fruitless endeavour to remedy the mistake committed in declining the proposal of Marcfoschi.

Cardinal Caraffa adopted the same views as his predecessor, and would not consider the Scotch Bishops' answer as final, but urged them as soon as circumstances permitted them, to send one of their Missionaries to administer the affairs of the Scotch College. Feeling confident, also, that the Bishops had the interests of both Mission and College as much at heart as himself, he did not again mention the subject to them. His silence contributed not a little to conceal from them the urgent necessity that existed for the measure thus again pressed upon them.

The Scotch Students had been much attached to their late Superiors of the Society of Jesus; and were in consequence slow in admitting the new Secular Superiors into their confidence. Hence much discontent arose, still further to complicate the affairs of the College. The Schools of Propaganda, which the Students continue to frequent were unfavourably contrasted with the superior tuition of the Roman College, and murmurs and complaints were the result.

March 2, 1774, Dr. Hay wrote from Aberdeen, at considerable length, to Abate Grant, on the subject of the Scotch College, and the discontent prevailing among the Students.

March 2, 1774.

Besides what you mention about the discontent of our young folks in your Shop, I have just now a Letter from my namesake, Willie Hay, to his father, which his father gave me since I came here. I am sorry he wrote to his father on such a subject, which he should have done only to Mr. Grant or me, if at all, and not to Seculars, which exposes to them what ought by no means to be done. He complains of having Italian Masters, and not those of their own country; of a change in their manner of Studies; and of a change in some of their rules and customs. The first complaint greatly surprised me, for have we not had Italian Superiors there for these many years, and get many worthy Missionaries from it? The other two changes are natural consequences of a far greater change than has happened of late, of which we feel more effects here, than what my namesake complains of; but must we for that repine and pet ourselves, and give way to passion and discontent? God forbid; and yet the whole strain of his Letter shows this is the case with him; and, if what he says be true, with the rest of his companions.

Wherefore, I beg, my dear Sir, you'll give our blessing and best wishes to all our young friends in the Shop; tell them how great an affliction it is to us to see them behaving with so much passionateness and imprudence, which can serve no

good end, but only to make them lose that good character of submission, respect, and obedience to Superiors, which that House has now for many years so justly possessed. Beg of them to consider what trifles these are, of which they complain and vex themselves, when compared to the pondus æstus et dici, which are to be borne in the service of Jesus Christ, when we come to labour in His Vineyard. The changes they complain of, are they not brought on by the order of the Divine Providence? Is it not God's Holy Will, then, they should cheerfully submit to them? If by proper remonstrances to higher powers they can preserve their former customs, good and well; but if this will not do, is not that a sure proof of what their Great God demands from them? and should they take any rash step, contrary to order, can they expect either the blessing of God, or the approbation of friends here, for such conduct? Their method of studying is changed; but what then? Is it from their method of studying, or the blessing of Heaven, that they are to become good Missioners? and can they expect that blessing by a spirit of murmuring, discontent, and rebellion? Have not many good Missioners been made by the method of studying in the Propaganda? and why may not they also, if they do their best endeavours, with humility, docility, and meekness? In a word, we can see nothing in this whole affair but a mere delusion of the Enemy, who has made a handle of these trifles to trouble the minds of these poor lads, and fill them with chagrin and discontent; and of course, hinder all progress both in virtue and learning, as well as the great merit they might gain by a perfect submission to the dispositions of God's Providence. We therefore conjure them, for God's sake, and as they tender our favour and approbation, to compose their minds in patience and meekness, to apply diligently to their present studies, and make the best of them they can, being well assured, that God will reward their obedience; and to exhibit themselves in all things an example of submission, obedience, and resignation, those darling virtues of Jesus Christ, and the brightest ornaments of Apostolical Missioners. May Alm. God enable them to do so. . . ."

Antonini's government of the College at last became too bad to be any longer tolerated. Caraffa therefore removed him, and appointed in his place, Alessandro Marzi, late Professor of Rhetoric, in the University of Perugia. This amiable man was as indulgent to the Students as Antonini had been harsh; and the small remains of their old discipline were very soon entirely destroyed. The only fear that seemed to disturb the Cardinal and the good-natured Rector was, lest any of the Students should prematurely leave the College; not adverting to the more imminent danger of retaining some of them, who ought to have been dis-

missed, for the general good. An attempt was made in October, 1774, to establish Schools for the Scotch Students in their own College. An Irish ex-Jesuit, named Barron, a young man of great abilities, diligence, and prudence, was deputed to teach them Rhetoric, which he did with great success. The Schools of Philosophy and Theology were undertaken by the Friars of St. Isidore's, but with very inferior success. [Abate Grant, October 28 and November 3, 1773.] Matters continued on this footing, till 1777, when the Students returned to the Schools at Propaganda, which they never afterwards left, till the fatal year 1798, when the Scotch College was broken up by the French invasion.

At their Annual Meeting at Scalan, the Scottish Bishops wrote a common Letter, dated September 6, 1774, to Cardinal Marfoschi, thanking him for the care he had taken of the Scotch College in Rome, during the interregnum.

December 5th, 1774, Dr. Hay addressed an Italian Letter to Cardinal Caraffa, thanking his Eminence for his efficient protection of the Scotch College, and requesting its continuance. When enclosing this Letter to the Agent, the Bishop adds a remark, that as he was never in the Low Schools, he had not had an opportunity of perfecting himself in Italian, and therefore fears that there may be inaccuracies in his Letter, which the Agent will be so good as correct.

March 9, 1776, Bishop Grant and his Coadjutor again communicated with the Agent at Rome, regretting the reports which had reached them regarding the "Hilton Shop," and asking for authentic information on the subject. Before their Letter could reach him, the Agent sent Dr. Hay a good account of the "Apprentices," who were applying much to improve themselves in their profession. And again, (April 17th) he assured the Bishop that tuition goes on well in the Scotch College; the only complaints of the Students regarded the Refectory. Mr. Paul Macpherson was at this time *Sotto deceno*. It appears that the Agent had been too easily satisfied, or too much occupied with more congenial engagements among the British visitors in Rome, to be able to give the Bishops a very accurate report of the state of affairs in the College. For from bad to worse, the Students became unmanageable; Marzi lost heart, and resigned the Rectorship; and the Agent had the disagreeable

duty of informing Dr. Hay, (May 28, 1777) that the Superior of the Scotch College had not turned out well, and had been superseded. The new Rector, he added, was giving satisfaction to every one. The Students had by this time returned to the Schools in the College of Propaganda.

The new Rector, Ignazio Ceci, was a better Disciplinarian than Marzi, but his incapacity as Procurator nearly ruined the College. He sold most of the Books in the Library, written in English, Greek, and other languages which he did not understand, and therefore considered useless; together with many valuable Portraits of eminent men connected with the College, and with Scotland; of which the Portrait of Cardinal Beaton, now at Blairs College, was the only one ever recovered.

A characteristic Letter from Bishop Hay to the Scotch Agent, on the subject of two young Students who threatened to fail, incidentally reveals the singular fact, that he himself had been twice on the point of abandoning his vocation.

" July 5, 1779.

" . . . The principal design of this Letter is the subject contained in the two enclosed, concerning John Anderson and Joseph Deason. I am exceedingly concerned to see these two young men failing in their good purposes, and in complying with what they have so solemnly engaged to perform. I beg you will give them the enclosed, which were sent me by their friends, and tell them at the same time, in my name, how much I disapprove and am concerned for their conduct. I earnestly exhort them, for God Almighty's sake, to reflect upon the misery they are preparing for themselves: never yet did we see any one who had their tie, and broke through it, find much prosperity in the world; and many instances have been seen of such who became absolutely miserable. I am sorry, indeed, that there should be differences between the Boys and their Superiors, which, I suppose, is the chief cause of their defection. I wish it were otherwise: but I think the Boys much to blame, that for any inconvenience they may be exposed to by these differences, they should turn their back upon what they owe to Almighty God, their country, and their own souls. Their troubles there must soon end; but, if they plunge themselves into the world, with the tie they have upon them, they will find themselves involved in troubles of a much heavier nature, which will not end so soon. They may, perhaps, flatter themselves with the hopes of a Dispensation; but I have little faith in Dispensations given for such causes. I am afraid, however, that the facility with which they have been granted to some of late, has only proved an

encouragement to others to follow their example. For such reasons, I earnestly wish and beg of you to have no hand in procuring Dispensations for any more; and, if any be referred to me, as was done of late for your cousin, John Gordon, from Valladolid, I declare to you beforehand, and I desire you to inform all the Boys, that I will never grant them. At the same time, please inform Jo. Anderson and Joseph, that I sincerely sympathize with them in their trials, and the more so, because I experienced the like myself when in their state, having been twice upon the point of leaving all; but, as I know that that was only a temptation of the Enemy, so I am persuaded theirs is no other; and, therefore, I earnestly conjure them by the mercy of Almighty God, not to let themselves be overcome by their present trials, but call to mind their holy Vocation, the necessities of their poor country, and of so many souls which stand in need of their assistance; the Sacred Vow they have made to Almighty God, and the debt they owe to the Missions, for having eat the bread of the Church for so many years, taking up the place of others who might have served them well. They have nothing to expect from their poor parents, who are miserable at the thoughts of their forsaking their Vocation; nor from the Mission, with whom they break every tie by doing so. Let them, therefore, behave as becomes good Christians, by patience, submission, and perseverance; and God Almighty will both support them under their present trials, and crown their fidelity with His most chosen blessings; and when they return, as they ought, they may be assured they shall find in me the most affectionate Friend."

On the appointment of Cardinal Caraffa to the Legation of Ferrara, in 1780, the Scotch Protectorship once more reverted to Albani. By way of retrieving the affairs of the College, he appointed as Procurator, a worthless man, a native of Calabria, of the name of Marchioni, who never rested till he had superseded Ceci in the Rectorship also. The consequences of this long tract of bad government were disastrous in the extreme to the education and training of the Students. Many abandoned their Vocation, or were expelled for misbehaviour, and became a public scandal to religion on their return home. Those who remained faithful to their purpose, filled their Letters with bitter complaints of the state of things in the College. The Bishops now, too late, perceived their error in peremptorily refusing to send a National Superior to Rome, when solicited to do so by Marcfoschi. They had imagined that at any time when they should be able to spare a Missionary for the office, or when the necessity of the case should seem to them sufficiently

urgent, they had only to propose the arrangement, to secure its adoption at Rome. But after the removal of Marcfoschi, and of Caraffa from the Protectorship, they discovered that they had been sadly mistaken. In this state of affairs, it was resolved that Dr. Hay should go in person to Rome, to solicit the co-operation of Albani, the Cardinal Protector, in procuring the appointment of a Scotch Rector.

There were also other affairs, though of secondary importance, which the Bishop proposed to transact in Rome. Bishop Nicolson, the first Scottish Vicar Apostolic, had assembled his Clergy in 1700, and had, with their advice, formed a small Code of excellent *Statuta*, to serve as a rule for the Missionaries in the more common cases which occurred to them in the exercise of their Ministry. Those Statutes were approved by the Congregation of Propaganda in 1704. [Scottish Bishops to Propaganda, July 12, 1781.] They were not printed, but circulated in MS. copies among the Missionaries. In consequence of this, variations and errors had crept into the few copies which had survived the times of danger and of persecution; and it was often difficult to procure even a sight of one of them. This condition of the old Statutes had long been a subject of regret among the Missionaries. An opportunity now presented itself to the Bishops, for remedying the evil. They had with great pains collated the most authentic copies, so nearly as possible to recover them in their original integrity; and to the first Statuta, they added such observations and rules of their own, as experience had shown to be useful, with a view both to the exact discharge of his Duties by every Missionary, and to the maintenance of uniformity among the entire body. It was now part of Bishop Hay's mission to Rome, to solicit Propaganda to examine this Collection of Statutes, to procure for it the sanction of the Holy See, and to print a sufficient number of Copies to serve the wants of the Scottish Missionaries. He also undertook to request the Congregation to prepare and print a small Ritual for their use, which should contain only what was necessary for their daily Ministry, and thus be convenient and portable;—a quality of great importance to the Country Missionaries, who had often to make long journeys on foot, among the mountains, carrying in their bag their Breviary, their Ritual, and the Holy Oils.

The temporal wants of the Mission also formed part of the Bishop's object in going to Rome. Twenty years before, the allowance of a Missionary from the Common Fund, was only £8 in the Country, and £11 in a Town. As the expense of living increased, this Fund had been quite inadequate for their support, and Propaganda, though not making any fixed or periodical grant, had from time to time sent a subsidy for the relief of the Mission. The Catholics of other Countries, too, had generously responded to calls made on their charity. By all these means, and by a rigid economy, the Salaries of the Missionaries at this date, and for ten years previously, were £12 in the Country, and £18 in Towns. This sum, however, was totally insufficient to secure the Missionary against pinching want; even the narrowest economy could hardly enable him to keep himself, and a servant, and sometimes a horse, when his Mission was wide and scattered, on 5s. a week. Bishop Hay reduced his calculations on this point to a form which the Italians could understand. [Letter to Propaganda, Nov. 1781.] £12 a year, he called forty-eight Crowns, or 480 Pauls. Suppose that the Missionary could make his breakfast for two baiocchi, and his supper for two more; and supposing that his dinner would cost four baiocchi, his daily expense for food would thus amount to eight baiocchi, (fourpence) the very narrowest limit within which it would be possible to sustain life, especially a life of so much labour and hardship as a Scottish Missionary's. But to the Priest's personal expenses, must be added the necessary expense of procuring food for his servant; no servant in Scotland would be satisfied with such a maintenance as this; but the calculation assumes that for eight baiocchi more, the Missionary's servant is kept alive. Sixteen baiocchi in the day, amount to 584 pauls in the year; more than 100 pauls in excess of his whole income. What must become of his wants for clothing, firing, servant's wages, and other inevitable demands? In Scotland nothing was asked from the people, by way of what was sometimes called, "Jura stolæ;" with the exception of a few places in the Western Vicariate, where the better sort of people made their Pastor a present of some article of food, at a Christening or a Marriage, the Pastoral Duties were everywhere discharged gratuitously; partly on account of the great poverty of the people, and

partly to refute the calumny of enemies, who asserted that the Catholic Missionary had only self-interest at heart, and made a trade of Religion.

How then did the Missionary contrive to live at all? His resources were generally of four kinds. A certain number of Masses had been founded by Benefactors, from some of which three or four Pounds a year were derived. The Bishops assigned these Foundations, year by year in rotation, to the Missionaries, especially to the most necessitous. Propaganda had frequently supplied the wants of the Mission by a timely grant of Money. In the Country Missions, the Priest usually rented a small field for his cow, and a little kitchen garden, which was a great assistance; and the Bishops were generally compelled to distribute their own allowance from Propaganda among their poorer Brethren.

In addition to the maintenance of the Clergy, a very serious expense was inflicted every year on the Mission, by the Outfit and the Journeys of Students destined for Foreign Colleges. In the four years immediately preceding the Bishop's visit to Rome, this expense had amounted to £87 Sterling. The increase of Missionaries, consequent on the gradual increase of the Catholic population, threatened still further to diminish the scanty Funds belonging to the Mission; and, unless Providence sent some aid, debt would be inevitable, and ultimately a serious diminution even of those scanty Funds. The Bishops concluded their Appeal to Propaganda by declaring their willingness to hold on with good heart, and even to sweep the streets, if necessary, till Providence sent them some assistance. Their main reliance was on the charity of the Holy See and the zeal of Propaganda; and, after receiving so many proofs, in time past, of the affectionate regard of the Congregation for the poor Scottish Mission, they conjured it, in the language of the Sisters of Lazarus—"Ecce quem amas ægrotat."

Lastly, the Bishop was charged with the duty of representing to Propaganda the unsatisfactory state in which the Scotch College in Paris had long remained, as regarded a supply of Missionaries; and of imploring the Congregation to do something towards its restoration to its former usefulness. Such were the important affairs which called the Bishop to Rome.

He reached London, in the Fly, in four days.

After resting a day, he set out at four in the morning, August 11, in order to reach Margate by ten o'clock at night; a distance which is now performed in less than four hours. The following night found him at Ostend, after a passage of fifteen hours. He slept on board the Boat, "which was economical." The afternoon of the next day, he started in the Canal Boat for Bruges, which he reached in six hours. August 14, the Vigil of the Assumption, he rested at Bruges, where he was well lodged; and, after the duties of the following day, he pushed on in the Boat to Ghent, reaching it the same evening. By next evening the Diligence conveyed him to Brussels, still under the name of Signor Scotti. The Nuncio had left Brussels, a week before for Spa: his Auditore, however, was at home; and, as Spa was only a day's journey out of his way, and the Nuncio might be of use to him in furnishing him with Letters, he resolved to visit the fashionable watering-place, by way of Liege. We learn that his Journey to Brussels cost him Ten Guineas, of which eight were spent before reaching Ostend.

The Bishop arrived at Spa early on Monday, August 20, where he was graciously received by the Nuncio, and accommodated with Rooms in his House. The Secretary accompanied him to the Public Hall, the same day, to the Collation given to the company then assembled at Spa, by Prince Henry of Prussia. "Saw the Prince, who is no beauty, and a famous Abate Renald, Author of mischievous Writings on America."—[Signor Scotti to Mr. Thomson, August 20.] At dinner at the Nuncio's, he met the Dutch Resident and Madame la Princesse de Stolberg, "mother of the Princess who lives in Rome." His coming to Spa had disconcerted his original arrangement for travelling by Mont Cenis: his route now lay through Aix-la-Chapelle and Cologne, to Wirtzburg and Ratisbon, and through the Tyrol, involving a delay of a week or ten days in his reaching Rome; but many things concurred to compensate for this. His Letters, principally addressed to Bishop Geddes, and to Mr. Thomson, enable us to trace his progress very closely; and contain an excellent Journal of his Visit to Rome. Indeed, he requested that they might be preserved as the only Record which he possessed of the important incidents of his Visit. Avoiding the route of Douay and Paris, his *incognito* was pre-

served for several weeks, no one being aware of his having left the Country.

Sunday, August 26, he was received with great cordiality at the Scotch Monastery at Wirtzburg, by Father Mackenzie. Next day he dined with the Prince Bishop—"a most worthy Prelate, who acts much in the Episcopal character," and who placed his coach at the disposal of the Scotch Bishop during his stay at Wirtzburg. In about ten days he continued his journey to Ratisbon; his health, as was usual with him while travelling, being sensibly improved. At Ratisbon he was well received by Abbot Arbuthnot, and engaged to keep a Boy at Scaln for the Monastery, the Abbot and Mr. Menzies, O.S.B., paying for him between them. Among the books which the Bishop ordered from Coghlan for the use of the Monastery, we find his own Works, "The Sincere Christian Instructed;" and, "On Miracles;" Butler's "Lives of the Saints;" Tytler's "Vindication of Queen Mary;" and "Pastorini's Letters." His departure from Ratisbon was hastened by the unexpected opportunity of securing the company of two Religious for the remainder of his journey. It was accomplished most agreeably, and on Monday, October 15, he once more entered the Eternal City. This second Visit occurred exactly midway in his Ecclesiastical Course. September 10, 1751, he entered Rome for the first time, a youth, to begin his Studies for the Church; he now entered it again, after an interval of thirty years, a grey-haired man, full of labours and of honours. Thirty years hence, 1811, on this very day, October 15, a day which he always especially venerated, he passed out of this world into Eternal Rest.

He found Rome, as usual, in *villaggiatura*. The Scotch Agent was at Marino, with the Students, in their Country-house. Antonelli had prepared him for the Bishop's arrival, a short time before; and the Rector's Rooms in the Scotch College had been put in order for him; Bishop Hay, however, not aware of this, went straight to the Irish Monastery of St. Isidore; whence he sent a line to Marino, to beg Abate Grant not to hurry to Town on his account. A week of *villaggiatura* still remained; and the Agent sent a carriage to convey the Bishop to the Scotch Country-house, where they "were all overjoyed to embrace him, and he was much delighted with the company and the place."

[Abate Grant to Mr. Thomson, November 10.] He found the worthy Agent much failed. The College was reduced to six Students, whom he found well disposed; the Bishop undertook the office of their Director during his stay. The Agent presently conducted Dr. Hay to Frascati, to introduce him to the Bishop, the Cardinal Duke of York, who received him most graciously, kept him to dinner, and promised every assistance in promoting the objects of his Visit to Rome. As soon as Bishop Hay returned to Rome, Antonelli waited upon him, with every profession of regard, and placed a coach at his service, whenever the Bishop had occasion to pay a visit of ceremony.* Albani, being in infirm health, sent to beg Dr. Hay to come to him. He received the Bishop with unexpected courtesy and kindness, listened to all that he had to say, and seemed to take the affairs of the Scotch Mission much to heart. When the Bishop introduced the subject of the Scotch Rectorship, the Cardinal seemed startled, and declared the proposal impracticable; but, on seeing the Bishop's Memorial, he gave way a little, declared that the plan had always coincided with his private opinion, and directed the Bishop to prepare another Memorial in the common name of all the Scottish Bishops, with an additional paragraph, setting forth Cardinal Protector's approbation of the measure. At his Eminence's special request, Dr. Hay called upon him as often as he had occasion; and so deeply interested his Eminence in Scottish affairs, that he undertook to be the *Ponente*, or Proposer of the measures in contemplation when they should come before the Congregation of Propaganda. Antonelli, the Prefect, though equally polite, was not so easily disposed to countenance the Scotch Rectorship: he acknow-

ledged, however, the strength of the Bishop's reasons, and that they were deserving of a careful consideration. Neither was he sanguine as to any pecuniary assistance; but promised to do what he could for the Scotch Mission. In fact, as far as appearances went, the Bishop's Mission promised well: he was "much liked and honoured in Rome, and was nightly caressed."—[Abate Grant to Mr. Thomson, November 10.]

The worthy Agent, who had an extensive circle of Correspondents, had communicated the earliest notice of Bishop Hay's arrival which he possessed, to Douay and Paris, where it, no doubt, excited some speculation. The Agent's brother, Mr. Robert Grant, Superior at Douay, in his reply, mingles his surprise at the news with surmises that it probably touched the National College in Rome. He adds—"I am sorry to find that of late his [B. Hay's] popularity is rather diminishing, though I am fully convinced of the uprightness of his intentions and unbounded zeal."—[To Ab. Grant, November 13.] The Bishop well knew the Agent's love of communicating news, and, therefore, while confiding to him the affairs of the *Statuta* and of the Aid to the Mission, had sedulously abstained from conveying to him even a hint on the more important subject of the Rectorship.

November 12, the Bishop was presented to his Holiness, Pius VI., "who was very affable and kind;" and referred the Memorial, which the Bishop presented, to the Protector, Albani, with directions to lay it before Propaganda for its opinion. It was arranged that the affairs of the Scotch Mission were not to be brought before the Congregation till the middle of January, to give time to two Canonists to examine the proposed *Statuta*, and to allow a search into all the former Decrees of Propaganda referring to Scotland, so that a complete Code of Regulations might be prepared. At this stage of the Negotiations, the Bishop informed his Coadjutor that "there are no hopes and there are no fears: something we will get done, but, perhaps, not all we wish." [November 17.] "Borgia [Secretary of Propaganda] is excessively kind; but that is his way. I am to be with him next week upon some lesser matters. . . I am in some hopes of getting the Abbeys in Naples recovered; but am told that a Letter from Spain, recommending that affair, will be necessary." The Bishop also desired

* Leonard, Cardinal Antonelli, was a distinguished member of the Sacred College. Born in 1730, and promoted to the Purple in 1775, and soon afterwards to the Prefecture of Propaganda, he enjoyed great influence. He rose to be Cardinal Dean in 1797, and stood high in the confidence of Pope Pius VII., whom he accompanied to Paris in 1804. When the French became master of Rome in 1808, he was conducted, first to Spoleto, and afterwards to his native town of Sinigaglia, where he died in 1811, leaving behind him a memory distinguished for piety and great ability.—John Francis, Cardinal Albani, nephew of Clement XI., had been a member of the Sacred College since the age of twenty-seven, a period of thirty-four years. He was now its Cardinal-Dean, and *ex-officio* Bishop of Ostia and Velletri. At the first occupation of Rome by the French, he retired to Naples, and thence to Venice, where he materially assisted in the Election of Pius VII. He returned to Rome, and died there in 1809.—*Biographia Universelle*.

that Copies of his late "Pastoral," of his Work on "Miracles," and of the "Sincere Christian," should be sent to Rome by the first neutral Ship.

Referring the Memorial to Propaganda displaced Albani, who had expected that it would be referred to himself as Protector, and in that event, the arrangement which it contemplated would have been made at once. But the Pope, by advice of Antonelli, took another course, and consulted Propaganda upon it. The Superiors and the Protectors of the other British Colleges no sooner heard of it than they took alarm at a Measure which, they felt, might ere long affect themselves. They remonstrated with Albani on the subject, both personally and by Letter, but without shaking his opinion. Their opposition, however, had this effect, that it convinced him of the necessity of beginning the proposed change gradually. He, therefore, aimed at getting a National Rector for the Scotch College, associated with an Italian Prefect, who should, if possible, be an Ex-Jesuit, as no other Italian Priest could then be found, both qualified and willing, to undertake so peculiar a Charge. If this arrangement could be made, the Protector might, at any future time when the Opposition had subsided, supersede the Italian Prefect, and appoint another Scottish Priest, without consulting any one. "This proposal pleased me very much," as Bishop Hay informed his Coadjutor, December 1, "for several reasons, and, among others, because these *Exes* are certainly capable, as we know from experience, and it will be so flattering to them at present to have the ice broke, and one of them put into such a place, that there is all reason to hope that the one that comes will exert himself to give all satisfaction."

The Bishop, though full of confidence in the support of the Protector in this delicate negotiation, yet thought it prudent to strengthen, in the prospect of an active Opposition, Albani's co-operation by another private Memorial, setting forth all the strongest arguments that occurred to him on behalf of the proposed change of Rectors, but of a kind not likely to find favour among the Italians, and, therefore, to be used only in case of extreme necessity. Albani professed himself highly satisfied with the Memorial, and retained it for subsequent use. Although his Eminence had not attended any Congregation for ten or twelve years, he undertook to be

present at the special Meeting of Propaganda, which was fixed to be held in January for the discussion of the affairs of the Scotch Mission, and at which he was to propose the Measures for adoption, and support them with all his influence.

The Bishop seems to have been less sanguine on the subject of pecuniary assistance. In the state of its affairs at that time, he expected less from the Congregation than it would otherwise be inclined to give, and less than the Mission would require. A Plan was therefore in preparation for fixing the number of Students at Douay and at Valladolid at ten each, and for withdrawing the remainder of the Funds for the support of the Mission at Home. This arrangement, with twelve Students in the Roman College, it was thought, would secure a constant and a sufficient supply of Missionaries, and would preclude the necessity of inviting foreign Alms for the Mission. The Plan, however, met with little encouragement, and was, subsequently, rendered unnecessary, by the subsidy which Propaganda was able to give.

The Bishop, ever anxious to secure accuracy and uniformity in the performance of Public Worship, discovered that the Scottish Bishops had hitherto been "under a little mistake" in giving the blessing after the *Missa Est* in private Masses, like a Priest. He now informed his Coadjutor, and begged him to communicate the fact to Bishop Macdonald, that a Bishop should always give the blessing "as a Pontifex," with "Sit nomen Domini, &c."

"P.S.—Please keep all the Letters I send you about these affairs here, as they contain an exact history of each particular, wrote at the time; and I have not time to keep doubles of them."

During the temporary cessation of his Negotiations, towards the close of December, Bishop Hay held three Ordinations in the Church of the Scotch College. On the third Sunday in Advent, December 16, he conferred the Order of Subdeaconship on three of the Students, Reginald Maceachen, Alexander Macdonald, and Donald Stuart, whom he describes as "three very promising young men," in spite of the many difficulties which had beset their training. At the same time he admitted Alexander Farquharson, another Student, to the Tonsure. On St. Thomas' Day, December 21, the thirty-third Anniversary of his

own Reception into the Church, he promoted the same young men to the Order of Deaconship; and, at the same time, conferred the first two Minor Orders on Alexander Farquharson. Once more, on St. Stephen's Day, December 26, he Ordained the three Deacons to the Priesthood, and made the young Rector an Acolyte. The three Priests returned with the Bishop on his way to Scotland as far as Paris, and lived and died usefully on the Mission.

Bishop Hay's Address was now—"Monsignor Scotti, A. S., Andrea dei Scozzesi, Piazza Barberini, a Roma." An amusing illustration of the mystery that still hung at Home over his movements, is furnished by a playful Letter addressed to Bishop Geddes by Mr. Paterson, Superior of the lonely Seminary at Scalan—[December 29]—"I meant to write to Mr. Dauley, but who knows where he is? And now, after begging your pardon, I must quarrel with you, though you be a degree above me. What is this you have done with the above-mentioned Mr. Dauley? He regularly corresponded with me before you came to the Nation; or, at any rate, I heard of him from time to time from others; but, since a few weeks after you appeared in the Metropolis, I have not gotten the least account of him. If you have only come to the Kingdom to make him disappear, I wish you had staid some years longer on the other side of the water. I'm daily praying for him amongst my living friends. . . We expect soon to be barricaded in such a manner that neither French, Spaniards, nor Americans can disturb us. Every place enjoys a particular blessing, and we have ours."

Bishop Geddes, who by this time had returned to Edinburgh, after completing his first Visitation of his wide District, communicated his thoughts to Monsignor Scotti on several points connected with the Roman Negotiations. He very emphatically condemned the plan of appropriating the Funds of Foreign Colleges to the Home Mission, clearly showing how, in a short time, all the Clergy at the disposal of the Bishops would be fully employed. He added, in his usual, confidential tone, "I beg you will remember me much in your Prayers, especially when you are in St. Peter's, St. John Lateran's, St. Mary Major's, and at the Shrine of St. Lewis Gonzaga and St. Stan.-Kostha. . . . Could a better House be got there for the College?"

The Memorial, on the subject of the Rectorship, which Bishop Hay had presented to the Pope, and which his Holiness had referred to Propaganda, continued to be keenly canvassed. It was difficult, with any show of justice, to evade the force of its conclusions. After shortly reviewing the eminent services rendered to Religion, in former times, by the Scotch College in Rome, as the Nursery of Missionaries who had always been distinguished by their singular loyalty to the Holy See, the Memorial set forth a melancholy picture of the change that had befallen the College within the last few years. Discipline and peace had alike fled from it; Studies had fallen into neglect; Piety, itself, had greatly suffered. Several Students, abandoning their Vocation, and making little account of the obligation under which they had come to dedicate themselves to the Mission, had returned to Secular employments, to the grief of their Friends and the scandal of Religion at Home, so much so, that parents had refused to send their sons to fill vacant places in the College. To remedy a state of things so unfortunate, and with the consent of the Cardinal Protector, the Memorial proposed to substitute a Scottish Rector for the present Italian Superior of the College; to the Scottish Bishops, this appeared the most efficacious means of restoring the College to its ancient usefulness. It further proposed to unite the office of Rector with the office of Scottish Agent in Rome; and, in confirmation of the proposal, adduced the following reasons. Such an arrangement would give great satisfaction throughout Scotland, and would directly result in removing those prejudices against sending their sons to Rome, which, unhappily, prevailed among Catholic parents in Scotland. The National Rector, having himself passed some years on the Mission, would be better able to instruct the Students in many things connected with their future duties, than a Superior totally strange to Missionary duty and to Scotland. Having no ultimate views beyond the College and the Scottish Mission, a National Rector would be more likely to devote himself entirely to his Academic duties. He would also have the advantage of familiar acquaintance with the National character, and would thus succeed better in maintaining peace and harmony among the Students, and in conducting them to the end of their Vocation. As a Scottish Priest must

reside in Rome as Agent for the Clergy, his salary in that capacity would be so much saved to the College; and, although by itself his salary was not sufficient to maintain the Agent, yet it would go far towards it when supplemented by Board and Clothing received from the College. The office of the Agent was not of so laborious a nature as to prevent him from undertaking the charge of the College. It consisted principally in receiving and transmitting to Scotland the pecuniary assistance contributed by Propaganda to the Mission; in presenting to the Cardinal Protector, and to Propaganda, the Bishops' Letters; and in dispatching their Replies. His duty only implied, further, that he should take notice of any Regulations made by his Holiness, or by Propaganda, effecting the Scottish Mission, and that he should inform the Bishops of them. This constituted his sole occupation, for which two weeks in the year would be amply sufficient.

As the time for the Meeting of Propaganda drew near, the opposition to the proposed change in the Scotch Rectorship grew stronger and more active. Albani was beset with fresh remonstrances often conveyed in no polite terms. They seem, however, to make little impression upon him, Antonelli, also, over and over again pledged himself not to oppose Albani in the Congregation. A Special Meeting on Scottish affairs was held, Monday, January 28, at which eleven Cardinals were present. Nine of them, including the Protectors of the English and Irish Colleges, raised such a storm against the contemplated innovation in the Scotch College, that neither Albani nor Antonelli ventured to support it; and it fell to the ground at once without a dissentient voice. On the face of the decision, indeed, it was, *pro forma*, left, to the discretion of the Cardinal Protector, *juxta mentem S. Congregationis*—[Archives of Propaganda.] But the fate of the Proposal was considered as sealed for that time, at least.

The other objects of the Bishop's journey fared better than this. The *Statuta* were conditionally approved, and referred for examination to a particular Congregation, to be appointed by his Holiness. This Congregation gave them its sanction April 3, 1782.—[Archives of Propaganda.] They were subsequently printed at the Propaganda Press, with the following Title—
"Instructiones ad munera Apostolica Rite

abeunda Missionibus S
accommodata; with the Imprimatur of Michael de Petro, LL.D., Professor of Ecclesiastical History in the Lapicoza and in the Roman College."

Copies of the Ritual, printed at the Propaganda Press, were Voted for the supply of the Scottish Mission; but Bishop Hay afterwards procured the approbation of Propaganda for a Ritual drawn up by himself, and printed in London.—[Abate Macpherson's Continuation of History of Missions—sub anno 1782.] An Annual Subsidy of 200 Crowns was voted for the Mission. Regarding the Scotch College, Paris, the Cardinal Prefect was directed to write, as requested, "*juxta mentem.*"

It was, on the whole, a bitter trial for the ardent spirit of Bishop Hay. We may gather something of its bitterness from this fact, that nine days elapsed after the decision of Propaganda before he communicated the result to Bishop Geddes, and this, after a silence of more than two months. "Since my last of Dec. 1," he writes—February 6—"which you received, I have never wrote to Scotland; and I suppose so long a silence will make you fear things have not succeeded to our wish. In some things your fears are just; in others, not; and I am sorry to tell you, that they are just as to the main affair of this House." He proceeds to detail the particulars of the decision, and of the opposition that led to it; and continues—"However, I shall not fail to make some more attempts, which, though I scarce expect they will have success, yet will, at least, exonerate my own conscience and conduct. Albani assures me that he is still of his own opinion, and will not fail, as soon as the present heat subsides, to take the properest measures for bringing about what we want. This, however, I lay no stress on; being convinced that, if I be once gone, it will never more be thought of till the same miserable scenes being renewed in these Colleges, or the not sending any Boys to this place, to be exposed to the same miseries, shall convince them of the truth of what I have again and again represented to them." This alternative of not sending Boys was already contemplated by the English and Irish Bishops, in the event of National Superiors being excluded from their Colleges: "but, considering the good dispositions of our Cardinal, I should be sorry to

come to that immediately, without giving another trial; for, though he has been disappointed in his first design, I have all reason to think he will do every thing possible to put this House upon such a footing as may be still useful to our Country; and, though I see great reason to doubt if it will succeed, yet I will not be against making another trial."

The Bishop, in these last words, alludes to a revised proposal for incorporating the Scotch College with Propaganda, and which went so far as the preparation of a Memorial to that effect.—[MS. Draft, in B. Hay's handwriting, at Preshome.] Fortunately, it was never put in execution. ". . . But what shall I say?" the Bishop continues, "sic fuerit voluntas in cœlo, sic fiat! . . . May Almighty God bless and direct us continually." He adds, in a Postscript, that he had heard of a certain gentleman at home who had written to Bishop Geddes, to say that he understood Bishop Hay was making some Regulations, adding—"But it is much easier to make them than to keep them when they are made." To which Bishop Hay rejoins—"I am not surprised at his reflection, but I am a little surprised at his knowing. I did imagine that part would have been kept secret till the proper season, though it was not to be supposed but that my absence and where gone would sooner or later be known before we could have wished it. However, I shall not be sorry that, if the *Statuta* be known to be an object of my journey, every one vent the criticisms about such a step as much as they please; it will be easier to satisfy them when the affair comes to be published, than we know all their objections beforehand. But I beg you will let none see or know the contents of them. Adieu. Oremus invicem." In a Postscript to Mr. Thomson, the Bishop expresses his pleasure at the news of the flourishing condition of the Bank of Scotland, in which he had Shares, and his hopes that it may go on and prosper. He expects that the Dividend will be increased in the following April.

Bishop Hay's next Letter to his Coadjutor was written on an interesting day, February 27. His Holiness set off, that morning, on his journey to Vienna, to endeavour, if possible, by his personal influence to restrain the measures of the Emperor, Joseph II., in Ecclesiastical affairs. He took no Cardinal with him, but only two Bishops, the Vicegerent and the Eleemosynario, together

with a few attendants. As usual, public opinion in Rome was much divided on the policy of the step, and, more particularly, of the manner of taking it. Some person disapproved of the mission being undertaken without the attendance of any one qualified for so delicate a Negotiation, by birth, ability, or learning. Others, again, were full of hope, thinking his Holiness under the special direction of Heaven. "The more judicious, however," as Bishop Hay adds, "who consider the matter impartially, say that it will probably either show the particular interposition of Heaven, in producing some very good effects, or will end in smoke and greater confusion, unless some *Politica mondana* of some other Courts be at the bottom; and, then, God knows what may be the consequences. For my part, I know too little of the Political world to form any judgment of the matter; but, to me, it seems very plain that St. Malachias' Prophecy will be fulfilled by this journey, and that his Holiness is the Peregrius Apostolicus." Subsequent events in the Life of this Pontiff singularly concurred in affirming the propriety of the Title.

The Abbot of Ratisbon had the honour of kissing his Holiness' hand at Munich, where the Pope remained from April 26 till May 2, on his return from Vienna. The Abbot reported that the presence of the Pope had attracted a great number of persons to Munich: "He is a truly venerable man, and he gained the love and veneration of all, not only Catholics, but also of the Protestants. We saw here contentment and cheerfulness in his face. I hear he left Vienna very malcontent, as his presence there seems to have had little effect to change the Emperor's scheme." His Holiness left Munich, to return home by Augsburg and the Tyrol.—[Ab. Arbuthnot to B. Hay, May 5.] The 13th of June witnessed his entrance into Rome, where he seems to have been received with coldness.—[Ab. Grant to B. Hay, July 10.] His deportment and his conduct at Foreign Courts had been much applauded; but it was understood that he had gained little by his journey.

Opposition did not easily daunt the vigorous mind of Bishop Hay when a great principle was involved, or a great benefit to Religion promised. During the whole of the month of February, we find him unwearied in his exertions to obtain, at least, a part of the advantage which he had hoped

for, in the National Rectorship, till the Decision of Propaganda had deprived him of that hope. Mr. Robert Grant only expressed the universal feeling of the Scottish Catholic Body, when he assured Bishop Hay that, "happen what pleases, you deserve the most grateful acknowledgments from every one that has the good of Religion at heart, in North Britain, for your unwearied endeavours to support it.—March 14.

All the satisfaction that the Bishop could obtain amounted to no more than a private assurance from Albani, that he would avail himself of the first opportunity of a lull in the opposition to appoint a National Rector to the Scotch College. In order to pave the way for this arrangement, it was concerted between the Bishop and the Cardinal that a Scottish Priest should be at once sent out to Rome, under pretext of assisting the Agent, who was now much failed and *invecchiato*; and, as Abate Grant must not have his Salary diminished, the Protector would provide the Supernumerary Priest with Board and Lodging in the College, under colour of taking some charge of the Students, until a favourable moment should arrive for placing him at the head of the House.—[B. Hay to B. Geddes, April 13.]

As even the least concession was better than none, the Bishop agreed to those terms. The plan promised this additional advantage that a Scottish Priest would be on the spot, in the event of the death of the Agent, who, it was understood, would leave a considerable Legacy to his Successor. The worthy Abate Grant made no opposition to the plan, or, indeed, to any plan that did not threaten to impose the irksome duties of the Rectorship on himself. It only, therefore, remained to nominate and to send a suitable person to put the matters in train for a successful issue. Unfortunately, however, two circumstances concurred eventually to ruin the whole Scheme, and to postpone the appointment of a National Rector for nearly forty years.

This cruel disappointment was, in part, due to the Bishop's too implicit confidence in Albani's firmness. Instead of remaining on the spot till the arrival of the Agent's Assistant, and till Albani had fulfilled his promise in every particular, the Bishop was satisfied with his private assurance that everything should be amicably arranged; and at once turned his steps towards Scotland. Another circumstance still more

directly contributed to the failure of the Scheme: the choice of the person to be sent and the manner of choosing him. Bishop Hay had for a long time destined Mr. John Thomson for the Rectorship of the Scotch College—a pious and able man. At their Meeting in Edinburgh, last June, the Bishop had proposed this worthy man to his Colleagues, in the event of his Mission to Rome succeeding. They demurred, however, to the conclusion of a matter of such importance in so summary a manner; representing that, as the Successorship to the Agency was implied in the appointment of the future Rector of the Scotch College in Rome, the immemorial courtesy of consulting the Senior Missionaries, as to the most suitable person for the Office of Agent, ought not to be departed from. Bishop Hay, however, insisted so strongly that his two Colleagues with reluctance gave way, out of regard to his seniority and his great ability—[Macpherson's History of Scots College, Rome; sub. anno 1782]—but, as we shall presently see, failure was from that moment in reserve for the Scheme.

The Bishop remained in Rome till the third week after Easter; and, before leaving, sat for his Portrait, which still adorns the wall of the Rector's Room in the Scotch College. He bid a final adieu to Rome, in the middle of April, accompanied by the three young Priests whom he had Ordained at Christmas, and by another Student, not in Orders, and a Lay Jesuit Priest, of the name of Whyte, on his way to Dublin. They engaged a Vetterino to take them, by Turin and Mont Cenis, as far as Paris, which they hoped to reach about Pentecost. When they had advanced within a stage of Turin, they learnt that the Russian Prince was to pass Mont Cenis in a few days, and, that unless they could get on before him, they would have to stop till all his Suite had passed. They at once resolved to push on, without even entering Turin; so, making a circuit round the Town, they reached Novalesse that night, a distance of forty miles. But their effort was made too late; an embargo had been laid on travelling till the Prince had passed; and the Bishop and his young companions had no alternative but to wait at Novalesse two days and three nights. To add to their discomfort, all the rest of their journey, from the confines of Italy to Paris, the weather was tempestuous beyond the memory of living persons; wind, rain, and

hail kept them company all the way; the roads through France were "monstrously bad," both retarding their journey exceedingly and much fatiguing those of the little party who had to walk, which they all had to do in turn, except poor Mr. Whyte, who was unable for the exertion. A little horse which they had bought on the way, they were obliged to sell again, finding his maintenance more expensive than they could afford. Fortunately their vetturino was a good fellow, and took the best care of them; and, notwithstanding his unlucky bargain, they never heard him make use of an improper word. So unfortunate was the poor fellow that the travellers had to maintain him and his horses besides themselves during the latter part of the journey, and out of compassion they felt obliged to give him a few *louis* at parting to take him back to Lyons; but, even so, the Bishop much feared that the poor man would have to sell his coach and two horses, and ride home on his mule. Mr. Whyte had neither money enough for his journey to Dublin, nor for his expenses as far as Paris—the Bishop had to leave fifteen *louis* for him on the chance of being reimbursed by Cardinal York or the Prefect of Propaganda.—[B. Hay, Paris, to Ab. Grant, May 17.]

After allowing them ten days in Paris to recruit after this disastrous journey, the Bishop despatched his young companions, in the next week in May, to Douay, to await the sailing of a vessel from Ostend to Newcastle. He remained in Paris some days longer, employed in the forlorn endeavour to recover some of the suspended funds belonging to the Scotch College at Douay. His efforts were in vain; but the friendly dispositions of the Bishop of Rhodéz encouraged him at last to make the attempt. In the first week in June he resumed his journey to Douay, where his stay was short. "I really long to be on your side of the Tweed," he writes to his Coadjutor,—[June 1]—"and I hope I shall never have to cross it again." He arrived in London, June 18th. His luggage was detained at Margate, and all his Books, his Breviaries, and the Relics, Beads, and Models which he had brought from Rome were seized as contraband. This untoward accident detained him some time in London, and involved him in troublesome Correspondence with the Custom House. He succeeded at last in recovering his Property on

payment of about six guineas, and reached Edinburgh the second week in July in good health, accompanied by one of the young Roman Priests, and by two Students just returned from Spain.

CHAPTER XIII.

1782—1783.

Assistant to the Scotch Agent at Rome appointed—Cabal against him—New Chapel begun at Edinburgh—*Devout Christian* published—B. Geddes' numerous engagements—A case of hardship under the Penal Laws—Opposition to B. Hay—B. Geddes' more pliant character—Death of the Superior at Scalán—Foundation of *Neitvad* (Daulien) Fund—New Chapel in Blackfriars Wynd, Edinburgh.

As soon as Bishop Hay had leisure, he despatched Letters of compliment to the Cardinals Albani and Antonelli,—[July 25 and 26]—urging Albani especially to fulfil his promise with regard to the Scots College. The news had reached him in Paris that his old Friend and College companion, Mr. Charles Erskine, had been made Promoter of the Faith, a Canon of St. Peter's, and a Domestic Prelate to his Holiness. The Bishop accordingly wrote at the same time, to offer him his congratulations.

August 8th,—we find him again on the road, travelling northwards to the Meeting of the Bishops at Scalán. They remained together till the end of the month; and it was finally arranged that Bishop Geddes was henceforth to reside in Edinburgh as Procurator, and transact business with friends abroad through the Nuncio at Brussels, the Marchese Busca. "Now that my good friend Bishop Hay is returned home," writes his Coadjutor,—[To Ab. Grant, Sept. 3]—"my burthen and concern will be less, as I will have little else to do but execute his orders, which, with God's help, will not be a difficult task."

At this Meeting of the Bishops and Administrators Bishop Hay announced his intention of making the Missions a present of the profits received from his books, and of the money which he had received as compensation for personal loss during the Riots of 1779. He presented £600 to the Mission Fund, and £400 to the Seminary at Scalán; for which he received the well-merited thanks of the Meeting. The

additional subsidy voted by Propaganda, and equivalent to about £48 a year, was agreeable news to the Meeting. Yet, the number of Missionaries increasing in a more rapid ratio than the means of their subsistence, it had become necessary to issue a Circular Letter, inviting contributions for this object. The apparent incongruity of soliciting alms after the very considerable average announced in the general Fund, provoked the criticism of one of the disaffected Clergy, who communicated the particulars of the Meeting to Dr. Alexander Geddes in a satirical vein. Yet the very same Clergyman, only four days before, had gone out of his way to add his personal acknowledgment of thanks to the Bishop for his generous gift to the Mission Fund. It transpires, however, that he had lately had a dispute with Bishop Hay, in which, according to his own account, the Bishop had been defeated. Such are the trials of a Superior in all times.

Early in September, Bishop Hay left Scalán to pass a week or ten days among his friends in the Enzie, and to reach Aberdeen by the middle of the month. He complained again at this time that his memory was much failed. He then returned for some weeks to Edinburgh, to put Bishop Geddes in full possession of all the information necessary for the Procuratorship. About this time he received a very friendly Letter from a Count Gastaldi, in Rome, whom the Bishop had met at Marino, last autumn. He says—"I propose going within a few days to Marino, when I shall reflect on the many happy hours I spent there last year in your company. I hope you continue to remember me in your worthy prayers."—[Sept. 21.]

At the Meeting of the Bishops and the Administrators, it had been announced that Mr. Thomson was to be the person sent to Rome ultimately, as it was proposed, to be Rector of the Scotch College, and Assistant and Successor to the old Agent. Instantly a storm of remonstrance and of protest against his appointment was raised among the senior Clergymen. It was admitted that he was a good and an able man, and much addicted to study. But his manners were unpolished; his address was awkward, and his utterance embarrassed; so as to make an unfavourable impression on persons whom long acquaintance had not made familiar with his

hidden merits. It was contended that he was a most unsuitable person to despatch on a Mission of such extreme delicacy, among a people the most polished and the most sensitive in Europe. His double office would only expose him more conspicuously to their criticism; and, as the National College was now, for the first time, to be presided over by a Scottish Secular Priest, it was of the highest consequence that the person chosen should be one likely to give the Roman people a favourable impression of the Nation.—[Macpherson's History of Scots College, sub anno, 1782.]

Perhaps the senior Clergymen had no legal right to a voice in this matter beyond the right which immemorial courtesy had attached to their opinion on similar arrangements; and beyond the frequent invitation which Bishop Hay had on other occasions given them, freely to speak their mind. Now, unfortunately, he was inexorable; even his Colleagues were unable to dissuade him from his purpose. Mr. Thomson received his instructions, and on the 8th August parted with the Bishop for ever in this world at Queensferry, whither he had accompanied the Bishop, so far on his journey to Scalán. A few hours before starting for Edinburgh,—[Sept. 1]—Mr. Thomson wrote another Farewell in affecting terms. After expressing how much he felt at leaving his native Country, where he had many friends whom he had no hope of ever seeing again, he added, "But my regret for parting with you is founded on superior motives; and, believe me, it is one of the severest trials I have met with.

. . . In spite of malice, envy, jealousy, and prejudice, I shall always preserve an unalterable regard for you. I know the sincerity and uprightness of your conduct and intentions, and have often regretted to see you loaded with unmerited censure for doing your duty. You resemble, the more, other great and holy Prelates who have been treated in the same manner, and I hope you will persevere with the same firmness. I am sorry you have chosen Aberdeen for your residence." This worthy man carried with him the affectionate and grateful remembrance of the Edinburgh Congregation. By September 22nd, he had reached Douay, and proposed to go on to Paris in a day or two. We find him at Genoa, October 25th, after a pleasant journey through France and Savoy, and on the

eve of sailing for Leghorn, where he would travel by land to Rome.

Meanwhile some of the senior Clergymen, finding Bishop Hay deaf to their representations, resorted to an unjustifiable method of making Rome acquainted with their Protest. They concurred in forwarding an anonymous Letter, drawn up by Dr. Alexander Geddes, filled with extravagant censure of Bishop Hay and his Nominee, Mr. Thomson. It is humiliating to find that so cowardly and contemptible a method of opposition actually turned the scale against both of them. Since the Bishop's departure from Rome, and since the engagement under which Albani had come to him had transpired there, the former storm against a National Superior had been redoubled on the part of all concerned in the Government of the English and Irish Colleges. Albani had been again beset by Petitions, and by Remonstrances. The energy and the moral courage of the Scottish Protector were not equal to his undoubted ability: he grew weary of a struggle in which he had no personal interest, and only waited for some pretext to cancel the arrangement that he had made with Bishop Hay. As ill luck would have it, the anonymous Letter from Scotland reached him at the moment, when it supplied all that he desired. Albani at once made the opposition to Mr. Thomson his ostensible reason for refusing even to admit him into the College. Not content with this victory, the opponents of the National Rectorship carried the question again to Propaganda; Albani again assisted at a Congregation, by which it was unanimously determined, without even a voice being raised on the other side, that no National Superiors should be admitted into any of the British Colleges; the Decree, however, was a little softened by the addition of the words—"for the present."—[Macpherson's Hist. ut supra.]

The consequence of this was that when *poor* Mr Thomson arrived in Rome—November 8th—little dreaming of what awaited him, he found the doors of the College closed against him. The Protector would do nothing for him. But for the kindness of Monsignor Erskine he must have starved. This excellent man at once represented the state of the case to his Holiness, who gave immediate orders that Mr Thomson

should be provided with board and lodging in the Scotch College. A few months afterwards the Agent went home on a visit to his friends, and deputed Mr. Thomson to act for him in his absence, dividing his salary with his Deputy; who, on the death of Abate Grant, entered on the duties and the income of the Agent. Mr. Thomson's pecuniary difficulties were thus removed in no long time. He had, however, much to suffer in other ways. Marchioni, the Rector of the College, submitted to his presence there in no friendly spirit; even inciting the Students to treat him with discourtesy. Feuds and divisions among them were the result, some of them taking Mr. Thomson's part, and some of them the Rector's. Discipline, of course, suffered; several Students left the House without accomplishing their Vocation; Marchioni prevailed on all of them to attest, before leaving, that Mr Thomson was the cause of their failure. Year after year, the Bishops at home remonstrated, and entreated that some remedy might be applied to this unhappy state of things; at last they resolved to send no more Students to Rome. Albani, as reprisals for their censure, suspended payment of the income arising from the Chevalier's Legacy to the Scottish Seminaries; the Bishops were therefore obliged to dissemble their resentment, and resume sending Students.

Mr Thomson was equally unfortunate in his intercourse with Albani. In addition to his ungraceful manners the Scottish Priest could not restrain himself from speaking all his mind, however disagreeably; in his second interview with Albani an unbecoming altercation took place, and Mr. Thomson expressed, in no measured terms, his opinion of the Protector's conduct. He was never permitted to approach his Eminence again, and the hopes of a National Rectorship were entirely frustrated.—[Macpherson's Hist. of Scots College, sub anno, 1782.]

How utterly unprepared Bishop Hay was for this result may be gathered from a Communication which he made to the Agent in Rome, September 21. Having heard that his Letter of compliment to Albani had never been delivered, while Antonelli and Monsignor Erskine had both of them received theirs, the Bishop requests the Agent to deliver another Copy with his own hand, together with the Bishop's "most affectionate compliments" to the Cardinal; and to

represent to his Eminence that, as there would certainly be a strong opposition made to Mr. Thomson, the most probable way of securing what the Scottish Bishops so earnestly desired, and of sparing Mr. Thomson many mortifications, would be at once to strike a bold stroke, appoint him Rector of the Scotch College, with F. Thorpe or F. Spagni as his Prefect.

In fact, Mr. Alexander Cameron's acute criticism on the whole affair, a few months later, probably comes near the truth. Writing from Valladolid to console and encourage Mr. Thomson, he expresses his opinion that his Friend had been sent to Rome prematurely,—“Mr. Hay's superior talents, which his humility cannot certainly altogether conceal from himself, and his rectitude of intention, of which he must be conscious, spur him on to action at full gallop, without giving him time to examine his route.”—[January 11, 1783.]

October 7th,—We find the Bishop surprising the Family at Traquair at dinner, having walked out from Peebles. He remained with them for two days, and returned to Edinburgh. The weather was unusually bad; in many places the crops had perished, and serious fears of famine were entertained for the ensuing winter. As the season advanced great distress prevailed, which was increased by a deficiency of seed-corn, especially in Glenlivet and the Cabrach.

November 20th found the Bishop at Dundee, on his return to Aberdeen for the winter, where he was once more settled before the end of the month. His Coadjutor remained in Edinburgh in his double character as Pastor and as Procurator for the Mission in both the Vicariates, residing in Dickson's Close, with Mr Donald Stuart as his Curate. He had just executed a Disposition of his property in trust to Bishop Hay and Mr. Paul Macpherson.—[December 16.] The Abbot of Ratisbon took an opportunity of congratulating the Mission on its affairs having been intrusted to so excellent a Prelate.

The preceding month of October had witnessed the decease of a venerable Ex-Priest, F. John Farquharson, at the mature age of 83. He began his Missionary life in Scotland, when Bishop Hay was two months old; afterwards he resided at Douay, and since the suppression of his Order he had lived principally in Braemar, his native Valley. October 12th he was found in the morn-

ing in a state of stupor; he lingered throughout the day totally unconscious, and early in the following day, having received Extreme Unction, he calmly expired before the end of the Mass that was being Celebrated in his room.

On Christmas-Eve, 1782, the new Chapel at Aberdeen was Opened; people pronounced it the best that had been reared in Scotland since the “Reformation.” The Bishop, after communicating the intelligence of its completion to his Coadjutor, added, “God grant his blessing to it, and quiet possession.” For some little time after, we find him engaged in providing new Vestments, and Antependiums for the Altar.

1783. A still more important Undertaking was at this time set on foot in Edinburgh; nothing less than another attempt to provide a better Chapel there. Warned by their late disastrous experience, the Bishops adopted a different course, and instead of selecting a retired Site on which to erect a separate Edifice, they looked about in a populous neighbourhood for a house capable of alteration or of enlargement to suit their purpose. Nearly opposite to the Chapel which the Catholics of Edinburgh had long possessed, on the east side of Blackfriars' Wynd, Bishop Hay found a Tenement, No. 35, which promised to answer all his purposes. Bishop Geddes does not seem to have entirely coincided with him in his choice, but acknowledges that the proposed purchase had many advantages.—[B. Geddes to Mr. Thomson, April 21.] No situation could be more central; and, what was even of more importance, the neighbourhood had long been familiar with the existence of a Catholic Chapel. The house, as it then stood, consisted of three stories, and was roofed with lead. It was proposed to purchase the upper story and raise the walls, so as to admit of a Chapel immediately under the roof.

Blackfriars' Wynd, though at the present time one of the most respectable quarters of the Scottish Capital, had not then lost its pretensions to respectability, and even, in some degree, to fashion. It is curious to trace in the history of this very House the gradual depreciation of the society inhabiting the Wynd. The House was originally built in the seventeenth Century by a Mr. William Robertson, a “merchant” or tradesman in Edinburgh. Its leaden roof and its stone parapet in front belonged to

his time. In 1702 the lowest story became the property of Mary, Countess Dowager of Callander. In the following year Miss Isobel Nisbet, eldest daughter of Sir Patrick Nisbet of Dean, became possessor of the third or upper story, probably on her Marriage with Mr. Alexander Stuart of Torrans. This lady, in 1722, gave it to her youngest son, Archibald, a "writer to the signett," or Solicitor, who in turn, in 1730, disposed of it to a Captain James Douglas, late of the Earl of Orkney's Royal Regiment of Foot. The eldest son of this gentleman, in 1751, transferred it to the possession of a Mr. James Elphinstone, son of a deceased Minister in Edinburgh. From him it passed into the hands of another Edinburgh Lawyer, Mr. Orme, and at the time of the Bishops' purchase it belonged to a Mr. Allan Buchanan, a lace weaver in Edinburgh, who had acquired it from Mr. Orme. The first floor of the house was at this time occupied by a Lady of Family, Mrs. Hamilton of Belhaven, commonly called "Lady Pencaitland." She was also possessor of a little garden attached to the house. The floor above was inhabited by two maiden ladies, Miss Jean and Miss Isobel Cockburn, daughters of the late Sir James Cockburn (of that Ilk.)—[Title Deeds of the Bishops' purchase.]

When a purchase was resolved on before Bishop Hay left Edinburgh in November, 1782, the greatest secrecy was observed in the preliminary negotiations. John Christie, a carpenter, was employed, as a House Agent to treat with Mr. Buchanan. When it came to be known that the purchaser intended to raise the roof of the house, the ladies inhabiting the lower stories, and especially "Lady Pencaitland," made a strong opposition. Mr. Buchanan, though otherwise friendly, did not choose to run the risk of injuring his lace business by offending persons who had probably dealt with him, and therefore declined to obtain legal permission for the purchaser of his property to build. It became necessary for John Christie, as prospective purchaser, to apply in the usual way to the Dean of Guild or Curiale Ædile of the City, for leave to make the proposed changes in his purchase. A competent person was sent to inspect it; he reported favourably, and leave to build was granted in due form. The Agents for the ladies appealed to the Court of Session, but the

Appeal was dismissed, on security being found that neither the walls of the house nor the little garden should suffer, and that the new floor should not be divided into small rooms, for the purpose of being let to poor tenants.

These little difficulties being safely surmounted, with the assistance of a trusty Legal adviser, Mr. John Macnab—the sale was concluded between Christie and Buchanan on payment of £175. The same day, Christie made over possession of the property to Mr. Macnab, who acted for the Bishops, and who transferred the property to them by a Formal Deed, June 17th. The work of raising the walls was immediately begun, and proceeded rapidly. By the end of May the slating of the new roof was nearly finished. But few persons were at first privy to the destination of the new building as a Chapel; externally, the appearance of a dwelling-house with chimneys was preserved, both for the sake of security, and in case it might afterwards be convenient or necessary to convert it to such a purpose. [B. Geddes to B. Hay, May 28.] Internally the whole length of the new floor, extending north and south, was occupied by the Chapel, a room about fifty feet long and twenty-five broad. It was approached by the public by the common turret stair, which connected the stories of the house with one another; a small wooden stair inside the dwelling-house in the floor below afforded the Clergy private access to the Chapel.

Bishop Hay was occupied during the early months of this year, chiefly in Parochial and Literary duties. His assistant, Mr Paul Macpherson, was in infirm health; the Bishop, therefore, for many weeks relieved him from the duty of Preaching, by performing it himself. The preparation of a second Part of *The Sincere Christian*, afterwards named *The Devout Christian*, also engaged a considerable part of his time. In the old Chapel-House at Aberdeen, an attic with a sloping roof and lighted by a skylight, is shown as the place where the Bishop studied and wrote. His principal Literary Companion was St. Thomas, particularly the *Secunda Secundæ*. [B. Hay to B. Geddes, Feb. 2.] He found time, also, for an active Correspondence at home and abroad. Hopeless negotiations were still pending with Rome, on the interminable subject of the Scotch College,

and of the Neapolitan Abbacies; many intricate affairs of money and of business had to be discussed in writing with his Coadjutor and with others. His advice must be taken in matters connected with the Healing Art. Thus, in reply to an application from Bishop Geddes, on behalf of a poor woman whose eyes were affected, we find Bishop Hay prescribing "Ten grains of white vitriol, fifteen grains of sugar of lead, and four ounces of water, well mixed, and shaken when used."—[Feb. 11.]

Sometimes the quiet tenor of his life was diversified by a short Excursion. Thus, March 22, we find the Bishop informing his Coadjutor that, on the following day he was going on a short visit "to Patmos," (meaning Scalán.) A few days later in the same month, he had a call to Fetternear, to Baptize one of Mr. Leslie's daughters. When he arrived there, he found a winter's work on his hands, in preparing some recent Converts in that neighbourhood for Confirmation.

It was a winter of unusual severity and of trial for the poor. At one time, it was almost impossible to procure meal at any price, for the little Community at Scalán. Large demands were made on the Bishop's charity, even from the most distant parts of his District; from the country and from the towns; he was, in consequence, under the necessity of calling in all the money that he could make available, to distribute in alms.—[B. Hay to B. Geddes, Jan. 13, and early in April.]

On the first day of this New-Year, the simple and excellent Mr. William Guthrie, now residing at Mortlach, about 12 miles from Keith, sat down to send the wishes of the Season to his old College Friend, Bishop Geddes, at Edinburgh. He had been thought dying by his friends, but was then recovering. "When you have a moment of spare time from necessary business, I defy you to write to any one on earth, who has a warmer heart to you, or has had, these thirty-three years, than I have." Indeed, the uniform gentleness and charity of Bishop Geddes attracted to him the affections of persons the most dissimilar in every other respect. Even the intractable Dr A. Geddes continued to write to him frequently from London, in terms of warm friendship. In the mixed society of the Capital, his accomplishments and his amiability

made him a welcome visitor and guest even at tables where Bishop Hay's severe manner would not have been acceptable; a disposition in Protestant circles, which the good Bishop endeavoured to turn to the best account, to the diminution of prejudice. There can be no doubt, however, that while he was busy cultivating the acquaintance of Lawyers, of Anti-quaries, and of Men of Letters, and even of Religion, the more rigid claims of Business were not unfrequently and inconveniently postponed. Bishop Hay, whose own manner of life had been so very different, during his residence in Edinburgh, seems to have been unable to sympathise with the views of his Coadjutor, or even to imagine that the great changes which a few years had effected in the relation of the Catholic Body of Scotland to their fellow-countrymen, might possibly make it desirable, and even necessary to devote a little time and pains, with advantage, to the cultivation of friendly relations. As early as January 21, we find him remonstrating with his friend, in his usual forcible way:—"Much honoured, dear Sir, I easily perceive from all the Letters I have had the pleasure of receiving from you, for some time past, that you have had your hands full of Business; for they all appeared to have been written in a hurry. Several things I had mentioned in mine were taken no notice of; and two small favours I asked you to do for me, to wit; to let me know your opinion about what Answers I shall send to Rome, to Albani's and Mr. Thomson's Letter, and about the plan of a Letter to his Holiness, you never gave me the least hint of my having mentioned them. However, I was sensible that the business of the Christmas time must have given you much to do, besides all your other duties, and therefore readily excused you in my own mind; the more so, because I really expected this would be the case, as I more than once equivocally told you, when speaking of the fear I had, that your passionate fondness for extending and preserving your acquaintances and friendships would soon occupy so much of your time as would make your other duties too heavy for you. The real duties of your present Station are great and many; but they may be accomplished. I had many years' experience of them, myself, and during a great part of which time I had no one to help me,

even with the people ; and yet, I found means, even, to study a good deal, as well as go through the whole." The Bishop incidentally mentions the illness and the delicacy of several Missionaries, and the hardships of others, from scarcity of food ; and commissions Bishop Geddes to procure some supplies in Edinburgh, and to send them to him, and to some of the Missionaries, through a Merchant at Aberdeen ; all at Bishop Hay's personal expense.

Early in February, he again addressed Bishop Geddes. It would be impossible to collect Priests enough at Aberdeen for the Consecration of the Holy Oils ; Bishop Geddes must therefore undertake that duty in Edinburgh. "The way I used to do it was sometimes to begin early in the morning, and give the other Churchman time to go and serve the people at the usual hour ; and sometimes I did it, after the Public Service was over." A point for discussion had lately occurred to the Bishops, relating to pocket-money allowed to the Students in the Colleges. It appeared in a very dissimilar light to the Bishops. Dr Hay, in the same letter, thus records his opinion on the Subject: "I was always persuaded that the giving of money to boys in Colleges would have bad consequences, and have ever discouraged it all I could ; it raises wants in them which they otherwise never would think of, and gives them an inclination to certain solaces and conveniences which, when they come home, considering our situation, is of no advantage to them, as some of themselves have actually acknowledged to me. And though you and I may perhaps differ in our opinion about this point, yet I heartily wish it could be got abolished ; I shall concur in anything that may be thought proper for that purpose."

The Answer of Bishop Geddes was, like all his compositions, elaborate and calm. He dissented from the opinion of his Friend on the ground that a little money enabled Students to employ their leisure time innocently and profitably. He reminded the Bishop that at the time of his coming to the Scotch College in Rome, in 1751, the allowance to Students for pocket-money was only six pounds, or five shillings a year, a sum so utterly inadequate as to have been positively injurious to the Students, till Bishop Hay arrived with a few guineas in his pocket, which he

divided among the Students, and with which they purchased combs, penknives, beads, pictures, and, above all, books—such as De Ponte's Meditations, and many others of a similar kind ; and with which Bishop Hay himself bought fiddle-strings. After these little personal reminiscences of College-days, Bishop Geddes proceeded,—“Our friend should write of things that he has had opportunity to know, and give his decision on certain subjects when he has governed boys successfully for a dozen of years. Before he has done that he will have occasion to study human nature more than he seems as yet to have done.” With the freedom of an old friend, this excellent man did not disguise from Bishop Hay the disposition among many of the Missionaries to regard him as rigorous. He continued, “We must look back to the times when we ourselves were students, and remember the sentiments we then had. In our college there were abuses ; one was, by far too much meat was given to us, and too great a variety on several days in the year, which occasioned no small expense. But would you or Mr. Thomson have liked that any diminution had been made ? I remember, in the year 1755, F. Alticozzi thought it unnecessary to carry out Parmesan cheese for us to the country. What a noise did not this occasion ? And you, my dear friend, and Mr. Guthrie were not among the last to insist that I should go to the Rector, to remonstrate against this infringement of our rights. The task was to me disagreeable—the reception I met with was something rough. Never will I forget the circumstances, for I believe that little event occasioned a revolution in my mind. We are not to expect that others will be much wiser, or more moderate than we were ; and we must make some allowances. The secret lies in condescending without spoiling, and in curbing without causing discontent, which are pernicious in the highest degree to piety and learning.”—[B. Geddes to B. Hay, Feb. 5.] Commentary would only weaken these words of gentle wisdom ; and they have a wider application than to the management of Boys.

Bishop Hay, in his Reply, showed himself fully worthy of having such a Friend and Adviser. After disposing of some matters of Business he proceeded,—“Although you and I have I may say since our first acquaintance been very

much united in sentiments as to the most of things, especially of those which are of the greatest importance, yet as we have for some considerable time past been in two very different lines of life, and the experience we have had has been on different subjects, we need not be surprised, my dear friend, if we should see certain matters in different lights, and differ in our opinion about them. However, as I am very conscious of my own inabilities in many respects, and of the daily decay of my faculties in certain things, I hope I shall be enabled to keep a resolution I have laid down, of not engaging in any affair of consequence against the approbation of my Colleagues, especially where it is an affair of a public nature that concerns us all. Whether the giving money to the boys in Colleges be an expedient measure is a point on which we seem to differ in our opinions; whether it were advisable for me to take any steps to hinder it is another point in which I yield entirely to your reasons.”—[B. Hay to B. Geddes, Feb. 9.]

A few days later we find Bishop Hay discussing several questions of Discipline with his Coadjutor. They were at one in their disapproval of publishing a general Dispensation from the strict Law of the Church regarding Lent; but Bishop Hay gave every Missionary power to grant particular Dispensations to private persons, wherever in conscience it should appear necessary. Among these particular Dispensations was included permission to eat Meat three days in the week till Palm Sunday, and with the exception of Ember Week. The Bishop also insisted on some Good Work being always imposed by way of compensation. “The obligation of Proclamations of Marriage was never intended to be indispensable or unexceptionable; the Church does not make them so, far less should I. I judged it very necessary in the beginning, especially at Edinburgh, where the greatest want of them was felt, to be sparing in granting Dispensations till the practice should be properly established, as every such Dispensation is a weakening of the Law, and opens the door to its annihilation. Have this in view, and I give you full authority to grant a Dispensation of the Proclamations whenever you judge it in your conscience to be advisable.”—[B. Hay to B. Geddes, Feb. 23.]

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Monsignor Erskine, now raised to the *Prælatūra*, addressed a friendly Letter to his old Fellow-Student, Bishop Geddes, in reply to a Letter of Congratulation received from him.—[March 15.] “I was very happy to find your writing and your name in Mr. Hay’s Letter, and am very sensible of your kind remembrance of me. But what of the times passed together in our youth? Those were the fine shining days. One knows and learns to value them when they are passed. However, we must run our career, and the most displeasing part of it is, that we lose in it all our friends, one after the other; as now it happens to me, with my very good friend, Mr. Grant, as it happened formerly with you. But, however distant, be sure that I am, and shall always be, your most obedient and humble servant.”

Mr. Menzies, the Priest of the Highland Congregation in Edinburgh, had applied for Faculties in a reserved Case, to Bishop Hay, through his Coadjutor. The Bishop—[April 17]—in acceding to his Request, reminded Bishop Geddes that he had ample powers to grant such Faculties, citing, in proof of the assertion, the words of the original *Statuta*, lately Confirmed by Propaganda. “In quibus omnibus casibus Presbyteri, præter quam in articulo mortis, ad nos, vel ad eos qui a nobis deputantur, consilium a nobis et facultatum absolvendi petitori recurrant.”—*Stat Peristach.* iii. 3. “Ubi verba a nobis tum vicarios ipsos tum etiam deputatos includant, necesse est; quoniam ad nos, *vel illos* recurrere judicantur. Et hoc consilium tibi, Coadjutori meo, omnes facultates, quoad forum internum quas ipse possideo, jam ab initio concessi, iterumque concedo.” The Priest at Stobhall had given the Bishops much trouble, and steps for his removal were now in progress. After, as usual, transacting many complicated matters of Business and of Accounts, the Bishop concluded, “I most earnestly pray God to grant you a large share of the blessings of this Holy Season. I am sorry you are so much oppressed with affairs, but we must have a little patience. I wish to be able to relieve you as soon as possible.”

The Scottish Antiquarian Society was founded this year. Bishop Geddes, regarding it as another opportunity of cultivating the Charities of life among his general acquaintances, took an active interest in its establishment. At a Meet-

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ing of the Society, at which the Bishop had presented to the Library a Copy of Leslie's History of Scotland, it was suggested to him by Lord Buchan that he should present the world with a Life of the good Bishop of Ross.—[B. Geddes to Mr. Thomson, April 21.]

His Parochial labours were further complicated at this time, by the painful duty of preparing an Irish Prisoner for Execution. The Magistrates gave him every facility of access to his Penitent, who seems to have manifested all the dispositions becoming his situation. "He went decently to death, and gave great edification to all."—[B. Geddes to B. Hay, May 28.] At the place of Execution, Bishop Geddes gave him Absolution from a window, close at hand.

From these and many other causes, the Co-adjutor's Correspondence with Aberdeen again fell into serious arrears. Want of exactness seems to have been so foreign to Bishop Hay's nature, as to disturb his composure more than any subject of equal importance could do. When, therefore, his Coadjutor wrote at last, enclosing a Letter from Rome, the Bishop's reply was severer than either the circumstances of the case seemed to warrant, or than the long and intimate friendship of the Correspondents would have led us to expect—

"Much honoured dear Sir,—I am certainly much obliged to Mr. Thomson's Letter, as it has procured me the favour of one from you sooner than otherwise I would have got; though very near a fortnight later than your express promise in your last. When I was in your Place, I always considered the regular Correspondence with my Superior as one of my principal branches of duty, nor do I believe he ever once had occasion to blame me for neglect that way; and yet I cannot help thinking that I had as much to do, of real duty, as you have at present. I make no doubt, my most dear Sir, but you *are oppressed with things in our own way entirely*; but *our own way entirely* has a very comprehensive signification. And as you must by no means, (nor do I see how you can in conscience,) allow yourself to be oppressed by such of these things as are not of real necessity, I beg and conjure you, for God Almighty's sake, to make a distinction among what things you have to do, and applying yourself to what are really and properly duty, discard many of the rest. Though a thing be good in itself, it is not always what God requires of us *hic* and *nunc*, and its being agreeable to our own inclinations and particular turn of mind, is very often the strongest argument that it is not the thing that God requires

of us. The duties you owe to the People's Souls, as their Pastor, claim the first place, and these are of three classes: What regards their Instruction, the Administrating the Sacraments to them, and Attending them in their Sickness. Next to these, I shall very readily allow what you owe to the publick, as Procurator. But next to these two classes of Duties, I think without any presumption I may claim the third place both with regard to your executing any Commissions I may trouble you with (which I shall take care shall only be about things relating to the common Cause) and with regard to the Corresponding regularly with me about our common Concerns. Whether Miss Drummond's affairs, which made you so busy, were of the two first classes, I cannot say. Some time ago, in Spring, I desired you to write Mr. Wilson, at Glasgow, about my affairs there; they are of some consequence to the publick, and if not attended must be lost. Getting no answer from you to that point, I mentioned it again, afterwards, but to this day you have never given me the satisfaction to know if you had written or not; and yet Whitsunday is the time that something ought to have been done about it. I wrote to you some weeks ago what I wished to be done with Mr. Donald Stewart. In the way he wrote me about his health I thought it my duty to take some step with him, and wrote you what I thought best. I would have been glad to have known what had been done, it would have been a comfort that my scheme had succeeded, if not, I must have taken some other course. But not a word. As Mr. Thomson, in one of his late Letters, which you saw, seemed still desirous that some application should be made to Naples, and you had told me that you had the plan of a Memorial for that purpose in your mind, I asked your opinion whether or not it would be advisable to send the Memorial to Mr. Thomson, leaving it to him to use it or not, as circumstances might require. But to this no Answer. I wrote you—but I shall go no further in relating cases; perhaps those mentioned may not appear to you in a light that deserved to be mentioned at all. It is true, about the Easter time, I neither did nor could expect to hear from you, but it is now four weeks past Easter. I cannot possibly suppose that either of the two first classes of Duties above-mentioned could have so wholly occupied your time since that, as to hinder you from Corresponding fully with me upon the several present topics of our Correspondence, and I am really mortified to think that other Duties (if they can be called by that name) should be preferred before that, and oppress you at the same time. I return you Mr. Thomson's letter, and I desire to know what you think of the matter now. Let me know without delay if you have ever written to Glasgow; if not, you need not, for I shall free you of that trouble. I desire to know what is to be done with Mr. Stewart. Let me know also if you

have got the money remitted to Dublin, as I am delaying to answer my worthy Friend, till I know if you can get it done. I remain, with all wonted regard,—M. H. D. S.—Ever yours in Dno. Dauley.

“Aberdeen, 17th May, 1783.”

As is often the case with Letters of a critical nature, Bishop Geddes was engaged in writing to his Friend on the very day that Bishop Hay was taking him so severely to task for his procrastination; and their Letters crossed each other. A few expressions in a Letter from Bishop Hay, a few days later in date, betray a physical cause for his recent impatience; “I am not surprised you should find contradictions and inconsistencies in my different Letters, when the head is confused, and the memory failed, the productions from them must be confused also. My bodily health has been pretty well most of this Winter, but my mind is sometimes so confused, and my ideas so indistinct, that I scarce know that I am thinking at all; nor could I tell on what; this, however, is in different degrees, sometimes more, sometimes less violent; and as for my memory, there is scarce a day that I could recollect at night, the series of what I have been doing that day, or what has passed in any one conversation; unless I had been reflecting on it immediately when done, and fixing it in some degree in my mind. If this infirmity increase, I fear I shall soon be obliged to give up all concern; but if such be God’s will, I have no objection. I intend this Summer to jaunt about through the North, and make a pretty long visitation”—[B. Hay to B. Geddes, May 26.]

Next day, the Bishop still more expressly solicits the forbearance of his Friend. “Indeed I am becoming jealous of my own ideas; I find my imagination so apt to be heated with things that touch it, and have been so often deceived by it, that I scarce know how far I can depend upon anything it suggests, where the case is not otherwise certain. I hope my dear Friend will give some allowance to this, and excuse any trouble I may give him on this account.”—[Same to same, May 27.]

These affecting appeals met with the fullest sympathy in the heart of his Friend. “I cannot well express how much I am grieved at what you write about your memory, &c., but I am persuaded you exaggerate. However, you cer-

tainly should moderate your application; sleep more, and take exercise. You excite my tenderness, my dearest Friend, when you beg of me to sympathise with you. I think I know what I owe to you, and with the help of my God, I shall do everything in my power to make you easy. Your coming up hither, or going North to the country, will be of use to you. But you have spared yourself a great deal too little; I beg of you do it now. It shall be my study, as it is my duty, to ease you of all the trouble you desire, and I can. But it is too soon to write in this style to you in some respects. You will believe it comes from dutiful affection.”—[B. Geddes to B. Hay, May 28.]

At this time, a Lawsuit of considerable interest to the Catholic Body was pending in the Court of Session. Miss Gordon of Auchanacy, a Catholic lady in the neighbourhood of Keith, had lately succeeded to an unexpired Lease, on the death of a relation. Her title to do so was disputed by the next heir, on the ground of her Religion, which, it was pleaded, was a disqualification, under the existing Penal Laws. The case came first before Lord Eskgrove, who reported it as involving a point of great nicety, to the higher tribunal of the “Inner House;” and it was set down for argument before the whole Court. Mr. Abercrombie, Miss Gordon’s Counsel, drew up an excellent written Pleading for his Client, which was shewn to Bishop Geddes for his revision before it was printed, for the use of the Judges. The services of the Lord Advocate were also retained in the Cause, and Bishop Hay furnished Bishop Geddes with a Letter of Introduction to his Lordship. Bishop Geddes requested Principal Robertson to give him a personal Introduction, which was cheerfully granted. The Bishop took breakfast with the Principal, and they went together to call on the Lord Advocate. His Lordship was very polite, promised to give the Case his best attention, and invited the Bishop to call again. He did so, and was still more kindly received; the Advocate renewing his assurances of doing his utmost for Miss Gordon. The Politician could not resist his opportunity, but must express a hope that he stood well with all the Bishop’s “people.” To which the Bishop could only reply by assuring him that he did so, and with reason.—[B. Geddes to B. Hay, July 3.] When the

Cause came on for Hearing, July 15, we find Bishop Geddes watching it in the Gallery. The Court, consisting of ten Judges present, was unanimous in its opinion that a Catholic could succeed to, and enjoy a Lease of land in Scotland, on equal terms with a Protestant. Lords Justice Clerk, Hailes, Gardenstown, Monboddie, Kennet, and Eskgrove, delivered their Opinions at length.—[B. Geddes to Mr. Thomson, August 18.]

For some little time there had been much serious deliberation between the two Bishops on the expediency of investing some of the Mission Fund in the new Aberdeen Bank.—[June 1.] In one of his Letters on the subject, Bishop Hay, after discussing, with his accustomed minuteness, the whole question of the proposed purchase of Shares, remarks:—"When first I wrote to you that I was unwilling to take the Shares of this Bank in my own name, my reasons were personal. You know I had resolved some time since to withdraw myself, as much as possible, from the bustle and dissipation which necessarily attend the care of our little Temporal affairs. I am now upon the decline in my constitution, and not so fit as formerly for these matters; besides, having already a connection with the Edinburgh Bank [of Scotland], I was unwilling to appear here to have any connection with the other." In the course of this discussion, the Bishop thus states his own pecuniary affairs:—"You know I have not twopence of personal property; my yearly income dies with myself; and though there be several sums paid out in my name, yet I am only Trustee for others, to whom they belong."

The eccentric Lord George Gordon was at this time engaged in preparing a Vindication of his conduct during the period of the Anti-Catholic Riots. A Catholic Nobleman, (Lord Petre,) in the course of a conversation with Lord George, had spoken to him of Bishop Hay as if the Bishop were a rash, meddling, and turbulent person. Lord George published the substance of this Conversation in a London Paper; but the Catholic Peer, ashamed of the publicity given to his remarks on the Bishop, bought up the whole Impression of the Paper, and took extreme pains to hush up the matter before it could reach the Bishop's ears. As usual, an officious Friend was not long in communicating what had happened to Bishop

Hay. This Friend had seen the Newspaper in question, but was unable to procure a Copy to send to the Bishop. From the similarity of the charges brought against the Bishop to those which Dr. A. Geddes had often been heard to make, it was at once accepted as certain that the Doctor was Lord George's authority; and Bishop Hay, apparently without reflecting on the possibility of mistake in what was, after all, a matter of conjecture, expressed to his Coadjutor (June 4) his regret that through him Religion "should be hurt by the unjust resentment of that poor man." Bishop Geddes, however, was able positively to assure his Friend (August 18) that he was mistaken in supposing Dr. A. Geddes to have been the ultimate authority for what Lord George had published. A little Incident, which is pregnant with lessons of prudence and forbearance in judging of the acts even of persons who have otherwise laid themselves open to suspicion—an Incident, also, which, taken in combination with many others, justifies the opinion already alluded to—that if Bishop Geddes had been the judge of Dr. A. Geddes, instead of Bishop Hay, Religion might never have lost its hold on the unhappy Wit.

Bishop Hay still continued to regret and protest against the multifarious engagements of his Coadjutor, as seriously interfering with the despatch of Business. He was very desirous to relieve Bishop Geddes from part of his burden, if the means for doing so could be found. "I only wish and entreat you not to take too much upon you, but go at leisure, even in doing what the Pastoral Charge may seem to require."—[June 16.] And again, after complaining of the unpunctuality of Bishop Geddes' Correspondence, pointing out to him a serious instance of its inconvenience:—"My dearest Friend, this is not the exact way of transacting business."—[June 26.] Even at the expense of a little irregularity in business, Bishop Geddes knew that his many gifts were well employed in conciliating the good will of all classes of persons, and with gentle firmness he held to the line which he had marked out for himself. At this time we meet with an example of his popularity. Mr. Alexander Cameron had sent home £100 for the Scottish Mission, through Captain, afterwards Admiral Robert Deans, lately a Prisoner at Valladolid. The Captain wrote from

London—[June 18]—a polite Letter to Bishop Geddes, whom he had known in his Captivity, expressing his sense of the kindness shown him in the Scotch College at Valladolid, and his esteem for the Bishop's character.

Constitutional temperament has much to do with the genial manners and the kind judgments that attract popularity. The world and your familiar acquaintances will always form their opinion from what they see and feel, rather than from what they know. They know two men to be equal in virtue, in honour, in self-sacrificing labours; yet of the two, he will win most popular regard who, to these excellent qualities, joins a mild and benevolent manner, and a yielding disposition in matters of no importance. While his equal, perhaps his superior, in every sterling quality of excellence, will be measured superficially by his rigid exactness in matters of lesser moment, by his sterner assertion of abstract principle, even perhaps by the lines of his countenance and the tones of his voice. Popularity, again, is often a gift, like many accomplishments, for the qualities which secure it are often beyond the acquisition of persons who would willingly, if they could, make them their own. It will be well to bear these reflections in mind, as we watch the remarkable contrast in popularity exhibited by Bishop Hay and his Coadjutor. For it is impossible to disguise the fact that, as time advanced, a certain acerbity manifested itself in the disposition of the great Bishop which alienated many even of his Clergy, and many of them were excellent and self-denying Missionaries. Severe to himself, and ever striving to reach the high standard of Christian Excellence which he had proposed to his own attainment, Bishop Hay overrated the desire, even the ability, of the average number of good men to reach anything higher than mediocrity in Virtue. And where he found a disposition unlike his own, he was apt to refuse it credit for the lower increase of good which it proposed to itself, and which it conscientiously accomplished. We are now entering on a period of his history in which this peculiar constitution of his mind became more than ever conspicuous, and, as we shall soon see, to the frequent vexation of others and the interruption of his own peace. To his Friend and Coadjutor, who was unquestionably a man of inferior force of char-

acter to himself, was given one of the very rarest of all Christian Gifts, a Gift which more nearly than any other assimilates its possessor to the Divine Giver Himself,—namely, the combination of a personal standard of Excellence as high, with the habit of making gentlest allowance for the inferior attainments of others; the combination of a growing and a successful thirst after sublime Perfection, with tender pity for the erring, and with winning influence over the intractable; with the power of estimating men at their real value, and of appreciating what was good in them, even when imperfectly developed.

The Correspondence at this Period almost weekly evinces the growing aversion to Bishop Hay which had taken possession of the minds of many of his Clergy. Thus, Mr. John Reid, hearing a rumour that the Bishop proposed to make Preshome his Residence—[June 27],—addressed an indignant Remonstrance to Bishop Geddes, deprecating any such plan, and launching into the bitterest invective against Bishop Hay for various alleged foibles and errors. The Bishop, it seems, was much disliked by Protestant Ministers, especially on account of the concluding Chapters of his *Sincere Christian*. As it happened, on the very same day, his old Friend Mr. George Grant, Parish Minister of Rathven, also wrote a calmer, but an equally bitter Letter to Bishop Geddes, inveighing against Bishop Hay, his Bigotry, and the spirit of his recent Controversial Work.

The Bishop's labour on *The Devout Christian* was now rapidly approaching completion, and on the 7th July he left Aberdeen on a walking Tour through the Northern portion of his District. We find him at Lecheston, in the Enzie, July 27th, giving Bishop Geddes an account of his Journey. "I had a very agreeable Walk from Aberdeen to this Place; short stages; the longest was only 18 English miles, and none of the others exceeding 12, in the day. I was favoured with most agreeable weather, and think my health much the better for the exercise, which was one view of my mode of travelling. I believe I shall not be fond of any other mode, at least for some time. But what is very surprising, the better my health turns, the more I perceive my memory fails, etc.; fiat voluntas Dei." The Bishop proposed to visit Aberlour, about twenty miles up the Spey, on the following Sunday;

thence he was to go to Shenval and Scalan, where Mr. Polemon (Bishop Macdonald) was to meet him about the Assumption. "Your friends in this country are happy in the hopes of seeing you this summer, and none will be more so than I, who am, M. H. Dear Sir, ever yours in Dno. Dauley."

By the 11th of August, the Bishop had reached Scalan.

A day or two after the Assumption, Bishop Geddes set out from Edinburgh to join the Bishops at Glenlivet. By this time Abate Grant had arrived from Rome on a visit to his relations, and he accompanied the Bishop on his Northern journey. The Agent had a large circle of general acquaintances among the Nobility and Gentry to whom he had shown civility in Rome. The Bishop and he paid a visit at Belmont Castle, the seat of the Lord Privy Seal, who entertained them very cordially, and showed them his gardens and a fine Observatory. Here the Bishop left the Agent, and pursued his journey to Scalan alone. He describes his late travelling Companion as "agreeable enough in company, as he knows everybody of any eminence, has an excellent memory, tells amusing anecdotes, and has always a great flow of spirits. To be sure he has a simplicity that is wonderful in a man who has seen so much of the world."—[B. Geddes to Mr. Thomson, Dec. 19.] On his arrival at Scalan, August 22, Bishop Geddes found his Colleagues awaiting his coming. Their Deliberations this year turned a good deal on the unhappy situation of Mr. Thomson, and the prolonged inefficiency of the Scotch College in Rome. Strong Letters were despatched to the Cardinal Protector, and to Propaganda, but with no better success than before. The Bishops now seriously contemplated the extreme measure of sending no more Boys to the College. Bishop Macdonald was able to report an increase of 3000 in the number of Catholics in his District since his last Visitation.

An affecting Incident, marked the Bishops' Meeting this Summer. The health of Mr. John Paterson, the Superior of the Seminary, had been failing during the earlier part of the Summer, and it became alarmingly worse about the time of the Bishops' arrival. The first evening that they were all together at supper, he appeared in better spirits than usual, and expressed his great

satisfaction at the arrival of the Bishops, adding, "If I am to die this year, I hope it will be before you go away." He repeated this wish again and again during the following days. On the forenoon of August 28th, being then scarcely able to rise from bed, he had a long and serious Conversation with Bishop Geddes, in which he told the Bishop that he did not expect to live long, and expressed great anxiety for the little Seminary, adding a very earnest wish that the Bishop would at once make arrangements for the renewal of the Lease with the Duke of Gordon, who was then at his Shooting Lodge in Glenfiddich, within an easy ride of Scalan. His wish was at once complied with, and on Bishop Geddes' return next day from the Duke's, he—[August 29]—found that Mr. Paterson had already received the Viaticum and Extreme Unction. He was still quite sensible, and remarkably cheerful and resigned. In the afternoon he fell into a lethargy, and, between ten and eleven at night, he Expired.—[B. Geddes to Mr. Thomson, Dec. 19.] Mr. Paterson, by his unassuming worth, and by his assiduous discharge of his humble duties, had long possessed the confidence of the Bishops and the regard of his Brethren. Bishop Hay, in communicating the news of his Death to the youth who attended the Bishop on his journey, wrung his hands and exclaimed, "O John, John, we have lost our head."—[Communicated by John Cumming, the youth, to the author.] The Funeral of the simple man took place on the first day of September. He was tall, and the passages and the staircase of the Seminary were too narrow to permit his Coffin to be removed in the ordinary way; it was therefore lowered to the ground through the Window of the Room in which he had died. After the Funeral, the Bishops separated, Bishop Geddes setting out for the Enzie on a visit to his relations and his old friends, and meeting Bishop Hay at Aberdeen, September 16th. Mr. John Farquharson took Mr. Paterson's place at Scalan.

How much Bishop Hay was wronged by his censors, appears in many instances; in none more conspicuously than in the anxiety which he invariably shewed in behalf of really valuable Missionaries, when disabled by sickness or old age. A good example of his paternal solicitude occurs about this date, in a Communication which he

addressed from Aberdeen to the aged Chaplain at Traquair. The Family was then on the eve of breaking up the Establishment, previously to a long residence abroad. Bishop Hay wrote with great kindness, desiring to know how he could serve Mr. Cruikshanks. The aged Priest had promised to see Mr. Geddes and consult with him. "This, however, does not entirely satisfy me, because I wish to have the pleasure myself of showing my affection for you on the present emergency. And therefore I beg you will let me know what would be agreeable to yourself, and what it is in my power to do for you. I do not propose your having any Charge—your state of health and infirmities prevent that; but would you wish to be here with me? I shall make you very welcome. Would you wish to stay with your nieces at Clochin? I shall help to make that easy for you. Only let me know, my dear sir, what would be agreeable to yourself, and be assured that I shall be happy to show my affection and regard for you, as much as I can to your satisfaction."—[B. Hay to Mr. Cruikshanks, October 9.]

After the Meeting at Scalán, Bishop Hay wrote more than once to encourage Mr. Thomson in his difficulties. In one of these Letters he says—"I am sensible your situation is far from comfortable; but encourage yourself, my dear sir, to have patience, and wait God's time. Worthy Bishop Challoner, when any of his pious undertakings met with great opposition and difficulties, was wont to say, 'Well, I am sure it will succeed at last, and is agreeable to God, because such opposition is raised against it.' I hope all will turn out to our wish at last."—[B. Hay to Mr. Thomson, October 29.] Regarding the Students, the Bishop remarked that although necessity had of late years obliged himself and his Colleagues to call some of them home before their usual time of study was finished, his own opinion was that this was a thing never to be done when it could possibly be avoided.

Bishop Hay appears in the month of October of this year as the donor of a Fund for the supply of the most needy Missions, and which, by inversion of his own Episcopal Title, is often hereafter found in his accounts under the name of the Neilvad (Daulien) Fund. "A Mr. Neilvad having settled some money on the most needy

Missions," he writes—[Oct. 28]—to his Coadjutor, and proceeds to discuss the best mode of distributing it. He professes to be indifferent whether the distribution is made by himself or by Bishop Geddes. "If, after all, they should think themselves obliged to you, I shall be happy in it; it is all one which of us they be attached to, so that good may be got by such attachment. You and I, I hope, shall always act in concert, and whether the good be got from them through their attachment to you or to me, it will be equally agreeable to me. Nay, more so, that it be done through their attachment to you, as I ought to esteem myself most unworthy of being made use of by Alm. God as an instrument of doing any good at all." He mentions incidentally that he had never got a "stick of wood" from the Commissioners for the Building at Stobhall, notwithstanding all their promises.

Early in November, everything was ready for the occupation of the new House in Blackfriars' Wynd—the Chapel was not ready for occupation till the following Summer. The first few days of this month were spent in removing the furniture from the temporary Residence of Bishop Geddes in Dickson's Close, and on the 7th of November he took possession of his new House. Next day he wrote for the first time from it to Bishop Hay, to give him the agreeable news, and to beg him to pray earnestly for a blessing, adding—"I must now think of what I am to say to-morrow (Sunday), having been obliged, contrary to my inclination, to dine with Lord Monboddo, and by that means having in some sense lost the afternoon."—[B. Geddes to B. Hay, Nov. 8.] Two days later Bishop Hay replied—"I sincerely wish you much joy in the new House, and pray God to grant His Blessing to the possession of it." The House was pronounced very commodious, with three good fire-rooms, and as many light-closets, a parlour, and a good kitchen on one floor; and the Chapel, Sacristy, and Library on the floor above, besides a good Garret.—[B. Geddes to Mr. J. Reid, Dec. 10.]

The same Letter which conveyed Bishop Hay's Blessing on the new House, also conveyed several pretty sharp Strictures on his Coadjutor's Accounts. When animadverting on several inaccuracies in these, the Bishop renews the expression of his fear that his Friend is undertaking more than he can accomplish, begging

him to be more attentive to such matters, and not to trust to his memory in entering items, but to set them down the moment they come to his knowledge. "When I was in your place, I had to answer all the country Calls to Glasgow, Alloa, etc., which I did at my own charges, as I considered the perquisites of Procurator as most properly applied that way. When Mr. Thomson was Procurator he did the same, and for the same reason. Mr. Menzies writes to me that he has lately had some of these calls, which have cost him upward of 30s., a sum he cannot be supposed able to bear. He says he spoke of it to you, and you desired him to write about it to me. For my part, as I consider myself obliged to apply anything I have for the good of Religion, whether I spend it for such, in extraordinaries of this kind, or settle it for a more constant and general good, it is much the same to me. I would, therefore, wish to know from you what your opinion is about this; if you think it just and reasonable that all such extraordinaries should fall upon me. Indeed, if you were in straits the case would not admit of a doubt; but as Providence has provided you abundantly, and I am sure you consider yourself as much bound to apply what you can spare for the good of religion as I do, perhaps the point might be disputable. However, I don't intend to dispute, but just wish to have your opinion, which will have considerable weight in regulating my conduct as to this matter. I am very tired with these long Letters, and must conclude."—[B. Hay to B. Geddes, Nov. 10.]

The meek spirit of his Coadjutor was wounded by this sarcastic Letter of the Bishop. Together with his Reply, he sent the Letter itself back to Aberdeen, that Bishop Hay might compare one with the other. The result is preserved in his Answer, November 19; in which also, with characteristic openness, he retracts an expression of too easy concurrence in a suspicion entertained of one of his Clergy, that he had procured his own removal from a laborious Mission, by feigning indisposition.

"M. H. and Dear Sir,—I am much obliged to you for sending back my last to you, concerning our accounts, as it gave me an opportunity of reviewing what I had written, and comparing it with your strictures upon it. I have done so again and again, with all attention; yet, after

all, (so much is one apt to be deceived by his own heart,) I own I do not think I said anything in that Letter which could reasonably give you so much displeasure as it seems to have done; but I see clearly from this, as well as from some former instances, how delicate a matter it is to seem to find fault, or venture to give advice even, to good men; and I might have left this in silence, as I did those former matters, only that at present it seems expedient to say a few things to prevent any future misunderstandings about these matters. . . . I must beg your pardon for what I added in my last, in answer to your question about the *maladia imaginaria* of a certain person. My Letter was scarce gone when I reflected with very deep regret on what I there said. It was quite unnecessary and most improper to communicate to any person any opinion of mine of such a nature. I am sensible how little I can trust to my opinions in such cases, and how dangerous it is to entertain them, much more to communicate them to others. It therefore gives me pleasure to find that you do not coincide with what I there said. Continue, I entreat you, to believe me misled in that matter; and I shall do my utmost to persuade myself of the same. . . . In accidental, or rather occasional misunderstandings between Friends, such as what has just now happened between us, it is not to be wondered that some expressions should drop unguardedly that may justly be taken amiss, and others that may be taken amiss where not the smallest reflection was intended; but in either case, it is surely becoming the party who gives the occasion, to endeavour to reconsolidate matters. In your last you say that in stating *The Sincere Christian* to my Cash Account, you 'never did it with the thought of appropriating one farthing of the price of it to yourself.' That I declare *coram Deo*, I most sincerely believe; but you add that 'You did not imagine I could have suspected it.' No, my dear Friend, I never did; but this expression shews that I must have said something in one of my Letters to you which gave you grounds to think I did so. I therefore, with bended knees, ask your pardon for any such expression as may be in my Letters to you, and declare to you that I never entertained such an idea. Indeed, if I thought I had the smallest grounds to entertain such a thought of you, I should bid farewell to all confidence in any mortal for ever.

"But now, my dear Sir, I must disclose to you another affair, the substance of which has been often borne in upon my mind for some time past, under the view of its being agreeable to God; but as it is at the same time a little restraint upon self-love, I am afraid my heart has, on that account hitherto given too little ear to it, and perhaps might have quenched it entirely had not this present difference served as a means to revive it, and I am much inclined to believe that our good Lord has permitted this present differ-

ence on purpose to bring me to conclude it. It is a thing which will give you the most convincing proof in my power, of the entire confidence I repose in you; it will rather diminish than increase your labour; it will effectually put a stop to all possible misunderstandings between us, or mistakes about money matters; and if the thought be from God, as I am much inclined to believe, it may prove of very great service to my soul. It is to keep no more accounts with you at all, but to settle upon an annual sum to be given me, such as may be thought sufficient for my personal needs, and private charities, and to leave all the rest of what is considered as mine in your hands to be applied for the ends we both have in view, as you shall judge proper, or as shall be concerted between us, without giving me any further account of the matter. To explain myself more fully: I always consider myself as bound in conscience to use the money God has put into my hands, as much as possible for His Glory and the good of Religion. This may be done three ways: 1st. By providing for future exigencies. 2d. By supplying present needs. 3d. By doing both at once. In this last view Neilvad's settlement met with your entire approbation. But there are many other present accidental needs which certainly must not be neglected, so far as there are means to supply them, such as journeys to Glasgow, &c. As I observed to you in my last, it is perfectly the same to me whether my money be applied to one or other of these three ways. Now at present, and as long as S— G— remains, I think that £20 a-year from you would be sufficient for my personal needs and private charities. What I wish to do, then, is to begin with that sum of £20, to be paid at our two Aberdeen terms, £10 each term: that all the rest should lie in your hands, to be applied by you for making an addition to Neilvad's Fund, whenever the balance in your hand should amount to £100, which might well be once a-year, and that out of the rest, you pay any public burdens of Boys, Postages, &c., and any little accidental thing I may call for, and at the same time supply every other exigency of Religion, where you may judge proper, without being obliged to have recourse to ask my opinion, or to give me any account of how it is expended; so that, if after some time, or years, it be found advisable to alter this plan, I take your balance as it then lies, without examining one article of your books how it came to be so. This is the general outline of the proposal; and if you agree to it, as I hope you will, and earnestly entreat you may, I shall afterwards come to some other particulars concerning it. I must now say a word on other matters. . . . I ever remain with most sincere regard, M. H. and Dear Sir, ever yours in Dno. Dauley.

"Aberdeen, 19th Nov., 1783."

Bishop Hay had one or two "poor relations" residing at Airdrie, in Lanarkshire, who used sometimes to apply to him for assistance, while his house was in Edinburgh. Since he had removed to Aberdeen, they had made application to Bishop Geddes for similar relief, and with success. Bishop Hay, it seems, had sometimes assisted his Coadjutor's humble relations in Banffshire, and the kindness shown to his own friends at Airdrie was only a reciprocation of good offices. Nevertheless, he more than once requested Bishop Geddes not to entertain such applications, both because he found that he had already been imposed upon by persons simulating a relationship which did not exist, and also because he did not wish his West country relations to imagine that he was rich; a notion which might prove troublesome after his death. Yet, if Bishop Geddes would still give, Bishop Hay begged that it might be out of his own, and not out of his Coadjutor's private funds. Any assistance that he had been of to Bishop Geddes' relations was not "*a pari*, they were *domestici fidei*, they were my own people, and had a right to what help I could procure for them, though they had not belonged to you; and what I did was not out of my own pocket, but from the benevolence of others; all which circumstances are wanting in your proposal of giving your own money to my relations."—[B. Hay to B. Geddes, Nov. 22.]

The little plan meditated by Bishop Hay, of consigning all his Accounts to his Coadjutor, Bishop Geddes was compelled to decline, from pressure of other business. "You may be well assured that my declining your proposal at present does not arise from any want of will to serve you, but from a reluctance to take too much upon me. You must wait until there be—[Mr. D. Stewart had been removed to Strathaven]—another Missionary with me, and I be more expert in our affairs. Were you in my place, would you not decline it as I do? I am persuaded you would. But you may, I trust in God, depend upon having always in me one who shall be willing to serve you to the utmost of my power. I am, with all respect and affection, M. H. D. S., your own—JOHN GEDDES.—[Dec. 3. This was a common conclusion of B. Geddes' Letters to his Friend, after his return from Spain.]

The recent removal of the Missionary from Stobhall had deprived Bishop Hay of the assistance of Mr. Paul Macpherson, who had now assumed the charge of that vacant Mission. The Bishop was, therefore, once more engaged in the routine of a simple Parish Priest; a duty which he at once undertook as a matter of course. His time and his labour, like his money, were always at the ready service of Religion, whether in temporary, or in more permanent employment. This year closes upon him, as he was preparing his little Flock at Aberdeen for their Christmas duties.

The Mission was this year deprived of the services of Mr. Oliver, who retired to the Continent, and assumed the direction of a Convent of English Nuns at Bruges.

CHAPTER XIV.

1784—1785.

Death of President at Douay—B. Hay's Journeys on Foot—Death of Abate Grant at Rome—Accident to B. Hay at Aberlour—Dispute with Scotch College at Paris—Early history of that College—The Inneses—Principal Gordon's Libel on B. Hay.

The health of Mr. Robert Grant, Superior of the Scotch College at Douay, had been failing for some years, and his Medical advisers now urged him to consult the Physicians in London. His brother also, the Abate, who had left England to spend the winter at Douay, concurring in this advice, the Invalid came to London to try what could be done for him there. It was in vain, however; and after receiving the Sacraments of the dying in a very pious manner, he resigned his spirit to God, March 29th, in the house of Dr. Alexander Geddes,—[Dr. A. Geddes to B. Geddes, March 29]—and in the arms of the Abate. His loss was much and justly regretted. With piety, integrity, and strong good sense, he combined the manners of a polished gentleman, to which the success of his negotiations for the recovery of the College at Douay must in great measure be ascribed. As a Superior he was popular, and he never permitted his personal interest in the College to interfere with the general good of the Missions. It may be supposed that the place of such a man was not easily to be supplied without the sacrifice of a valuable

Missionary. The Bishops, having already more than enough to do to provide for the Spiritual wants of the Missions, were very desirous that the Trustees and Managers of Douay should elect Mr. Young, the Prefect—a valuable man, and perfectly familiar with the direction of the Seminary. Bishop Hay, in discussing the matter with his Coadjutor, strongly advocated the appointment of Mr. Young, from his long experience of his worth, and added—"I am very sensible my penetration in knowing people's dispositions and qualifications soon, is far inferior to yours; but a longer experience with particular persons may supply that deficiency, and even enable one to form their judgment on a more solid bottom."—[B. Hay to B. Geddes, February 5.]

Mr. Young's objections to taking office were insuperable. Dr. Alexander Geddes would very willingly have accepted the office, and Abate Grant warmly supported his interest with the Electors; but the Scottish Bishops, for obvious reasons, could not concur in such a choice. By the skilful management of Mr. Young, the Election fell on Mr. John Farquharson, the Superior of Scalau. It cost Bishop Hay some regret to part with him, as appears from the following Letter:—

"21st May, 1784.

"I cannot help regretting to see such a general disposition in our friends to sacrifice the present crying necessities of the Mission and Missionaries to promote the good of 'Shops.' The only way I can account for it is from an observation made by you some time ago, when I put it in your own hands to dispense with Proclamation of Marriages where you judged proper; you wrote me on that occasion that you found it a very different case to have your own conscience burdened with the obligation of answering to God for such Dispensations, and to have another between you and that obligation. When it shall please God that you step into my place, and shall have to answer immediately to God for the souls of our poor people that shall then be immediately committed to your charge, you will find it then a very different case to send away your best Hands, and leave these poor souls to the imminent danger of ruin and seduction, even from the plausible prospect of providing for futurity, from what you seem to do at present. I feel it, my dear Friend, and I feel it in the most sensible manner. I feel the weighty obligations I lie under of providing for the souls who are at present committed to my charge; but I cannot see how the necessity of providing

for those who are yet unborn (however great it may be, and great it certainly is), can lay me under an obligation of doing what must be evidently ruinous for many of those for whom I am at present accountable. In the present case of Douay, it is hard that we should be obliged to provide for the whole. Mr. Polemon certainly ought to bear his share, and had Mr. Young accepted, I should certainly have made a point of it with him to send a Prefect, which I immediately proposed to him on hearing of Mr. Grant's death, as I wrote you. And for these reasons some expressions of yours on this subject were rather hard upon me. But enough of this: that case is now no more. Mr. Young absolutely refuses, and Mr. Farquharson must be sent. But what is to be done at home? I see no other way of supplying Scalán but by what Mr. Thomson proposes, by putting Saundy Farquharson there. This then, unless you propose something better, I have resolved upon; but in this case, Mr. M'Gillivray cannot leave his place for next winter. I never can in conscience sacrifice so large a Mission, which contains upwards of 800 souls, to supply a small handful elsewhere; so you must see either to persuade Mr. George Maxwell to remain another year at Kirkconnel, or that place must be content with what assistance Mr. Pepper can give them. Indeed, till the late settlement was made by Mr. Constable for Terregles, one Missionary served all that Country, and what has been may be again till we be able to provide them better. But what is to become of Buchan? Here I see no medium but either to go there myself, or send Mr. Cameron there, and continue here alone as before." . . .

The vacancy occasioned in the little Seminary at Scalán was supplied by Mr. Alexander Farquharson, who had lately arrived from Rome.

Bishop Hay continued to oppose the growing desire for announcement of a general Dispensation at the beginning of Lent—a practice which had by this time become recognised among the Catholics of England. The Missionaries were authorised to dispense in private, as they found it necessary. "Whoever knows and considers," says Bishop Hay,—[To B. Geddes, Feb. 19]—"the very wide difference between our situation and the Catholics in England, can never have a reason to complain of our being unreasonably rigorous in refusing general Dispensations." He adds that he has no objections to send "the boy Carruthers"—[afterwards Ep. Carruthers]—to Douay—our first notice of the late Vicar Apostolic in the Eastern District.

Bishop Geddes, although less opposed to a general Dispensation, did not dispute the deter-

mination of his Friend. On the same day (Feb. 19) he exchanged opinions with Bishop Hay on the subject.

"Feb. 19th, 1784.

. . . "I own there is, as usual in such cases, something to be said on both sides; but I think the arguments for not granting the general Dispensation are the mightiest; and besides, for many reasons, I should certainly join you in sentiments as much as I can, on such matters especially. The principal objection to the refusal of a general Dispensation is the example of England. Do not the English Bishops know their duty as well as we? Are not the reasons here as great as there? Are they to be condemned? It is also said by some, that if ever in any country general Dispensations are given, they should be given here in such years as these. And if it be sufficient to refer the matter to the inferior Pastors here at present, the same would be sufficient in all cases, and no general Dispensations should be ever granted anywhere, which would condemn some of the most learned and most pious Bishops and Popes. Finally, our Missionaries complain of the trouble of being obliged to examine into the particular circumstances, and to be in danger of granting or refusing the leave, improperly, and of seeming to differ among themselves, one being more, another less indulgent or rigorous, with discontent and dissatisfaction among the people; all which inconveniences would be removed by a general Dispensation, and it is to remove them and to keep uniformity, that such Dispensations are granted in Catholic Countries in bad years, even though such inconveniences are much less there than here, where the profession of our Religion should be made as easy as we can with safety, considering the many hardships our people have unfairly to undergo. These are the most plausible arguments I have heard for general Dispensations. But still I think they tend too much to weaken Discipline, and we may do this year as we did last year!" . . .

Bishop Hay replied—"Our Friends in London complain of having a very hard Lent this year. Would you guess the reason? Because, though they are allowed Flesh three days in the week, yet on Tuesdays and Thursdays they are not allowed to take it to Collation, but only to Dinner. See, my dear Sir, what general Dispensations lead to."—[B. Hay to B. Geddes, March 1.]

The Bishop's conscientious sense of duty appears in nothing more strongly than in his habitual disinclination to grant Dispensations, and in the careful provision for the vindication of the Law, even when he felt at liberty to relax its rigour. Thus, in reply to an application

from Mr. J. Reid at Preshome, Bishop Hay remarks that though averse to grant Dispensations where it can be avoided, yet the present case of a mixed Marriage appears to him a just ground of exception. He at the same time bids Mr. Reid explain to his Congregation the reason of this Indulgence, namely, that the woman was poor, and depended on her own exertions for a maintenance. He stipulates also that the Protestant husband must promise to give her no disturbance in the exercise of her Religion, and to let her have the children, or at least the daughters, if he can be induced to do so.

It was long remembered as a characteristic of this faithful Shepherd, that he was always more easily disposed to grant a Dispensation to the poor than to the rich. An Anecdote, illustrating this Apostolic principle of the Bishop's method of government, has been communicated to the Author by a Lady, now deceased, daughter of one of the Bishop's intimate friends. This gentleman resided at his Family-Seat in Galloway. His Chaplain, an aged Ex-Jesuit, desired a Dispensation from Abstinence. The Bishop's friend accordingly made application for it, on the ground of the old Priest's age and infirmities, and the scarcity of Fish and other Abstinence-Food in that Neighbourhood; and to his petition for the Priest he added a request on his own account for a similar Indulgence for himself and his family. This gentleman was a stout, hale man; and in reply the Bishop at once conceded what had been asked on behalf of the poor old Priest, but added, that he knew no one more likely than his friend to derive benefit from occasional Fasting and Abstinence.—[Mrs. G. Scott, 1853.]

Mr. Alexander Duguid, an Ex-Jesuit Priest, who had long served the Mission in Buchan, a District of Country in the North of Aberdeenshire, had become paralytic, and had retired to Pitfoddels to end his days, the Charge of his vacant Mission was therefore added to Bishop Hay's other Pastoral duties in Aberdeen. On the 1st of March he had a call to Buchan to Baptize a child, which occupied him three days, and imposed upon him a long and fatiguing journey, twenty-one miles of which he had to travel on foot, where a horse could not carry him on account of the deep fall of snow. "I must lay my account," he writes to his Coadjutor, the day after his

return home, "with calls of this kind for some time, as there is none between Deveron and Dee that can answer any but myself. However, I have reason to bless God that I am not a bit the worse of the late journey." It was necessary, owing to the want of Priests at Aberdeen, that the Holy Oils should be Blessed this year at Edinburgh.

Peter Hay, a student not long since returned from Paris in infirm health, had lately died. In digging a grave for him in the little Churchyard of St. Ninian's, they had come upon the Coffin of Mr. Godsmán. Curiosity and old affection prompted the bystanders to open it. The body of their late beloved Pastor was found to have suffered little change, after lying fifteen years in the Grave. The news quickly spread through the Enzie, and many hastened to look once more on his revered Countenance. The late Bishop Scott, whose father's house at Chapelford was scarcely further than a stone's throw from the spot, was among the crowd. He was then about twelve years of age. The Author has more than once heard him relate the circumstances of this singular Exhumation. Mr. Matthison, from the neighbouring hamlet of Achenhalrig, hastened to the spot to examine the Remains of his Predecessor. It was nearly dark, in a winter's afternoon, and it became necessary to use a lighted branch of pine, called in that District a "Fir-Candle," in the examination. Mr. Matthison found the Body in a remarkable state of preservation; he thought he remembered the form of the nose. The only sign of corruption appeared to be the detachment of the lower jaw, which had fallen upon the breast. The flesh was soft, and of a dark colour. The Coffin was entire, but the linen and the chips of wood within it were all consumed. It was the opinion of most persons, that this preservation of the Body was due to the dryness of the soil in the Churchyard of St. Ninian's,—[Mr. Matthison to B. Geddes, March 28]—an opinion which was completely confirmed a few years later, when the Body was found to be going to decay. Bishop Geddes, indeed, seems fondly to have hoped that it had been the will of God thus to testify his approbation of his faithful Servant, and suggested that a more formal examination of particulars should be made, being well aware of the necessity for extreme caution in such matters.—[B. Geddes

to B. Hay, March 27.] Bishop Hay reserved his opinion till his next visit to the Enzie, when he would inquire into all the particulars.—[B. Hay to B. Geddes, April 1.] As nothing further came of it, it is to be inferred that he considered the whole occurrence as a natural one. But in a simple, rustic Population, it is easily to be supposed that it must have excited a good deal of interest and of wonder, especially when viewed in connection with the local traditions of Mr. Godsmann's Apostolic Piety.

Those who are accustomed to the advantages of Gas-light during the long nights of Winter, may be interested in a rehearsal of the history of the humble substitutes for that brilliant illuminator which have been in use in the Highlands of Banffshire and Aberdeenshire during the last half-century. The introduction of improved artificial lights into the cottages of the poorer inhabitants of the hillsides and glens has, however, taken place within that period, and each successive improvement in the style of lamp and light has been the harbinger of increased social comfort and means of rational and intellectual amusement. Fifty years ago, in the Highland glens of Banffshire, no light was used in the cottages, or even well-to-do farmers' houses, except the Peat fire, which burned cheerily on the open hearthstone, and was usually surrounded by a happy circle of the domestics. By the scanty light of the Peat fire the female members of the family would knit, spin, or tease wool; but there could have been no place for the studiously inclined to pore over a book, for the rollicking mirth.

Even then, however, a home-made dip-tallow candle might have appeared on the room-table at a Yule Feast, a Wedding, a Baptism, or such like great occasion. By and bye, steps were taken to have a more effective light for the Winter evenings than the Peat fire. Roots of Fir trees were, during Summer, dug from the deep Peat bogs in the mountains. These roots were the remains of the great ancient Caledonian Forest, and were found buried several feet under the surface of the morass. They were split up and dried, and carefully reserved for use during the darkness of Winter. When used, they were burned on an old spade, or any piece of metal stuck on to the Goodman's corner of the hearth. This was a mark of respect to the head of the

house, who generally took the trouble of superintending the feeding of the small blaze with fresh chips. This mode of lighting the house was a very great improvement on the Peat fire, and gave better opportunity for various household occupations.

Some time previous to 1820, the "Fir Candle" came pretty generally into use in these upland Districts, and those who were "Herd Laddies" at that time will doubtless remember the awful Serfdom to which they were condemned when darkness set in. It was a stipulated bargain in the engagement of the "Herd Laddie" that he should "haud the Candle" till bed-time. About 1825, the "Herd" was relieved from all these troubles by the ingenuity of some canny blacksmith. Necessity was certainly the mother of the invention of what he denominated the "Puir Man." This was nothing more nor less than an invention to supersede the necessity for a candle holder in the household of the poor man, who could ill afford the luxury. It was in the form of a cleft piece of iron, with a little spring in it. This was stuck into the top of a stick about three feet long, which was fixed into a block of wood, and stood in the midst of the clay floor of the kitchen. This instrument held the Candle, and by replacing new Splinters, and a little superintendence, it answered remarkably well, affording the "herd loon" relief and a better position in the family. While this form of stand was in use, the light was further improved by shreds of cotton being dipped in tallow, and twisted as the tallow cooled. These were placed in the "Puir Man," and on the whole it was thought a pretty successful contrivance.

The simple inhabitants of the Highlands were content with this form of light for many years. Gradually, however, the old-fashioned "Reeky Peter" lamp, which was in use in the houses of the wealthier inhabitants so far back as we can remember, came to be used in the houses of the smaller farmers and cottars. This *oily idol* was the lamp with two shells, one shell acting as a receiver of the drip from the shell in which the wick was placed. This form of lamp is still in use in many humble households in the Highlands, by those who look upon Naphtha, &c., as dangerous combustibles. The "Cruisy" kept its place till about 1835, when brighter

nights were enjoyed by our Highland Population. Naphtha and the Naphtha Lamps were then brought into use, and in their earliest form they have a place amongst us to this day. It was a great advance in the volume of light it afforded over all other lights used at the time of its introduction. Like many good things, it was, however, and still is, a dangerous Mineral if carelessly managed.

In the remote regions of the Highlands, the various improvements in the lamps have been adopted, principally those of Young, and latterly those of Rowell of Edinburgh. These Lamps are now one of the greatest blessings of the age in the way of a domestic comfort. Paraffin makes a safe, cheap, and brilliant light. The effect of the introduction of these lamps into our Highland Districts has considerably altered the aspect of the Country on a dark night. In looking over the same Valley as recently as forty years ago, the eye could with difficulty have distinguished the dull fitting shade of the Peat Fire occasionally at a few windows. The succeeding changes in the style of light used in these rural Districts are an indication of a gradual increase in the comforts and resources of enjoyment which have come within the reach of the population generally.

Bishop Hay, March 28, informed his Coadjutor that he had no money, at that time, for the purchase of Books for his own Library. Within the two years previous, he had met with a rebuff in his wishes to purchase such Books, and make a little Library; a reason for his inclination that way having much cooled. He had more Books than he should himself ever have occasion for; and those who were to come after him might provide for themselves. "I never doubted of your having plenty, and more than plenty to do, in your present situation, though you seemed always unwilling to receive any sympathy from me on that account, but rather made light of it. I see, however, you are now fully sensible of it, and only wish that from your own experience, you would pass a thought on the necessity of having our various Stations supplied, as well as our Shops, (Colleges,) for if that Place which has always been supplied somehow or other, yet stands so much in need of all the helps you can give it, what must become of those Places which are left destitute?"

We have already, on more occasions than one, observed the Bishop's careful method in laying down his future route on his Journeys. Another excellent illustration of this his uniform habit, occurred at this time. In anticipation of another pedestrian Tour through the Northern part of his Diocese, to give the People in several Missions an opportunity for their Easter duties, he wrote to Bishop Geddes that on that day se'ennight,—[April 8]—he should set off, God willing. On Low Sunday—[April 18,]—he should be at Allenchrias; on the Second Sunday after Easter, at Strichen; on the Third at Bythe; on the following Monday, he should be in the Enzie, where he was to remain till at least the Monday following. On that day, or the next, he was to go by Auchentoul to Fetternear, where he would probably remain till the Ascension.

A Month later, on the day—[May 9]—that he had previously fixed for leaving the Enzie, he wrote from Licheston, which is in the centre of that District of Country, to inform Bishop Geddes that he had lately been continually either in motion, or in active employment. "I have kept my plan to a day, and had a very agreeable Journey." He had found his poor sister suffering from a very painful dislocation of her wrist, which a country Surgeon had so mismanaged as to render it impossible that she should ever recover the perfect use of her hand. The Bishop added that, on the afternoon of that day, he was going to Letterfoury, and next morning, should set off on the rest of his Journey. One or two interesting particulars of this Visit are supplied by Mrs Gordon, the Lady of Licheston.—[To B. Geddes, May 10]—"Our worthy friend, Mr Hay, came to this Country, last night to see his sister. He has a most fatiguing Journey; I did not hear him complain. We had very little of his company; his time in this Corner was so short. He was here on Saturday evening, when he fell in with the Duchess of Gordon; [the celebrated Duchess Jane] she seemed desirous of seeing Mr Hay, and bade him very politely to Gordon Castle; but he excused himself, being circumscribed in point of time. Then, she said, next time he should be in this Country." . . . We know that he subsequently accepted this invitation, and on one occasion, when he had gone with the

intention of remaining only one night, he was prevailed upon to prolong his Visit till the third or fourth day.—[Testimony of John Cumming, who accompanied him.] He was then, however, residing at Scalán, within a day's ride of Gordon Castle, and this Visit was probably not one of a series; so that the plans of others were not discouraged by a change in the Bishop's own.

Mr Burke passed through Edinburgh, in the first week in April; Bishop Geddes waited upon him, and received a hearty welcome. The Statesman asked, with much kindness, after Bishop Hay, and desired that his most respectful Compliments might be sent to him. Next day, he returned Bishop Geddes's visit; but the Bishop happened then to be in the Chapel, on the opposite side of the Wynd, and so missed him.—[B. Geddes to B. Hay, April 12.]

Bishop Hay's walking Missionary tour, was finished in about five weeks.—[May 19.]—"I made out my Journey," he writes to his Coadjutor, "most agreeably. The weather was not the best, at least, for the first three weeks; but I had always the good fortune to get good days to travel in; had easy stages, and good quarters, and kept my health, thank God, very well. I was much less wearied than if I had been riding. . . . Please with my best wishes tell Mrs Arbuthnot that I was at Bythe the Sunday before Mrs Mary Urquhart died; and seeing her in a dying way, gave her all the Sacraments before I left her. She died two days after."

It required very little to excite Mr John Reid's malice and invective against Bishop Hay, whom he said, that some, probably meaning himself, called the "Mitred Duenna." He found occasional relief for his spleen, by writing to Bishop Geddes, who was the Confidant of every one; or as the Scottish phrase emphatically expresses it, "Everybody's body." "Had you seen him travelling about on foot, from one country to another, wrapt up in his Highland plaid, with a Highland boy behind him, carrying a Knapsack, I am certain that you would not have kept from smiling. Everybody here, even his best friends, seem to agree in thinking that he looked much liker a Thief than a Bishop."—[Mr. J. Reid to B. Geddes, May 28.]

Bishop Hay spent Corpus Christi, at Pitfodels, and the following Sunday at Fetternear, supply-

ing in both places the want of a permanent Missionary, as also at Coneraig, on his way back to Aberdeen. Corpus Christi (June 10) was also the Day in which Bishop Geddes and his Congregation took quiet possession of their new Chapel of St. Margaret, in Blackfriars' Wynd.—[B. Geddes to B. Hay, June 14.] It had cost a good deal, but the Seat Rents were calculated to yield double the usual interest on the money laid out on it; and they were paid up for the first half-year, all but a few shillings, in less than two hours on the first day fixed for letting them.—[Same to Same, July 3.]

The time was now approaching for the Bishops' Meeting at Scalán; and owing to the scarcity of Missionaries, it was necessary that Bishop Hay should combine another Tour through Buchan, with his Journey to the Seminary. As his memory was so much weakened, that he was sometimes at a loss to recollect the particulars of the Mission Funds, and their history, he requested his Coadjutor to bring with him to the meeting, the little book in which the History of those Funds had been written by the Bishop. To complicate still further, the destitution of Priests, and the consequent plans of the Bishop to supply the deficiency, Mr. William Guthrie had lately injured his remaining leg by a fall, which had disabled him. Bishop Hay sent his Coadjutor Mr. Guthrie's Letter, "Containing a new affliction which our Good Lord is pleased to Lay upon us; may His blessed will be done!" He was just setting out on his circuitous Route towards Scalán. The Sunday following (July 11), he proposed to spend at Allenchrias; thence, through some intermediate Stations, to Bythe, for the Sunday after; and in the following week, he would visit Turriff, Auchentoul, and Mortlach, where Mr. Guthrie was; and so reach Scalán before the 25th of July, where he hoped to meet Bishop M'Donald, and Bishop Geddes. "May our Good Lord grant you a prosperous Journey."—[B. Hay to B. Geddes, July 6.]

In their annual Letters to Rome (August 6), the Bishops insisted very strongly on the urgent necessities of the Scotch College, from which nothing could relieve it, but the appointment of a National Rector. Bishop Hay informed Antonelli that two weeks out of every six, he was obliged to spend in making a circuit of forty

miles among the Catholics of a District without a Pastor. The Bishop also wrote a joint Letter of direction and encouragement to Mr Thomson, under the difficulties and trials of his unhappy position. Indeed, if generous sympathy could compensate to Mr. Thomson for the total failure of his Mission, he received abundance of that, from his Friends at home. Bishop Hay frequently communicated with him, at one time, saying "God bless you, my dear Friend; Pray for me, as I daily do for you."—[Feb. 21, 1784.] Bishop Geddes was his constant Correspondent; and with Mr. Cameron, at Valladolid, Mr. Thomson not unfrequently exchanged Letters. His pecuniary affairs, as we have seen, had been a little improved by the temporary absence of the Agent; the death of that old Servant of the Mission, this Autumn, still further relieved his Coadjutor and Successor from this pressure of Poverty. The Abate Grant had received a severe shock in the death of his Brother, last Spring. Soon after the sad event, he returned to Douay, on his way back to Rome. He proposed to himself the solace of spending a few days in company with Principal Gordon at Paris; but to his surprise and mortification, was peremptorily forbidden by that eccentric person to approach the Scotch College. No reason seemed to exist for such a rebuff; the College had in former years been much indebted to the Abate, for his uniform defence of it against its enemies and traducers; and owing to his distant residence in Rome, he had not been implicated in any of the recent disputes between the Principal and the Scottish Bishops. It seems to have been attributed at the time to an aberration of Mind, on the part of Mr Gordon.—[Macpherson's Hist. of Mission, anno 1784.]

Abate Grant, therefore, continued his Journey to Italy. He reached Rome in an enfeebled state, and instead of giving himself perfect rest after his long Journey, he at once began to visit about among his numerous friends. This imprudence soon resulted in Dysentery and Inflammation, which in three weeks carried him off, in the 74th Year of his Age.—[September 1.] During the greater part of the time, he was either delirious or insensible; but a few lucid intervals were well employed in receiving the Sacraments, and in preparing for death. He left nothing to the Mission, having in fact noth-

ing to leave, except his handsome Gold Snuff-box, which he bequeathed to Bishop Geddes. Count Gastaldi was his Executor.—[Mr. Thomson to B. Hay, Sept. 4. B. Hay to B. Geddes, Sept 27.]—He was Buried in the Parish Church of the Piazza Navona; and a mural Monument in Marble was erected to his Memory in the Church of the Scotch College, by his intimate friends, the Earl of Bute, and his Lordship's Brother, James Stewart Mackenzie, the Lord Privy Seal for Scotland.—[Macpherson's Hist. of Mission.] The popular talent which had made the Abate so much of a favourite with the English Visitors to Rome, during the long period of Forty-five years, in which he had resided there, had deprived his character of some dignity, and had diminished his influence as the representative of the Scottish Clergy. Yet in those days it was not entirely without its advantage to the poor Catholics of Britain, that the English Nobility should carry with them from Rome an agreeable recollection of a Scottish Catholic Priest. He was an honourable man, and enjoyed the regard of the Scottish Bishops. He had stood so high in the favour of Clement XIV., that he would probably have been made a Cardinal, if that Pontiff had lived. Honour, then, to the memory of any man who has discharged the duties of his Office faithfully, and with credit, for nearly half-a-century, and who dies at his post. Mr. Thomson now entered on the duties of Agent for the Scottish Mission, and through the influence of Cardinal York, he succeeded also to the emoluments of the Office, amounting to ten crowns in the month; a sum, which, although small, yet when added to his board and lodging, already provided for him in the Scotch College, relieved him from the exigencies of actual poverty.

On his way back from Scalan to Aberdeen, Bishop Hay had taken a circuitous route by Aberlour, on the Spey; a Catholic house where he was a frequent visitor. On this occasion, however, his visit was interrupted by a serious accident. It seemed at first only a common fall down stairs; but months afterwards he complained of a deep-seated pain in his side, which made writing very uneasy to him, and obliged him for a while to renounce all composition.—[B. Hay to Mr. Thomson, March 2, 1785.] Some of his Letters at this time were written

for him by Mr. James Cameron, who had come to Aberdeen to assist him. The Bishop's fatiguing Journeys to Buchan were also no longer necessary, as that Mission was now provided with a resident Priest, by the return of Mr James Robertson, O.S.B., from his Monastery at Ratisbon.

Bishop Geddes, after parting with his Friend at Aberdeen, paid a visit at Monboddò, in company with Mr Menzies of Pitfodels. He also visited the Church of St. Palladius at Fordun, in Kincardineshire. "It is a very romantic venerable place," he writes to Bishop Hay, "and the sight of it raised in my mind many serious reflections."—[Sept. 13.]

The attention shown by the Cardinal of York to Mr. Thomson, on the death of the late Agent, called forth a Letter of thanks from Bishop Hay, in the following terms :—

October 15, 1784.

Most Emt. R. H.,—Since the Letter which I had the honour to write to your R. H., conjunctly with my two Colleagues, in August last, I have been informed by Mr. Thomson of your singular kindness to him in the effectual support you was so good as give him in his application to the Dataria for the Pension the late Abbé Grant had from thence; and I think it my Duty to testify to your R. H., the grateful sense I have of this favour, and to return you my hearty thanks, both in my own name, and in the name of all our Body; as any act of kindness done to one, we must consider as redounding to us all. In the present situation our affairs are in, in that Capital, particularly regarding the poor College which has for so many years been the chief support of Religion in this Country, it is no small comfort that your R. H. shows such concern for our good, in the person of Mr. Thomson, and I flatter myself your goodness will no less effectually favour us with your protection in the affair we took the liberty to recommend to you in our common Letter concerning the College, nor can we doubt, under such protection, of seeing that House once more restored to its former splendour, and become once more of equal or even of greater utility than before, to these Missions. Most earnestly praying God to reward your R. H. with His choicest blessings, for all your pious and charitable actions, I have the honour to be, with the most profound respect, M. E. R. H., your R. H.'s most obedient and most humble servant, Geo. B. of Daulis, V. A. in S—.

The Bishop was probably not aware that it was through an intrigue of the Cardinal Dulu that the unhappy College, soon after the sup-

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pression of the Jesuits, had been deprived of an excellent Rector, against whom nothing could be objected, but that he was personally disagreeable to his Eminence of York.

The gentle charity of Bishop Geddes was, at this time, rewarded by the conversion of a penitent Apostate. Mr Austin Jennison, formerly a Member of the Society of Jesus, and Chaplain to a Noble Family in the South of England, had, first at Aberdeen, and afterwards at Leith, become notorious as a popular preacher, in connection with the Episcopalian Body. But the Grace of God, aided by the mild counsels of Bishop Geddes, disposed the heart of the poor man to penitence and reformation. He abandoned a lucrative Charge, renounced the society of his wife, a Lady of Family, and of their three children, for all of whom ample provision was made; and with the concurrence of Bishop Talbot of London, Mr Jennison retired to the College of St. Omar's, where he employed his talent as Professor of the Sciences, till the Revolution of 1793, and died abroad, the following year.—[Macpherson's Hist. of Mission, anno 1784. Dr Oliver's notice of him in the "Collections S. J.," is, as usual, inaccurate in several particulars.]

Bishop Geddes was, at this time, at the very height of his popularity and influence among the polite and learned society of Edinburgh. His Correspondence also embraced many distinguished persons, to whom his merit had become known chiefly through the Antiquarian Society, which was then in process of foundation, and in which the Bishop took an active part. Among the voluminous Archives at Preshome, there is preserved a long Letter of compliment, addressed to him by the celebrated Jane, Duchess of Gordon.

Bishop Hay, on the contrary, was gradually awaking to the certain knowledge that several of his Clergy, not a few among the Laity, and the great majority of Protestants in his District regarded him as tyrannical, despotic, and moreover, as weak in the head. Mr. John Reid, Mr. James Cameron, and others in Scotland, and Dr. Alexander Geddes in London, frequently wrote to one another, and even to Bishop Geddes, letters filled with satire and malevolence against Bishop Hay. The whole of the odium which Mr. Jennison's desertion of his family had excited

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among his Protestant friends—and it was not small, was thrown on the much endring Bishop, although the whole arrangement had been made by his Coadjutor and by Bishop Talbot. “But there is no helping the comments people will make,” as he remarked to Bishop Geddes. “I am so well accustomed to them, that nothing that way surprises me.”—[January 22, 1785.]

Bishop Geddes's nephew, Mr. John Gordon, had returned from Valladolid somewhat prematurely. By Bishop Hay's directions, his uncle finished his preparation at Edinburgh, and promoted him to the Priesthood on Ember Saturday, December 18th. The young Priest said his first Mass on Christmas-Day. Bishop Hay, in allusion to his Ordination, heartily prayed God to grant this young man a double portion of the spirit of his Vocation, and said Mass for that purpose on the day of his Ordination.—[B. Hay to B. Geddes, Dec. 19.]

On Christmas-Eve, both of the Chapels in Blackfriars' Wynd were opened, and were filled; in St. Margaret's Chapel there were several Protestants, but everything was quiet. The Catholics at Aberdeen were not so fortunate, for a great part of the night the danger of a serious riot seems to have been imminent.

“M. H. and Dear Sir,—Lest any account of what follows should come to you through any other channel, I thought it proper to write you the real state of the matter myself. On Christmas-Eve a great number of strangers assembled in the Close some time before the doors were opened, and were very noisy to get in; and when the doors were opened, great numbers rushed in with our people. We behoved to give way, and when all were in, the outer gate was shut, and everything went on to the end with great quiet and tranquillity within doors. But without in the streets great numbers gathered and increased, which looking suspicious, some of ours that were there in waiting informed the Officer upon guard; but he, not daring to act without the Civil Magistrate, went to the Provost and told him the suspected danger, desiring to send some Peace Officer along with him. But the Provost, who was then in a company of about twelve gentlemen upon business, told he would go himself, and all his company went with him. When they came, and a party of the Military with them, the Mob was become very numerous—some said about two or three thousand—and appeared very obstinate to get in, refusing to let the others approach, upon which the Soldiers were ordered to present their bayonets and press on, which they did, and the Mob retired, so that the Soldiers got possession of the gate. But the

Mob still appearing very riotous, the Provost ordered the Soldiers to seize whom they could, and put them in prison. This they did, and some of the gentlemen who were with the Provost did the same, so that about sixteen were taken into custody, and the rest, seeing things turn into earnest, retired and dispersed. The Provost, however, ordered some Soldiers to remain at the gate till all was over with us and the gates should be shut. While all this was going on without doors, we were perfectly quiet within, and I knew nothing of the matter till next morning, when our door-keeper, who had been called upon by the Provost, came and told me the whole, and that his Lordship hoped I was not disturbed, and that he was to call for me himself by and bye. Hearing all this, I thought it proper to write his Lordship a Letter, expressing my concern for his trouble, with thanks, &c., and my wishes that nothing might be done to the prisoners, &c. This was given him when he was in Council and several of the Prisoners before him. He gave them a severe reprimand, and told them he would have given them 15 days' confinement and a good fine; but that I, whom they wanted to injure, had interceded for them by Letter, and on that account he would pardon them for this time; but that they ought to go and thank me. Thus ended in peace this threatening storm; but I fear we shall be obliged to give up our Midnight Prayers on future occasions, not to give a handle to such dangers. . . .

Praying God to grant you a large Share of the Blessings of this Holy Season, I remain, M. H. and Dear Sir, ever yours in Dno. Dauley.

“Aberdeen, 26th Dec. 1784.”

[B. Hay to B. Geddes.]

A constant subject of thought and of anxious inquiry to Bishop Hay throughout this year, had been a proposed application of the Bank of Scotland to Parliament for leave to increase its Capital Stock by £100,000. The prospect of a good Investment for the Mission Funds, kept his mind ever alive to such a favourable opportunity; at the same time that he felt the probable difficulty of finding all the ready money that would be required to enable him, as already a Proprietor of Bank Stock, to purchase additional Shares. In such matters he consulted and deferred a good deal to the opinion of his Coadjutor, who, though sometimes not quite exact enough in his Accounts to please the Bishop, was unquestionably a wise counsellor on larger questions of Finance.

The Christmas Riot at Aberdeen was not the only warning that the Scottish Catholics received this year of the precarious tenure of their toleration. In the West Highlands, a

collision took place between a Protestant and a Catholic Congregation, in circumstances not altogether devoid of humour. Mr. Austin Macdonald, a Catholic Missionary, during a visit to a portion of his scattered Flock in Ardnamurchan, had assembled a Congregation on a week day to hear Mass. A large body of Protestants, including an itinerant Preacher of the name of Fraser, congregated around the place, which the Priest perceiving, prepared to retire without saying Mass. The Preacher, however, assured him that he had nothing to fear, and that the Protestant body would, with himself, wait quietly till the end of the Service. When Mr. Macdonald had finished, he and his People were about to retire; but this Mr. Fraser would on no account permit, insisting on the Catholics remaining till the end of his Sermon, in spite of expostulation and remonstrance. This refinement in intolerance excited very bad feeling on both sides, and some of the neighbouring Ministers threatened the Catholics with a Prosecution. The influence of Bishop Geddes, however, with the Law Authorities in Edinburgh, was sufficient to protect the Highland Catholics from injury, and to inflict a severe reprimand on the officious Preacher.—[Macpherson's Hist. of Mission, anno 1784.]

1785. Although Bishop Hay had now an Assistant at Aberdeen, he had still more than enough of harassing duty for his own share. Before the middle of January, 1785, he had to perform a series of fatiguing excursions through frost and snow. From Fetternear he was called to Meldrum to baptize a Child; after returning to Aberdeen, he was summoned to Concraig "on some necessary Business." No sooner had he accomplished this, than he was obliged to go to Pitfodels, Mr. Menzies being indisposed.—[B. Hay to B. Geddes, Jan. 18.] The distances were, not great indeed, but the inclemency of the season and his own infirmities would have made the shortest excursion from home sufficiently laborious.

A few years ago, we have seen Bishop Hay's persevering endeavours to obtain from Bishop Grant adequate assistance in the complicated duties that fell to the share of the Principal Missionary in Edinburgh. Bishop Geddes was now in the same situation; inadequately assisted, and continually pressing his Friend to make

some arrangement for his relief. With a change of names, Bishop Hay's Reply reads like an old Letter of Bishop Grant's. "You put me in mind in yours of the necessity of a proper Hand to relieve you. I assure you, my Dear Sir, as I have often done before, that I have that as much at heart as you can desire, so that your repeated Memorandums on that head are quite unnecessary, and rather distressing, considering the present impossibility of doing it. However, I shall only ask one favour of you on this point, —Whenever you are disposed to write on it again, propose at the same time some plan for accomplishing our wishes. You know the situation of our affairs as well as I—you know the abilities of our different subjects—you are equally concerned in having everything put on the most proper footing, and I am sure I am always ready to hear your opinion and follow your advice when there is no relevant reason to the contrary. Wishing you and Friends with you a happy Lent, and all good things."—[February 24.]

The Highland District at this time lost a valuable young Priest, only two years returned from Douay. Bishop Macdonald was called at midnight to attend him. After a long and fatiguing Journey on foot through the snow, the Bishop had to cross an arm of the Sea in an open Boat, which had such an effect on his health, that he doubted if he should ever recover from it.

Fresh evidence of the growing dissatisfaction among his Clergy had reached Bishop Hay, in a report from his Coadjutor, that some of them who were to be the new Administrators had declared that they would not accept Office. The Bishop could not understand it, or think it possible. "Can this be some new Persecution arising?" he replied to his Friend.—[March 19.] "If so, God's will be done!" In a few days he was to set off for a vacant Country Mission, and would be at home again in Easter Week. The fourth Sunday after Easter he proposed to pass at Fetternear; the two following Sundays in the Enzie. Spending Pentecost in the Strathbogie Mission, he would return to Aberdeen, after stopping at Fetternear for Trinity Sunday. Resuming the subject of his Coadjutor's harassing employment in Edinburgh, the Bishop proceeds—"I am much concerned that you are so much overcharged with Business; but what can I do,

my Dear Sir? To advise you to what I think would ease you, I am afraid, would be but ill taken, and not followed. Yet my concern for you and our common Cause is such, that I cannot help recommending one thing to your serious attention, and that is the following Expression of our Saviour—‘Not every one that says to me, Lord, Lord, shall enter into the Kingdom of Heaven.’ Many actions and employments may be materially good in themselves, and yet not good, yea, really evil to us. Those only are good to us, which contribute to bring us to Heaven, and those only will bring us to Heaven which God wills we should do. If, therefore, we would examine ourselves impartially, coram Deo, without being biassed by what is agreeable to our natural inclinations, and resolutely withdraw ourselves from all those engagements and employments (whatever plausible colouring our self-love may put upon them) of which we cannot say, *In simplicitate cordis coram Deo,—This is what God wills I should at present do,—if, I say, we would do this, I am much of opinion we would [should] find plenty of time to do all His will, with infinite advantage to our poor Souls.* Happy had it been for me, had I understood this properly twenty years ago; God Almighty enable me to understand it properly at least now!” So difficult is it even for the best of men to judge of other men’s actions from any but their own habitual point of view. The result sufficiently proved that Bishop Geddes was pursuing his line with immense advantage to the interests of Religion, although in circumstances totally different from any in which Bishop Hay had ever had an opportunity of acting. Fortunately, Bishop Geddes had firmness enough to maintain his own position, in spite of severe remonstrances like the preceding. It was at the sacrifice of his constitution, however, and his acceptability and popularity among all classes of citizens were purchased at the cost of his own premature decay, the result of excessive labour.

Holy Saturday, March 26th, put a period to the long and useful Life of Mr. William Reid, at Aberdeen. He had been attached to the Mission since 1739, and had always evinced an uncommon union of great Piety with strong good-sense. He died as he had lived, devoutly, and honoured by all his Friends.

We have already had frequent occasion to observe the disinterested way in which Bishop Hay was ever ready to spend his money, as well as himself, in promoting the interests which alone he had at heart. Fresh instances are perpetually recurring. At one time it shows itself in the satisfaction which he expresses, at hearing that the result of his Medical and Pharmaceutical skill is likely to be profitable to “company.” He had compounded a simple Stomachic Pill, and, from its increasing popularity, hoped that it would, in no long time, yield an income to the Mission.—[Jan. 24, and March 1, 1784.] A medical gentleman, in the neighbourhood of Preshome, who is in possession of the traditionary Recipe for these Pills, informs the Author that they are composed of Aloes and Jalap Powder, with a sprinkling of Flour of Sulphur. They are, even now, in some request in the North of Scotland, particularly among the Catholic population. At another time a question had arisen as to the title of a Priest to his Expenses, when called to Edinburgh on public business, and as to the person on whom the liability for payment ought to fall. “When I was in your place,” the Bishop writes to his Coadjutor,—[April 2, 1785,] —“I never put a question of that kind to Mr. Grant, even in the first years, when I had little to spare. I considered what I had as destined by Providence, not simply for my food and raiment, but also for all necessary charges in executing the proper functions of my state; besides, I knew that Mr. Grant could as ill-spare it as I. But as circumstances are different in that respect at present, in case you find it inconvenient, you are very welcome to place it to my account, only, I think it was rather too much.” He concludes with, “Many happy returns of this Holy Season to you, and all Friends with you; to all whom I desire to be kindly remembered, particularly to all our Brethren.” A few days later he again addressed his Friend,—[April 14,] —“As the time of Meeting is coming on, it will be an additional labour to you to get all your Accounts transcribed, and put in order. When I was in your place, I regularly gave Mr. Grant, a yearly account of Scalán money, and indeed he required it; you’ll find them all balanced in the Ledger. I have never asked this from you, knowing how much you had to

do; but I own it would be agreeable to me to know how these Accounts stand. *P.S.*—Do jot down everything you can think of, necessary to be spoken of at Meeting.”

After Easter, Bishop Geddes visited the infant Mission at Glasgow, in which he continued to take a lively interest. On this occasion he said Mass thrice, and had several Communicants.—[B. Geddes to B. Hay, April 19.]

On the removal of Mr. James Cameron to Aberdeen, Mr. Maxwell of Kirkconnell had stipulated that Mr. Macgillivray should be sent to supply his place. But Mr. Macgillivray's Congregation petitioned so earnestly that he might not be taken from them, that the Bishop declined to remove him. Mr. Maxwell, therefore, waiving his request for him, said, Send me back Mr. Cameron. It was now Mr. Cameron's turn to decline to move again, so soon after settling in the neighbourhood of his Friends at Aberdeen; nor was the Bishop willing lightly to part with him. In the pressure of more important affairs, this little matter seems trifling enough, yet it required no small tact and management, on the part of both the Bishops, to keep all parties in good humour. Bishop Hay, who by this time was advanced some way on the Missionary Tour which he had sketched out in March, wrote to his Coadjutor from Fochabers, April 30, and again from Licheston in the Enzie, May 8, to solicit his advice as to the best course to be followed. He was not disposed to attach much importance to the Petitions of the Glenlivet Congregation, thinking it, without, however, any positive proof, “the work of some interested person among the Clergy.” Three weeks later, we find him at Aberdeen, still discussing the complications of the Kirkconnell Missionary. “Mr. Maxwell will easily see that we have not the same authority (in this land and age of liberty,) over our People, as the Superiors S. J. had over theirs, and that it is necessary to use all prudential means, and even condescensions, in order to do things *fortiter* but *sucaviter*.”—[B. Hay to B. Geddes, May 28 and 30.]—Mr. Maxwell, however, finally gained his Point, and secured Mr. Macgillivray as his Missionary. Mr. James Cameron succeeded Mr. Fraser, an Ex-Jesuit, now superannuated in the Mission of Munshes in Galloway; Mr. John Gordon,

nephew of Bishop Geddes, took Mr. Cameron's place at Aberdeen; the Mission of Glenlivet was entrusted to Mr. James Carruthers, a young Priest who had lately returned from Douay, and whom Bishop Geddes Ordained at Edinburgh in the Autumn Ember week. Mr. William Reid exchanged the remote charge of the Shenval Congregation, for the care of the Stryla Mission around Keith; and Mr. Andrew Dawson commenced his Missionary career at Shenval, the Centre of the Cabrach District. “So many Changes are very disagreeable if we could have helped it,” was Bishop Hay's remark at the time; “but necessity has now, for many years, been our only guide in these matters.”—[B. Hay to Mr. Thomson, August 8.]

It had been arranged that the Stryla Missionary should reside at Kempcairn, near Keith, where a House and Chapel were to be provided for him. This, with other Chapels to which the Bishop was pledged, was felt by him as a considerable burden for this year. “For my part,” he assures his Coadjutor, “I think my money cannot be better employed than for such a purpose; but I cannot do all, and hope you will do something at least for Kempcairn.”—[May 11.]

The new Missionary at Kempcairn had returned from Douay about five years ago. When he waited on Bishop Hay to receive his Appointment to some Mission, he was informed that the Cabrach was then vacant, and awaiting his acceptance. This wild Glen in the Highlands of Banffshire, the poorest Mission in the District, had obtained the nickname of “Siberia;” and young Missionaries often began their Course there, and were promoted to better Situations, as they approved themselves, and as younger Candidates arrived from abroad. “Very well,” was Mr. Reid's reply to the Bishop; “I can have no objections; it is very proper that every one should take his turn in that place.” “Stop,” said the Bishop gravely; “that is not a proper way of speaking of it; you should be willing, if necessary, to go and labour there, for the rest of your life.” “Of course, of course,” answered the young Priest; “but if that should happen, may the Lord have mercy on me.” Mr. Reid survived the Bishop fourteen years, and towards the close of his useful life, was known as the “Patriarch.” We shall meet with him again in our History.

On his recent Missionary Tour, the Bishop again imagined that he had cause of complaint against his Coadjutor, for want of punctuality in his Correspondence. "In your last, you promised to write [to] me the following Post, after conversing again with Kirkconnell; but two Posts are past since, and no word from you. I suppose it is a Spanish compliment, to amuse their Friends; for you told me some months ago, that Mr. Alex. Cameron had promised to you to write [to] me soon; but not a Scrape, as yet. It would be much more agreeable not to make any such promise at all, but write when you can; for the pain of disappointment is really much greater than the pleasure of expectation." —[May 8, from Licheston.] The Bishop's complaint was unfounded. The Letters he had been looking for, were then lying for him at Mortlach. His Correspondent had miscalculated his movements through the District; otherwise the Letters would have reached him at Licheston. In his reply, the Bishop frankly acknowledges that his Friend was not to blame.*

It became necessary, in the course of this Summer, to repair the old Chapel on the East side of Blackfriars' Wynd. Bishop Hay had already too much on hand, for this year, to be able to contribute anything towards it; and recommended that what was required should be borrowed, and the Interest paid out of the Seat-Rents, and the Capital, by degrees. As in the instance of the Chapel on the other side of the Wynd, opposition was made by a neighbour; but Mr. Menzies, the Priest, with the greatest promptness, took legal advice of Mr. Colquhoun Grant, and Mr. Sprott, and in two hours from the time the work was stopped, the Dean of Guild and his Council was on the top of the walls, hearing the arguments on either side.—[Mr. P. Macpherson to B. Geddes, July 20.]—

* It may be interesting to show a list of "The Celebrations for 1784."

(1.) New Hilton and Robert James, to Mr Charles Cruickshanks. (2.) Dobbie to Mr. Poleman. (3.) Traqr. to Edr. Abdn., Strathdown and Mortlach. (4.) Neilvad, Glenlivat, Stobhall, Mr Wm. Reid, Sen., and Huntly; but this not being accepted, it was given to Mr. John Farqn.

"Ditto. for 1785. (1.) New Hilton and Rt. James, not settled till we meet. Dobbie, to Dauley's application, but not applied till we meet. (2.) Traqr., Ednr., Abdn., Strathdown and Mortlach. (3.) Neilvad, Glenlivat, Shenville, Stobhall, and Huntly."—B. Hay. to B. Geddes, June 4, 1785.

He decided in favour of the Priest, and the losing party threatened an Appeal to the Court of Session; but nothing further seems to have checked the progress of the repairs. This Chapel was popularly known as "St. Andrew's Chapel," and sometimes as the "Highland Chapel;" for in it, Mr. Robert Menzies preached every Sunday in Gaelic to his Highland Congregation.

Early in June, Bishop Hay, as usual, began to look forward to the Annual Meeting at Scalán, in the following Month, and to make arrangements for it with his Coadjutor, whose place in Edinburgh Mr. P. Macpherson was to supply during his Absence. "As for our doing without you, this year, I cannot think of that; both our public and private concerns require your presence, insomuch, that if it really were impossible for you to come North, I shall be obliged afterwards to go South to you. Your return from Scalán shall be entirely in your own option; if the nearness increases the attraction [to Aberdeen] so far that it would give you pain to resist it, you may be sure, my dear Sir, that I shall not oppose your yielding to it. As for the harm your going back from Scalán in 1782 did either to you or me, I am quite insensible of any it could do; unless some idle or malignant mind may have made some unfavourable reflections on it; but I flatter myself you are above minding such *Says*, especially when no just Cause has been given; and however I may have formerly given my Friends reasons to think that I could easily be influenced by such motives; our Good Lord has, of late, sent me such remedies as may, and I hope in His Infinite Goodness will, in His good time effectually cure me of that weakness."—[June 3.]

Bishop Geddes had hinted to his Friend that he had several measures to propose, for the better management of their common concerns, but at the same expressing his doubt whether his doing so would be agreeable to his Friend. Bishop Hay, in reply said,—[June 12]—"I give you all assurance that you are at full liberty, for my part, to propose whatever you think may be conducive to the common good. Nothing I have more at heart than to see our little Community settled upon the most solid footing, that matters may not be exposed to fluctuations and Changes, which are always disagreeable, and

often hurtful. One thing only I would recommend to you, and that is, to have your plans clearly digested, and the heads of them at least and the ends proposed, set down in writing. This will save a good deal of time, and give people all at once a proper view of the matter, so that they can have their thoughts collected about it, without misunderstanding one another."

Bishop Macdonald having fixed July 16th, as the time of his setting out for Scalán, Bishop Hay proposed leaving home on the 29th of June, after Prayers, spending the following Sunday at Fetternear, and so reaching Scalán, through the Garioch, calling at several Places on the way.—[June 16.]—He requested his Coadjutor to bring his Bulls of Consecration with him, or, if they could not be found, Bishop Geddes' own; and concluded his preliminary arrangements by advising his Friend, when his Letters were not finished by Eight o'Clock, not to hurry with them, but keep them till next day; for when they were not posted till near Nine, they were kept in the Office till next morning, at the risk of being lost; a serious mischance of this kind having happened to Mr. Cruickshanks while he was Procurator, involving not a Letter only, but a Bill enclosed in it.—[June 23.]

In 1785, an unhappy Dispute between the Scotch College Paris, and the Bishops at home, reached its climax. In order to understand its merits, it will be necessary to look into the history of that Institution.

In 1325, David, Bishop of Moray, endowed four Burses in the University of Paris, for as many poor Scholars, natives of Scotland. Their original residence was in a hired Lodging, in the Hôtel du Chardonnet, Rue St. Victoire. The Founder provided for their maintenance by the gift of a Farm at Grisy, a Village near Bric Comte Robert, in Normandy, about 30 miles from Paris. This little Property still forms part of the Foundation of the Scotch College, Paris, in consideration of which so many Students are maintained at the expense of the French Government. The name of Grisy was generally employed in the Correspondence of last Century to signify the College itself.

The Bishop of Moray did not long survive his gift, dying January 20, 1326.—[Keith's Catalogue, Ed. Russell, p. 140.] His Foundation

was confirmed by Letters Patent of Charles le Bel, in August of the same year. After the alienation of the three Scottish Universities from the Catholic Religion, it became of more importance to increase the means of educating Students in foreign Universities. Accordingly, at the recommendation of a secular Priest named Winterhasse, who had charge of the Scottish Endowment in Paris, in 1566; and subsequently, on the application of James Beaton, the expatriated Archbishop of Glasgow, Queen Mary Stuart became a Benefactress to that Endowment. As early as 1571, she had added several Bursaries, to which she exercised the right of presenting Students. Beaton himself, in his Will, dated 1603, bequeathed for the same object, his residuary Property, together with a House in the Rue des Amendiérs, Paris, for the residence of Scottish Students; up to that time the holders of Bursaries had been living on their separate Exhibitions. By his Will, he also nominated the Prior of the Carthusians at Paris, and his Successors, as the Superiors of this Establishment, which was designed especially for the education of Scottish youth, both Lay and Clerical. Still further, to consolidate all the Scottish Foundations in France, the Sieur Gondy, First Archbishop of Paris, in 1639, united the four original Burses of the Bishop of Moray to Queen Mary's and to Beaton's benefactions; an act which the Civil Authorities confirmed by Letters Patent, in December, 1639, and in September 1640. A new Confirmation of all previous Benefactions to the College was granted by Louis XIV., in Letters Patent, dated Dec. 15th, 1688, at which time it stood where it still stands, in the Rue Fossés St. Victoire, or Doctrine Chrétienne. The new Letters Patent defined the object of the Institution to be the education of Ecclesiastical Missionaries for Scotland, and the instruction of the youth of that Country generally, in Knowledge and in Virtue. It was always to be united to the University of Paris, and to enjoy all Rights, Privileges, and Prerogatives of other Colleges in that University; and the sole Superior of the College was, in terms of Beaton's Will, declared to be the Prior of the Carthusians in Paris, for the time being; under whom, a Principal and a Procurator, both of them natives of Scotland, should have the Superintendence of the Bursars and Scholars.

All of these must, in terms of the Foundation, be also Scotchmen by birth. The *Statuta*, or Regulations for the internal Government of the College, were first collected into a formal Code, from the original Papers, and the traditional practice of the House, by Dom. Marine, Prior of the Carthusians in 1707, with the advice of Mr. Louis Innes, the Principal.

A Constitution such as this, evidently afforded the Scottish Bishops no control in the affairs of the College. Their influence was limited to the deference which a good natured Principal might be disposed to yield to their wishes. If, by any accident, they lost his confidence, their voice in the management of the College was virtually at an end. In point of fact, there being no Scottish Bishops in existence when the College received its Constitution, the contingency of their future creation seems not to have occurred to the persons engaged in framing Statutes for its Government. At the time of Bishop Nicolson's Consecration, as First Vicar-Apostolic in Scotland, the College in Paris was fortunate in the possession of Mr. Louis Innes, as its Principal; a member of the Family of Drumgask. He had the interests of Religion in his native Country sincerely at heart, and although he was much engaged at the Court of St. Germain, by his Office of Aumonier, a private Chaplain to the exiled Queen of England, he turned his influence to some account in behalf of the Scottish Mission. To the exertions of himself and of his Brothers, Walter and Thomas, the Mission is indebted for the Appointment of Bishops; and the first five Prelates who were sent to Scotland were all more or less connected with the Scotch College in Paris. Before Bishop Nicolson left France in 1695, to enter on his new and untried duties at home, Mr. Innes laid before him the whole condition of the College, showed him its Accounts, and made him master of its affairs, promising, at the same time, that in the admission of Students, the Superiors should be guided by the choice and the recommendation of the Bishop. In return, for this spontaneous act of courtesy, Bishop Nicolson appointed Mr. Innes his Procurator or Agent at Paris, and his Vicar-General, that Dimissorials for the Ordination of Students might be obtained on the spot, and that Mis-

sionaries who were ready for labour might be sent home without delay.

His Brother, Mr Thomas Innes, the eminent Antiquary, was of no less service in maintaining harmony between the Parisian College and the Mission. This distinguished man, born at Walkerdale in the Enzie, soon after the Restoration, received his education in the Scotch College, Paris, and for some time after the completion of his studies, he was employed in arranging the Papers of the College, together with a few Monuments of the ancient Churches in Scotland, and in preparing a history of the College from its Foundation, till his own time. In 1695, he went to reside with a Curé for a while, to prepare himself for the Mission, to which he returned in 1698. Three years afterwards, Bishop Nicolson sent him back to Paris, to succeed his brother Louis as the Bishop's Agent, and to supply the place of Prefect of Studies in the Scotch College, an office which he filled for the long period of twenty-six years. He re-visited his native Country for a few Months in 1727; early in the following year, he bade it a final adieu, and after a short residence in London, the year 1729 found him once more in Paris, which he never again left till his death, in 1744. He continued all his life to be a great Collector of Papers and Monuments, principally with a view to illustrating the History of Religion in his native Country. He is best known by his "Critical Essay on the Ancient Picts and Scots," and by his "Ecclesiastical History of Scotland," between the years 80 and 597, lately published by the Spalding Club.

Owing to the frequent engagements of Mr. Louis Innes, at St. Germain, the management of the Scotch College was left very much in the hands of the Procurator, Mr. Whiteford; who, although naturally well qualified for the task, seems to have discharged it carelessly, and to have trusted to his personal influence with the Carthusian Prior, and with the exiled Court, to screen himself from blame. The consequence was, a serious deficiency in its Revenues. An effort was made about 1704, to rescue its management from his hands, but with no success, and when Mr. Louis Innes resigned the Principalship, in 1712, to follow the Court which was then about to leave France, Mr.

Whiteford had interest enough to procure his own appointment to the vacant office, which he held till his death, in 1738.

In 1704, a sum of money belonging to the Scottish Mission, was invested in the Hotel de Ville of Paris, in the name of the Scotch College, but with an understanding that it really belonged to the Mission; an arrangement which the foresight of Mr. Thomas Innes pointed out as likely in future years to occasion disagreeable Collisions between the Superiors of the College and of the Mission, as the event unhappily proved.

A new generation of the Drumgask Family now served the Mission and the College. Mr. George Innes, a nephew of the late Principal, at the conclusion of his Studies in Paris, entered on the Mission in 1712, and, three years afterwards, assumed the charge of the small Highland Seminary or School. When Mr. Thomas Innes, his Uncle, resigned the Prefecture of Studies at Paris, he entered on his duties; and was finally promoted to the Principalship, on the Death of Mr. Whiteford in 1738; an Office which he held till his death, in 1752. We have already seen how warmly he entered into Mr. Hay's Interests, at the time of his first going to Rome.

During the long period of sixty years, in which the ascendancy of the Inneses fortunately continued in the Scotch College, Paris, the Scottish Bishops invariably found their wishes received with deference by the Superiors of the College. Even in the midst of the unfortunate dissensions which, about 1733, threatened the very existence of the Mission, and while the Parisian College was made an object of unfair accusation by the intrigues of a small cabal, the harmony which had long united the College with good Bishop Gordon, was never interrupted; and Mr. Thomas Innes, against whom the malevolence of the cabal was more particularly aimed, withdrew from the College itself, and took up his residence in the City, that nothing personal to himself might embarrass the Relations of the College to the Mission. In fact, from the beginning, the Parisian College had been of great assistance to Religion in Scotland, and still more so during the reign of the Inneses. It had given many valuable Labourers to the Mission; its doors had always been open

to receive any fugitive Missionary whom peril to life or liberty not unfrequently compelled to fly his Country, and seek a temporary residence abroad. Students, on their way to Rome, were constantly entertained at Paris; and in order to relieve the poor Mission, the expenses of their further Journey were defrayed by the Superiors of the Parisian College. On their return, in like manner, they were always welcome guests; they were often induced to prolong their residence at Paris, till they had recovered the use of their Native language, and had acquired a practical knowledge of their future duties. The public purse of the College, and the private purses of its Superiors were over and over again opened to assist the pecuniary distress of the Mission. The early Scotch Agents at Rome knew little or nothing of the difficulties under which the Scottish Missionaries laboured. The Superiors at Paris supplied them with information, as far as it was possible. They maintained a weekly Correspondence with Rome; taught the Agent the miseries of his Native country, suggesting remedies, and stimulating his zeal till they were obtained.

With the death of Mr. George Innes, in 1752, this spirit of harmony between the Mission and the College was destined to decline. The new Principal, Mr. John Gordon of Auchentoul, or Dorletteers, (hence, frequently mentioned in the Correspondence as Mr. Dorlet,) took less Pains to secure the confidence of the Bishops in his Administration. The principal cause of their dissatisfaction arose from the defective training of the young Ecclesiastics, which deprived the Mission of many promising Students, and too often resulted in their open defection from Religion, on their return as laymen to their own Country. When the Bishops remonstrated with the Principal, they could obtain little satisfaction; there appeared to be no alternative but to leave the management of the College alone, or to come to an open rupture with its Superiors. —[B. Hay to Mr. Thomson, June 26, 1784.]

On Mr. Gordon's death, in 1777, there was some hope of improvement in this respect. His Successor, Mr. Alexander Gordon, had served the Mission for many years, and at the time of his Election was Agent or Procurator for the Clergy at Edinburgh. On his leaving Scotland, in 1778, to enter on his new office, he took with

him two of the most promising Students at Scalán; and great hopes were entertained that Crisy would ere long retrieve her reputation, and become once more a nursery of valuable Missionaries. To the surprise and grief of the Bishops, however, both of those young men returned home before the completion of their studies. One of them, Mr. Peter Hay, who did not long survive his return, finding himself dying, opened his mind both personally and by Letter, to Bishop Hay; assuring him that the real cause of his loss of health, and of his returning home prematurely, was vexation at the abuses that had crept into the College at Paris, and to which he attributed the defection of his fellow-student, and of others whom he named. Bishop Hay, as he passed through Paris, on his way from Rome, in 1782, made more particular inquiries into the management of the College than Mr. Gordon relished; and we have already seen evidence of his quarrelsome spirit in his protracted dispute with the Bishop as to the maintenance of his brother.

Such was the state of affairs, when the Bishops held their Annual Meeting at Scalán, in 1783. The Principal had applied to them for boys to supply the recent vacancies. It appeared to Bishop Hay that the time had now come to bring matters to a crisis. He laid before his Colleagues the information that Peter Hay had given him, and urged upon them the extreme measure of refusing to send any more boys to Paris, till the College should be placed in a more satisfactory condition. His Colleagues felt the force of his reasons, but shrank from so open a rupture as this resolution must occasion. The Bishop, however, carried his point against their opinion; and the Principal was duly informed that he might expect no more boys from Scotland, till the system of the College should be thoroughly reformed. The prediction of Mr. Thomas Innes was now fulfilled; and the worst fears of Bishops Macdonald and Geddes were realised. The Principal replied to what he considered this unjustifiable interference of the Bishops, by suspending the funds in Paris, belonging to the Seminary at Scalán, under the pretence that their object was the maintenance of boys while preparing for the College in Paris. He also, under colour of a similar claim, sequestered the Funds belonging to the Mission that

were in his hands. It was in vain that Bishop Geddes employed his singular talent for making peace; the Principal was inexorable and would not listen to reason.

It was now Bishop Hay's turn to appeal to the Prior of the Carthusians, as ultimate Superior, against the iniquity of Mr. Gordon's measure of retaliation. In this Appeal, which was written in French, and dated January 27, 1784, the Bishop treated the whole subject with his usual method and completeness. Unfortunately, in his anxiety to make out a case against the College, sufficient to justify his late measure, he revived the recollection of the dissensions that had agitated the Mission half-a-century before, and "owing," as Abbé Macpherson remarks,—[Continuation of Mr. Thomson's History, anno 1784.]—"to his scarcely excusable ignorance of history," he sanctioned the proceedings of a cabal which had threatened the very existence of the Mission; and cited its accusations against the Parisian College as evidence in the present cause. An *ex parte* statement of these accusations was supplied to the Bishop by the aged Mr. William Reid—[MS. at Freshome, July 2, 1783. A Copy in my possession]—who had been a Student in the Roman College, at the date of those dissensions, and had warmly espoused the side opposed to the Parisian College, and to the great body of the Missionaries at home, with Bishop Gordon at their head.

As the Bishop approached a later period there was more relevancy in his complaints. He reminded the Prior of the little good that the Mission had for more than a quarter of a century derived from the College at Paris; and of the failure of many youths of great promise, whose Ecclesiastical studies ended in disappointment. The Bishops had not shrunk from remonstrating with the Superiors of the College. Bishop Smith in 1761, had expressed his opinion very strongly; and it was impossible to resist the conclusion that there must be some radical defect in the system of Education in the College.

Bishop Hay was again unfortunate in his choice of arguments. Had he contented himself with thus forcibly exposing the defects of which he complains, or had he confined his illustrations of them to times and persons then passed away, it would have been well. But he

proceeded to animadvert on living examples of Parisian training; and thus provoked the acrimony of two dangerous men, who keenly resented, and not altogether unreasonably, such a discussion. One of these men was Dr. Alexander Geddes, whom the Bishop represented to the Prior as a man, at his first entrance on Missionary duties, so full of scruples as to be nearly useless, and afterwards, running to the opposite extremes, and giving offence to many by the levity of his conduct, and the liberalism of his sentiments; as a man who had incurred heavy debts, from which he was relieved only by the charity of his friends, and who, finally, had abandoned the Mission and retired to London, but not before he had gone publicly on a Sunday to a Heretical service, in a Protestant Church, in company with two Catholic Ladies, and who, not content with this, had persisted in defending his conduct wherever he went, so that it became necessary to forbid him to do so, under pain of Suspension.*

The other example which Bishop Hay cited, was the Principal himself; a man, as he described him, of irreproachable life, and a good Missionary, but who had provoked serious disagreements with his Superiors, and given them a great deal of trouble by his obstinacy, in a matter of no great importance indeed in itself, and in which he had finally acknowledged himself in the wrong.

With so little to lay to the charge of Mr. Gordon in past time, and with the certain knowledge that the Prior would communicate everything to him, it would have been better for Bishop Hay's position in the pending Dispute, if he had waived all personal allusion of this kind to his opponent, however provoking his opposition might be. And knowing, as he did, partially at least, how much capacity of mischief lay in Dr. A. Geddes, the Bishop had better have

* We have here an instructive example of one of the best of men in the character of an advocate and an accuser, exaggerating facts, probably unconsciously. Dr. Geddes, indeed, had gone to the Protestant Church with two Catholic Ladies; but the Bishop was bound in fairness to add that one of these Ladies was attended by her Protestant husband, Lord Findlater, and that the other, Miss Stewart, had accompanied her Friend. When the whole truth is told, the fact of Dr. Geddes having been in their company, instead of being a circumstance of aggravation, as the Bishop's language implies, becomes one of perfect indifference, if not of palliation.

avoided an exposure of circumstances only remotely bearing on the question at issue. Had the case occurred in our day, nothing could probably have saved the Bishop from a harassing and expensive Lawsuit. He concluded his citation of examples illustrating the defective training at Grisy, by referring to recent instances of Students who had failed, and in particular to the dying testimony of Peter Hay, lately a Student, and one of the Superiors in the College; whose health had given way under anxiety produced by daily witnessing abuses which he had no power to rectify; and who had returned home, without receiving Priest's Orders, only to die, in December, 1783. From all those Instances, the Bishop left it to the Prior to judge how far he was warranted in conscience, in refusing to send any more Students to Paris, till a reformation of abuses had taken place.

Regarding the retention of the Mission and Seminary Funds, the Bishop complained that the Prior, by advising and sanctioning it, had in fact prejudged the Case before hearing both sides, as if the Bishops had nothing to urge in defence of their refusal to send Students to Paris. The Prior had also unjustly attached Funds over which he had legally no control. In conclusion, the Bishop defended his direct application to the Prior for redress, and besought him to review his decision, after a careful consideration of all the facts adduced.

This elaborate Appeal was sent under cover to the Nuncio at Brussels, with a request that the Nuncio at Paris would take the trouble of delivering it with his own hand to the Prior, which was done. The Prior, De Nonant, had, however, made the Cause his own; and in a short and contemptuous Reply, dated Paris, April 14, 1784, repeated and defended his determination to arrest the Funds in Paris belonging to the Seminary, as long as the Scottish Bishops continued to refuse to send Students to the College. "There the affair stands," as Bishop Hay informed Mr. Thomson—[June 26, 1784];—"but having come thus far—which I thought absolutely necessary, and which the other two very well saw—it will be necessary to go on with resolution, and either to sink or swim. It is better for us to send none there, than to send and have them ruined." At the Bishops' Meeting in 1784, Bishop Hay laid before his Colleagues

a draft of a Reply to De Nonant's supercilious Letter. In this Reply, dated August 17, 1784, he at great length rebutted the arguments of the Prior, and again established the conclusion of his former Appeal. Bishop Geddes also, as Procurator for the Mission, wrote to Paris, protesting against the injustice of attaching the Funds of the Mission in a cause wholly foreign to their objects and destination; and by his winning courtesy, he succeeded in effecting a compromise in respect to them, pending the principal question at issue.

Principal Gordon himself next appeared in the field, armed with a ponderous French Pamphlet, dated April 20, 1785, and edited in London by Dr. Alexander Geddes. It was entitled "*Memoire de M. Gordon, Principal du Collège des Ecossois à Paris, pour Servir de reponse à l'invective de M. l'Evêque Hay, contre les superieurs et élèves du dit Collège. 1785.*"—[Quarto, pp. 62, with an Appendix containing a number of Pieces Justificatives.] It made its first appearance as a Private Paper in the hands of Mr. Harry Innes, whom with two others the Principal had commissioned to represent his interests, at the Bishops' Annual Meeting at Scalán in 1785. It was read and discussed at great length in presence of the Bishops and Administrators; although, as Bishop Hay described it,—[To Mr. J. Thomson, Aug. 8, 1785]—"it was such a Paper as might be expected from such a source—full of misrepresentation, falsehood, and acrimony." This Conference resulted in a proposal on the part of the Bishops, that for the present, if Grisy wanted Boys, it must choose them and pay for their board at Scalán, and for their outfit and travelling expenses on leaving it. And there, the Bishops seem to have flattered themselves, the matter was to rest.

Hardly, however, had Bishop Geddes returned to Edinburgh, when he learned that the Principal's Answer to Bishop Hay had actually been passing through the Press in London, while Mr. Innes was reading it at Scalán. His informant seems to have been Dr. Alexander Geddes himself, who was in Edinburgh in the month of September on his way to Glasgow for Literary purposes. Bishop Geddes, in communicating the intelligence regarding the publication of the Pamphlet to his Friend at Aberdeen, adds—[Sept. 17]—"May our Good God direct and

support you." He expresses his doubts whether the Bishop ought to answer it, and his congratulation that at least the Memoir is in French. "Most earnestly recommending myself to your good prayers, and wishing you light and comfort from Heaven, I am," etc.

Bishop Hay replied to his Friend almost by return of post.

"Sept. 21, 1785.

... "Give yourself no pain, I entreat you, about whatever step the Principal takes against me. You know how merciful our Good Lord has been to me for some time past, in preparing me for this, by others such of a no less touching nature. He knows how far it is fit this affair should go, and I desire nothing more than the entire accomplishment of His Holy Will. From what passed at Scalán, Mr. Innes and the other gentlemen must have seen how far I have been wronged in this matter. If they choose to take the side of truth against misrepresentations of the Principal, good and well; if not, I have no objection to their silence. Supported by the integrity of my own intentions, I resign myself to the hands of Providence. My side has been rather worse since you left this, and I have little grounds to think it will ever turn much better. I had a blister at it last week, but with little or no effect. The Doctors give me little or no encouragement, and all they advise is, Give it ease!"

The Memoir of the Principal was now published, and copies of it were distributed among the Missionaries. It opens with an historical recital of the origin and progress of the dispute; it then proceeds to answer the accusations contained in Bishop Hay's Letter to the Prior, (1) against the present, and (2) against the former Administrators of the College. As a composition, it is not wanting in ingenuity; but it is more distinguished by its bitterness and rancour. Malevolent satire is relieved by glaring sophisms and by false citations. The Bishop, by his imperfect acquaintance with historical facts, had laid himself open to criticism, which an adversary less blinded by anger might have turned to advantage; but by the intensity of his personal invective, the Principal weakened the force of his argument, and alienated every impartial judge by his entire forgetfulness of the courtesy due to the character, if not to the distinguished services and merits, of his Episcopal adversary. His Memoir may be regarded as a crowning proof and confirmation of the Bishop's position,

that there was a radical defect in the constitution of the College in question—another manifestation, although not a final one, of the spirit of mistrust towards the Scottish Bishops, and of jealousy in regard to their interference, which had for a long period marked its history, and which nothing but its total overthrow, a few years later, would probably ever have eradicated.

The Principal continued to talk loudly of carrying the Cause to Rome, unless Bishop Hay would retract his charges against himself and his College. To which the Bishop rejoined that Mr. Gordon was very welcome to write to Rome; his Opponent would willingly meet him there: neither would he refuse to retract or apologise for any misrepresentation which he might inadvertently have made, on his becoming aware of it; but he would never think of acknowledging the false interpretation which had been put upon his words.—[B. Hay to B. Geddes, Oct. 9.]

NOTE.—To avoid multiplying References, the Author here mentions, once for all, that in this Chapter, besides the current Correspondence, he has made use of Abbe Macpherson's MS. Continuation of Mr. Thomson's History; and Bishop Geddes' MS. Account of his Journey to Paris in 1791, which contains an abstract of the Letters Patent of 1688. See also Tierney's *Dodd*, IV., 123 et seqq. and Appendix; and Miscellaneous Papers of the Maitland Club, edited by Macgeorge, (1834) 76 et seqq.

CHAPTER XV.

1785-1788.

B. Hay meditates Resigning his Office—Correspondence with Rome on the Subject, how terminated—He abandons the idea—Highland Chapel at Edinburgh—B. Hay answers Principal Gordon's *Memoir*—Mrs Fitzhubert's Marriage—*Pious Christian* published—Robert Burns and B. Geddes—Disputes as to class of Youths suitable for Church Students—Reforms at Scalán—B. Hay re-visits Edinburgh—B. Hay takes charge of Seminary at Scalán.

The Meeting at Scalán, this year, was a stormy one. Besides the painful discussion of Principal Gordon's *Memoir*, the unfortunate appointment of Mr. Thomson as Agent at Rome, was again severely animadverted upon, in the Meeting of Administrators, who had been prepared for what was to follow by a Circular Letter, calling upon them to unite in resisting Episcopalian despotism. The Bishops had been made aware of the coming storm, some time previous to the Meeting. The subject was

boldly introduced by Mr. John Reid, at Scalán, who loudly Protested against the choice which had been made in Mr. Thomson, a man, it was alleged, extremely unpopular among his Brethren; and, with stronger emphasis, against the Bishop's departure from former precedent, in selecting the Agent without consulting the Administrators. Mr. Reid averred, what indeed could not be denied, that ever since their institution by Bishop Nicolson, in 1701, they had always been consulted in the choice of an Agent at Rome, and had even been held to possess the power of Suspending his Commission; a right which, only a few years before, they had threatened to exercise in regard to the late Agent, Abate Grant; and, singularly enough, at the Meeting which had recorded the threat, Bishop Hay, then a Priest, had acted as Clerk. The Bishops, on the other hand, stood on their sole right to Nominate the Agent; a right which by courtesy they might waive without permanently losing. Mr. Reid replied with warmth, that, as an anonymous Letter had been already sent to Rome, against Mr. Thomson, he, for his part, would write another Letter himself, and sign his name to it, even if no one would join him. Mr. Thomson's position at Rome being already sufficiently critical, the Bishops could not regard Mr. Reid's threat without anxiety; Bishop Geddes' gentle persuasion was therefore again put in requisition to induce him to relinquish his purpose; which was accomplished, but not without great difficulty.—[Macpherson's Continuation, anno, 1785.]

A Communication from Mr. Thomson reached Bishop Hay at Scalán, with the intelligence that a new Italian Rector was to be appointed to the College. The Bishop, in reply, remarked—[August 8]—"Its contents surprised us a good deal, and show us what the world is; our only consolation is, that the Divine Providence makes use of the passions and infirmities of human nature to establish its own views; and consequently having done all in our power, we must submit to Its adorable dispositions." The good Bishop no doubt thought that he had acted for the best, throughout the complicated business; but he failed to take sufficiently into account the elements of disappointment contained in his own position, and unbending method of conducting the negotiations, and in

his absolute disregard of the advice, and of the opposition offered by the other Bishops. These had as much to do with the total failure of his scheme for the reformation of the Scotch College, as any active interference on the part of Divine Providence. His Letter to Mr. Thomson continues, "You seem rather too much disheartened at the present disappointment; do not lose your confidence, my dear Sir, in our good God; *non est abbreviata manus Dni*; and frequently the remedy of evils from His Hand is never nearer than when these evils go to their greatest height, and all human help fails us." He concludes by informing his friend of the double storm at Scalán, regarding the Roman Agency, and the Parisian College.

Among the usual Letters transmitted to Rome this year, that to Antonelli at Propaganda contains the following allusion to Bishop Hay: "His health is not good; and the effects of his former fatigues are now much felt, in his mental faculties, as well, especially in his memory, which, for some years, has been growing weaker and weaker."

In the latter part of August, Bishop Geddes, on his way to Edinburgh, spent a week at Aberdeen with Bishop Hay, who was at this time almost overwhelmed by a sense of increasing infirmity, and of the gradual decline of his mental faculties, complicated by the opposition which assailed his Administration on every hand, both at home and abroad. His feeling of illness was not imaginary. Bishop Geddes, soon after his return to Edinburgh, thus describes the condition of his friend—[To Mr. Thomson, Oct. 7]—"Mr. Dauley's health is far from being good; besides his pains of stomach and head, he still feels the bad effects of the fall he got last year, coming downstairs at Aberdeen. This alarms me much. I see him failing, and he, himself, is by far too sensible of it. I staid with him a week at Aberdeen, in coming South, on purpose to cheer him, and consult with him on several things. From virtue, he is resigned, and says he is very easy in his mind, but he is not well." To which Mr. Thomson, in course of Post replied—[Nov. 11]—"I am truly concerned to hear such bad accounts of Mr. Dauley's health, especially considering that he is far from being advanced in years; but his unremitting exercise and fatigue of mind and body

has certainly hurt his health much. You should really advise him strongly to moderate a little his exercise and fatigues, and to endeavour to prolong his days for the good of others. His own personal qualities, his value and consequence in the Mission, my own regard for him, make me exceedingly anxious for him. His value will be better known when he is lost, and his merit will be done justice to when he will leave us; and perhaps, too, by some of those who are his antagonists at present."

The consultations of the two Friends at Aberdeen turned on a subject of no less moment than Bishop Hay's Resignation of his Episcopal Charge; on which he had first sounded his Friend, in the preceding year, and on which he had also taken the opinion of the late Mr. William Reid. There are times of weakness and of depression in every one's experience, during the occurrence of which the burden of the present appears intolerable, and the future prospect without hope. Its cause is to be looked for in the feeble frame of dust and ashes, which too sensitively responds to the trials of the irritated and weary spirit. But it is only a pulse, a tide, which will flow again, as it has ebbed, and will restore the equilibrium of mental and of bodily vigour, if the hour of dulness is past in patience, and with at least passive courage. That a mind of strength so great as the Bishop's, so habitually regulated, and so intimately dependent on the highest principles of virtue, should have had to pass through the trial of a time of passion like this, may encourage others of less heroic constitution to bear their burdens, and to hold fast their hope, "till the day break, and the shadows flee away."

Bishop Geddes' natural impulse was to dissuade his Friend from any such change as he was contemplating. He, however, reserved the expression of his deliberate opinion, till his return to Edinburgh, when, after mature reflection, he wrote to inform his Friend—[Sep. 6]—that his own earnest wish must be that no change should take place; but that if the Bishop, his Friends, and Propaganda should think it very necessary, then he himself must be relieved from the Procuratorship, and the principal charge of the Congregation at Edinburgh; suggesting the difficulty of finding a Substitute, as an additional motive for leaving things alone. He

further recommended the Bishop to consult his other Colleague in the Highlands before applying to Rome; and also to take the opinion of Mr. Cruickshanks, of Mr. Alexander Menzies, of Mr. Guthrie and Mr. Thomson. Was it not probable, he added, that Principal Gordon, by his late proceedings, might have aimed at forcing the Bishop to this step; and, if so, was it desirable to give him the semblance of a victory? Might it not be better for the Bishop to adopt the intermediate measure of devolving on his Coadjutor a part of his Charge, to be resumed on the complete restoration of his health? Friends would probably advise this; and it would please Bishop Geddes better than any other plan.

Bishop Hay's reply to this friendly appeal—[Oct. 11]—affords another example of the definite form which every question of importance invariably assumed, when presented to his mind.

“October 11, 1785.

“I have since been considering your reply on the main affair, and wish to give you my opinion on it soon; that you may communicate it also to Mr. Cruickshanks, before you write what passes between you and him on the matter. It does not appear to me necessary to lay this affair before any other in this country; for, 1st. Some, it is probable, would be against it, and others, I am sure, would be as much for it; but I am persuaded both the one and the other would be influenced more by inclination than by reason. 2d. I don't apprehend that either of them could give us any new light upon it, more than what we know already, at least, such as could be of any weight on either side. 3d. Whatever their opinion be, it could never be decisive, in assuring us where the Will of God lies; that can only be known with certainty from higher powers. 4th. None of them will give their opinion solidly, without we lay the whole circumstances before them; and if, after all, it should be refused in the last tribunal, it would seem very improper that any of those you mention, or any other, should ever either know that such application had been made, or my reasons for making it; but if the affair be granted, then there can be no difficulty in letting all know the reasons.

“It appears to me further, that the application should not be long delayed; because the view proposed is not a sudden accidental resolution, but of considerable standing, and since it began has been always increasing, as the causes became always more urgent; and at present, the mind is in such a state of suspense, that requires a speedy decision. Your difficulty on this head, I think, can easily be remedied;

because, though it should be granted and put in execution between ourselves and such others as we can trust for a while, there does not seem a necessity of publishing it, till we see proper; and in the meantime we can take all possible measures to get Edinburgh properly supplied. . .

“As for arguments against the plan, taken from the use others may make of it to my prejudice in the eye of the world, they have no weight in my mind, because it is not what the world may think or say, but what *God wills* that I wish to know and act by.

“I shall be very glad to have the Bread-irons when ready; and though they are designed for my own use whilst I have use for them, I hope there will be no impropriety in paying for them out of the fund I left in your hand for utensils, provided there be as much of that fund remaining; but if not, set them down to my own account.” . . .

Mr. Cruickshanks, and indeed, every one who was consulted, totally disapproved of the Bishop's resolution. He nevertheless continued in successive Letters to urge his reasons on his Coadjutor, and to parry the objections started to them. Thus—[Nov. 2]—he reminded Bishop Geddes that “Mr. Misonop was surprisingly well, both in body and mind, till within a short time of his death, and when he took his last illness, there was little reason to think he could long survive.” Mr. Sinit, again, for some years before his death, often spoke of resigning, both to Bishop Hay, and to others; and things went so far as that Mr. Robert Grant offered him a home at Douay.

Bishop Geddes continued to urge every possible objection to his Friend's Resignation; while his Friend exhausted his arguments in the endeavour to convince him of its propriety. November 15th, is the date of a very painful Letter, in which Bishop Hay discloses more plainly than at any other stage of the Correspondence, the mental sufferings which had been inflicted upon him by the insubordinate dispositions of his Opponents. In this Letter he urges the opposition of his enemies as a reason for Resigning; declaring that he knew their dispositions too well, ever to expect peace or rest while he remains in his present station; and as things of that kind have contributed, more than anything else, to reduce his health both of body and mind to its present state, a continuance of the same causes must hurry it with greater rapidity to where it seems posting. It seems

but reasonable, therefore, that he should use the just and well-grounded motives which he has for a change, in the legal and ordinary manner, "to procure a respite for the few remaining years I have to live, in order to prepare myself in peace and quiet for the approaching change." This, he urges, the rather that his retirement will probably heal all these discussions; "the odious Object will be taken away," peace will return under Bishop Geddes' influence. "They may perhaps still pursue me with their tongues at least, even in my retreat; but my peace of mind will then be out of their reach; it is easy to suffer in silence, when one has not to act."

So early as October 19th, the Bishop had prepared a Letter to Mr. Thomson, disclosing his purpose of Resigning, together with his reasons. But apparently distrusting his own judgment, pending his consultation with other Friends, he retained this Letter for two months, and in the meantime wrote another to Mr. Thomson,—[Nov. 19,]—with full details of the state of his health, but without the slightest allusion to his meditated Resignation. It seems to have been designed to prepare the Agent's mind, and through him, the mind of Antonelli, for a formal application to be relieved of his Charge. It indicates, also, that wavering of purpose which is invariably associated with the nervous prostration under which this excellent man was suffering.

After discussing the affair of Principal Gordon very fully, he continues:—

"November 19, 1785.

... "I must now inform you that my health has been but very poorly all this last Summer. The effects of my fall at Aberlour last year, I felt but now and then, during Winter; but in Spring I met with some difficulties in getting two proper persons settled in Galloway, from the intrigues and opposition of some from whom I should not have expected it, which gave me a good deal of trouble and distress of mind, and this so affected my body that the pain in my whole right side, especially about the region of the liver, became very uneasy, and obliged me to give up my walking; and it still continues so often, and so severely to affect me, that I am of opinion it will sooner or later carry me to my grave; the more so as the physicians here give me little hopes of ever getting free of it; and only prescribe ease and blisters to retard its growing worse. But what is

of more consideration, the faculties of my mind are greatly impaired of late years. Indeed, my memory was much failed before you left this, but has been yearly turning weaker; my ideas are confused, and it costs me a great deal to manage any affair, even of such as were most familiar to me, and which were wont to cost me little more than a glance. But I am not surprised it should be so; the long violent headaches I laboured under for upwards of twenty-five years, and the unremitting application I had to give to such variety, must have much worn out the organs, and have little hope of their ever recovering, especially considering my broken health of body and my age, which is fast advancing. You will here observe, in our common Letter, this decay of my faculties was taken notice of to C. Antonelli; and when you have an opportunity you will oblige me to explain the matter more fully to him from what is above."

In his next Communication to his Coadjutor, —[Dec. 1]—Bishop Hay regrets that the unavoidable delays attending a Correspondence on any matter of importance, are spinning out the time of "this Roman affair," to a disagreeable length. Everything had now been fully discussed; there had been no haste or precipitation in it; he had answered all the difficulties proposed by his two Friends at home. Notwithstanding all the reasons that he had on his side, he was far from any feeling of obstinacy in the matter; yet his own judgment was clear for his applying to Rome, in order to obtain, through his Superiors, the final decision of the Will of God. Yet, as the Will of God was not always in accordance with what appeared to us reasonable, and as the opinion of pious Friends was sometimes a surer way of finding out the Will of God than one's own judgment, the Bishop proposed the following Queries to his Coadjutor, and to Mr. Cruickshanks. Did they really, in their Consciences, think it to be the Will of God that he should not apply to Rome? Were they so fully persuaded of this, as to be ready to take upon themselves to answer to God, to the world, and to their Friend, for the consequences, if he should not apply? If they could answer these Queries in the affirmative, it would go far to compose his mind.

If the good Bishop had been at the time capable of forming a sound opinion on the matter, he might have known that his Friends would

naturally decline to take on themselves such a solution of the difficulty; and that such an appeal was equivalent to setting aside their opinion altogether. He wrote again on the subject, however, December 10th, pressing for a categorical answer to his Queries; which, of course, they would not send. Again, December 17th, he addressed Bishop Geddes, in terms which must have appealed powerfully to the sympathies of his benevolent Friend, so wounded and prostrate is the state of mind which it reveals. A former Letter seems to have conveyed a reproach to Bishop Geddes, on account of his friendship with Mr. Reid, and Dr. Alexander Geddes; a reproach which had given him pain. Bishop Hay offers some remarks on his Friend's answer.

“Aberdeen, 17th December, 1785.

“So poor Mrs. Smith is gone at last! May her soul be with our Lord, and may He be the support and comfort of those of her family whom she has left behind her. Remember me in the kindest manner to Mr. Smith. . . . I am really sorry that my expression in a former Letter, of a certain two being your Friends, has given you pain. I am sure that expression dropped from my pen without the most distant thought of any such reflection as you seem to have made upon it; however, I shall be more attentive for the future. But what you add on them gives me some reflection; you say, ‘*I am also well persuaded that you might easily have had them as much your friends as they are mine to the full, to your own satisfaction and to theirs, to their greater good and to that of the Missions.*’ This Declaration, my dear friend, surprises me a good deal; it contains a severe condemnation of all my conduct in regard of them; lays the blame entirely upon me; and, of course, makes me look very little in my own eyes; and as I am persuaded you would not have said this, without having the strongest reasons for it, I consider it as a convincing proof of my own incapacity of fulfilling the duties of my Charge, for if, even when at my best I so much blundered in managing my Brethren, what can be expected now, when I am so much decayed both in body and mind? But this observation fully answers another difficulty of yours where you say, ‘*I cannot help being terrified at having to take up a burden, which I see you so anxiously desirous of laying down.*’ Ah! my dear Friend, I am desirous to lay it down, not from the difficulties of the burden considered in itself, but from my own inability to discharge the duties of it, from the decay of my faculties, from the state of my health; all which, blessed be God, are entire with you; and may they long continue to be so. I see now from ex-

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perience, and from the general opinion of my Brethren, that I never had any talent for governing others, and must have much less now in my present decayed state. Besides, I want to lay down the burden, because I see in general such unfavourable dispositions in my Brethren towards me, from my past misconduct, as gives me no room to expect I can be able to do any real good among them, even though I were at my best. The very reverse is the case with you. I seek to lay it down, because from all these circumstances, and from what passes within my own heart, it appears to me that our Good Lord, out of pity to my poor soul, wants to put me out of my stewardship, which I have so ill managed, and allow me the few days that remain of my life, to make up in retirement and penance for my past misconduct and prepare for Eternity. I have then the greatest reason to wish to lay down the Charge, but you have none to be afraid of it. And I am so far convinced of these truths, that did the matter rest solely on me, I should think it a crime in me to continue in my place, and deprive the Mission of those advantages which it may expect from those talents and abilities which God has bestowed on you. Have good courage, then, my dear Friend, if my request shall be granted at Rome, that clearly shows what is the Will of God, and you may, with all confidence, expect His powerful protection. May His Blessed Will be done in us, and by us for ever.”

The same day he despatched the Letter to Mr. Thomson, which he had written two months before; and enclosed in it a formal Letter to Antonelli, open, for the Agent's inspection. The substance of his Communication to Mr. Thomson, is as follows:—

October 19, 1785.

Despatched, Dec. 17, 1785.

“B. Hay, at this time in poor health, and low spirits, suffering under various untoward dissensions with his Clergy, and the Principal of the Scotch College, Paris, had formed a serious plan of Resigning his Charge to his Coadjutor. For this purpose, and in order to secure Mr. Thomson's good offices at Rome, with Padrons, he wrote the Letter of this date, in which he fully states his case. He draws Mr. T.'s attention to a clause in the Letter to Propaganda, from Scalani, in which the decayed state of his health is described. The failure of his memory is of some years' standing, and that of his mental faculties in general, is advancing apace. His long and severe headaches, and close application may well account for nature at last wearing out. Cites several examples of men of the strongest powers at last ‘becoming silly and good for nothing,’ as Swift, Newton, &c. He is often in such a state, with such confusion of ideas, as to make him fear the same for himself. Is, there-

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fore desirous to get free of those parts of his office which he has found most apt to wear out his mental faculties, and bring on such sensations. This was his reason for not, as Mr. T. had advised him, staying at Edinburgh, and settling Bishop Geddes at Aberdeen. He has also taken a good deal of bodily exercise, in hopes of relieving the mind and strengthening the faculties by such means; but finds himself declining more and more every year in that respect. Whenever an affair requiring attention and application of mind comes before him, especially if it affects the mind sensibly, it costs him a great deal of pain and distress, and he finds his faculties sensibly worse and weaker after it. This Summer, for instance, a case of this kind had occurred. In Spring, two Hands were wanted in Galloway; this made some removals necessary; the difficulty of getting this settled, the opposition he met with from various quarters, and the objections started to every plan, made it the month of August before matters were adjusted, and this preyed so much on his mind, that his health has been worse this summer than for long before; his headaches have been severe, and his memory and faculties have suffered considerably in consequence. He, therefore, longs to resign his 'Superiority,' and betake himself to the care of some private Mission entirely. Has not communicated this idea to any one but Rev. Mr. William Reid, at Aberdeen, who told him that Bishop Grant had several times spoken to him (Mr. Reid) of the failure of B. Hay's memory, some years before the death of Bishop Grant, but advised B. Hay not to be in a hurry in taking any step in hopes of amendment. This Summer, he had laid the case before B. Geddes, at Aberdeen, on his return to Edinburgh. Convinced by his reasons of the justness of his case, B. Geddes had agreed to his laying the case before Propaganda, and promised to submit to its determination. Therefore, B. Hay encloses in this Letter another to C. Antonelli, open for Mr. T.'s perusal.

"He then discusses some details connected with the proposed change. He proposes to reside either at Concraig, Mr. David Menzies' new purchase, or with the Family of Balquhoin. Hopes that the request is not unprecedented; Bishop York, predecessor of Bishop Walmsley, in England, Resigned his charge several years before his death, and retired to his convent at Douay; but he seeks no retirement from his chief obligations, as long as he is able to do anything at all.

"Six weeks later than the above, he continues his Letter. Meanwhile, negotiations with B. Geddes and Mr. Cruickshanks had been going on, on the same subject.

"The effects of his fall at Aberlour still very painful. Thinks his liver principally affected; a hurt in that region advances slowly, and is seldom cured, as there is no getting at the seat of the evil. Physicians prescribe only ease of

body and mind. May Almighty God direct all to what is most according to His Holy Will, to which I earnestly desire to be ever perfectly resigned."

Adds a *P.S.*, December 17, 1785, when the Letter was despatched.

While awaiting the issue of this last Appeal to Rome, Bishop Hay informed his Coadjutor —[January 20, 1786]—that his memory was sensibly worse, so that if he did not jot down at the moment, what he wished to remember, it was gone in a few hours. His side, however, was better; and he had derived much benefit from wearing a Faja, or Spanish belt, which his Friend had sent him.

Mr. Thomson's opinion was strongly opposed to the Bishop's Resignation, as he informed Bishop Geddes, February 22nd. The Agent could perceive that repose was what the Bishop wanted; and he took care to let him know his mind. But the Bishop's astonishment must have been great, on receipt of the Agent's answer—[March 6, 1786]—enclosing his own Letter to Antonelli, which he had forgotten to sign, and which was, therefore, useless. Next day he informed Bishop Geddes that the Incident had given rise to various thoughts in his mind; some other unexpected circumstances, also, happening about the same time, had afforded him good reason to believe that it was the Will of God that he should go no further in this business for the present. He had, therefore, dropped all proceedings in it, till he should meet his Coadjutor. The crisis, in fact, was past; the panic was dissipated; and from that time, through a course of twenty years' unremitting toil which still lay before him, he went bravely on, without wavering or misgiving, to the end.

The efforts of Bishop Geddes had, in the meantime, been directed to bring about a reconciliation between Mr. John Reid and Bishop Hay, and thus to repair the mischief resulting from the late stormy Meeting of Administrators. But for a time his efforts were unsuccessful. Bishop Hay was suspicious of Mr. Reid, who perceived the Bishop's disposition, and naturally resented it.—[B. Geddes to Mr. Thomson, Oct. 7, 1785.] With the too frequent reward of a peacemaker, Bishop Geddes incurred Bishop Hay's displeasure, as we have

seen, for making a Friend of Mr. Reid, while Mr. Reid was writing bitter Letters to him, full of blame for "sticking so close" to Bishop Hay.

In the Autumn of 1785, the Chapel on the East side of Blackfriars' Wynd, often called "The Highland Chapel," was completely Restored, at considerable expense; and although the situation was unfavourable, more was made of it than could have been thought possible.—[B. Geddes to Mr. Thomson, Oct. 7.] It was considered, at the time, to be one of the best Chapels in the Kingdom; and boasted of "a pretty good large Picture," by Meli. It is curious to know that, at the same time, they were only finishing in the Register Office; the middle Arch of the Bridge over the Cowgate, leading from the West side of Niddry's Wynd to Nicholson Street was just springing; there were hopes of a new University; and the "North New Town" had crept westwards, "almost over against the Castle."

Among Bishop Hay's minor annoyances, at this time, must be included a frivolous attack made upon himself and Mr. James Cameron, by his former Convert, Mrs Barclay, by which, although indifferent about it on his own account, the Bishop feared that Religion might suffer. When it appeared, under the name of *Cambrius*, in the form of a Letter to her son, the Bishop's fears subsided, and he regarded the Publication as meriting nothing but contempt. A lady who was libelled in it, however, thought differently, and prosecuted a successful Suit against Mrs. Barclay in the Courts of Law.

In the midst of his own great anxieties, the Bishop could afford leisure to write the following Appeal to a young Student, Alexander Brander, in the Scotch College, Rome, whose courage threatened to fail, on the eve of his taking the Mission-Oath:—

"Dear Sawndy,—Last Post I received yours, as did also your Aunt the one for her. We were both exceedingly concerned, and your sisters were inconsolable at what you write: they had flattered themselves with the greatest happiness in you, from the choice you had made, above their other brothers, and they saw their expectations in what you write totally disappointed; but what particularly hurt your Aunt and them was the dread of what was to become of you: your turning your back upon the service of your God, after so cheerfully and with such good

dispositions embracing it, was not a means to procure His blessing upon anything else you might apply to; and the example of others who had done so and become miserable, distressed them exceedingly. They trembled also for your poor mother, who, they know, would be extremely distressed on your account. On the other hand, your Aunt here is far from being in a condition to support you. She has met with several considerable losses of late, which have hurt her circumstances, insomuch that, after advancing a good sum for your brother, James, she was lately obliged to refuse paying a draft he had sent upon her, so that it was returned upon himself unanswered and protested. All these considerations were very hard upon them, as you may well imagine. But, for my part, I hope things are not yet irremediable, and if you have no other reason for the design you have in head but what you mention in yours to me, I flatter myself that will easily be got over. Had the persons you consulted about your chief difficulty known anything of the matter, they could easily have satisfied you. Know then, my dear child, that your case is not singular: when God Almighty calls a soul to our state of life, we need not be surprised that the Enemy of all good should oppose it; and when he fears that that soul may be an instrument in the hand of God of doing much good in bringing souls to Heaven, he redoubles his violence against them. I myself have known several instances of this kind; and was myself two different times upon the point of leaving the College, even after I had taken the obligation, from the temptations of the enemy, but I had experienced Directors who showed me the delusions of the enemy, and, by following their advice, with the blessing of God, I disappointed him. Now, there is no time wherein he makes his rudest attacks, than at the approach of the time of taking the obligation, because he knows that that very tie is a strong bulwark against his future snares; and I know a worthy churchman in this country, who, when talking with him on these matters, has told me, again and again, that he was miserably tormented before he took the obligation, but, after he had taken it, had never more difficulty. Now, Almighty God, my dear child, permits such temptations on purpose to try our fidelity, to teach us humility, and to force us to put our whole confidence in Him; but when, with a firm confidence in His goodness, we throw ourselves into the arms of His mercy, and dedicate ourselves to His holy service, He never fails amply to reward us. The virtue you say you want is surely the gift of God, as every other virtue is; but can we suppose, when a person with a sincere desire of pleasing Him, and with a full confidence in His protection, throws himself into His arms, that He will abandon him? No, my dear Sawndy, that is impossible. It is true, indeed, we must use our best endeavours, we must fly the occasions, we must resist the first

motions of temptation, we must humble ourselves before Him, we must long and pray for help, and if we do so we are sure of victory. Consider, then, your present distress as a time of trial. The Enemy, fearing the good you may do, endeavours by this trial to undermine you, to withdraw you from the service of God, and plunge you into misery both of soul and body. Will you yield to his snares? Will you follow his suggestions? Your good God, in permitting this trial, wants to prove you, to see if you be sincere with Him, and to crown your fidelity with His more abundant benediction. Will you forsake His standard in the day of battle? Will you turn your back upon Him? Will you lose all the blessings He is preparing for you? God forbid, my child, you should be so unhappy. Think well upon what I have here said; and remember I speak from experience both of my own and others. *Resist the Devil*, says St. James, *and he will fly from you*. The day of trial will pass away, but the joy and reward of the victory will last for ever. Apply yourself seriously to spiritual reading and holy meditation; there you will find light and comfort. Remember the glorious end of your vocation, to promote the glory of God in the salvation of souls, and be not deluded with imaginary fears. God is on your side, and if your principal endeavour be to please Him and sanctify your own soul, all your spiritual enemies will lie vanquished under your feet. Trust in your God, whose servant you are; but, if you abandon His service, what can you expect from Him? May His holy grace direct you, comfort you, and support you. May His blessed Spirit guide you; and may the powerful intercession of the B. Virgin and all the Saints of Heaven obtain for you light to see what is most agreeable to God, and strength to perform it. I ever am, Dear Sawndy, yours in the bowels of Christ,

G. HAY.

"Aberdeen, 23rd November, 1785."

"P. S.—Mr. Hay's Compliments to Mr. Thomson, who will see by the adjoined the design and cause of it. Mr. Hay makes no doubt but Mr. Thomson will use his best and most prudent endeavours to settle poor Sawndy's mind, which seems much unhinged, and prays God he may succeed. Sawndy asked ten guineas of his Aunt to help him to London; but his Aunt, honest woman, is not in a condition to give it him, of which Mr. Thomson may inform him. At the same time, if Sawndy persists in his resolution, and actually comes away, Mr. Thomson may give him, as of his own good will, the value of five pounds, as taking his chance of being repaid, and send his receipt for it to Mr. Hay. Having written Mr. Thomson only last week, Mr. Hay adds no more here. May Almighty God direct all to his own glory. 23rd Nov., 1785."

As soon as it was determined that no change

should take place in the Lowland Vicariate, Bishop Hay announced his intention of preparing an Answer to Principal Gordon's Memoir, and begged his Coadjutor to assist him with materials.—[March 20, 1786.] Alluding to some unfavourable criticisms on the decision of the Bishops, he remarks, "I am not surprised that some, even of my wellwishers, wish I had not refused to send boys, etc. Nothing is more common in the world than to judge of measures by the events; but the Divine Providence foresaw these events, and very often permits our best endeavours to meet with harsh opposition, and even to miscarry, for our greater trial. His blessed Will be always done."—[April 17.] During the Spring and Summer of this year, Letters continued to pass between the Principal and Bishop Geddes, with reference more particularly to the pecuniary aspect of this unhappy Dispute. Dr. Alexander Geddes, who had returned to London from his Literary Mission to Glasgow, before the end of February, every now and then gave vent to spiteful effusions against Bishop Hay, in regard to the same affair. The bitterness of his heart sometimes overflowed on his Friend and Correspondent, Bishop Geddes, who bore all with patience, in the hope of retaining the confidence of either party.

Bishop Hay enters very fully into the history of the Memoir, and of his own Answer to it, in his Correspondence with Mr. Thomson.—[June 21.] The Memoir he describes as "one of the most scurrilous Libels I ever saw, and is nothing, from beginning to end, but a continued series of lies, misrepresentations, and calumnies. I am truly amazed the man could lay himself open as he does. It was sent sealed up to each of our Brethren, in both Districts, with an anonymous Card [Note] written on the Cover, desiring them to read it, and write their opinion of it to the Principal. Several of them, on perusal of it, wrote to me in terms of indignation about it, and considered the Card as an insidious demand, as if they were desired to take everything for granted he said, and form their judgment on that, without knowing the other side; and they wished to know from me how the Case stands. In consequence of this, I have drawn out a Paper, by way of Letter, to my Brethren, showing them to a demonstration the true

character of the Memoir. I thought myself, and others did so too, that it would be paying too great a regard for it, to deign to answer such a piece of scurrility; and that the only answer it deserves is silence and contempt; but I owed somewhat to my Brethren; it might make an improper impression upon those among them who knew little or nothing of the matter but from the Memoir. It was, therefore, judged necessary to undeceive them in this; I am to take it with me to Scalán, to be shewn to such as we can convene there; and proper measures will be taken there to convey it, or the substance of it, (for it is a very long Paper) to all the rest. . . . This Affair is not like to end soon; what I proposed at Scalán last year was rejected; and the Principal still threatens carrying it to Hilton [Rome.] I wish he would; we would get a more stable and fixt decision." It seems that, in preparing his Answer, the Bishop had consulted many old Letters and Papers, and had found in them many curious and important things relating to "the times of our Predecessors." Referring to these, the Bishop continues:—"In the meantime, from the above discoveries, which, as yet, he knows nothing of, we have the ball at our foot; and the more extravagancies he runs into, the more to our advantage. Insomuch that if I be supported by those who ought to support me, I am of opinion that this Affair may have more agreeable consequences than some imagine. Sed timeo timiditatem. Basta."

The Bishop's Answer to the Memoir, assumed the form of a Letter to "His Brethren in the Missions of S[cotland].d."—[Copy, in his handwriting, at Preshome; pp. 78, foolscap, very closely written. Dated June 16, 1786.] It is calm, and well-reasoned, although still deficient in accurate knowledge of past events, and their secret springs. He goes over the ground already occupied in his former Letter to the Prior, with greater minuteness of detail; and he thus concludes, "Thus, my dear Brethren, I have laid before you a full and distinct account of every step taken in this Affair, and have given you such vouchers for everything I advance, as may stand the strictest examination. I do not ask you to show me any favour, in the judgment you may form of my conduct, and of

the way the Memorialist has treated me; all I desire of you, is to consult attentively the proofs before you, and to form your judgment, as your Conscience shall dictate to you in the presence of God, that you may be able to give me your opinion with sincerity, impartiality, and candour, with regard to any future steps that may be necessary to be taken in this Affair. I remain, most affectionately, Rev. and dear Br. ever yours in Dno Daulien.—[Aberdeen, 16th June, 1786.]"

The Bishop carried this Paper with him to the Meeting at Scalán, this year, and showed it to all the Clergy whom he saw in the North. He found them all so thoroughly satisfied as to the falsehood of the Principal's assertion, and so much disgusted with the insolence of his language, as to make it unnecessary to do more in the matter.—[B. Hay to Mr. Thomson, Nov. 4.] The Principal addressed the Bishops and Administrators in Scotland, March 1, 1789, in a milder tone, though still reflecting with bitterness on Bishop Hay's method of argument in the late Dispute. The compromise which Bishop Geddes had succeeded in obtaining from the Principal regarding the Scalán and Deeside Rents, was confirmed, and made permanent; Mr. Gordon engaging to continue their payment as a gift of his goodwill. He added some overtures towards a further adjustment of the Disputes which were still pending. But the Bishops and the Parisian College were then on the eve of a great and final rupture, which was closed only by the ruin of the College, in the Revolution of 1793.

We meet, at this time, with a curious passing allusion to the unhappy Marriage of Mrs. Fitzhubert to the Prince of Wales. The news had reached Bishop Hay at Aberdeen, but "rather in an overly way." His sagacity did not augur much good from it; "May Almighty God grant it may have good consequences; but I cannot help fearing it may be the beginning of what the general wickedness of the times gives reason to dread, from an offended God. I heartily wish my fears may be groundless."—[To B. Geddes, March 9.]

Mr. William Hay, whom it had been necessary to remove from Stobhall a year or two previously, and who had been residing at Banff, as a Teacher of Languages, began to entertain a de-

sire of returning to the Mission, and applied to Bishop Hay for that purpose.—[March 19.] The Bishop's Answer was delayed by his absence in the country.

“April 4, 1786.

“Dear Sir, Yours of the 19th ult., I received in course, but was then just setting out for the country; being now returned, I write you this, in which I must observe to you that it does not appear by yours that you have fulfilled, on your side, any part of the terms of your agreement. These terms you cannot have forgot; they were repeated once and again. I told you I could not on any account settle you at Banff without knowing that the people there, at least the generality of them, would be willing to receive you. To know this, it was agreed between us that you should propose the matter to them, telling them that, *sensible of the past impropriety of your conduct, you would make it your study to give them all satisfaction; and, if they would be willing to take a trial for a twelvemonth, you hoped they would have no cause to regret it, &c.* Then, if this proposal was agreeable to them, you was to desire one of themselves to write to me in the name of the rest, that it was so, and I should, upon that, send you Faculties. But, in case you found that would not answer, you was to let me know, and I would immediately sound the people about Mill of Smithston. Now, there is not a word of all this in yours; nor anything from any other, by which I can suppose the proposal has now been made by you. As for your *acting as supplying for Mr. Menzies on Sundays and Holidays without hearing of objections*, that is no more than you had been commonly doing, all last Winter. Your having been applied to for Confession, by one or two, is no indication of the general mind of the people. Your refusing to Hear them was certainly your duty; as the consequences of Hearing Confessions, having no Faculties to do so, would have been fatal, both to you and them. You say *Mr. Menzies has never appeared*; he could not; he has been confined with sickness; but should not you have gone to him, both for consulting and settling with him, about the proposal, and also for settling your private affairs with God, before you entered upon a charge of souls? In a word, it does not appear to me that you have that sincerity and serious dispositions in this affair, that I could wish; and, indeed, your letter has to me more the appearance of your wanting to impose upon me, than anything else. Think seriously, my dear Sir, upon the matter; consider how much you have at stake, according as you are, or are not, in earnest; make a few day's retreat; beg light of God, and make up your peace with Him, that His Holy Spirit may the more enlighten and direct you, and when I find that your part of our agreement has been properly fulfilled, I shall not fail in mine, &c.”

In reply to this friendly, though severe Appeal, Mr. William Hay again addressed the Bishop—[April 20]—with a request for payment of his debts at Banff, amounting to £17 17s, to enable him to leave the place. The Bishop—[April 27]—declined the request, and again urged his Correspondent to return to his duty, and to the Mission. From what the Bishop had heard from Mr. Menzies, Mr. Hay's settling at Banff was out of the question; but the little Congregation at the Mill of Smithston, not far from Aberdeen, should be prepared for receiving him as their Pastor. The Bishop continues:—

April 27, 1786.

“But now, my dear Sir, I must observe that in all our late Correspondence, though I, both by word and Letter said some very touching things to you, with relation to your spiritual concerns, I have never met with any comfortable return from you, on that head; and it gives me no small concern, to see you so anxiously solicitous about the pelf of this world, and seemingly so little concerned about your soul. Yet, this does not surprise me, considering the life you had led for some time past, which could not well fail to dissipate your mind, and extinguish all sense of piety and devotion, while it deprived you of those more copious graces you would have received, had you been living in the way of your duty. If, therefore, you be really in earnest to return to what conscience and duty demand, your first step ought certainly to be to make a retreat for eight or ten days, and there, by a serious review of your own interior, endeavour to make up your peace with God, and put your soul in a proper condition to enter upon a charge, *formidable even to the angels*. You will, perhaps, be at a loss for a proper place to do this, as it must be beside some prudent Churchman, who may give you such friendly assistance as you may need; but you shall be most welcome to come in here. I shall keep you during that time with myself, and give you what aid I am able. I beg you will consider seriously upon this, which is of the utmost consequence for general good. I am, dear Sir, &c.”

A few weeks afterwards, Mr. Hay left the Country for America, as Tutor to a gentleman's family. The Bishop knew nothing of the arrangement till he was gone.—[B. Hay to Mr. Thomson, June 21.]

Bishop Geddes continued to pay Missionary Visits at long but regular intervals to the rising Congregation at Glasgow. The third Sunday after Easter, he spent there, going and return-

ing on foot ; principally for the sake of being alone. He had very well planned the result of the Expedition, and expressed his confidence that with prudent Management, a Missionary might soon be placed there. But he ought to have known Erse—[Gaelic].—[To B. Hay, May 10.] To this Bishop Hay replied, by return of post, expressing his pleasure at so favourable a report of matters at Glasgow ; “but alas ! I am afraid we shall not, in a hurry, be able to spare one for that place ; but all is in the Hand of God ; when His time comes, He will provide.”—[To B. Geddes, May 22.]

The early part of the Summer had been ungenial, and fears were entertained that the Harvest would resemble the disastrous Harvests of '82 and '83. “Another year or two like these, would ruin this Country entirely. Indeed, I should not be surprised ; for wickedness is gone to a great pitch in this Country, indeed, and I fear, daily increasing.”—[B. Hay to Mr. Thomson, June 21.] As Summer advanced the Bishop's health improved, though he still complained of his side, in certain postures ; and though he felt unequal to the fatigue of walking to Scalán, he was now making his usual arrangements for attending the Annual Meeting there.—[To B. Geddes, June 29.] Sunday, July 9, he proposed to spend at Fetternear, always a favourite House of call on his Journeys ; and in the course of the same week he should arrive at the Seminary. When he had paid all that he had owed at Aberdeen, he did not expect to have twenty shillings in his pocket ; if, therefore, Hamburgh [Propaganda] money should come soon, Bishop Geddes would bring £10, or £12, with him for Bishop Hay, who wished him an agreeable and prosperous Journey to the same place, and a happy meeting with his friends.

The Seminary had a narrow escape from destruction in the preceding April. A spark from a chimney fell upon the thatched roof and set fire to it, and had it remained a few minutes longer unobserved, the whole house must have been consumed. By actively pulling the thatch to pieces, the fire was happily subdued.

The Bishops despatched their usual Letters to Rome, from Scalán, July 28. They informed Antonelli and Propaganda, that Mr. Alexander Macdonell—[The same who had aspired to the Mitre in 1779]—a Priest, had Emigrated to

Canada, with 500 of his Highland Flock, and that the Bishop of Polemon was residing at his Seminary at Samlaman, on the West coast of Scotland. The Bishops expressed their earnest desire for more Missionaries, but they added that they did not much like the Irish. Their past experience of Missionaries from that Nation, had been, on the whole, unfortunate. Early in September, we find Bishop Geddes in Edinburgh, and Bishop Hay at Aberdeen, having returned thither from Scalán, by a circuitous route.

Mr. Thomson, in one of his Letters to Aberdeen, at this time—[Sept. 20]—informed the Bishop that John, Earl of Bute, and his brother, James Stewart Mackenzie, had just erected a Monument to their Friend, Abate Grant, in the Church of the Scotch College, Rome. It consisted of a Slab of Marble, with a Medallion of the late worthy Agent, and an Inscription ; and its cost was about £50 sterling.

Soon after his return from the Meeting at Scalán, Bishop Geddes, in accordance with a previous arrangement of some months' standing, made an Episcopal Visitation of the Galloway Missions. He confirmed 27 at Kirkconnell ; 15 at Munshes, and 23 at Terregles. He did not visit Parton, for Mr. Glendonwyn was at Dumfries, where the Bishop often saw him.—[B. Geddes to B. Hay, Nov. 1.]

To the present year, 1786, is to be assigned the publication of *The Pious Christian*, a sequel to *The Sincere*, and *The Devout Christian*. Early in the year we find the Bishop at work upon it, and especially rejoiced at the ease which his side derived from the use of the Spanish Faja, lent him by Bishop Geddes, on account of the facility which this improvement in his health afforded him in the preparation of his new Work for the Press, whenever he could get a spare hour.—[B. Hay to B. Geddes, Jan. 26.]

Early in March, he had put it to Press ; the expenses would amount to about £40, exclusive of binding ; a sum which he felt heavily in the state of his finances at the time. He therefore appealed to Bishop Geddes to help him by subscribing for Copies. The Volume would probably in size, resemble the first of *The Devout Christian*, and would sell at half-a-crown or three shillings.—[B. Hay to B. Geddes, March 9, 1786.]

By the 21st of June, he was able to report to Mr. Thomson, the completion of the Work. "It is called, 'The Pious Christian instructed in the nature and practice of those Exercises of Piety which are used in the Catholic Church.' It is, therefore, an Ascetical Explication of the Manual, and as all the Prayers of the Manual are added after the Explication, it is also a Manual itself."

In his Introduction to the Volume, the Bishop further explains his choice of the Title. "Having, in *The Sincere Christian*, instructed in the Faith of Christ, those who are seriously desirous to know his truth; and having, in *The Devout Christian*, instructed those who are truly resolved to obey God, in what His Holy Law requires from them, in order to please Him, we now purpose, in this present Work, to instruct the Pious Christian, in the nature of those Holy Exercises of Piety, which he practises, and in the manner of practising them, so that they may be of real benefit to him, and effectually enable him to keep the Commandments of God, to sanctify his own soul, and secure his Eternal Salvation."

An objection had been taken by some, to the method of Examination of Conscience under a certain Class of Sins. To this difficulty, the Author made the following Reply:—[To B. Geddes, Sept. 30]—"As to the Objections against the Examination in 6to, all I need say is that I made it my endeavour to have as little of the Prayers, &c., of my own composing as I could, when I could get what was to my purpose in other English Manuals, especially of those which are generally most esteemed. Among those, I always considered *The Garden of the Soul*, as one of the Standards, and the many Editions it has gone through shows the public approbation. I therefore thought I could not be better screened than in taking it for my Guide; and you will find the Table of Sins in *The Pious Christian* is just transcribed from *The Garden of the Soul*. You may hint this to the objector if you please." . . . It is well to know that general feeling has since confirmed the principle of the objection; and that the most recent Editions of *The Garden of the Soul* have adopted the change proposed; and have very judiciously left the Examination of Conscience, under this par-

ticular Head, to the suggestions of private inquiry.

Bishop Hay further discusses the question of offering the Book for sale. Were it for filthy lucre, or were there any other way of circulating it among the people, to sell it would not be altogether becoming. But as neither the one nor the other was the case, and as the Bishop must pay dear for it, if it was to be provided at all; and if it was not provided, the people must want it, what could be done but offer it for sale? It was a disagreeable necessity. He sent three dozen Copies for distribution among the Highland Missionaries; and four Copies, as a present to Archbishop Carpenter.

Wogan, the Dublin Printer, who had been entrusted with the Irish Edition of Bishop Hay's previous Works, wrote—[Nov. 15]—to inform him of the death of Archbishop Carpenter, to the deep regret of all who had known the amiable Prelate in life. The Printer added his thanks to Bishop Hay, for the great success that had attended the Re-print of four Volumes of his Works; and concluded by expressing a hope of his future patronage.

It is not often that we find, in the Correspondence of Bishop Hay and his Friends, even a passing allusion to contemporaneous events of a secular kind. A Letter of Bishop Geddes' to Mr. Thomson,—[Jan. 17, 1787]—is, however, an exception, containing a too brief notice of Robert Burns, who had then lately emerged from his rural privacy in Ayrshire, into the Literary society, and the circles of fashion, for which the Scottish Capital was at that time very celebrated. "One Burns, an Ayrshire ploughman, has lately appeared, as a very good Poet. One Edition of his Works has been sold rapidly, and another by Subscription, is in the Press." Again, he repeats his news to the same Correspondent; "There is an excellent Poet started up in Ayrshire, where he has been a Ploughman; he has made many excellent Poems in old Scotch, which are now in the Press for the third time. I shall send them to you. His name is Burns. He is only twenty-eight years old; he is in town just now, and I Supped with him once at Lord Monboddo's, where I conversed a good deal with him, and think him a man of uncommon genius; and he has, as yet, time, if he lives, to cultivate it." The Bishop

seems to have taken an active interest in the young Poet. In the Edinburgh Subscription List prefixed to the Edition of Burns' Poems, published in 1787, we find many of the Scottish Foreign Colleges and Monasteries, with Valladolid at their head, inserted, no doubt, by the amiable Bishop. The Poet reciprocated the friendly feeling implied in the act. An interesting Letter, addressed by Burns to Bishop Geddes, February 3, 1789, has preserved the memory of their mutual regard. Among other things, we learn from it that the Bishop's Copy of the Poems was at that time in Burns' possession, for the insertion of some additional Pieces, by the Poet's own hand; and that Burns anticipated the pleasure of meeting the Bishop in Edinburgh, in the following month.

The same Letter that conveyed to Mr. Thomson the intelligence of a Poet, "in old Scotch," also informed him that Bishop Geddes had, shortly before, again to perform the painful duty of attending to the Scaffold a young Irish Soldier, who had been implicated in a robbery while intoxicated. The poor fellow, we are told, behaved extremely well.

In the same month of January, Bishop Geddes made another Tour to Glasgow, where he found the Catholics gaining ground. His Congregation exceeded 70 persons. Many of the leading people in the Town had become aware of the occasional Meeting of the Catholics for Worship, and had shewn no displeasure at it. The Bishop also met with great civility from several of the Professors in the University. Encouraged by these hopeful signs, he made arrangements with Mr. Alexander Macdonald, Missionary, at Drummond, to visit the Highlanders at Glasgow, some time in Lent.—[B. Geddes to B. Hay, February 1.] This news of progress, in a quarter where little had hitherto been hoped for, was peculiarly agreeable to Bishop Hay, who, by return of Post, gave his sanction to the first Missionary arrangement, proposed for the Capital of the West of Scotland.—[B. Hay to B. Geddes, February 3.] At the same time, he discussed at some length the draft of a Letter which he had prepared in reply to a disagreeable Communication just received from Cardinal Albani, complaining of the Youths whom the Bishops had sent to the Scotch College, Rome, and of the Bishops, for sending

unfit Subjects. Bishop Hay's own feeling seems to have disposed him to adopt the same extreme measures that had lately resulted in an open rupture between the Bishops and the Parisian College; but, profiting by past experience, he yielded to the opinion of his Colleagues, and merely stipulated that, provided the arrears of Spinelli's Legacy to Scalani were paid, and Mr. Thomson were permitted still to reside in the College, the Bishops would be satisfied, and would wait the dispositions of Providence, in confident hope that, in good time, a stop would be put to the disorders prevalent in the unhappy College.—[B. Hay to Mr. Thomson, June 20.]

Mr. Robertson, the recently appointed Missionary in Buchan, had picked up a promising boy, and so strongly recommended him, that Bishop Hay received him into his house at Aberdeen, "not as a Servant, but as a Student;" and, finding him fully deserving of all that had been said in his favour, proposed to send him to Douay.—[B. Hay to B. Geddes, February 20.]

A new series of Clerical changes again impending, Bishop Hay thus delivered his mind on the subject to his Friend and Coadjutor—a subject which invariably cost him much anxiety. The objections offered by his Friend to his proposed plan of arrangement were obvious enough; "but such is our situation, and has been for some time past, that I never yet saw, and scarce believe, it possible to propose a plan for that purpose, against which there will not be several, yea, many objections; so that our deliberations are, by the unfavourable circumstances we are in, necessarily confined to investigate one point, *What is the least exceptionable?* and, consequently, when one plan is rejected as improper, to see what other would be less so. I proposed what occurred to me, to know your sentiments on these points, and it would have been obliging, as you know both persons and places as well as I, if you had pointed out what you think less exceptionable than what I proposed."—[B. Hay to B. Geddes, Feb. 20, 1787.]

Mr. Thomson, to beguile his anomalous position of some of its acute painfulness, was busily engaged in his Memoirs of the Scottish Mission. It was prepared from Letters and Papers which he had found in the possession of the late Agent, and elsewhere; but, to his great regret, many of those Documents were partially destroyed

through carelessness, and many more had utterly perished.—[Mr. Thomson to B. Geddes, Feb. 24. This is a valuable Letter, if those Memoirs are ever published; as are also several others to the same purpose, in this, and the following year.]

A part of the dissatisfaction with Bishop Hay's Government, entertained by the Leaders of what may be termed the Opposition, had been the alleged character, and, more particularly, the inferior birth of some of the Youths recommended by him for Admission into the Seminary at Scalan. At one of these, John Ingram, especial umbrage had been taken; and his case was made the subject of a strong debate in the Annual Meeting of 1785. As the Question involved several important principles, the Bishop carefully noted all that was urged against him, both in public and in private, and applied himself to an examination of the whole subject, coolly and deliberately, in order to lay down some solid grounds to go upon.—[B. Hay to B. Geddes, March 9.] In the heat of debate, several statements of a specious kind had been made, and, with considerable effect, especially when clothed in strong language; but much of their weight had been due to the passionate manner of their delivery. After many months of calm deliberation, Bishop Hay forwarded to his Coadjutor a series of "Reflections on the present state of the District with regard to providing and admitting Boys to the Seminary."—[Original at Preshome, dated March 9, 1787. Copy in my possession.] It is methodical and exhaustive, as was the manner of all his formal Writings. The Bishop first clearly points out the difficulty of obtaining Students for the Church, from two classes, which, at an earlier period of the Mission had contributed many valuable Priests; the Gentry, and their Tenant-Farmers of the first class, who had formerly often intermarried with the Gentry. The principal hope of a supply for the Church at that time depended upon the lowest class of Farmers, including those who laboured with their own hands on their Farms. But few could be expected from the small and impoverished class of Tradesmen in towns. Having thus established the narrow field open for selection, as a reason for sometimes taking what could be got, the Bishop proceeds in his careful and elaborate way, to enumerate and to discuss all

the objections that he had heard urged against Students of his recommending. *Inferior birth* stood at the head of them; and singularly enough, Bishop Geddes himself had taken part in the opposition on this ground. To this objection, Bishop Hay thought it a sufficient reply that his Predecessors had never considered it an obstacle to the admission of Students, and that many of the humblest origin had turned out an ornament to the Mission. Infamy of a Student's near relations, although, as an objection, entitled to more consideration than the preceding, the Bishop demonstrated, both in theory and from former practice, to merit no more than a qualified regard; showing the injustice of universally rejecting a young man, otherwise promising, merely because some of his family had misconducted themselves. Neither was the circumstance of the Candidate for Admission having formerly been engaged in service considered by the Bishop as disqualifying him for aspiring to the Priesthood; an opinion which he supported by several precedents in the history of the Mission. A final objection arose from the age of the Candidate being considerably in advance of the usual period of life at which Boys entered the Seminary. Bishop Hay disposed of this difficulty as one having less pretensions to weight than any of the preceding. In summing up the whole case, he considered that the strength of the objections evidently rested on principles of human prudence, of human respect, and of human appearance, irrespective altogether of the personal dispositions and merit of the Candidate himself. To speak more correctly, those dispositions were assumed to be good and full of promise, otherwise it would be necessary to do more than demonstrate their absence to secure his exclusion from the Seminary. The Bishop therefore lays down, as a rule, that if there appears in the young man every reason to hope that Almighty God has called him to the Ecclesiastical State, none of the objections which had been made ought to be permitted to weigh against the presumed manifestation of the Divine Will.

There being, however, no positive and infallible rule to guide Superiors in deciding as to the qualifications of a Candidate, Bishop Hay proceeds, in the third place, to investigate certain "Rules to judge who ought to be admitted."

The Church had enumerated, under the name of Irregularities, some preliminary obstacles against admission to the Priesthood; these, the Bishop observes, are all, either directly or indirectly, personal to the Candidate, and they are frequently dispensed with. Yet none of the preceding objections are to be found amongst those Irregularities. It was, therefore, to be presumed that the Church never intended that such objections should disqualify for her Service, a person otherwise fitted for it. The cardinal point of the whole question, must therefore be regarded as lying in the signs of Vocation, or Calling to that Office. And as the indications of the Divine Will in the matter never, generally speaking, exceed probability, and even that varies in degree, the system of training in a Seminary is represented by the Bishop as principally useful for the very purpose of discovering the dispositions, inclinations, and abilities of a Candidate for Holy Orders, and of thus ascertaining with greater probability to what the Will of God points. When Superiors are satisfied with those qualifications, and give the Candidate their external Call, this is all that can ordinarily be decided as to a real Vocation, and even this amounts only to a variable probability. That the dispositions of a young Student are good to-day, may be no assurance that his vocation is a real one after all. He may lose it before the end of his Course, either through his own fault, by accidents which no human foresight can anticipate, or by the mistakes or faults of his Instructors and Guides.

But in the instance of persons who apply for admission into the Seminary at the age of twenty or upwards, it is, humanly speaking, more easy to determine the probability of their fitness for Holy Orders. They are better able to estimate the duties and trials attached to the Service to which they aspire. They have passed a critical period in life, which ordinarily severely tries a Vocation commenced many years earlier; they know their own mind better, and are more likely, even with less natural ability, to succeed in their necessary studies, from the greater maturity of their judgments. The Bishop therefore argues that whatever weight is legitimately due to any of the preceding objections, it ought in justice, and in the nature of the case, to be applied with less rigour to an

older than to a younger Candidate for the Sacred Ministry, inasmuch as the evidence of Vocation was likely to be better established, and to show more secure promise of final success in an older than in a younger Candidate. With more particular reference to Ingram's case, out of which the recent Controversy had sprung, Bishop Hay adds, "When, therefore, a young man of pious dispositions and a virtuous behaviour, a lover of Prayer and pious studies, has an earnest desire to dedicate himself to the Service of God, and his neighbour in the Ecclesiastical State; when this desire continues uniform for a considerable time; when it meets with opposition even humiliating to nature, and yet perseveres, unrelenting, in hopes that, through the blessing of God, it will yet be accomplished, can we expect a greater indication of a Divine Vocation in the ordinary course of Providence? And if not, [i.e., if we cannot] can we be accountable to God for rejecting such a one, because any one or more of the above objections may be found against him? Much more, if it appear that such objections have been greatly aggravated and misrepresented, and falsehoods alleged to enforce them. Now, D.[auley] is fully satisfied that all these conditions are found in the young man in question. He, therefore thought it his duty not to mind the clamour raised against him, which he had so much reason to think an opposition to the Will of God." In November, 1786, no suitable opening for young Ingram having offered, the Bishop took him to reside with himself at Aberdeen, as a Student.

These Reflections Bishop Hay now sent to his Coadjutor, begging him to consider them attentively, and to consult Mr. Cruickshanks upon them. If the remarks on what passed at the Meeting in 1785, should seem too severe, Bishop Geddes might recal what actually took place, and make allowance for his Friend. Bishop Hay had no intention of complaining of what then passed; his aim was merely to narrate the Incidents, in order to throw light on the general subject. "I am too sensible of the advantages Almighty God may draw from that and other things, to be displeased at them; with [on] reflection, however much nature may have suffered in the meantime. And, upon considering the whole maturely, let us endeavour

to have some solid principles that may stand the test, and serve to guide our steps for the future, in this important matter."

Bishop Geddes took ten days to reflect and consult on this Communication, and then exchanged thoughts with his Friend, at some length.—[March 21.] There was no great difference between them on the general principle; although on one or two points of detail, Bishop Geddes still maintained his own view. On those points, his experience of many years, passed in charge of a Seminary, both at Scalán and at Valladolid, entitled his opinion to very great weight. He seems to have felt the apparent anomaly of his disagreement with his Friend on the point of inferior birth; the man of noble, and of ancient pedigree, maintaining the popular side of the question, while the Son of a small and obscure Farmer, advocated greater exclusiveness in selection. With his own characteristic sweetness and gracefulness he therefore prefaces his Remarks on this point, in these words; "Perhaps you may have thought that I have sometimes laid too much stress on what concerns the parents and connections; and it may be proper to tell you the grounds I go upon, in the sentiments I have upon that head. I cannot be suspected of overvaluing Parentage on account of any opinion I have of my own; but I do think it is to be a good deal attended to." While fully admitting the great inequality in virtue, in temper, and in ability, to be found in every rank of life, Bishop Geddes had observed that persons born in very low circumstances were liable to certain disadvantages which it was not easy to surmount; such as "a littleness of mind, a timidity of temper, a vulgarity of sentiment, and too often the grossness of vice." It was also of importance to the success of a Missionary that his Family and near Connexions should be respected; and although objections on this ground might be counterbalanced by other considerations, a judicious Superior ought unquestionably to take them into account in deciding as to the eligibility of a Candidate for the Sacred Ministry.

The advantages which Bishop Hay seemed to attach to the commencement of Ecclesiastical training at the age of twenty, and upwards, appeared to Bishop Geddes to be diminished, by the increased difficulty experienced at that age,

in undertaking a long course of study, and by the novelty of the mode of life. An unusual gift of Grace and of Perseverance seemed to him necessary to insure the constancy of an adult Candidate. It was consonant with experience as well as with reason, that children and boys were trained to the observance of exact discipline more easily than men, whose habits of liberty had become formed, and who were naturally disposed to think the exactness of Seminary life unnecessary. "In this," added Bishop Geddes, "you cannot judge solely from yourself; you had been accustomed to a studious life, and you liked regularity; but you may believe me, to the generality of grown-up men, to be tied down every hour of the day to some fixed task, appears a great confinement, and a kind of slavery, especially if the first fervour should cool." After lightly touching on one or two other points, regarding which an adult Student presented a disadvantageous contrast with a boy, the Bishop concludes—"What I have here said is not mere speculation; it is the result of my own observation, and of that of many others; and hence arises the desire of Superiors of Colleges in general, to have young boys sent to them, whom they may train up in their own way. There are exceptions to what I have here said; but I think I have given the general Rules, which I could illustrate with many examples, but it might be too long, and might be otherwise inconvenient."

Bishop Hay was now contemplating another of his walking Tours of Visitation through his wide District. Although it was not to begin till after Low Sunday, (April 15,) he had settled its details before Passion Sunday. He proposed to take Buchan first, on his way to the Enzie, where he hoped to be about the end of April, and to remain a week. Thence, through Strathbogie, he should reach Aberlour, or Shenval, in time for Rogation Sunday, (May 13.) He intended to spend Ascension-day at Scalán, and to prolong his Visit till after Pentecost. He should then go down Deside to Balnacraig, and, visiting the Garioch, Fetternear, and Concraig, return to Aberdeen about the 11th of June; nearly three months in advance of the date of his Letter to his Coadjutor, which announces all these arrangements.—[March 22.] Thus, as he remarks, with the exception of the

work that he proposed to devote to the Enzie, where he had many ties of friendship, and to Scalán, he should spend by far the greatest part of his time on foot, remaining hardly more than two days at any one place. He adds in Italian, as was his custom in matters of secrecy, a scandalous story of a Priest, who had only a few months before left the Lowland Mission. "See here another example of the effects of this cursed spirit of the world, which has got such a mastery over our hearts in these times, and which, if God in His Mercy does not put an end to, will finish by our ruin indeed. Sono stracco; il petto mi duole; bixogna finire."

The Bishop again addressed his Friend, on Easter Sunday, (April 8,) adding Mr. John Gordon's best wishes to his own for many happy returns to their common Friend, "of this great Solemnity." May 5th found him, in accordance with previous arrangement, at Auchenhalrig, in the Enzie. He had hitherto made out his pedestrian Journey very well, although the weather had been remarkably cold and windy, with a good deal of rain. But the rain he had luckily escaped.—[B. Hay to B. Geddes, May 5.] Some unexpected interruption called him back to Aberdeen, (May 14,) but by the 23d of this month he is found at Scalán, with a cold and sore throat, but resolved on Pentecost Monday to resume his route.

At this time much anxiety was created by the Proceedings of a body of English Catholics, bearing the name of The Catholic Committee. It had been originally appointed in 1782, for five years, at a General Meeting of the English Catholics, with the avowed object of "promoting and attending to the affairs of the Roman Catholic body in England." The Committee at that time appointed consisted of Lords Stourton and Petre, Mr. Throckmorton, Mr. Thomas Stapleton, and Mr. Thomas Hornyold. Their transactions seem to have been limited to the conception of a plan for the Restoration of the Hierarchy in England. But when they came to consult the four Bishops on the subject, they found such variety of opinion, that the measure was at once dropped.

Their powers expiring in 1787, a new Committee was appointed at a General Meeting of the English Catholics, held on the third of May, in this year. It was then resolved that the

Regulations under which the late Committee had acted should continue in force, and that the new Committee should consist of Ten Members instead of Five. Half their number should be elected by the General Meeting, and the remaining Five should be returned by the Gentlemen of the Four Ecclesiastical Districts, and of Lancashire and Cheshire, as a Fifth District. It was further resolved that they should meet annually, on the first Thursday in May, and that Mr. Charles Butler should act as their Secretary.*

The prospect of Innovations made many of the Clergy uneasy, and Bishop Hay shared the common feeling. Under its influence, he applied to Bishop Talbot for information as to the Proceedings adopted by the Meeting. The Bishop returned for answer that, much against his will, he had been induced to attend the Meeting; that he had found the Committee full of sanguine hopes for their projects, but openly declaring, at the same time, that nothing should be done without the concurrence of the Clergy. Nothing, in fact, was determined as to their future operations, but the whole question was postponed for a year. From this reply, Bishop Hay concluded that nothing would ever be done, if the intentions of the Committee corresponded with its promise of acting in concert with the Clergy. Bishop Geddes shared the anxiety of many other Catholics on this subject, and gave expression to his feelings in these words—[May 21, Addressed to "Care of Mr. C. George, Merchant, Keith"]—"I am alarmed as well as you, at the thoughts of Innovations among our people in England. I wish they may have a prudent Agent at Rome. I wish there may not arise divisions at home. I wish good old B. Challoner were still alive. I wish for many things. I hope the Divine Providence will direct them. Whatever comes, we must remain particularly attached to the Centre of Unity. This is surely the safest method for us." He hopes that his Friend will receive this at Scalán.

"P.S.—I have not forgot what Anniversary this is. I wish you many happy returns. Adieu."

Bishop Hay returned to Aberdeen at the time appointed, and a few days afterwards sent the Roman Agent an account of his late Journey.—

* C. Butler's Hist., Memoirs of English Catholics, IV. *Passim*.

[June 20.] He had found many persons in Deeside waiting for Confirmation. After detailing all that he knew about the English Catholic Committee, he adds—Who knows the influence of their intrigues or their plans? He surmises that the conduct of Friends at Rome regarding National Shops [Colleges] had tended much to produce these dispositions. Hence another plan was on foot, to establish, by general Contribution, a School at home, for the Education of youth—the Masters to be chosen by the Contributors. He much wishes that Friends at Rome were informed of these matters, and fears the Affair will end in a Schism, as do many of their best Friends in England; or, at least, that it will produce Divisions to the irreparable detriment of Religion. Mr. Thomson had remitted a sum of Money for the use of Company, [Mission] after his death. The Bishop remarks, “The Remittance, and your destination of it, is no more than I always expected from your public spirit; and had others in similar circumstances always done, and shall continue [sic] to do the same, the affairs of Company would soon be in a very flourishing way. But Divine Providence makes use of whom he pleases, as instruments to accomplish his views, and will reward their concurrence most abundantly. . . . With wonted affection and regards, Dear Sir, yours most sincerely in Dno.”

July 2nd, the Bishop was again on the road, to meet his Colleagues at Scalán, and visiting Pitfodels, Concraig, Fetternear, Balgowan, and Strathbogie, on the way, so as to reach Scalán in about ten days. He hoped to find his Coadjutor there, whom he again wishes a good journey and a happy meeting. The Bishops met, as usual, and addressed their Annual Letters to Rome, July 24. Bishop Geddes thought both his Colleagues in better health and spirits than he had seen them since his return from Spain. The Bishops had the pleasure of seeing many new Chapels rising in the Mission at this time. Huntly, Glenlivat, and Strathdown were each to possess one; and, what was thought a great improvement, all of these Chapels were to be slated—a proof, as Bishop Geddes remarked, when narrating it—[To Mr. Thomson, Aug. 17]—that the persecuting spirit was abated; “but we must confide only in God.” Some months before, Mr. George Mathieson had

been repairing and enlarging the Chapel at Tynet, on the eastern verge of the Park at Gordon Castle, which his Predecessor, Dr. A. Geddes, had begun; through whose influence with the Duke of Gordon, the slates belonging to the deserted Chapel of St. Ninian, were given to Mr. Mathieson for his new Building. “Chapels are indeed going on beyond what could have been dreamed of, some time ago; but the great part of the burden falls, you know where. However, it cannot be better applied, if some Friends would keep a little more moderate.” —[B. Hay to Mr. Thomson, Oct. 19.] From this year, also, dates the commencement of the Mission at Dundee, which had, till now, depended on occasional assistance from the Priest resident at Stobhall, and when, as sometimes had happened, that Mission was vacant, the care of the few Catholics in and around Dundee, had fallen on the Mission in Edinburgh. The first resident Missionary there, was Mr. William Pepper, a Benedictine Monk, lately returned from Wirtzburg, who had been engaged for a year in private tuition at Fetternear.

Bishop Hay remained the whole of the month of August at Scalán, busily engaged in examining into the affairs of the Seminary. It had not been thriving under the management of Mr. Alexander Farquharson. On a narrow inspection of the state of the House, the Bishop found matters in great confusion. Many accounts were unpaid, nearly all its provisions expended, and the new building still unfinished. His first step was to call Mr. Andrew Dawson from the Shenval Mission, to take charge of the Seminary, and to send the incompetent Master to supply his place in the Cabrach. The Bishop's efforts to put things in order out of doors were delayed by the incessant rains. Peats enough for only one year's consumption were carried in, a quantity, it seems, considered insufficient by provident householders. Within doors, the state of the Books received much attention from the Bishop. They were all put in order in the new part of the Building. Those in ordinary use among the boys were much destroyed, especially Butler's Lives of the Saints, the English Bibles, and Challoner's Meditations, all of which had to be renewed. The first week in September still found the Bishop at the Seminary. Mr. Dawson had entered willingly

into his views of economical reform. Next week he expected to leave, for the Enzie. The subject of Scalán was a painful one, both for himself and his Coadjutor, "yet, in the main," he adds,—[To B. Geddes, Sept. 3.]—"I cannot help seeing the Hand of Providence in all that has happened, as the necessary means to put this poor place on a proper footing for the future. In the meantime, praying God to bless you, and hoping to be assisted much in such disagreeable Schemes by your good Prayers; I remain, &c."

Ten days later, the Bishop had reached Huntly on his way home from the Enzie. In another week he hoped to be at Aberdeen. The expenses of Scalán had immersed him so deeply in debt, that it would require some time of strict economy to bring himself to an equilibrium. Mr. C. Maxwell, the Priest at Huntly, was deeply engaged in his new Chapel, and in want of money. The Bishop thought it likely that Mr. Constable would assist him, if properly applied to.—[B. Hay to B. Geddes, September 13.]

He had hardly got back to Aberdeen, when he resumed the subject of Scalán, and its recent reforms.—[Same to same, Sept. 23.]—Since he left home in July, he had expended £70, for public and private necessities. He had now cleared the Seminary of all scores, and his own share in that transaction, he cheerfully made it a present of. Among other "ways and means," B. Hay devoted the profits arising from the sale of his Pills, to the Seminary for a time.—[B. Geddes to Mr. Thomson, July 5, 1789.] He now begged his Coadjutor to correspond with Mr. Dawson, and encourage him. He, poor man, was naturally depressed by the state of matters, and could not conceal it, although Bishop Hay had done all in his power, to inspirit him, and render things as easy for him as possible. He had entirely felt the propriety of the Regulations which the Bishop had given him in writing, and which were indeed little else but the Primitive Discipline revived. It would now be of advantage that Bishop Geddes should write to Mr. Dawson, insisting on his spending as much of his time as he could with the Boys, especially during school-hours, at dinner, and at recreation. The Bishop might adduce his own practice in this respect, and

show the advantages resulting from it. The Master might find it somewhat irksome at first, but he would be repaid by the comfort and pleasure that it would afford him, when accustomed to it. Bishop Hay added, in Italian, "You would do well, also, to recommend him warmly the necessity of attention to his own Spiritual affairs, particularly to Meditation and Spiritual reading. He has very good opportunity for such things, and he would be unwise to neglect them; they will bring down the Divine Benediction on all that he has to do, and will render sweet and easy to him all his Duties, doing them all with a view to the Will of God; with whatever else you yourself judge proper." . . .

The Bishop had for some time been projecting a Visit to Edinburgh, to meet Mrs. Heneage, an English Friend from Lincolnshire, who wished to confer with him. In the second week in October—[Oct. 9]—after an absence of nearly five years, he once more entered the Capital, in the Fly from Aberdeen, which, at that time, spent a day and a half on the road. The first two days, of his Visit, he enjoyed the Society of his Coadjutor; but after that, Bishop Geddes set out on a three weeks' Missionary Tour, through Stirling, Glasgow, and Galloway, devoting his whole time, except what he passed in solitude as he travelled from place to place, Administering the Sacraments, Saying Mass, and Visiting and Consoling the Sick. Bishop Hay's Visit to Edinburgh lasted only twelve days; two days before it ended, he was able to assure his friends in Rome that his health had been better that Summer, than for several years before. Alluding to the state of Political affairs, he added:—"The world, at present, is in such a way, as makes me very much inclined to be of good Sig. Pastorini's opinion. If that be just, may our good Lord prepare us for what may be coming, and enable us to act our part, so as to please Him."—[To Mr. Thomson, Oct. 19.] He and some of his Aberdeen Friends had joined together to procure *The Edinburgh Advertiser* Newspaper for the winter, to see "how the threatening Embroils on the Continent may turn out." His journey back to Aberdeen was agreeable and prosperous. As much was thought of travelling 100 miles at that time, as we now think of travelling 1000. Five

or six hours now connect Aberdeen with Edinburgh, and by a very circuitous route; while a traveller, in the same time that Bishop Hay took to make the journey, may easily pass from Edinburgh to Paris or Brussels.

Another curious example of the change of manners incident to the progress of civilisation, occurs in a Correspondence that passed between the two Bishops at Aberdeen and Edinburgh, about this time, on the subject of a suitable residence for a Miss Balfour, a Catholic lady from Orkney, who wished to live near the ordinary Means of Grace. Bishop Hay informed his Friend—[Dec. 10]—who had set on foot the inquiry, that “the Miss Rankines at Aberdeen keep a Boarding-School for young girls, and of course have a very decent good table, and tea twice a day; they get £20 a year for their Board, but then, they have two more in a room, and their coal and candle in common.” As Miss Balfour would require a room to herself, with coal and candle, and necessary service, those Ladies were willing to take her for £25. She would have an opportunity of making acquaintance with some of the most respectable persons at Aberdeen.

The Author has conversed with a lady—[Mrs Arnot]—who first made acquaintance with Bishop Hay, while she was a Boarder in Miss Rankine’s School, in 1782. The Bishop went frequently to pay the School a visit. He would sit at Tea with all the young ladies about him, and gratify them with his pleasant conversation. He would then call for a little Music, and, asking some of the older pupils for their new song, would himself sing it, at sight, with perfect ease and accuracy. All the young ladies were expected to present themselves, on Sundays, at the Altar Rails, to repeat their Catechism. The lady, to whom the Author is indebted for this little memorial of the great Bishop, being, at that time, as well as her sister, somewhat older and taller than the other pupils, Miss Rankine felt a difficulty in insisting on their compliance with this rule, and told the Bishop so. He, with much good nature, offered to hear them their Catechism at his own house in the afternoon of Sunday. They accordingly went every week to his Room, where they always found him in his Purple Cassock, and with a Purple Velvet Cap on his head, and

where he heard them repeat their Catechism, and talked to them kindly and cheerfully.

Bishop Geddes spent ten days in the month of December at Glasgow. He made arrangements with some of the principal people in the Congregation there, to “begin a little fund,” for defraying the expenses of the Priest who occasionally went to Assist them. The Bishop asked nothing for himself, and had hitherto paid Mr. Alexander M’Donald’s expenses out of his own pocket. By next Summer, he hoped that the Subscription would amount to £20. A little Society had been formed for the purpose, and a small house was to be taken on lease, where the Catholics might meet on Sundays for Prayers and Spiritual Reading, and where the Priest should lodge, when he went to Glasgow. This would pave the way for the constant residence of a Missionary. Bishop Hay would not fail to Pray to God “for our success.”—[B. Geddes to B. Hay, Dec. 15.] This consummation of his hopes for Glasgow, Bishop Geddes did not see on earth. The advancement of Catholicity there, principally due to the Irish emigration, consequent on the immense development of its industrial resources, he saw, and, doubtless, now sees from the depths of his Heavenly Rest. In anticipation of what might one day result from this little Fund, Bishop Hay rejoiced at the accounts received from Glasgow, and also from Dundee. “Blessed be God.”—[Dec. 22.]

The unfortunate Mrs. Barclay had abandoned the Catholic Religion, and had applied to the Nonjurors, to be received into their Communion. Bishop Hay’s former Opponent, Dr. Abernethy Drummond, was now the Bishop of that Body in Edinburgh, but so much changed by the influence of Bishop Geddes’ mild courtesy, that we find him addressing a polite Note, from his residence on St. John’s Hill, to “The Right Reverend Mr. Geddes,”—[January 2, 1788]—begging to know something of Mrs. Barclay’s character, and of the cause of her leaving her former friends. At this time also, we find Bishop Geddes exchanging visits of compliment with Dr. Webster, Mr. Maitland, and Dr. Abernethy Drummond himself. January 3rd, his Friend at Aberdeen addressed him, concluding by “wishing you, with all the sincerity of my heart, many happy returns of this Holy Season, now drawing to its close.”

To Mr. Robert Menzies, Pastor of the Highland Chapel in Edinburgh, belongs the merit of originating a School for poor Catholic children in the Capital. He appealed with warmth to Bishop Hay,—[January 21]—pointing out the danger to Faith and Morals, under which so many poor children of his Congregation were, educated in Protestant Schools. He had, in consequence, opened a School in his Chapel, where many children were taught Reading, Writing, and Catechism, every day. A general class for Catechism, or Christian Doctrine, assembled on Saturday forenoons. His Gaelic Sermon was delivered on Sunday afternoons. Two dozen children already attended those classes, but there ought to be three times as many, if all came. They paid a trifling sum for tuition, and Bishop Geddes undertook to pay for six of the poorest among them.

With his characteristic anxiety not to lose a hopeful Student, Bishop Hay at this time received another boy, a Convert, into his house, as a companion to John Ingram, both of whom were maintained at the Bishop's expense. "If it please God I live, I hope, with His Blessing, they will turn out as much to our main purpose as those who are sent abroad. But I have not room for more, though ever so good."—[B. Hay to B. Geddes, Feb. 25.]

News of the Count of Albany's death, on the 31st January, was forwarded by Mr. Thomson, to his Constituents in Scotland.—[Feb. 2.] The Cardinal Duke, his brother, not being permitted to Bury him in Rome, with the honours considered due to his rank, had carried him out to Frascati, and Buried him in state, in his own Cathedral. The Cardinal also published a Protest, declaring that neither his profession, nor the character he bore, should prejudice his title to the Crown of Great Britain; and that, after his death, the right to the said Crown should devolve on the Prince next in blood to his Family. The Romans imagined that the British Catholics would be gainers by the Count's death, and that, in consequence, all Political distinctions would cease, and there would be but one King and one people.—[Mr. Thomson to B. Geddes, March 12.] Whereas, this desirable issue had taken place some years before, when Catholics in both parts of the United Kingdom began publicly to Pray for

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King George. In fact, the unhappy Count of Albany and his effete Dynasty had, for years before this, been Politically extinct. A few years later, the proud Cardinal Duke, with all his empty boastfulness, was only too thankful to become a pensioner of the very British Crown to which he now, with the barren mockery of departed greatness, claimed the exclusive right. Even the Nonjurors, in a Synod held at Aberdeen, in the Summer of this year, at last resolved to pray for the reigning King of Great Britain.

Self-interest at last effected the reconciliation of Mr. John Reid with Bishop Hay. A project for a new Chapel at Preshome was on foot, and Mr. Reid thought proper to lay his plan before the Bishop, with the hope of receiving some assistance.—[February 18.] Up to this time, his Congregation had assembled in the Chapel at the Craigs. There was also a small Domestic Chapel in his house. It was now proposed to erect a strong and lasting Edifice, to hold 700 persons, to be built of stone and lime, and to be slated. The expenses, on a moderate calculation, would amount to £350. For this sum Mr. Reid depended chiefly on his Congregation. Within a fortnight, £100 were subscribed; and some of the wealthiest among his people promised to lend another £100, till the Congregation could repay them. The choice of a Site was a matter of some doubt. It was at one time proposed to place it on the moor at Pathhead, a little to the eastward of Preshome, but that idea was abandoned. As it was desirable to avoid publicity and a too conspicuous situation, Mr. Reid, at last, determined to erect his Chapel on a part of his own garden, which the agents of the Duke of Gordon admitted to belong to him. The Baronet of Letterfoury, in the immediate neighbourhood, and his brother took a lively interest in the Chapel, and were to superintend the building, and contribute to it very liberally.—[Mr. J. Reid to B. Hay, Feb. 27.] The Arms of the Family of Letterfoury were to be placed on the front of the new Building, and a fine Monument of the two brothers erected within it; £330 were subscribed in two months, and £250 actually paid.—[Mr. Reid to B. Geddes, March 7.] On Thursday, May 29th, the Foundation Stone of the new Chapel was laid by Letterfoury and his brother.—[Same to same, June 2.]

On Good Friday, Bishop Hay set out on one of his little Missionary Tours which occupied him till after Low Sunday. Mr. James Robertson had been recalled to Ratisbon, and Buchan was again left destitute, and threatened with the total loss of Religious Assistance. Mr. Robertson, however, did not leave the Country, but was soon afterwards transferred to Edinburgh.

The place of the Annual Meeting was a subject of anxious discussion to the Bishop. He had resolved no longer to hold it at Scalán, on account of the interruption occasioned by it, in the regular discipline and economy of the House. Preshome, which was naturally suggested as a substitute for Scalán, was out of the question, for this year, owing to the building operations in view there. It was finally settled that the Bishops should have a private Meeting at Scalán, in the middle of July, and after a few days, that they should adjourn to Gibston, Mr. C. Maxwell's residence near Huntly, to meet the Administrators, and despatch their Letters to Rome. Bishop Hay proposed to go by himself to Scalán early in July, for the benefit of bathing in the Crombie, to which he attributed the recovery of his health in 1779. Except Rheumatism, and the fixed pain in his side, he thanked God that his health was at this time in other respects very tolerable.—[To B. Geddes, May 30.]

Mr. Cruickshanks was removed by death, May 13th, at the age of 74. Since his leaving Traquair, superannuated, he had resided with Bishop Geddes, at Edinburgh, failing slowly and peacefully. So long ago as February 7, 1786, Bishop Hay, who had a sincere regard for him, expressed to Bishop Geddes his concern about honest D. Carlos's declining health. "Assure him of my best wishes, and daily remembrance *nominatim* in my memento." On Sunday, May 4th, he had gone as usual to the residence of the Ladies Stuart of Traquair, to Say Mass, and had caught cold. The next day he was in danger, Dr. Spens was called to see him; high fever supervened. On Saturday, all hope was lost; on Sunday night he received the Viaticum, and on Monday morning Extreme Unction; and on the following morning about 6, he expired. He continued sensible throughout, showing perfect resignation, and the best dispositions.

May 15th, he was Interred in the Canongate Churchyard.—[B. Geddes to B. Hay, May 13; and to Mr. J. Reid, his nephew, May 14.] Writing again to Mr. Reid, June 7th, on the eve of a journey to Kirkconnell in Galloway and Glasgow, Bishop Geddes adds: "I miss your uncle much, in not having one to whom I can tell what is communicable. But I was often obliged to tell him that I had been on a secret expedition; and then, he never asked a question. May he rest in peace. Adieu." It must be considered a crowning grace of this good man's useful life, to die in the care of such a one as Bishop Geddes.

The serious illness of Mr. Dawson, now added further complications to the deliberations of the Bishops. All winter, the new Master at Scalán had been ailing, and consumption was threatened. As Spring and Summer advanced, his illness increased. Dr. Livingstone was consulted, and found him far gone in Consumption. His immediate removal from Scalán was prescribed; if anything could yet save him, he must be relieved from anxiety, and have change of air.—[B. Hay to B. Geddes, June 23.]

Bishop Hay is found at Scalán, in the first week of July. On his way from Aberdeen he had gone to a place called Brachlach, to see Mr. Dawson, who was then rather easier, but far from out of danger. Even if he should recover, it would be a long time before he could resume his charge. The Bishop found a great diminution of expense in the Seminary, since the last change, and was full of hope that if his improvements were established, eight or nine boys might be maintained on the funds. "This is some comfort, amidst our present difficulties." He had settled nothing as to the new Master, till he should see Bishop Geddes, for whom he proposed to wait at Scalán till July 20th, in hopes of his joining him there, if not there, at Gibston.—[B. Hay to B. Geddes, July 6.]

The Bishops held a short, and on the whole a satisfactory Meeting with the Administrators, at Gibston, near Huntly, and thence despatched their usual Letters to Rome, August 3. In their Letter to Propaganda, they informed the Cardinal, that in consequence of the illness of Mr. Dawson, and the deficient supply of Missionaries, it had been determined that Bishop Hay should go to Scalán, as Superior, at least,

for a time.—[B. Hay to Mr. Thomson, Aug. 11.]

The last Sunday in June Bishop Hay had spent at Fetternear; Miss Katy Dalzell "sister to Lady Balquhain [Mrs. Leslie] was at her Duties, and seemed more than ordinary serious on that occasion." In the course of the week she was drowned while bathing in the Ythan, during a visit that she was paying in the neighbourhood.—[B. Hay to B. Geddes, August 11.]

CHAPTER XVI.

1788—1789.

Scalan: its Early History and Present Condition—Reminiscences of B. Hay's Residence there—Tullochallum—Singular Case of *Titus*—English Relief Bill—The Catholic Committee—Incidents of B. Geddes' Journeys—Growing desire for Music at Catholic Public Services—Mistrusted and Opposed by B. Hay—St. Andrew's Benefit Society.

At the head of the smiling and well-cultivated Valley through which the small River Livat finds its way to its confluence with the Spey, the traveller, passing round the base of a Hill named the Bochel, enters a vast amphitheatre, surrounded by hills covered with heather. This amphitheatre is the Braes of Glenlivat. In its south-eastern quarter, about half a mile from the foot of the range of hills that separates Banffshire from Aberdeenshire, is the site of the little Seminary of Scalan. During the times of trial and of danger through which the Catholic Body in Scotland passed in the early part of the 18th Century, the efforts of Bishop Nicholson, and of his Coadjutor, Bishop Gordon, were much directed to the maintenance of Schools in the remoter, and therefore safer Districts of the Highlands, for the preparation of Boys for the Foreign Colleges, and for the education of Catholic children in general. But about the year 1712, encouraged by the temporary lull in the activity of their oppressors, and stimulated to exertion by the scarcity of Missionaries, the Bishops began to entertain a project for the erection of a little Seminary, in a district less remote, where, besides the ordinary purposes which their Schools had hitherto served, they might themselves educate and ordain Missionaries for the superabundant labour. Assistance

was solicited and obtained from Abroad, and the project became a reality. In a retired corner of the Estates of the Catholic Duke of Gordon, the Bishops found a Place in every way suitable to their purpose. Far from any public thoroughfare, secluded from view by a circle of hills, and at that time surrounded in part by a morass, and reached only by a bridle-path, Scalan was just such a spot as the Bishops could have desired. It was situated, indeed, as we are told by one who knew it intimately,—[Mr. W. Reid, 1778,]—in as cold and stormy a place as there is in Scotland; the greater part of the provisions and necessaries of the House had to be brought from a great distance. But it was begun in troublous times; and it was the very ruggedness and remoteness of its situation that recommended it to the choice of the Bishops. The protection of the powerful Family of Gordon was another element of security for the infant Seminary. On a little eminence, therefore, close to the left, or western branch of the Crombie, a mountain-stream that feeds the Livat, Bishop Gordon proceeded to establish his Seminary. He held, at various times, Ordinations there; several valuable Missionaries were trained there; one of whom was called through life "Scalanensis," to distinguish him from others of the same name. It was there that Dr. Hugh Macdonald, first Bishop of the Highland District, received his education.

Several times during the early history of Scalan, an accession of activity among the "Ministers" against the Catholic Religion, which every now and then disturbed its professors in those days of trial, procured for the Seminary a visit from armed soldiers, who dispersed the little Community and shut up the House. An instance of this misfortune befell it in 1726; but in the course of the following year, the influence of the Duke of Gordon was sufficient to enable the Bishop to re-open the Seminary. In 1728, its occupants were again twice dispersed, in the short period of two months; but with little permanent damage to the Establishment, which was soon again occupied by its owners in their ordinary routine of peaceful study. About the year 1733, Bishop Gordon added materially to the Building; and it was subsequently placed under the superintendence of Mr. William Duthie, a Convert from Protestantism, who had

studied and been ordained in Paris. But the month following the defeat of Prince Charles at Culloden in 1746, a troop of soldiers laid the new House at Scalán in ashes, giving the Students and their Superior barely time to escape to the hills with their Books and their Altar-Furniture.

Nothing daunted by this disaster, Mr. Duthie remained in the neighbourhood, living in a peasant's cottage, till he could procure a shelter for himself at Scalán, which was indeed little better than a hovel. He continued to reside there till his removal to Edinburgh in 1758. The Seminary meanwhile languished, till the exertions of the Bishops who had succeeded its Founders were directed to its restoration. A year or two after the return of Mr. John Geddes from Rome, he was appointed to the charge of the Seminary at Scalán, as we have already seen. It was a Charge singularly congenial to his gifts, although its hardships and privations severely tried his constitution. He found the Students living in a hovel, where we may be sure the interests of education could not thrive. Mr. Geddes applied his energies to a remedy; discipline, study, and economy went hand in hand, and a brighter day seemed opening for Scalán. He had a greater number of Youths in readiness for the demands for the Foreign Colleges than were required to supply them. He by and by transferred his Community from the hut where he had found it, to a commodious House on the opposite, or right bank of the Crombie, and about seventy paces from the bank. We have traced from time to time the changes that occurred in the Seminary. Additions were made to the House by subsequent Superiors, till at the period of Bishop Hay's succeeding to that Office, the last improvements were in progress.

The Author can never forget the day when he first visited this venerable spot. He returned next day to verify the measurements he had taken, and the descriptive notes he had prepared overnight. The sky was obscured by light drifting clouds, although it was the first day of July. As he crossed the moor with his companions and guides,—the Missionaries in Glenlivat and at Chapelton, he observed the secluded character of the Seminary. For without the shelter of a tree, it remains invisible to

any one approaching it from the north-west, till he has arrived within a quarter of a mile of the door, owing to the advantage taken of slight undulations of the ground lying between the head of Glenlivat and the Seminary. Reaching at last, the left Bank of the Crombie, we ascended the stream, to the site of the original Building, which the soldiers destroyed in 1746, and which is now marked only by a green mound. We then crossed a wooden foot-bridge and entered the little court-yard of the later Seminary, about 70 paces from the right bank of the stream. The House is a substantially-built farm-house of two stories and an attic, thatched with turf, and about 50 ft. in length, by 16 in width. We entered it from the court by the only door in the middle of the west side of the House. A narrow passage on the same side connects both ends of the House with the entrance-door. Turning to the left, at the end of this passage, we opened the door of what was "Bishop Hay's Room;" a square chamber, occupying the entire north end of the Building, lighted by a window that looks into the court, and by another that looks down the stream; and with a narrow, light closet attached to it, where the Bishop kept his books. In this Room it was that he Consecrated Bishop Alexander Macdonald.

Next door to the Bishop's Room, in returning towards the entrance, is "Mr. Geddes' Room," sometimes called "The Blue Room." It looks out towards the hills on the east side of the valley, and still bears marks of book-shelves on the walls round two sides of the Room, together with a faded tint of its original colour. Passing the entrance on our right, we advanced to another square Chamber occupying the south end of the Building; this Room was "the Boy's Chapel" in the morning, their Refectory at noon, and their Schoolroom for the rest of the day. None of the Rooms in the House have any ceiling but the wooden floor of the room above, with the rafters exposed.

Nearly opposite to the entrance door is a steep and narrow staircase of wood, up which we climbed to the second floor. At the head of this ladder, for it is little more, we stepped into another narrow passage, running along the east side of the House, and lighted by a window that looks towards the hills. Turning to the

right, we inspected "the Boys' Dormitory," immediately over their Schoolroom, and affording an entrance by a short ladder to the attics. At the other end of the passage, and directly over the Bishop's Room, was the Private Chapel, where the Blessed Sacrament was reserved. It is a small Chamber, 16 feet by 10, and about 7 feet high, like all the other Rooms, without ceiling, and with the rafters of the attic exposed. It is lighted by a small window, about a yard square, which was originally part of a door, admitting the small Congregation in the neighbourhood to the Chapel by a stone-staircase on the outside of the north end of the Building. The mark of the Altar, about five feet long, remains on the east wall, and above it, the space occupied by the Altar-Piece, about 30 inches by 18. In this humble Apartment, the holy Bishop used to spend many hours of the day, and sometimes of the night, in Prayer and Meditation. It was here that he found refuge from tumult and the strife of tongues, and refreshed his soul by periodical retreats from the busy world.

Leaving this memorable little Chamber, and returning to the passage, we at once come to a door on our right hand opening into a sitting-room and bed-room for a Master, lighted by one window. In this Room Mr. Paterson died, and through this window his Coffin was lowered into the court. We descended by the staircase, and again stood in the court; the north side of it is formed by the original kitchen, which, with an addition, afterwards became the Chapel, for the convenience of the Congregation, by that time grown too large for the little room upstairs; the opposite side of the court is formed by out-houses and by the new kitchen, which succeeded the changes on the other side.

A triangular enclosure on the east side of the House, next the hills, bordered by mountain Ash-Trees, was once a vegetable garden. It is now a green spot. A level piece of turf, extending about three hundred yards down the right bank of the stream, was called "the Green;" it served the Boys for a play-ground, and the Bishop and the Masters for a walk. It is still spoken of in the neighbourhood as the place where the Bishop used to take his evening exercise. The House is now almost deserted, and much dilapidated; an under-keeper of the Duke of Richmond

occupies a room or two in it. The tenant of the small Farm attached to the Seminary lives in the out-houses. We found the Schoolroom used as a store-room for potatoes.

The life at Scalan was not one of indulgence. The Bell rang at Six in the Morning; and the boys, who wore the Highland dress of black and blue tartan, with home-made shoes (brogues), performed their morning ablutions in the Crombie. They had meat for dinner only twice or thrice in the week, vegetables, oat cake, and "sowens" supplying its place on other days. Their breakfast and their supper consisted of oatmeal porridge. The Bishop invariably dined with the boys. In the House he generally wore a long coat, or reading-gown, of blue and red tartan, spun by the thrifty house-keeper, "Annie Gerard." The Author has conversed with several persons who remembered him well during his residence at Scalan; one of them, his own servant, attests that whether the Bishop was at home or on a journey, however early in the morning he was called, he was always found at his Prayers, either in his own Room or in the Chapel.—An Anecdote is related by the same person, in illustration of the late hour to which the Bishop would protract his Prayers. One night, long after every person in the House, as he thought, was in bed and asleep, the Bishop's servant took his gun, and opening the window in the upper passage looking towards the hills, stood watching by moonlight for hares, which often came over the garden-fence, and did much mischief. Presently he took aim at one and fired. The same instant the Bishop suddenly opened the door of the little Oratory, and came out to see what was the matter.—It was only John Cumming shooting a hare!

His reputation as a Physician was widely spread in that district of the country, and, indeed, wherever he went, and the memory of his skill survives to this hour. Not only while he resided at Scalan, but when he used to visit it periodically in Summer, numbers of persons would undertake a journey to the Seminary, some of them from a great distance, to consult him. He prescribed for them with uniform success, and if they were poor, he added a little money to his advice.

At the period of his residence in this remote Glen, several of the Farms in Glenlivat, and

elsewhere in the neighbourhood of Scalán, were occupied by gentlemen, many of whom had retired from the Army on half-pay. On one occasion, on their way home from a convivial meeting, an event by no means of rare occurrence, some of those gentlemen, passing near Scalán, and being considerably the worse for drink, took it into their heads to call at the Seminary, and pay the Bishop a visit. He received them very cordially; ordered fresh Peats, Candles, and a Punch-bowl, with its usual Accompaniments, and seeing that they were too far gone to distinguish what they were drinking, he prepared an "agreeable draught" for them, which had the effect of making them all sober in a very short time! Annie Gerard had to clean up their deposits, and bestowed her customary *benedictions* all the while.—This was narrated to the Author, by Captain Grant, Achorrachan, whose father was an intimate Friend of the Bishop.

The valuable improvements which Medical science has introduced into the treatment of the insane, and into the general knowledge of mental pathology, has led many practical men to suppose that in past times, cases of simple Insanity were often mistaken for instances of Diabolical Possession. The occurrence of such a mistake, however, cannot throw any reasonable doubt on the fact that the Church clearly contemplates the possible existence of Possession; so much so, as to provide in the Ritual, an Office for the relief of such cases, and in very early ages, an Order of Clergy for its especial use. From the extreme rarity of such cases of Possession, and from the imminent danger of deception in a matter of so occult a nature, it has come to pass that this Office of Exorcism can now be lawfully used only by a Bishop, or with his express permission; and the exorcising powers of the Order of Exorcists have long fallen into abeyance. Without going more fully into the subject, it may be sufficient to say that in two instances, Bishop Hay deemed it necessary to use the Ceremony of Exorcism, and in both instances, according to the testimony of eye-witnesses, with distinguished success. Both of them took place at Scalán.

Singularly enough, the sufferers in both cases were Protestants. One of them, a man whom his friends had brought to Scalán bound, was considered so dangerous as to deter those who

had brought him from setting him free, at the Bishop's request. The Bishop received him, carrying the Crucifix in his hand; and, perceiving that the man's friends were too much alarmed to undo the cords that bound him, the Bishop first set him free with his own hands, and then proceeded with the usual Rite of Exorcism. The unhappy sufferer exclaimed that he was afraid, as he approached the Bishop, with whom he conversed in several Foreign languages, although, up to that time, the Gaelic language was the only one that he had ever been known to speak. He was perfectly cured; and both he and his friends became Converts to the Catholic Faith.—This was narrated to the Author by a son and daughter of the late Mr. Gordon of Minmore, who was present, and who used to relate the story when any of his Protestant Friends taunted him with believing in Miracles.

The other example has been preserved with more circumstantial detail. It occurred also at Scalán, not, however, during the Bishop's residence there, but on one of his periodical Visits to the Seminary, soon after the year 1795. An eye-witness, who was then a Student at Scalán, narrated the incident to the Author, nearly in the following words:—[The late Rev. Donald Carmichael, who communicated this Anecdote and others referring to the Bishop, in writing to the Author, March, 1853.]—"I can never forget one case which I witnessed at the Seminary of Scalán. The good Bishop, after Community Evening Prayers, at which he always attended, begged our Prayers for an afflicted woman, for whom he was to offer up his Mass next morning. A report went out among us that she was Possessed or 'Absessed.' The woman appeared next morning in the Oratory with her husband, both of them Protestants, I think, from Kildrummy. He was a decent countryman, and seemed much dejected. Immediately after Mass, the Bishop began the Exorcisms of the Church, the woman kneeling before him. At first, she was tolerably calm, though a little restless, till he came to the words, *Dic mihi nomen*,—"Tell me thy name,"—when, all of a sudden, she started up quite furiously, so that we little fellows looked anxiously to the door of the small Chapel, which was shut, or probably some of us would have made our escape. With

the most commanding and majestic mien I ever saw in man, the Bishop ordered her, *In the Name of Jesus Christ, to kneel down.* She instantly obeyed; and several times, when, with similar fury, she again attempted to rise, the same order, given in the same all-powerful Name, and repeated, if possible, with more majestic energy and authority, always brought her to her knees again, until, at last, by the time the Exorcisms were completed, she became quite calm. She returned home perfectly cured, and, many years afterwards, I heard that her husband was very anxious to be instructed and received into the Catholic Church; but I am afraid that his distance from any Priest prevented this."

A case of Possession, by Exorcism, is reported to have taken place at Auchanasy, near Keith. The Possessed was brought bound with cords, and left,—restored to his right mind.

Cases of Imposture have been, of course, attempted—such as *Foaming at the mouth.* The "Possessed" had been left alone in a room with the Priest, and having been tightly garrotted and roughly shaken, a *Piece of Soap* jumped out! This was the cure for that phase of the Disease. All realities have counterfeits; and so here.

John Cumming, who served Bishop Hay for twelve years, from first to last, at Scalán, and on his journeys, both on horseback and on foot, remembers that when the Bishop was not saying his Office, he would frequently talk familiarly with his attendant, narrating Anecdotes of his adventures with the Army, and he often mentioned his father and mother. John carried the Vestments for Mass on their walking expeditions; and, while it rained, the Bishop would bid him take shelter under his own large cloak. When he was about to set out on one of his journeys, he would calculate the expense in round numbers; and, whatever he could save out of his estimate, by rigid economy, became the property of the poor.—[The late Rev. George Gordon, Dufftown, is my authority.] The Bishop was an excellent horseman. A large iron-grey horse, called, in the dialect of Glenlivet, "a blue horse," used to carry him on his journeys when at Scalán. It one day shied at a large mass of dry firwood lying near the road; the Bishop turned his head to it, and by whip and spur, made him leap over it two or three times before he went further.

We learn from another eye-witness,—[Mr. Alexander Gordon, Tullochallum]—a few additional particulars of the Bishop's journeys during his residence at Scalán. It is from little personal reminiscences like these, that we acquire a clearer and more definite notion of the Bishop in his daily life, than even from his admirable Letters. Hence, it seems to be useful as well as amusing to dwell at some length on as many traits of his character as the memory of his contemporaries has rescued from oblivion. Tullochallum, a Farm-house in Auchendown, half-way between Scalán and the Enzie, was a house of frequent resort for the Bishop, on his rides up and down the country. It stands on a rising ground above the left or south bank of the Fiddich, another feeder of the Spey; and is otherwise memorable for its vicinity to the site of the Battle of Mortlach. The Bishop would arrive on horseback, attended by his servant, mounted on another horse, and having behind him, on the saddle, a large leather valise, filled with necessaries for his journey, and often so full as to hang down as far as the rider's feet on either side, and to require a very wide stable door, indeed, to admit both horse and valise at the same time. The Bishop's visits were often arranged for Saturday evening, or the day before a Holiday. Notice was then given to the handful of Catholics in the vicinity, that Mass would be said next morning. The corn-kiln—[Every farm-house had two barns; one larger, and rather cleaner, called the kiln; and the other, a common one for thrashing corn]—was usually fitted up, on these occasions, as a temporary Chapel; an Altar, hastily arranged, was erected at one end, a blanket serving the purpose of a Reredos, and another as a Canopy over the Altar.

Sometimes the Bishop prolonged his stay for several days, Hearing Confessions, and giving advice to numbers of people, both Protestants and Catholics, who had flocked together to consult him on matters of health. His valise on these occasions was found to be well supplied with common medicines, a boon of no ordinary value in a District where a chemist's shop was unknown. The very poorest received alms in addition; and his friends used to tell him that they believed some of his patients invented ailments in order to appeal to his charity. Tradi-

tion says that his remedies were generally simple. Thus, a poor woman, whose lip was threatened with a serious disease, was directed by the Bishop to keep it constantly moistened with her tongue for several weeks, at the end of which, she was perfectly cured. At Tullochallum, as at Scalán, the Bishop was never found asleep, at whatever hour in the morning they called him. He had invariably begun his favourite Exercises of Meditation and Prayer.

Much as the Bishop was bent on economy, he had not unfrequently to correct the excessive penuriousness of Annie Gerard, the house-keeper at the Seminary, who, not satisfied with stinting the boys of such poor indulgences as they were sometimes permitted, would attempt to include the Bishop and his visitors in the application of her too rigid parsimony.

The last time the Author looked on Scalán, he was standing by the Garden-gate at Chapelton, whence the distant chimney-tops of the Seminary are visible, far away in the hollow of the moor. It was late in a July evening; the setting sun made fitful efforts to dispel the light clouds driven by a brisk westerly wind. Alternating sunlight and shadow played on the roof of the Seminary, and ran swiftly up the hill-side beyond. It was a parting smile from the Bishop's old Home for one who has laboured to preserve its Memory from unmerited forgetfulness.

From the plan of the Bishop's Residence at Scalán, several advantages were expected to result. He would be able, from personal observation, to determine the outlay necessary for securing the efficiency of the Seminary; by retrenching all superfluous expenses, he would lay down a permanent basis for future economy; and, by paying a handsome Board for himself, he would be able to relieve it from its difficulties.—[B. Hay to B. Geddes, August 11.] He spent a week or two at Aberdeen, early in September, to make his final arrangements there; leaving "the heatherers and wrights at their office," on the new Building at Scalán, under Mr. Guthrie's superintendence. He was much at a loss for a good Altar-Piece for the new Chapel there, and begged his Coadjutor to send him an *Ecce Homo* which Lady Chalmers had given him, and which had, till now, adorned the Altar "in the little Closet of the back

Chapel in the old House, Blackfriars' Wynd." At the same time, he communicated the news that Mr. Dawson, the late Master at Scalán, had expired, on the 2nd of September, about 4 o'clock in the morning. It was the Bishop's intention to take Mr. Guthrie's duty at Mortlach on the second Sunday in September, thence to take a Tour in the Enzie, and reach Scalán by the end of that week. He concludes his Letter to Bishop Geddes, "*Il primo giorno del anno sissantesimo del suo servitore.*"—[Sept. 4.]

Bishop Geddes had been with his Colleagues at Gibston; and after parting with Bishop Hay at Mortlach, Mr. Guthrie's Mission, he had visited his Enzie friends, remaining among them, till the Vigil of the Assumption. On that day he left Rannes, the seat of Mr. Andrew Hay, in the morning, in company with Rev. John Reid, partook of a fish dinner at Lord Findlater's, and took leave of Mr. Reid at Banff. Thence, continuing his journey, sometimes riding on horseback, sometimes going on foot, he made a Missionary Tour through the destitute District of Buchan, saying Mass, Preaching, and Hearing Confessions at various Places, as he went along. In the Fair at Strichen, his Umbrella was an object of general curiosity. On his walk from the neighbourhood of Peterhead to Fetternear, he passed through Ellon, the birth-place of his old friend Mr. Guthrie. With his characteristic kindness, he thought of his Friend, of the circumstances of his early life, and of his Conversion; and got a man to point out the house of Mr. Ross, the joiner, Mr. Guthrie's old master.—[B. Geddes, Aberdeen, to Mr. J. Reid, Aug. 27.] Early in September he returned to Edinburgh, by way of Dundee, and St. Andrews. On his return, he promised to send the *Ecce Homo*, though he regretted to part with it. He also informed Bishop Hay—[September 13]—that some little disturbance had occurred at Glasgow, on the occasion of Mr. Macdonald's last Visit to it.

Mr. Æneas Chisholm passed through Edinburgh in the month of September, on his way from Douay, where he had filled the office of Prefect of Studies, for a year or two, to the Mission of Strathglass, in the Highland District. An Anecdote of his Visit to Edinburgh affords an illustration of the contrast between Bishop Hay and his Coadjutor. One day, Mr. Chisholm

happened to dine with Bishop Geddes at the house of Mr. Arbuthnot, a Protestant gentleman, whose wife was a Catholic. In the course of the evening, his host took the young Priest aside, and in the most friendly manner, offered him a little useful advice. "There, for instance," he said, alluding to the two Bishops, "are two of the best men alive; but let me advise you to take Bishop Geddes for a model, rather than Bishop Hay. You know the severe things Bishop Hay has published about Salvation out of your Church. I once spoke of them to Bishop Geddes, and hoped that he did not think in the same way. He answered me only by saying, 'That is certainly the Doctrine of our Church.'"

It was now Bishop Geddes' turn to be again on the road. We find him at Traquair, in October, to give Mr. M'Iver, an aged dependant of the Family, "an opportunity of the Sacraments." The Bishop, as well he might be, "was a good deal affected in that place." He said Mass for the prosperity of the family, then absent on the Continent; and chose for his bedroom, the room that had been Mr. Cruickshanks. —[To B. Hay "in Glenlivat," Oct. 25.] Mrs. Heneage had remitted to Bishop Hay, through Bishop Talbot, £50, for charities, "chiefly of the Spiritual kind." —[To B. Hay "in Glenlivat," Oct. 25.]

Bishop Hay, meanwhile, was in good spirits, as to the success of his new plans for the Seminary. He had enjoyed better health since he began to reside there, than he had done for several years before; and more particularly in Autumn, a season when he usually had suffered much from nervous complaints. "Who knows," he continues, —[To B. Geddes, Nov. 6]—"but Scalan may yet turn to be of good service, in place of Scots shop in Rome? . . . Our present subjects seem all very promising." The weather had, up to that time, been excellent; with short blasts, indeed, "between hand," but in general, good and pleasant. The Harvest had been all secured some time ago; an event which had not happened since the year 1781; a circumstance, which, perhaps, more than any other, affords us the means of estimating the bleakness of the situation in which the Seminary stood.

Mr. James Young, another valuable Priest,

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and Prefect of Studies at Douay, died, November 13th, "in a pious manner, leaving considerable sums to the Mission." —[B. Geddes to B. Hay, Nov. 29.] December 8th, Bishop Hay's old Friend, Mr. Colquhoun Grant, "was carried off by a fit of Apoplexy." —[Same to same, Dec. 9.] To this intelligence, the Bishop replied in a laconic *P.S.* —[Dec. 13]—"Poor man! *Quid cogitat hodie?*"

The Bishop's anxieties were much directed, during the whole of this Autumn, and, indeed, for many subsequent months, to a matter of Discipline, which was exaggerated far beyond its real importance, as the event showed, partly by his own rigorous habit of regarding the best possible course of action as the only permissible one; and partly by the representations of persons imperfectly acquainted with all the circumstances. The lesson which such a case affords seems to justify a more detailed account of it than its own intrinsic importance would at all warrant. But as it for many months exposed a Clergyman of high standing to much undeserved obloquy, and even at one time threatened to deprive the Mission of his services, and as there may be persons even now disposed to condemn him, the author has thought it best, in the following Narrative, to suppress the name of the Missionary. Bishop Geddes again interposed his wisdom and his charity to avert the extreme measures which Bishop Hay, but for him, would have resorted to.

A Priest who had now served the Mission in a District of Banffshire, for a quarter of a Century, and who had secured the esteem of his Congregation, and of his Brethren, happened, several years before the period at which we have now arrived, to engage a Protestant of rather a better class to be his Housekeeper. The arrangement was very unusual; Bishop Hay, when he heard of it, deputed his Coadjutor to put an end to it without delay. This, however, was not done; time went on; and, as usual, the lovers of gossip made the most of it. Complaints on the subject met the Bishop both in town and in the country; and, as they exactly coincided with his own view of the matter, he at last—[Sept. 10, 1788]—addressed Bishop Geddes, in a most pressing manner, beseeching him to put a stop to the cause of the complaint; otherwise he should be obliged himself to interfere, which

he still hoped might not be necessary. He again returned to the subject—[Sept. 29]—which he discussed at great length, and with a tone of severity; passing from the case immediately under discussion, to the whole wide subject of scandal, given and taken, and treating it with his usual fulness and method. No change appeared in the domestic arrangements of the Missionary in question; his tongues of men and women were busy with his reputation. Again, —[Oct. 21]—the Bishop implored his Friend to act with vigour. Every one said that Bishop Geddes favoured the Missionary, and it was Bishop Hay's opinion also. Nay, he had even heard that many Protestants thought the Missionary and his Housekeeper were Married; and that many of his own people had been thinking of going no more to him for Confession. We shall see, by and by, how far this rumour was from representing the truth.

Although nothing seemed to come of it, Bishop Geddes had not been an idle spectator of what was going on. He had written to the Priest, advising him to defer to the popular feeling, and engage another servant. The answer which he received he enclosed to Bishop Hay, who was much dissatisfied with its tone. He, therefore, once more—[Nov. 6]—entreated Bishop Geddes, "for God Almighty's sake," to interpose quietly and speedily, and, for that purpose, gave him all authority to act in the matter. Nearly three months more elapsed without anything being done. Bishop Geddes strongly felt that, however desirable it might be that the wishes of the Bishop should be followed, still that there was no case for Canonical interference, or for Censures. Bishop Hay, therefore, who had by this time thrown his whole energy into the matter, and yet shrank from summary measures in the face of his Coadjutor's reluctance, addressed himself again to the task of convincing him that there was ground for interposing Canonical Discipline. He despatched—[January 30, 1789]—a Treatise on Scandal, closely written on four foolscap pages, which abundantly evinces his Theological acumen, and his range of reading and of information. A Collection of his Works would be imperfect without it. At the outset, he tells his Correspondent that it seems to him to be, in fact, espousing the cause of *Titius*, (as he designates the subject of

the Case in question,) to endeavour to dissuade from the extreme measures, which the Bishop thought himself in conscience bound to adopt. He then enters minutely into the whole question of Scandal, assuming the Doctrine as delivered by Antoine. Titius, he observes, may think Antoine too severe, but it was the Standard Work taught at Propaganda. At least, Busembaum, and his Commentator, Sigorio, could not be suspected of rigourism. He then proceeds to lay down their Doctrine on the subject, and to show that it bore directly against Titius. He then passes St. Thomas' teaching in review, quotes the Canons of the Council of Trent, and discourses at large on the article *Clericus*, in Ferraris' Dictionary of Theology—"a much esteemed Work which I brought home with me from Rome when last there." It is a closely reasoned piece of Argument, hit home very hard, in some places. "I don't know," the indefatigable Bishop adds, "whether the above Reasons will make the same impression on you as they do on me. I am persuaded they ought, and I hope they will." He concludes, by asking Bishop Geddes to tell him whether he thinks, *coram Deo*, that Bishop Hay can act otherwise than as he proposes to do, by enforcing a separation, in conscience.

His labour was very much thrown away on his Coadjutor, who, underneath his singular mildness of character, possessed a no less remarkable tenacity of purpose, and steady power of maintaining his own view of principle and of duty. Accordingly Bishop Hay returned—[Feb. 18, 1789]—to the unwelcome task of arguing the point with his Friend. He regrets his Friend's jejune acknowledgment of his own long Letter, his declining to give any answer to the question proposed, which left the Bishop in the dark as to the impression made on his Coadjutor's mind by what had been written on the Subject. He rather sharply desires Bishop Geddes to send him an explicit answer, and to push on "the affair of Titius," giving him till Low Sunday to despatch his part of the business. Bishop Hay himself intended to lay the Case before the Brethren who were coming to Scalán for the Blessing of the Holy Oils, before Easter, and to take their opinion. He again reminded Bishop Geddes, on the authority of "the mild and gentle St. Francis of Sales," that there were

limits to forbearance and condescension, when there was danger of offending God. In several subsequent Letters to his Coadjutor, he alluded to "the affair of Titius," again and again conjuring him "to get a speedy remedy applied in quietness, as duty requires."—[March 2, 1789.] When the Ceremony of the Holy Oils had brought several of the neighbouring Missionaries together at Scalán, Bishop Hay fulfilled his intention of asking their opinion in the Case. In order to free them from any restraint that his presence might impose on their deliberations, he withdrew, after laying before them a Paper containing the Case to be decided, together with Copies of Antoine and Sigorio, for consultation, if required; demanding from each of them an Opinion on the Case, as their conscience should dictate, and as in the presence of God. Their unanimous opinion coincided with his own. The Case for Opinion was then sent to other Missionaries who had not been present at Scalán; and in this manner the Bishop procured the signature of eight Clergymen, in addition, confirming his view of the Case. His next step was to send the Paper to Edinburgh, for the Opinion of Bishop Geddes, and the two Missionaries, Mr. Menzies, and Mr. Robertson, O.S.B., who had been lately appointed to the Charge of the Congregation attending St. Margaret's Chapel. At the same time, Bishop Hay gave notice of his intention of writing a friendly Letter to Titius on the Subject, in a few days. "Praying God to direct you to what is most pleasing to Him."—[To B. Geddes, April 16, 1789.]

In the meantime, Titius, who was one of many Missionaries engaged in building new Chapels, had written a long Letter to Bishop Hay, requesting assistance in his Undertaking; which, however, he requested in vain. The Bishop took the opportunity of adding, in the most friendly and affectionate way that he could, his opinion of the course which his Correspondent ought to follow in this delicate matter, "resting the whole on entreaties and obsecrations." He assumed that Titius was aware of the Correspondence of the Bishops on the subject, as Bishop Hay had permitted Bishop Geddes to shew Titius his Letter of 30th January. "I am as much for lenity as you or any one could wish," he adds, in communicating these additional incidents to Bishop Geddes,—[April 30,

1789]—"and I do think, my past conduct fully shows that; and I believe appears too much so in the eye of severals. For, when a Scandal is public, and of prejudice to Religion, lenity must have its bounds, otherwise our Office and Authority is no better than a cypher; and if it goes beyond its bounds, we become accountable to God for all the sins that are afterwards committed."

Bishop Geddes again appealed to the good feeling of Titius, whose Domestic affair, particularly in the aspect which it was now assuming, gave the Bishop a good deal of uneasiness.—[B. Geddes to B. Hay, May 21, 1789.] Titius, however, was slow in replying. To Bishop Hay's appeal he returned an answer which gave little satisfaction. The passive resistance of Bishop Geddes to the adoption of any coercive measures now triumphed. Bishop Hay now informed him,—[June 1, 1789]—that having written a friendly Letter to Titius, and having received an unsatisfactory answer, he had determined to do nothing more in the matter, unless future circumstances should make it necessary. He candidly confessed that he had been much dissatisfied with his Coadjutor's part in the whole affair, and expressed a hope that Bishop Geddes might not have to regret it. To this imputation of error Bishop Geddes humbly replied;—[June 14, 1789]—"I am sorry that you are dissatisfied with my Correspondence on that subject. When one is not successful, his conduct is apt to be blamed, especially by those who do not perhaps know all the circumstances, even though he may be very excusable. I certainly did what to my weak judgment appeared best; nor do I upon examination, see, as yet, what I could have done better; and I shall continue to do what I can, though I have not great encouragement to do so, but from the great motive of doing all the little I can for the good of my fellow-creatures, and the glory of our Great Master. I wrote to [Titius] by last Post."

In Autumn, 1789, Bishop Geddes, happening to be in Banffshire, had several conversations with Titius, but failed in persuading him to gratify the wishes of the Bishops. He complained that he had been harshly treated, and represented that a separation at this late period would have the appearance of confirming idle rumour, as if Superiors had, at last, discovered

some real ground for interfering. Bishop Geddes reported his view of the case to Bishop Hay, —[August 30, 1789]—dissuading him from hazarding a threat of suspension. The Case did not require it. The busybodies in the neighbourhood had grown tired of the subject, although the proceedings at Scalán in Holy Week had revived their gossip a little. The worthy Missionary possessed the esteem of his own Congregation, and had, at that time, thirteen Converts on hand. Bishop Geddes, therefore, on all these grounds, after serious consideration, as before God, deprecated any measures of severity, as likely to be disapproved by the great majority of the Missionaries.

Beati pacifici! It is impossible to doubt that but for the quiet firmness, and the prudent foresight of Bishop Geddes, an excellent Missionary would have been lost to the Lowland District, at a time when such a loss could have been ill spared. As it was, the Affair died away, having, indeed, nothing substantial to keep it alive. After the lapse of about two years more, Titius, having business at a distance, requested Bishop Hay to supply his place for a short time; to which the Bishop consented. During the absence of Titius, his House-keeper applied to the Bishop for instruction, preparatory to her reception into the Church, which was satisfactorily concluded before her master's return. There is never anything apparently out of joint but there are persons who deem it, not, like Hamlet, a cursed spite, but, on the contrary, a most agreeable circumstance that they were born to set it right. If such persons could ever listen to experience, if not to charity, they might learn something of diffidence, and of the habit of deliberate judgment from this instructive Case. Our reflections, of course, apply not to the anxious efforts of the Bishop to remove what he considered a public scandal, but to the gratuitous interference of a class of persons, unhappily never extinct, who beset the ear of Authority with magnified reports of imaginary mischief.

But to return. The first rumbling of the Earthquake, which was about to overturn every Institution of the doomed Monarchy of France, had sounded ominously in men's ears; and as early as November in this year, Principal Gordon applied to the Scottish Bishops, to know their pleasure as to the disposal of the Funds belong-

ing to the Mission, and then invested in French Securities. Would they prefer to withdraw their Funds at once, or await the issue of the approaching Meeting of the States General? Bishop Hay inclined to have the Mission Funds in Paris, as long as the Principal, who must be the best judge, should think it unnecessary to withdraw the College Funds. They should remain, or be withdrawn together.—[December 12, 1788.]

The new year, 1789, found the Bishop at Scalán, in the enjoyment of better health than he had known since his first coming to the Mission.—[January 8, 1789.] It was considered an Incident of comparatively trifling importance, that they had been buried in snow for several weeks, without any means of communication with other places. Towards the end of the month, the long and deep fall of snow suddenly gave way before a thaw, which raised the mountain streams to such a height as still to impede their intercourse with the world beyond. Thus, a Letter which the Bishop had written to his Friend in Edinburgh, January 31st, had to wait till February 4th, before it could be despatched. In that Letter, he expressed the gratification which his Friends' last report about Glasgow had given him, hoping that their anticipations will meet with no "let." However, *Potens est Deus*; and His time is a good time. Although a thaw had set in, the winter was not yet over; the greater part of the month of March, frost, wind, and snow, had succeeded each other in the possession of that wild Glen; the snow lay deeper and longer than at any previous period of the Winter. As though he had been at sea, the Bishop used to write a Letter, and keep it by him, waiting for an accidental opportunity of getting it conveyed to the Post. Fortunately, the state of the weather permitted the Missionaries in the neighbourhood to reach the Seminary on Holy Thursday, (April 9,) although, only a week before, it had seemed almost impossible to expect it.

Bishop Geddes, meanwhile, was adding to his fatigues by undertaking several Journeys, as it appeared to his Friend, for inadequate ends,—[B. Hay to B. Geddes, March 2]—such as giving Confirmation to a handful of people who might very well have waited till the Bishop's usual Journey towards the North in Summer.

He had, every now and then, to carry the "*B.S.*"—[B. Geddes to B. Hay, May 21]—to a Miss Park, an invalid, residing at Houndwood, in Berwickshire. He had also acted on Bishop Gibson's admission, that Berwick belonged to the Scottish Mission; and he had also a constant eye on Glasgow, and other Towns in its neighbourhood, as the Salvation of many souls seemed to depend on his doing so. He even managed to travel as far as York, to see Mr. Douglas, the Missionary there, a particular Friend of his, whose acquaintance he had first made at Valladolid, when Mr. Douglas was Prefect of the English College. The two Friends then travelled together to Stella-hall, where they staid a day or two with Bishop Gibson, conversing about their affairs.

The English Catholic Committee was now in full activity. On the 10th February, 1788, they had presented a Memorial to Mr. Pitt, praying for a further Repeal of the Disabilities affecting the Catholic Body in England. The Reply of the Minister was on the whole favourable. To certain technical difficulties, he recommended delay in their Application to Parliament, till the following Session; and, in the meantime, he requested the Committee to furnish him with authentic evidence of the opinion held by the Catholic Clergy, and by the Universities, with respect to the existence or the extent of the power alleged to belong to the Pope, of dispensing subjects from their Oath of Allegiance to their Sovereign. Hence originated the celebrated Application to the Catholic Universities of the Sorbonne, of Louvain, Douay, Alcalá, and Salamanca, for an Opinion on the point. Their Replies were considered satisfactory by the Committee and by the Minister, and on the 19th April, 1788, it was resolved to prepare the Draft of a Bill for the Repeal of the remaining Penal Laws against English Catholics. Mr. Butler was entrusted with the task of preparing it; and the original basis on which the Committee wished to frame their Bill would have placed the Catholic Body simply in the position of Dissenters in general, without an Oath of any kind.

On the 15th of May, 1788, three members were added to the Committee; Bishop James Talbot, Bishop Berington, Coadjutor in the Midland District, and Mr. Thomas Wilks, O.S.B.

At this stage of their proceedings, much of the mistrust felt by the Clergy as to the ultimate designs of the Committee seems to have died away. We find Bishop Hay—[Nov. 6, 1788]—remarking to his Coadjutor, that application was to be made to Parliament, in the course of the Winter, for some further relaxation of the Penal Laws in behalf of their Friends in England; and suggesting that some good persons might be found to put in a word for the Scotch. Could Bishop Geddes not engage his Friend, Mr. Henry Dundas, to undertake their cause, either in person, or through some of his connexions?

A new complication was at hand to frustrate much of the good aimed at by the Committee. Lord Stanhope, who had charge of a Bill for the relief of certain classes of Nonconformists, advised the Committee to adopt a form of Protestation, framed by himself, disclaiming certain opinions as falsely imputed to the Catholic Body. The Committee met on the 17th December, 1788, to consider the Protestation. Out of deference to the opinions of Thomas and James Talbot, some alterations were made in it, and the whole of it, as it then stood, was approved of. All the Bishops affixed their signatures to it; and nearly all the Catholic Gentry and Clergy in England followed their example. A Copy of the Protestation, together with a Petition for relief, was laid before Parliament.—[Butler's Hist. Mem. IV.]

The Minister now demanded an Oath; and the Committee was applied to, for a Form which the Catholic Body would take. An Oath was accordingly prepared, as an echo to the Protestation, to which the whole Body had already given their formal assent. The Ministry introduced an alteration, to which the Clerical Members of the Committee offered no objection; and the Oath, thus amended, was printed in Woodfall's Register, June 26, 1789. It is rather singular, that as early as March 29th, in this year, Bishop Hay expressed strong disapprobation of the fourth article in the Protestation, which he could not see how any Catholic could subscribe, without at least binding, if not denying a portion of their Faith; it seemed to him to call for a thorough re-modelling.—[To B. Geddes.] Two months later, he was full of apprehension as to the issue of the Protestation. "What will Religion come to at last, in these

our days? I am afraid honest Pastorini has too much reason on his side.”—[To B. Geddes, June 1.] At the same time he confesses that he was acquainted with the matter only through the Aberdeen Papers, and he could not have known that the English Bishops had all of them signed the Protestation, and that two of them, who were Members of that Committee, had sanctioned the proposed Form of Oath.

Bishop Geddes seems to have participated in his Friend’s view of the turn affairs were taking in England. As part of the current news of the day, he informed Mr. Thomson in Rome,—[July 5]—that “our English Catholics had hopes of some further relief, this year; but they must wait until another year. I really did not like the method they were taking, nor did I think they had proper persons to depend on; and I was advised by a person of some power and much information to stand aloof on this occasion,—[Most probably Bishop Gibson at Stella-hall]—which I am glad we have done. But things will come about in God’s good time.”

A strong current of opinion had, by this time, begun to set, in England, against the proposed Form of Oath. The Scottish Bishops were privately consulted on the point, through Bishop Gibson, who applied to Bishop Geddes with a request for an opinion. The Oath appeared to Bishop Geddes very exceptionable.—[B. Geddes to B. Hay, Aug. 30.] Much of the opposition offered to it, was provoked by the designation of “Protesting Catholic Dissenters,” adopted in it, and in the proposed Bill. Bishop Geddes remarks on this designation, that he will always call himself *Catholic* simply, or if any addition must be admitted it shall be only *Roman*, or some such honourable word.—[To Mr. Thomson, Aug. 30.]

Bishop Hay delivered his Opinion thus: “I would never sign the Paper sent by Bishop Gibson; besides other reasons, it includes, in my Opinion, an equivalent to the Oath of Supremacy. I am much inclined to think that some pretended friends, or false brethren, who seem to be at the bottom of that Affair, are only sporting with us, and drawing us on, step by step, to see how far they can drag us. Be so good as write these, my sentiments, to B. Gibson in my own words, with my best wishes. I would have

written to him myself, had I known his address.”—[To B. Geddes, Sept. 14.]

The Bishop reiterated his Opinion with increased force, after perusing a printed copy of the Bill and Oath proposed to Parliament; this copy had been sent to him from London, after the English Bishops had condemned the Oath. “And no wonder, indeed! This convinces me more and more, of my former Opinion, that false friends are at the bottom, and that they only want to drag us on to their religion, or refuse all relief on our refusing such terms. And if they succeed, God help us! But this, I fear, is a natural consequence of the liberal condescending sentiments which of late have crept in amongst us. May Almighty God direct and assist us!”—[B. Hay to B. Geddes, Nov. 30.]

Bishop Gibson again communicated with Bishop Geddes,—[Sept. 21]—and transmitted a Copy of the Oath, printed on the first page of his Letter. Its style is, to say the least, coarse and offensive. A few of its Clauses will justify the opposition which it had provoked. “I do from my heart, abhor, detest, and abjure as impious and heretical, that damnable doctrine and position that Princes Excommunicated or deprived by the Pope, or by authority of the See of Rome, may be deprived or murdered by their subjects, or any person whomsoever. That neither the Pope, nor any General Council, nor any Priest, nor any Ecclesiastical power whatsoever, can Absolve the subjects of this Realm, or any of them, from their allegiance to his said Majesty; that no Foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have, any Civil Jurisdiction or Authority whatsoever, within this Realm; or any Spiritual Authority, Power, or Jurisdiction whatever within this Realm, that can directly or indirectly affect or interfere with the Independence, Sovereignty, Laws, or Constitution of this Kingdom, or with the Civil or Ecclesiastical Government thereof, as by Law established, or with the Rights, Liberties, Persons, or Properties of the subjects thereof; and that no persons can be absolved from any sin, nor any sin whatever be forgiven at the pleasure of any Pope, or of any Priest, or of any person whomsoever. . . . That neither the Pope, nor any Prelate, nor any Priest, nor any Assembly of Prelates or Priests, nor any Ecclesiastical Power whatever, can at any time

dispense with, or absolve me from the obligations of this Oath, or of any other Oath, or of any Compact whatever; and I do also, in my Conscience Declare and solemnly Swear that I acknowledge no Infallibility in the Pope." . . .

The English Bishops now issued an Encyclical Letter to their people, dated October 21st, condemning the Oath, and forbidding Catholics to take it. Bishop Gibson received with satisfaction Bishop Hay's Protest against the Oath.—[B. Gibson to B. Geddes, December 4.] Archbishop Butler also informed Bishop Geddes that a late Meeting of the Bishops of his Province in Ireland had rejected and condemned the Oath. On the first page of Bishop Gibson's Letter is a printed Copy of the Encyclical Document issued by the four English Bishops—Charles Walmsley, James Talbot, Thomas Talbot, and Matthew Gibson—dated Hammersmith, Oct. 21, 1789.

Government, by and by, consented to modify the offensive passages in the Oath. Bishop Thomas Talbot alone was satisfied with the amendment. His brother, Bishop James Talbot, being by this time dead,—[January, 1790] Dr. John Douglas, now Bishop in London, and his two Colleagues, refused to countenance the amended Oath, and issued an Encyclical Letter like the former—[January 19, 1791]—forbidding any Catholic in their Districts to take it.

The Catholic Committee, disgusted with the vacillation and want of unanimity among the Catholic Body in general, abstained from any further attempts to alter the Oath. The Bill and Oath passed the Lower House, unanimously; in the House of Lords, the Bishops managed to have the Oath amended to their satisfaction. And thus the English Relief Bill became law, in 1791.—[Butler's Hist. Mem. iv. 45.] At a General Meeting of the Catholic Body—[Jan. 9, 1791]—it was resolved to deposit the Protestation in the British Museum as a Memorial of "their Political and Moral integrity."

In the various stages of this perplexed affair, Dr. Alexander Geddes took an active part on the side of the Catholic Committee. On the publication of the first Encyclical Letter of the English Bishops, he criticised it in a Pamphlet overflowing with humour of the most refined and pungent description. It may be added that the unhappy differences which had arisen between the Committee and the Bishops, were ultimately

reconciled through the interposition of common friends. They never amounted, it seems, to any want of unanimity on the Spiritual Authority of the Church, and of the Holy See. Yet Antonelli, at Propaganda, complained that Rome had not been fully informed on the transactions of the Committee; adding, that the Scotch Bishops treated him with more candour, and communicated to him whatever was passing.—[Mr. Thomson to B. Geddes, February 23, 1790.]

To return. Horace the Roman Poet ascribes an unusual share of hardihood to the first navigator. We may perhaps find his equal in boldness, in the man who embarks in building-schemes, without estimates, and without a contract binding under heavy penalties. Mr. John Reid happened at this time to be the most recent example of such a man; and, as a matter of course, we find him complaining that his new Chapel at Preshome had cost him nearly double of what he had calculated;—[To B. Geddes, March 27, 1789]—adding, however, to a request for assistance, a declaration that his motto was, "Tu ne ceda malis." Mr George Grant, minister of Rathven, had just died. He had never acted an unfriendly part towards his Catholic neighbours; when he once remonstrated, as we have seen, with Bishop Hay, he had been forced to do so by the opinion of his Brethren. So favourably disposed was he to Catholicity, that the report went abroad of his reconciliation to the Church, on his deathbed. It is unquestionable that Mr. Reid was much with him in his last illness, and recommended him to the Prayers of the Congregation at Preshome, the Sunday before his death.—[Mr. G. Mathieson to B. Geddes, March 23. B. Hay to same, April 2.]

A new anxiety now occurred in connexion with the infant Mission at Glasgow. A secret enemy had lately had the meanness to send a threatening Letter, anonymously, and purporting to convey the determination of a body of men combined for the purpose of repressing the progress of Catholicity. On more mature inquiry, conducted by Bishop Geddes, on a subsequent Visit, it turned out, as even the Magistrates of the City assured him, to be the act of a malicious person, and not of a combination. Bishop Hay fully entered into the feeling of anxiety. "I am not surprised at your alarm at

Glasgow. I well know the genius of the people there; I wish it may not be a prelude to more. I hope not."—[To B. Geddes, April 30.] When the real state of the case was discovered, the Bishop expressed his satisfaction that the late alarm at Glasgow has had no bad consequences; "still it shows that the spunk is among that poor, fanatical people; however, we must do our best, and leave the rest in the hands of God."—[To same, June 1.]

Notwithstanding several Visits to Glasgow, at this time, in addition to his ordinary employments, Bishop Geddes found leisure for a large Correspondence on matters of Antiquarian interest, of Literature, and of general taste. Among his papers of this date, we find Letters from Principal Robertson, George Chalmers, Author of "*Caledonia*," General Hutton, Dr. John Gregory, Sir William Forbes, Sir Alexander Livingstone, the Duke of Montague, and the Earl of Buchan. These Letters from Protestant Noblemen and Gentlemen, are replete with courtesy and expressions of personal regard. From a Summary of news communicated to Mr. Thomson,—[B. Geddes to Mr. Thomson, April, 18]—we learn that while the Highland Missions were likely to suffer from the depopulation of those tracts of country, to make way for Sheep-Farms, the New-Town of Edinburgh was creeping westwards. Hanover Street, Frederick Street, and even Castle Street, were formed; the Register Office was finished; St. James' Square built, and the enlargement of the Harbour at Leith had begun.

On the occasion of Mgr. Borgia's Elevation to the Cardinalate, Bishop Hay addressed him in a Letter of Compliment, adding his hopes that his Eminence's Successor in the Secretaryship of Propaganda would be as great a Friend to the Scottish Mission as the Cardinal himself had been. While enclosing this Letter to the Agent at Rome,—[To Mr. Thomson, May 6]—the Bishop gave him a sketch of his views and hopes for Scalán. He described the confusion in which he had found the affairs of the Seminary, both within doors and without, and the want of reform in its management. It had been an expensive task to him to put things in order, but by the end of the present Summer he expected to finish everything, so as, with God's Blessing, to yield a greater return of profit than

it had done for a long time past. Although the Winter had been unusually severe, with frost, and storms of wind, so as sometimes almost to have "blown them up," yet, blessed be God, he had not passed a Winter in better health since his return to the Mission. This circumstance, together with the necessity for his interference in the management of the Seminary, induced him to hope that his residence there was in the order of Providence, "in which opinion the repeated instances I have had of his Divine assistance in what I have hitherto done, confirms me." His little additional expenses, in sending to Keith or to Huntly for Letters, were amply made up for by the diminution of his own expenses for Board, which fell far short of what residence in a town had cost him. He had, therefore, made up his mind to remain at Scalán for a time, at least, till he had arranged everything about it as he could wish. The Bishop's Letter is singularly cheerful and hopeful. His only regret arose from the hopelessness of remedying the condition of the Scotch College in Rome; but even in regard to that, he would wait the coming of the good time of Providence, to send relief, either there, or from elsewhere.

On the same day—[May 6]—the Bishop, discussing his Summer plans with his Coadjutor, informed him that the progress of operations at the Seminary would detain him there the greater part of the Summer, with the exception of a flying visit to Aberdeen in June, for the Money-term. The late Spring had retarded everything so much, that both the horses were engaged for some time to come, with Farm-work, and in drawing stone and lime for the masons. Bishop Geddes must, therefore, undertake the Tour of Buchan for this term, and arrange his time so as to remain a while in the Enzie, instead of Bishop Hay.

Bishop Geddes, in replying,—[May 21]—alludes to the Anniversary of his Friend's Consecration. "I have this day frequently called to mind what we were about on the same day of the month, twenty years ago. May you see the like day with well-grounded satisfaction many times on earth, and at last receive the reward of your labours in Heaven." To which his Friend replied,—[June 1]—"Many thanks for your charitable remembrance of the 21st ult. I have commonly had that Affair in view, on

Trinity Sunday, without minding the day of the month." Bishop Hay, at the same time, took up the thread of several preceding Letters from his Coadjutor. He was at pains to persuade him to make a Visitation of Buchan this year, rather than of Galloway, which required it less. Whatever Bishop Gibson might say about Berwick, it had never formerly been considered as part of the Scottish Lowland District, "and it appears to me ridiculous that, when there are two Churchmen within ten or twelve English miles of it, you should be harassed in going there. I never can, and never will agree to that." "For God's sake, my dear Sir, consider how unreasonable it is for you to be taking new and unnecessary burdens on yourself, when we cannot get our own necessary duties accomplished in what certainly belongs to us." They were in want of a Suit of Purple Vestments at Scalau. The Bishop had left in his Coadjutor's care "a suit of an Episcopal Habit," of very good Purple Silk, which neither of them had any use for. He now gave directions that it should be made up into Vestments, in time for Advent. Bishop Geddes, in reply,—[June 14]—after communicating the agreeable news that Bank Dividends continued at 8 per cent., added playfully, that the Purple Vestments should be sent in good time; "but why would you not leave it for me, when I am to make my pilgrimage *ad limina Apostolorum?*" Two ladies from Orkney, a Mrs. Trail and her sister, Miss Chapman, had just been Received into the Church, with Mr. Trail's full consent, and were to return next day to their distant home. Bishop Geddes was to be in Glasgow again in a few days, taking West-Quarter in his way, where Lady Livingstone was indisposed. Her Ladyship and her only daughter, then a child of four years old, were the only Catholics in that family; but Sir Alexander was disposed to be very friendly, and always sent his carriage to convey the Bishop a stage on the way to Glasgow. The Bishop, on his part, never visited West-Quarter unprovided with Comfits for his little friend. So strange did those Visits appear to the Protestant household, that Sir Alexander used to sit in an adjoining room, while his wife was at Confession, in order to show the servants, and through them the entire neighbourhood, that he thoroughly sanctioned the visits of the excellent Bishop.

A curious sign of reviving energy among the Catholic Congregations in the Lowland District appeared this year, in the universal desire to restore the practice of Singing at their Public Services. Bishop Geddes mentions it to Mr. Thomson,—[July 5]—and adds his opinion that it must be gratified, as far as possible, particularly as the people were willing to charge themselves with all the expense of the change. Mr. George Matthieson, Missionary in the Parish of Bellie, who was himself an amateur Musical Instrument Maker, of no mean ability, addressed to Bishop Geddes a long, eloquent, and very ingenious Pleading in behalf of the introduction of Music into Chapels.—[July 18.] Bishop Hay, with constitutional prudence, and with the terrors of former Riots in his memory, had discouraged the novelty. As the subject was to be considered at the Bishops' Meeting, Mr. Matthieson went fully into the Question. The experiment had hitherto been confined to Edinburgh, Aberdeen, and his own little Chapel at Tynet, into which he had introduced Singing, with the consent of Bishop Geddes. He perfectly understood the necessity of obtaining the Bishop's sanction, for the sake of uniformity. The experiment had cost him much labour and trouble; but he had been already rewarded for his pains, by larger Congregations at Christian Doctrine, on Sunday Afternoons. The Chapel was also better filled on Holidays than formerly; he might say it was crowded. The people in general were edified; though, of course, as usual, there were some who found fault with the innovation. So far, however, from exciting the jealousy of their Protestant neighbours, as it was alleged, those very persons were rather surprised that Catholics had so long neglected Congregational Singing. Mr. Matthieson had secured their approbation by prudently consulting several of them, belonging to various Denominations. As for the objection that the Music was not well performed, that must depend very much on the taste and the judgment of the audience. He was of opinion that it would not be a very hard task to perform it as well as their Presbyterian neighbours of the Church of Scotland. On all these grounds, he hoped for the full sanction of the Bishops.

Mr. James Robertson, O.S.B., now settled in Edinburgh, in like manner assured Bishop

Geddes, that his opinion was more and more confirmed that the introduction of Music into the larger Congregations was both practicable and desirable. To the same purpose, Mr. John Gordon, Missionary at Aberdeen, communicated his views to his uncle Bishop Geddes.—[July 25.] He had received a Letter from Bishop Hay, which had taken him by surprise; in it the Bishop had declared his Opinion thus, “There is a necessity of putting an immediate stop to it everywhere;” but without assigning any reasons for so general and so absolute a Command. The Bishop, indeed, had proceeded to express, in the strongest terms, the happiness it would give him to see Music introduced into their Chapels, were circumstances such as to render it advisable; he had promised to encourage it, if it could be conducted with propriety and decency. Mr. Gordon, on the present occasion, apprehended bad consequences from suddenly abandoning the practice which had been once introduced. In a previous discussion with his Uncle, Bishop Geddes had declared his hope to live long enough to see Singing extended over the greater part of Scotland; and had reminded his Nephew of the exhortations he used to give his Students at Valladolid, on attention to Music, and how he had given his Nephew a friendly reproof, while in Spain, for neglecting it. Mr. Menzies had began the practice of Singing in his Chapel, at Bishop Geddes’ own door; nay it had been adopted in the Bishop’s own Chapel of St. Margaret. Why, then, Mr. Gordon asked, with some indignant warmth, had Bishop Hay denounced the Singing of *Te Deum* for his Majesty’s recovery, as an Innovation in the Service of God, and in the public Discipline of the Church? Why had he accused Mr. Gordon of sin in the sight of God?

Mr. Thomson, again, who saw everything, as we might say, through Bishop Hay’s spectacles, and who, moreover, was too far distant to form an independent opinion on the merits of the Question, maintained it to be a mere whim of the Scottish Catholics, to wish for Music in their Chapels; a thing which ought to be the last to be thought of.—[To B. Geddes, Aug 1.]

The Bishops’ Meeting, this year, at Scalán, consisted only of Bishop Hay and his Coadjutor, “Mr. Polemon,” who was enlarging his Seminary at Samlaman in the West Highlands, hav-

ing slipped his foot and inflicted an injury on his leg, which confined him at home. Bishop Geddes, on his way from Edinburgh to the meeting, had visited Miss Drummond at Balloch, and had given Confirmation at Stobhall; reaching the Seminary about the middle of July. He remained with his Friend till the end of the month. At Stobhall, he had, among others, Confirmed a substantial Farmer from Stormont, of the name of Carmichael, a Convert, together with his wife, his four sons, and his two daughters—[B. Geddes to Mr. Thomson, Aug. 25.] One of the sons was the late Rev. Donald Carmichael, many years Procurator at Blairs College, and who died at a good old age, in the Mission of Peterhead, a few years ago.

At the close of the Meeting, Bishop Hay sent Mr. Thomson, as usual, a summary of the local News.—[July 28.] Boys were again to be refused for the Scotch College in Rome, until some security could be given for a reform in that Establishment. Scalán, thank God, promised yet to turn out well; but he had laid his account with spending the next five years there, “barring accidents.” It would be three years before any supply of young Missionaries could be expected; and before any of his Seminary boys would be called for by a Foreign College. But he had hopes, in the meantime, of advancing the Studies of some of them beyond what was usually attained by boys destined only for a short residence in the Seminary. For this purpose, the Bishop gave Mr. Thomson a Commission to purchase and send him some necessary books; such as, *De Colonia de arte Rhetorica*, Cicero’s *Epistles*, Minelli’s, if possible; Storghenan’s *Instituta Logicæ et Metaphysicæ*; and any other suitable Work in Latin, History, or Philosophy. Perhaps Cardinal Antonelli would send him some from Propaganda. The Summer, in the neighbourhood of Scalán, had been very rainy. Unless an improvement were soon to take place, there would be little grain ripened, and no peats to be had. The mercury however, had been rising for the last twenty-four hours, and there seemed a prospect of a change; so they should hope for the best, and trust in God. There had been terrific storms of thunder and rain, at Banff, Keith, and Elgin, and some lives had been lost. “Crombie, on Thursday was eight days, after a short but

heavy rain in Cairndoulach and downwards, rose higher in a few hours than had been remembered by anybody in the place. We, different times, heard a good deal of thunder over the hills, but none, as yet, in this country." The Bishop's health, however, continued good. He reminded the Agent that his Roman Faculties would expire the following year. They had been granted to the Bishop, September 12, 1784, for six years.

Mr. Thomson's comments on the incipient Revolution in France are curious, both for the guess which he thus early hazards, as to the final result, and for the total inadequacy of the Cause which he assigns for the dissolution of order.—[To B. Geddes, August 1.] "All order in France is at an end; a Civil War has begun; the King has lost all authority; his person is scarcely safe. He has brought it all on himself by restoring the Parliaments, at the beginning of his reign, by the mismanagement of his Finances, by his unsteady conduct of late, and by his calling together the States-General. A Revolution will be the consequence, and I wish they may not renew the tragedy of Charles I. Our last news from thence contained most violent outrages of the people at Paris." Those ominous predictions were uttered at a time when many eminent Statesmen and Patriots in England were exulting over the fall of the Bastille, and the extinction of despotism. From whatever cause, however, Mr. Thomson evinced more sagacity in this matter than Edmund Burke himself, whose eyes were not opened to the tragedy then in progress, until the disastrous return of the miserable King from Versailles, in the custody of the Parisian mob.

Bishop Geddes, after leaving Scalán, had visited his old Congregation at Shenval; and thence, by Aberlour and Kempeairn, he found his way to the Enzie. The slaters were busy on the New Chapel at Preshome. Lord Findlater, had made it a present of a beautiful Painting of St. Gregory the Great, sent from Italy by a Mr. Morrison, and first framed in London.* Mr.

* This exquisite Painting, a masterpiece of one of the Caracci, represents the Saint kneeling, and surrounded by Angels. One of them presents him to some Personage out of the picture, probably the B. Virgin. In design and execution, both as to form and colour, this Work of Art is nearly perfect. It refreshes and satisfies the most fastidi-

ous eye, as a sequence of exquisite and harmonious melody charms the ear of a musician. As it is fixed over the Altar, the Saint's face and figure are turned full towards the Congregation, his arms raised and slightly extended, in Prayer and Adoration.

Hay of Rannes, Bishop Hay's kinsman, had just sold his Estate to the Earl of Findlater; thus clearing off the debt from his other Estate of Leithhall, which was to go to his Nephew, and exchange its own name for Rannes. From the Enzie, Bishop Geddes proceeded on his Tour, by Cullen and Banff, and through Buchan to Aberdeen; thence he passed, early in September, to Concraig, Fetternear, and Balnacraig; and over the Grampians to Monboddo, Montrose, Dundee, Kinnethy and Belmont Castle, finishing his Journey about the middle of the month.—[B. Geddes to Mr. Thomson, Aug. 25; and to B. Hay, Aug. 30.]

A new alarm occurred at Stobhall. On the night between the 18th and 19th of August, Mr. Macpherson's new Chapel was set on fire by an Incendiary, to gratify private malice, as it was shrewdly suspected. The Priest's servant and another man were awoke by the smoke; they gave the alarm, roused Mr. Macpherson and called in the neighbours. Some of these cheerfully assisted in extinguishing the flames; others of them stood by, or passed on without any concern. Providentially, it was a calm night, otherwise the whole premises must have been consumed. As it was, the fire was subdued, with the loss of the thatch only on one side of the Chapel.—[B. Hay to B. Geddes, Aug. 27.] "This proves," added the Bishop, "to a demonstration, that the spark is still alive, and how cautious we ought to be, not to take any step that might excite it; and on that account confirms me entirely in the joint resolution we took here, of putting a stop to the Singing-Scheme, which I entreat you to see executed without delay, wherever you find the case."

At the Bishops' Meeting, in the preceding month, it had been concluded against Music in Chapels. But the "Singing-Scheme," was not destined to die out without a little noise. Mr. Robertson informed Bishop Geddes—[Aug. 13]—that the orders relative to Music had been received with all due submission; but it was impossible all at once to get rid of their teacher. His Friend, Mr. Menzies, on the other side of the

ous eye, as a sequence of exquisite and harmonious melody charms the ear of a musician. As it is fixed over the Altar, the Saint's face and figure are turned full towards the Congregation, his arms raised and slightly extended, in Prayer and Adoration.

way, had some hopes of a revocation of the Edict against Music; he, for his part, had none. But, as it had been confided to the prudence of each Missionary, he intended "to let it dwindle away gradually, rather than stop slap-dash." To Mr. Menzies and his Highland Congregation in St. Andrew's Chapel, the introduction of the popular Air, *Adeste Fideles*, at Christmas, into Scotland, is said to be due. It speedily became a *furor* in the town; apprentice lads whistled it in every street; the very Blackbirds in the Squares joined in the Chorus, it was said. Curiously enough, this Catholic Air is now to be found in nearly every Collection of Presbyterian Church Music, under the name of *The Portuguese Hymn*.

Bishop Hay, in laying in Winter stores for his Seminary, gave a Commission to his Coadjutor to send him an English and Italian Dictionary, a Kelso newspaper called *The Union*, and three or four good Shuttlecocks, for exercise for his boys in the winter season, and two Battle-doors.—[Sept. 14.] Mr. Thomson was a little afraid that the climate of Scalán might be too severe for the Bishop. "Bishop Gordon, indeed, resided there frequently, towards the latter end of his life, but only to retire from the hurry of business, and enjoy a little respite from his Apostolical labours. He chose that Place, because he had been the Founder of it, and always had a particular attachment to it, and treated it as his darling."—[To B. Hay, September 18.] A Friend of Bishop Hay's in Rome, had requested the Agent to ascertain what Books or other things the Bishop would like to have for his own private use, that this good Friend (whom we know to have been a Mr. Waters) might have the pleasure of sending them to him.

The Mission lost the services of another Priest this Autumn, in Mr. James Cameron, who, strangely enough, was also one of Bishop Hay's most caustic Censors. His mind became affected, and after wandering about the country for several months, it was arranged that he should reside with Mr. Macpherson, at Stobhall.—[B. Hay to B. Geddes, Oct. 17.]

The next autumn much retarded the Harvest operations at the Seminary, and the completion of the new buildings. Since Bishop Geddes' departure, there had been no fewer than four Speats, or sudden risings in the Crombie, much

larger than that which had occurred during his visit. Bishop Hay was, in consequence, prevented from going to the Enzie, as he had intended.—[B. Hay to B. Geddes, October 17.] When mentioning these little incidents to his Friend, he added that they hoped that after-noon to finish their shearing, [reaping] if it kept dry; but all their grain was still out, and soaked in water, except a little "bear." "When it will be dry and gotten in, God only knows." Such were some of the lesser anxieties of the Seminary in those days.

From the enumeration of the Books and Implements sent at this time to the Seminary, from Edinburgh, we may gather the nature of the studies that occupied the Bishop and his elder pupils.—[B. Geddes to B. Hay, October 24.] We find among them, for example, Altieri's Italian and English Dictionary, Schrevelius' Lexicon, Eachard's Classical Dictionary, Knox's History of Scotland, Goldsmith's History of Rome; and two Copies of a Translation of the Mass, lately made by Mr. Robertson, Missionary in Edinburgh; Buchan's Medicine was soon to appear in a new Edition, when it would be sent. Besides, these Books, we find a Gunter's Scale, a Terrestrial Globe, four or five Shuttlecocks, and a Ring-Dial, or Astronomical Ring, of Bishop Geddes' own manufacture; which he takes care to describe as designed for the Old Style. It was probably, therefore, a memorial of his Roman studies. The Purple Vestments were included in the same package. Bishop Geddes further informed his Friend that the Faculties had not yet been printed; would he recommend that their form should be limited "till they are recalled," or to a certain number of years, say two or three? He, himself, inclined to the former method. On very serious consideration, also, he entreated Bishop Hay to permit the Singing of some Hymns at Edinburgh and at Aberdeen, on Sunday Afternoons. His reasons he would give another time.

A long Letter from Bishop Hay to Mr. Thomson, at Rome, furnishes a good commentary on passing Events, written in the Bishop's happiest mood.—

"Scalán, 2 Nov., 1789.

"Dear Sir,—Your Honour of the 18th Sept., I received only last Post; and, I suppose, before this reaches you, you will have received,

under cover from Mr. Geddes, a Letter to Mr. Alban, in answer to one I received from him a few weeks ago. His answer, both to common Letter of 1788, and to my own to himself of 6th May that year, were both very polite. He takes nowise amiss my having told him the truth, but desires me to do so always; and you will see by my answer to him what you may expect about boys. When I came to this place and had got a thorough knowledge of its past and then present situation, I found it had been mismanaged, both as to its external and internal, beyond what you can imagine, and that little good could be expected from it without a thorough reformation in both respects; at the same time I saw, that if upon a proper footing, it might be made to turn out to much more account than ever it had hitherto done. This, therefore, I resolved, if God Almighty gives me days with his assistance to effectuate; but this must take some time, and, till that be done, I must fix my residence here, if necessity does not call me elsewhere. Matters have hitherto succeeded beyond my expectation, by the unthought-of help which Providence has afforded me to do so, and which gives me ground to hope that He approves my design. As two boys will be sent from this to you in Spring, (if I can get their parents to agree to it,) I shall refer to them to give you an account of the external reform; other matters will not be so soon ready for communication. I am certainly much obliged to that unknown Friend, whose kind offer you make known to me—another instance of the goodness of Providence, to whom be all the praise. I beg you to say everything that is kind and grateful to him from me, and I pray God to reward his charity. I have been thinking once and again how to comply with his request, but, to tell you the truth, I am at a loss how to do it. I am now advanced in years, and, through the goodness of God, am amply supplied with as much of this world as I could wish. Next to the duties of my state, and the care of these children, which is a very agreeable amusement to me, I have nothing else to apply to, but to prepare for the change which is daily approaching, and my present situation is as much adapted to that as any other place I could be in in the whole Mission. However, that I may not seem to disregard my Friend's kindness, I shall mention three things. In the first place, I beg he will give me a particular remembrance in his Prayers, particularly at the Holy Altar. Secondly, if he would send me a correct Edition, in Italian, of S. Theresa's Works, it would be most acceptable. And, third, A few books of any kind, which you or he judge would be of service for the education of youth in this place, whether in Latin or Italian, will be gratefully received. In the meantime, I return him my most hearty thanks for his kindness, and shall always acknowledge for it. From the first proposal of Dr. G.'s new Translation, I always disapproved

of it, for many reasons.—1. I could never persuade myself that any one man was adequate for a work of that kind. 2. I knew too much of his giddy disposition, Latitudinarian sentiments, and fondness for novelty, to imagine him a fit person. 3. I saw from a Letter of one of his great patrons, to a Friend of mine, that the design of the party who supported the plan was to make the Translation as near the Protestants' as possible; and, in this view, it was praised publicly in the House of Commons of Ireland, as a proof of the liberal sentiments of the age, and this praise, published in newspapers. Such a design, executed by such a hand, I could expect no good from. 4. It was undertaken, not only without the approbation, but in direct opposition to the VV. in England. These are some of my chief reasons, besides others of no small weight, which I could mention, if necessary. And for these reasons, I was exceedingly sorry that B. G.'s was so encouraging to the undertaking, of which I got repeated complaints from England; but my grief was much increased, when I saw his name appear in the Prospectus, with so much eclat, as one of the chief promoters of the work—for I considered this as a means to delude others to patronize it, and, persuaded as I was that the work would prove very exceptionable, I was sure that whoever patronized it in Embryo, would have reason to regret it in the sequel, which, I have some reason to think, he begins now to do. For the same reasons I was not a little concerned, when I had an occasion to see the Specimen, and find there my good friend, Abbé Thomson, mentioned with encomium, as another great promoter, to whose assistance the Translator expresses great obligations. I was more surprised at that, because I knew the Abbé was well acquainted with the Translator's character, and had had some experience of the use he makes of the names and authority of those who seem to take his side. I cannot but approve of your conduct in regard to the dedication; and, indeed, his proposal of dedicating it to that personage seems to me the fruit either of an inexcusable ignorance, or of an unparalleled insolence. Is it possible he can be ignorant that several things he has already advanced in his Specimen are inconsistent with Catholic principles? And if he is not, with what face can he propose to dedicate it to such a person? I, therefore, exhort you, my Dear Sir, to have nothing to do with that business, and if it should be attempted through any other channel, and you be spoke to about it, make use of my name, and tell my sentiments (as above) freely, whenever you judge proper.

“You may easily imagine it required a good deal of writing to give a full and satisfactory answer to all the misrepresentations, false reasonings, and violent reflections, in the Principal's Memoir. The answer contained a whole quire of paper in my small write. It would,

therefore, be too great a task to transcribe it, and send a copy to you. Besides, the conduct of the other Parisians here, upon that occasion, was such as convinced all the most judicious of our Brethren that it would be quite inadvisable to publish my Answer—they treated me with the utmost indignity, by blustering, and bullying, and running down everything I said, and seemed all determined not to hear any reason upon the matter; and I had already had experience of the Principal's talent in managing his arguments by the same arts. It was therefore thought that, should I publish my Answer, it would only occasion scurrilous Replies without end. By what I had written I had obtained my intent, and persuaded my Brethren of having just reason for not sending Boys to that House, and of the insidious design of the Memoir to stir them up to a party against me. My writing had demonstrated this design, and I have reason to believe, had reconciled some of them more to me than ever they had been before, and having obtained that, it was most advisable to treat the Memoir with the silence it deserved. This advice I have followed, and intend to give myself no more trouble about the matter.

Our rains continued a considerable time, and it was much feared would spoil the crop much; but, to our great comfort, the weather changed about three weeks ago, and brisk wind came on, which, in a few days, did amazing good, so that in all the neighbourhood we got in our little crops safe and sound, and in good case. Blessed be God! The seditious disposition of people in various parts of Europe, and the fatal effects they occasion to many innocent well-meaning people are, to be sure, very deplorable, and make me still more and more inclined to favour Pastorini's interpretation of the Apocalypse, and to think that preparation is making for the last period of time. But in this, as in everything else, we must submit to the disposition of Providence, who knows how to draw good out of evil, and turn all to the greater good of those who love and serve Him. May He grant us all his grace to be faithful to Him, and secure to ourselves, and to those under our charge, as far as lies in our power, a place in His Eternal Glory. Remember me to all Friends, and I am, Dear Sir, yours most affectionately in Dno.

G. H."

News of the death of the Duchess of Albany at Bologna, on the 17th November, was communicated to Bishop Geddes by Mr. Thomson. —[November 28.] She had died "in an edifying manner, and much regretted, leaving the Cardinal Duke of York her heir." The vain Cardinal had struck a Medal, in which he was designated as *Henricus IX.*, with the motto*

* *Various Reading.* Nec desideris hominum, nec Dei voluntate.

Non desideris hominum sed Dei voluntate; which only served to expose him to ridicule. Mr. Thomson also alluded to the nomination of the first American Catholic Bishop of Baltimore, in the person of Mr. Caryl.—Mr. Thomson is in error in asserting that the States had refused a Vicar Apostolic, and Bishop *in partibus*. The States declined, in any way, to interfere. [See C. Butler's Memoirs, IV.]

Bishop Geddes, who seems to have concurred unwillingly in the peremptory Prohibition of Music issued by Bishop Hay, now prepared his Reasons as he had promised, for requesting that some Hymns might be Sung in the Chapels at Edinburgh and Aberdeen, after the Christian Doctrine, on Sunday Afternoons. He urged the advantage that would accrue to Religion, from the use of suitable Music; which had been sanctioned by the Church in all ages. Music was mentioned by St. Justin, as part of Divine Worship, even at a time when the Christians used to meet in the Catacombs. From all that Bishop Geddes could observe, there was not the smallest danger to be feared from the use of Music in their Chapels. The great majority of the Catholic Body wished it, and could not well be made to understand why the Bishops should not encourage it. Had not the Prohibition against it been obeyed with prudence and by degrees, some scandal would certainly have arisen. But the consideration that chiefly weighed with the Bishop, was this: Sunday Afternoons and Sunday Evenings were times of peculiar danger for young persons; it was, therefore, a matter of no small moment to attract them to Chapel, to Christian Doctrine, and to Devotion, an object to which a little Music would much contribute. "This would likewise be a preparation at a distance, for our having a High Mass sung on some Festivals, to the great edification of the faithful, when we shall see it expedient. Your predecessor was very desirous of seeing this; and what he said to me on that subject was one of the reasons I had for making Church Music be taught at Valladolid, which I wish were done in all our Houses abroad. I beg you will consider all this, and I hope you will give a favourable answer to our Petition. You will hear of, and see the good effects of it." —[Dec. 21.]

In 1785, a Benefit and Burial Society, called St.

Andrew's Catholic Society, was instituted in the Congregations at Edinburgh. It had succeeded so far beyond expectation, that in November, 1789, its Statutes, Laws, and Regulations were made public, with a view to attracting more attention to it, and of thus rendering it more efficient. No one could aspire to enter this Society but a Catholic of good moral character, and of sound constitution, and whose age did not exceed thirty-six years. Two Members must attest his character; his admission was decided at a Meeting of the Society, by ballot; a majority of three balls being held decisive. The quarterly payment of one shilling and sixpence, together with a sum of money at his entrance, equivalent to one per cent. on the whole capital of the Society—[This could obviously be practicable only while the capital Fund remained small]—entitled a Member, after the lapse of five years, to receive five shillings in the week, if he should fall into indigence. At his death, his widow became entitled to £3 sterling, for the expenses of his Funeral. If the wife of a Member died, he received £2, to Bury her. If the widow of a Member had not married again, her nearest relation was entitled at her death, to £2, for her interment. As often as any of these Burial payments were made, all the Members were called upon to pay sixpence to the general Fund, and under a similar penalty, they were all of them bound to attend the Funeral. The Society was under the Management of a President and six Directors, a Treasurer, and a Clerk, all of whom were elected annually, early in May. Two Arbiters were also appointed, and when necessary, a third, for the decision of disputes arising between any Members; and from their sentence, no appeal was permitted to any Court of Law. No money belonging to the Society, could be lost to any of its Members. Any person who contributed a donation, became an Honorary Member, of the Society. St. Andrew's Society continued in active operation for many years; and was finally wound up, and its capital Fund divided among its Members, some thirty or forty years ago.—[Late Deacon Fenwick.]

CHAPTER XVII.

1790—1791.

Country Schools—B. Geddes' long Journeys on foot—New Chapel at Preshome—Scotch Colleges in France in danger—Arrival of Portuguese Medical Students—Progress of Mission—Catholic Laity for the first time asked to support their Missionaries—B. Geddes goes to Paris to save the Scotch College, if possible—B. Hay takes up his residence at Edinburgh—Death of B. Macdonald.

On the third day of the New Year, Bishop Hay addressed his Friend in Edinburgh, discussing at large several matters of passing interest. At the Seminary, they had hitherto had a fine open Winter, with "a skirl of wind and snow now and then, and some black frost, but no storm." For this reason they laid their account with a stormy Spring; and it was, therefore, a matter of so great uncertainty whether it would be possible to Bless the Holy Oils at Scalau, that the Bishop thought it best to give his Coadjutor timely notice, so that the Ceremony might take place in Edinburgh. They were perfectly agreed on a subject which Bishop Geddes seems to have pressed on his attention—the Annual Visitation of every Missionary by the Bishop. Bishop Hay fully admitted it to be very desirable; but the scarcity of Missionaries having imposed on the Bishops the necessity of undertaking the Parochial Charge of particular Congregations, it was impossible for them, in addition to their duties in the District at large, to Visit every Missionary often, or to reside with him long. This difficulty had been felt by all of his Predecessors whom he had personally known. It would, therefore, be necessary to wait patiently till, in God's good time, more Hands should be sent to relieve them. When any necessity required the presence of the Bishops, on business which could not be transacted by Letter, it must be attended to in person. But Bishop Hay had disapproved of his Coadjutor's going to Galloway in the preceding Autumn, because he had been there once already, in the Spring of the year, and no necessity or reason for his going a second time had been alleged, beyond the desire of the people to see him. It seemed, therefore, unreasonable, when Bishop Geddes had so much on his hands at home, that he should undertake such a Journey to answer every humour or fancy of the people. It ap-

peared to his Friend that he was making himself too cheap, and even a kind of slave to them.

On the subject of Music in their Chapels, Bishop Hay had urged several strong Reasons for adhering to the decision which had prohibited it. His remarks are forcible.

“3rd January, 1790.

“ “I have considered very attentively what you say about singing some Hymns after Christian Doctrine at Edinburgh and Aberdeen; but I see nothing alleged there but what was canvassed between us when you was here in Summer, before we sent orders in both our names to put a stop to the whole. But there appears to me an objection against your proposal, which, I suppose, you have not thoroughly adverted to, and yet seems to have a great deal of weight. We lately gave out a general prohibition of singing either forenoon or afternoon in the Chapels—this was done in both our names conjointly—and in it we declared that, notwithstanding our earnest wish to be in such a situation that Music could be used in all our Chapels in a proper manner, yet, having consulted together, and considered attentively all the reasons on both sides, we were entirely of opinion that, in our present circumstances, it could not be done as it ought, and might be attended with disagreeable consequences; and, therefore, we judged it necessary to put an entire stop to what had been already begun that way. This was the substance of our decision, and the grounds of it. Now, if a few months after we should allow the same to be begun again, even in part, what will be the consequences?—1st. It will show an inconsistency and instability in our determinations, and there will not be wanting numbers who will draw that consequence from it. 2nd. It will bring, of course, our authority and orders into contempt. 3rd. It will give others a handle to think that we had no solid grounds for the prohibition, and that it was only a piece of humour and whim. 4th. It will, in fine, open a door to make those who have the whim of doing it more and more importunate with us to permit it in the forenoons also; and certain geniuses will never be at a loss to allege plausible reasons for teasing us on that head. You propose confining the permission to Edinburgh and Aberdeen, but this would occasion another disagreeable consequence, in making Mr. Mathison think himself injured; for, soon after you left him last Summer, he wrote me a Letter, in which he acknowledges, from what you had told him, that we had just reasons for prohibiting singing in other places, where it had been begun *without the sanction of Superiors*, and in places *where a double caution and prudence was required*, neither of which was his case, where there was little or no danger, and *his attempt was approved at the time by one of his Superiors*,

and, therefore, hoped that I would allow him to go on as usual. Now, my Dear Sir, he being of these sentiments, would he be pleased, if allowed in places where more caution is required, and refused to him? to those who had acted improperly, and not to him who acted *en règle*? He surely would have a just cause to complain. And if allowed to him, we are just where we were, with the addition of all the above mortifying consequences flowing from our conduct. I have always been made to believe, by what I either read or heard on that subject, that in matters of Government, in all States, from the throne to the peasant, nothing was of more importance than firmness and consistency of conduct. Examine well before orders are issued out; but, when they are once given, stand to them with firmness, unless where an evident change of circumstances makes a relaxation advisable, which, certainly, is not the case in the present matter. Perhaps you will not be so sensible of the importance of this maxim at present, as you will be afterwards, when the whole shall lie upon your own shoulders; but I feel it, and have felt it in more than one instance.”

Having thus, as he thought, set this Matter for ever at rest, the Bishop proceeded to discuss another important Matter, relating to the Education of the poor children in his neighbourhood. A man of the name of Fleming kept a Charity School near Scalán, at a place called Badochla, but made all the children pay whom he thought able to do so. He also obliged them to learn his Protestant Catechism every Saturday, threatening to expel any who refused. The Missionary, Mr. James Carruthers, had found it very injurious to the children of his Congregation, not so much because it filled their heads with ideas different from what they had learnt from their parents and their Pastor, as because it confused the minds of the poor children, and also, because it prevented them from learning their own Catechism on Saturday, all their time being taken up in committing Mr. Fleming’s to memory. To put a stop to this, Mr. Carruthers had brought from Galloway a young man, a native of Ireland, who had come to Scotland in quest of a Schoolmaster’s situation. This young man was well qualified to teach Reading, Writing, and Arithmetic, and was, besides, a good Humanist, [Latin Scholar.] He had arrived in Glenlivat the week before Christmas, and had already proved himself a decent sort of man, well fitted for his business,

and much superior to Mr. Fleming as a penman. The people hailed his coming with joy, procured him a Schoolroom, and sent their children to him, justly observing that, since they must pay, they would rather it should be a man who was capable of instructing their children in their own way of thinking. Mr. Fleming, however, and his friends, took it much amiss, and threatened to send a Memorial to the Society for Propagating Christian Knowledge, in Edinburgh. As a Catholic Schoolmaster was still prescribed by Law in Scotland, Bishop Hay requested his Friend to employ his influence with a gentleman in the Capital, who was a Member of that Society, to counteract the evil effects which might follow from such an Appeal, strengthened by the misrepresentations and exaggerations which would probably accompany it. An additional argument in favour of Mr. Carruthers' Schoolmaster, was supplied by the fact, that Mr. Fleming remained in the Braes only two or three years at a time, and then migrated to the lower end of the District, so that many of the children lost what they had acquired.

Mr. Maciver, the aged dependant of the Traquair Family, whom Bishop Geddes had occasionally visited at their Country-Seat, died, January 31st. He had been brought to Edinburgh six or eight weeks before, and "made a very edifying departure out of life."—[B. Geddes to B. Hay, February 1.] Bishop Geddes also communicated the news of Bishop James Talbot's death, on the 26th January. Another poor Irish Convict was preparing, under Bishop Geddes' care, to undergo the extreme penalty of the Law, in a couple of days. The distinguished Dr. Cullen had also lately died, and Bishop Geddes' particular Friend, Dr. Gregory, no less eminent in Science, had succeeded to the vacant Chair of Medicine in the University.—[B. Geddes to Mr. Thomson, Feb. 17.]

The question of Music was still pending. When Bishop Hay's Prohibition was promulgated, Giambattista Corri was training a Class of twenty persons, whom he still continued to meet in a private room, for instruction and for practice. They had now made considerable progress; and interpreting the Prohibition against Music in the Chapels as implying no more than its suspension until it could be properly performed,

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they were most anxious now to be permitted to sing a few Hymns - on Sunday afternoons. Bishop Geddes had accordingly been prevailed on to make another application on their behalf to his Friend; but as if conscious of the hopelessness of the task, he closed this statement of the circumstances in which he had undertaken it, by saying that he would mention the subject no more, till he should meet his Friend.—[B. Geddes to B. Hay, Feb. 18.]

At the Execution of the unhappy Irishman, whom Bishop Geddes had prepared for death, the Town Council resolved to permit any Catholic Clergyman to assist him publicly on the scaffold; the Lord Advocate, on consultation, having declared that he saw no impropriety in it. Bailie John Hutton, a Friend and old schoolfellow of Bishop Hay's, communicated the resolution of the Magistrates to Bishop Geddes. But he, thinking that some of the rabble might raise a noise, declined the offer with thanks; deeming it sufficient to attend the man to the last in prison, and at the moment of Execution to be stationed in a window close by. This was accordingly done. The Magistrates invited the Bishop to dine with them after the Ceremony, but he not unreasonably declined this invitation also; it would have been a piece of news in town, besides being disagreeable on such an Occasion. Bailie Hutton and Mr. Donaldson both desired to be very kindly remembered to their old Schoolfellow, Bishop Hay; as did also his valued Friend, Mr. Alexander Wood.—[B. Geddes to B. Hay, Feb. 18.]

Bishop Geddes at the same time consulted his Friend as to a Journey that he meditated to the Orkney Islands, for the comfort and encouragement of his recent Converts, Mrs. Trail and her sister, Miss Chapman. He also reported progress in Mr. Pepper's Mission at Dundee, in the purchase of a house for his residence.

Bishop Hay, in reply to his Friend, returns his compliments and best wishes "to my good Friend, Mr. Hutton, for whom I always had a just regard, as also for the other two you mention."—[To B. Geddes, Feb. 25.] The Winter had hitherto been fine at Scalán, but there had been much sickness in the neighbourhood; his own family, however, had enjoyed good health. With Mr. Thomson, the Bishop entered more fully into particulars.—[April 6.] So charming

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a Winter as the past, was remembered by none, even the oldest. The oat seed-time was already over, in the little Farm attached to the Seminary, a fortnight ago. His young Charge and himself, had kept their health, thank God, amidst much surrounding sickness. For his own part, he had nothing to complain of, but the failing of his memory, which was so great that in reading any book, he was obliged to consider two or three times, before he could remember the subject of it; and even then, it was as new to him, a day or two after, as it had been at first. He attributed this failing of memory, next to the Divine pleasure, to the long and severe headaches he had been subject to, and of which he still had returns, from time to time. After each attack, he was quite sensible of a diminution in his power of memory.

Albani, the Cardinal-Protector, had shewn an inclination to be more friendly to the College; on which the Bishop congratulates Mr. Thomson. Their opinions coincided as to "a certain Doctor, as he is called;" [Geddes] the Bishop only wished that his friend Bishop Geddes, could see the matter as Mr. Thomson did; he found that Bishop Geddes had injured both himself and the Scottish Mission, in the good opinion of some of their English friends, by the attachment he had shown to Dr. A. Geddes. "I did not fail to admonish him of it, and even told him what had both been said and written to me about it; but I easily saw my opinion or advice was little regarded in the matter."—[April 6.] After begging Mr. Thomson to send him all the Roman news, Bishop Hay concludes—"I hope you do not forget me in Sacris; I remember you daily. God Almighty be always with you, and grant you many happy returns of this Holy Season. Ever yours most affectionately in Dno."

The popularity of the Coadjutor did not always protect him from the misrepresentations of the class of persons from whom Titius had seriously suffered. Whether through culpable inadvertence, or through malice, a report had reached the ear of Bishop Hay that his Prohibition of Music had been disregarded by his Coadjutor. The Bishop seems to have placed too implicit faith in the rumour, and addressed his Friend—[April 8]—in a tone of severity which was totally unmerited. He must

now communicate to Bishop Geddes a piece of unexpected news, (to himself, at least) which he had lately received from Bishop Geddes' neighbourhood; namely, that Singing went on openly, on Sundays, in the Bishop's Chapel; that a new Teacher of Music had been engaged at a salary of £35 a-year; and that Bishop Hay was blamed for refusing a similar permission to Mr. Menzies across the way, a partiality which seemed to favour Bishop Geddes' Chapel, on account of the rich people who frequented it. Bishop Hay professed himself quite at a loss what to think of this piece of information; and desired to know whether it was true or not. He had no wish to have any further litigation with his Coadjutor on the subject, if it were true; for if Bishop Geddes had indeed taken this step, he had God and his own conscience to answer to for it; but Bishop Hay wished to know, merely for his own private satisfaction. With increasing severity of tone, he requested to have a precise answer, Yes, or No; an equivocal answer he would consider as *Yes*. Then, changing the subject, he wished his Friend many happy returns of that Holy Season. In reply to Bishop Geddes' inquiry about his Orkney Journey, Bishop Hay saw some objections to it, and weighty ones; he had even some doubts as to those remote Islands belonging to the Lowland District. But he would leave it entirely to Bishop Geddes' own determination.

Bishop Geddes had lately been to Glasgow.—[B. Geddes, Edinburgh, to Mr. Thomson, April 12.] On his return home, he gave his Friend a few interesting details of his long pedestrian journeys. He derived many advantages from that mode of travelling. It secured him the enjoyment of sweet solitude; it was a feast for him to walk for a day or two all alone, after being harassed for five or six weeks, without having an hour in the day that he could call his own. "When I set out hence," he writes, "after conversing a while with God, I foresee, as well as I can, what I have to do at Glasgow, and by the way; and concert all my measures." Then he meditated on what he had a mind to examine to the bottom. While he rested at an inn, he often wrote down the result of his meditation; a convenience which he could not enjoy in public carriages. Then he had a fine view of the country; he could leave the road as he

pleased, to visit any old Castles, or Churches, or natural Curiosities that met his eye, or various Towns within his reach ; so that he was already pretty familiar with the geography of a good many Southern Shires. These walks also contributed much to his health ; and at the present time, he felt himself stronger than he was at thirty years of age. He would leave off going on foot, as soon as he perceived it beginning to fatigue him. He usually carried with him "a staff umbrella," which had become very common, and was very useful. To crown all, this walking saved him a good deal of money. He was able to travel to Glasgow very well in a day and a half for three or four shillings ; three times that sum would be required, if he went on horseback, or in a public carriage. He adds, with some humour, "Bishop Hay recommended me to go north on horseback ; but was not in the end displeas'd at my having gone on foot, especially, as by that means my horses eat none of his grass ; and he readily approved of my walking through Banffshire and Aberdeenshire, as he could not well spare his Scalan horses." Within the last week, Bishop Geddes had dined or supped with four of the Judges, and they all seem'd to be very friendly. The Meetings of the Catholics at Glasgow for Worship, were as public as any others in the Town ; and many Protestants of the better sort attended them. "But this, as human things are, does not secure us from future storms." Mr. Papillon, a French Catholic at Glasgow, had lately, a second time, received a premium from the Board of Trustees for the encouragement of Manufactures, for his invention of a beautiful Turkey Red, and of other colours used in dyeing cotton.

The reply of Bishop Geddes, —[April 15]—to Bishop Hay's last appeal on the subject of Music, contains the most spirited remonstrance against unjust suspicions anywhere to be found in the amiable Coadjutor's Correspondence. No one can say that it was not called for. The report which had reached Scalan was, of course, false. Lying is more nearly akin to evil-speaking than the infamous tribe of common informers seem to be aware. Yet, they are generally persons who make a greater show of Religious observance than the innocent persons whom they traduce.

15th April, 1790.

"Much Honoured and Dear Sir,—I am to-day very busy, being to depart to-morrow for Glasgow, to give our people there an opportunity of making their Easter Communions, as I wrote to you lately ; and, therefore, I would not at present have written to you, had I not just received yours of the 8th current, which, indeed, requires an immediate answer ; nor will my mind be quite easy until I learn that it has reached you, and that you are convinced that your information concerning Music is entirely false ; for, since our Orders prohibiting it, reached this City, there has been no Music in this Chapel, no more than in the other, excepting one only Sunday's Afternoon, that in my absence at Glasgow, and without any the least concurrence of mine, they had in this Chapel, a *trial of their Music*, at which a good many persons of both Congregations were present. For, as I think, I inform'd you before my return from the North, they had a School of Music form'd, and some of the children were, it seems, making considerable progress, but for this, they did not at all meet in the Chapel. It was represented to me that this might be useful for the children, and might be a preparation for the time when we should see proper to introduce music into our Chapels, which we ourselves were inclin'd to do when we should see it prudent. The only proper answer that I thought I could give to this, was, that they might have as many Schools of Music as they pleas'd, but that there would be no Music in the Chapel, until we should have our Superior's full approbation. And to this, you may be persuas'd, I have most strictly adhered, which was certainly no more than my duty. Nor has there been in our Chapel any more music that I ever heard of, than what I have mention'd, on one Sunday's Afternoon in my absence, and without any so much as a *Permission* from me, as I shall acquaint you more fully at meeting. So far have I been from giving any encouragement to them, that since July last, I have not heard *one single Note* of their Music in the Chapel, or out of the Chapel ; and this partly, at least, out of deference to you, and something against my own inclination, and even opinion ; for, as I represent'd to you, I did think we might have allowed the singing of some hymns in the afternoons of the Sundays ; but I never once thought of consenting to such a thing, after what had pass'd between us, without leave from you, and much less, surely against your orders, which, God forbid that I ever be capable of doing. And here, after satisfying you I hope, fully, you must allow me, my Dear Friend, to complain very much (but as a Friend to a Friend) of your ever giving the very least degree of credit to such a report, which I cannot but look upon as most injurious to me, because, were it true, it would certainly prove me very forgetful of my duty, and most wanting in the respect and

obedience that I owe to you. I thank God, I am not conscious to myself of having ever been guilty of such an action as that would have been, and I hope God will always preserve me from what would have been so foolish and really so highly scandalous. Your mentioning that you had heard such a story was very proper; but what hurts me is that you should have been in the least afraid of its being true; and this not, if I do not flatter myself, out of pride, but because such a suspicion might naturally lessen that confidence which should be between us; for what must you think of your Coadjutor, were he capable of writing to you, *That there should be no more about Music in the Chapel, at least, until our Meeting*, and yet of at the same time *having Music openly in the Chapel every Sunday, contrary to his express assertion, and promise to you*. Am I so wicked and so foolish as to be guilty of this? You should not have suspected me of it. But between us, this shall, I hope, produce no bad effect. If left to myself, I must acknowledge that I am capable of everything that is bad; but in this instance, I am innocent of having ever once imagined to do what is laid to my charge; and we shall smile together about this story, when we meet, and make no more about it, *providing* you will allow me to go to Orkney, and not require my being at Scalau sooner than the 25th of July. I shall this day write to B. M'Donald, and see to get him to agree to that time. I shall also mention my projected voyage to Orkney, and tell him of your doubt, which, however, I think is groundless. I can scarcely imagine that any one would be so malicious, as to give you false information concerning our Music, in order to create a misunderstanding between you and me. I rather believe that the tale has arisen from a mistake occasioned, perhaps, by the fact of the School I have mentioned; but let that be as it will, on my part, I shall be willing and desirous to renew in the most sincere manner, the confidential friendship that has so long subsisted, and which, I hope shall never have an end. Pray for me. I truly am, my Dear Friend, yours unchangeably. Jo. Geddes.

P.S.—My reasons for wishing to go to Orkney, are briefly these. I promised to Mrs. Trail and Miss Chapman, both before and after their Conversion, to pay them a visit there, if you should allow me to go, and if the circumstances should permit it; and I must keep my promise. Besides this, it would be discouraging to them, should I not go; and if I do go, this, with God's Grace would confirm them in the Faith, and might edify others. Nevertheless, I shall be very glad to hear reasons against my going, and if you judge it improper, I shall not persist in asking leave to go; but shall do what I can, by Letters, to satisfy the poor Converts. Adieu."

Bishop Hay acknowledged—[April 30]—that

he had been in error in his late suspicion of his Friend; yet, it must be confessed that his tone is colder than might have been looked for, after so grave a mistake. By comparing all the Letters together, we perceive that his intention went no further than to ask for information; and yet, so difficult is it to make Correspondence by Letter an exact reflection of the writer's meaning, and of neither more nor less, no third person could doubt, from the tone of the Bishop's first Letter on the subject, that he almost credited the accusation, and half-expected an evasive answer from his Friend. In his reply he first reminded Bishop Geddes that his last Letter of April 15th was only the third received from him, since the 21st of the preceding December. Bishop Hay thus continues, in a frigid, Judicial, tone; "The subject of my last to you being about a matter of fact, in which I could not suppose my Correspondent could well be mistaken; and, on the other hand, it appearing very improbable, indeed, that it should have happened; and it being impossible for me to divine the cause of the mistake which you mention; my mind was necessarily left in suspense; and to get this suspense dissipated, I wrote [to] you. Your explication of the matter is perfectly satisfying, and your conjecture of the cause of the mistake, I am persuaded, from comparing dates, is just. This was all that was needed; the enlargement you have made above, was quite unnecessary. But I wish you had given me some answer about the other things I mentioned in my late Letters. What is done about Colquhoun Grant's Account? What is my share of Postages for 1789? What Bank Dividends come to, this year? I have written twice, at least, to you, about the Leghorn ship's sailing. . . . As for your desire of *renewing*, in the most sincere manner, the confidential friendship that has so long subsisted between us, the word "renewing" implies that there has been a breach of it. I am not conscious of having done anything that could indicate a failure on my side—if anything on your part has had any appearance of that kind, I have always put up with it in silence; and I think I can safely defy the world to say that they ever heard or saw anything like a complaint from me. That we have differed in our opinion about some particulars is true; but we both had an equal title to do so,

and to avow our sentiments. That I do not approve some things in you, I acknowledge; and at first, in confidence of our friendship, I took the liberty to tell you so. But, instead of conferring upon the matter calmly, I got such returns from you (which your own handwrit will testify) that I saw it was to little purpose to insist on such topics. That endeavours have been used to prejudice you against me, I had repeatedly from your own mouth, and Mr. Macpherson informed me of more, when last here, some months ago. You yourself know my behaviour on hearing this from you, and Mr. Macpherson can inform you how I received such news from him. Nor do I think that my conduct, in all the above circumstances, can indicate the smallest diminution of my regard for you. God is my witness, I love you sincerely, and daily pray most earnestly for you. But this is not a proper subject for committing to paper."

. . . . He again left it entirely to his Friend's decision, as to the Orkney Journey. Bishop Hay proposed going to the Enzie after Trinity-Sunday—[May 30th]—and take Buchan on his way to Aberdeen, for the Midsummer Term. He should then return to Scalán about the 10th or 12th of July, to await the coming of his Colleagues. "May Almighty God direct us in all things, to what is most pleasing to Him."

Early in May, a Letter from Bishop Geddes, dated April 4th, reached Scalán. It contained replies to all the inquiries mentioned, with so much asperity, in Bishop Hay's Letter of April 30th, which it had crossed. An Incident which has frequently occurred in these Memoirs, and which is not without its whisper of instruction.

Monsignor Erskine continued to retain a friendly recollection of his Fellow-Students in Scotland. In a Letter of Compliment to Bishop Geddes,—[Rome, May 1]—he desired to be recalled to his kind and affectionate remembrance. "If you should happen to see Mr. Hay, or any of my ancient comrades, pray, my best wishes and compliments to them." The worthy Prelate possessed no more than a very moderate acquaintance with the English language.

Bishop Geddes—[May 15 and 22]—communicated to his Friend at Scalán the disagreeable news of a threatened Rupture with Spain, which, however, some persons interpreted as an Apology for arming against Russia. Bishop Gibson,

after a few days' illness, had died of Jaundice, on the 17th instant, at York. His death seemed, to Bishop Geddes, a severe loss to the English Missions, in the present alarming situation of their affairs. He thought the deceased Prelate the best bulwark they had against the headlong innovating spirit so prevalent. The *Young Party* in the Catholic Committee was still for pressing the Bill and Oath, with some alterations however. Bishop Geddes had determined on undertaking his Orkney Expedition, probably on foot—it would take a few days longer, indeed—but, besides other advantages, he would be able to make a Spiritual Retreat by the way. He proposed to be at Glasgow, Sunday, June 13th, and thence to start direct for the North, through Perthshire and Inverness-shire, by Garvemore and Fort-Angustus, and through Strathglass to Beaully, arranging so as, probably, not to lose Prayers on Sundays. He promised his Friend to take a horse, if he should feel fatigued.

Bishop Hay was directing his financial powers at this time to getting the Seminary freed from its debt to Company.—[To B. Geddes, May 10.] He sent two boys, John Gordon, "Tullichallum's son," and William Catanach, to Edinburgh, in charge of old Robert Cumming, fearing the Pressgang for the lads.—[To Same, May 24.] He returned by the same opportunity the Ring-Dial lent him last Autumn by B. Geddes, and which he could make nothing of. The Kelso Paper was to be stopped, as the Aberdeen Journal was as good, and much cheaper. "My heart bleeds for the distress of many of the poor people here; the late bad years and exorbitant rents having reduced many of them to great misery."

The new Chapel at Preshome was opened for Divine Service on Pentecost Sunday, May 23.—[B. Hay, *Litcheston*, to B. Geddes, June 3.] Its great promoter, the Baronet of Letterfourry, did not live to see the auspicious day, having been found dead in bed, on the morning of the 30th April.—[Mr. Matthieson to B. Geddes, May 9.] Two days before his death, Mr. Matthieson had seen him—he had never seemed better, or more full of projects—they had sat talking till midnight. His Funeral was attended by the Duke of Gordon, by Lord Findlater, and sixteen other Gentlemen. Bishop Hay, although he had at

one time pronounced the plan of the new Chapel a romantic scheme, was—[June 3]—now free to confess that after having been through it all, on the previous day, it was, indeed, a beautiful House, and well executed. “I sincerely pray God to grant long and peaceable possession.” No Chapel approaching to it in pretensions had been erected in Scotland, since the Reformation. Even now, in the opinion of many well qualified to decide, it is surpassed by no Chapel in Scotland, in the spaciousness and the elegance of its internal proportions. A Tablet over the principal Entrance, towards the West, announces its Dedication, Deo 1788, the year in which the Foundation was laid.

Bishop Geddes was now about to set out on his long pedestrian Journey, animated by the prayers of his Friend, Bishop Hay,—[June 3]—that God would be with him on his Journey, and grant him a safe and a speedy return. He left Glasgow, June 11th, in the evening; and passing through the romantic scenery of Stirling-shire and Perthshire, reached Fort-Augustus, on Loch Ness, in about ten days.—[B. Geddes, Fort-Augustus, to B. Hay, June 21.] While repeating his Office among the wild mountain-passes of the Grampian range, his pious soul seemed to perceive new meaning in the Apostrophe of the Three Children: *Benedicite montes et colles Domino*—[MS. Journal.] His distress was great, to observe the desolation of wide tracts of country lately depopulated to make way for Sheep-Farms. In Inverness-shire, he found an old Friend, a sister of Mr. John Reid’s, married to a Sheep-Farmer, with whom he spent a pleasant Sunday. From Fort-Augustus, he passed through Glenmorrison and Strathglass; thence by Fasnakyle to Beauly, where he entered Ross-shire. By Dingwall and Tain he skirted along the Coast to John o’ Groat’s House, the most northern point of the Scottish Mainland, which he reached on the last day of June, without fatigue, and in excellent health. July 1st, he crossed the Pentland Frith, a walk of ten or twelve miles, interrupted by two smaller Ferries, brought him to the Mainland of Orkney, whence he crossed over to Kirkwall, early in the morning of the following day. The day was extremely fine, and before sailing for the Island of Sanda, where his friends resided, he sat down to give Bishop Hay a narrative of his

Journey up to that date.—[July 2.] “Just now,” he writes, “from the table where I write, I have the Cathedral quite entire, over against me. What reflections!” He hoped to reach Sanda, the same evening, and then, on the Festival of the Visitation, to begin his Visit to his Friends; on the most Northerly spot he ever expected to attain. “Pray for me,” he concludes, “and believe me to be, with the most cordial affection, in all places, even in the midst of the Orkney Islands, much Honoured, Dear Sir, your most obedient Servant.”

On his arrival at Sanda, the most Northern but one of the Orkney cluster of Islands, the Bishop found his Friends in deep distress; Mr. Trail, the husband of one of them, was dangerously ill of Fever. Eight days elapsed, and he became speechless, though still perfectly master of his senses. He took the Bishop’s hand and kissed it, and expressed a desire that he would Pray with him. These signs, with the sick man’s well-known esteem for the Catholic Religion, encouraged the Bishop to give him Absolution, and he soon after expired. The extremely delicate circumstances of the Bishop’s Visit, had prevented him from speaking sooner to his host, and besides this, Mr. Trail’s brother, a minister, was daily expected to arrive from Westra.—[B. Geddes to Mr. Thomson, Oct. 15.] Bishop Geddes was not without hope that his presence had been of some service to the soul of his host, although at the last moment. He was at least able to console the poor widow; who, together with her little girl, only three years of age, and her sister, Miss Chapman, in the course of a few weeks, bade adieu to Orkney, and took up her residence in Edinburgh.

On the Bishop’s return to Kirkwall, he found some of his Edinburgh acquaintances newly arrived for the Election. He dined with the Magistrates, and was entertained with extreme civility. His route southwards was varied by his taking Cromarty instead of Dingwall on the way; thence he walked up the Western side of Beauly Frith, by Fortrose, and so crossed over to Inverness. With his active interest in everything that belonged to the history of his native land, he spent two or three hours on the Moor of Culloden, attended by a good guide. The first week in August found him alone with Bishop Hay at Scaln. Thus, in less

than eight weeks, he had walked, on a moderate calculation, upwards of 600 miles. He would hardly admit it himself; but his friends perceived that he had sustained a lasting injury from over-fatigue. From this Journey is in fact to be dated "the beginning of the end" of his beautiful career. One piece more of active service on behalf of the Mission still awaited him; then a few years of increasing infirmity and of acute suffering, borne with a Martyr's sweetness;—and then—Rest!

The Revolution in France had now reached such a height, as to give the Bishops, and indeed all the friends of the Scottish Mission, the most serious alarm for the fate of the Colleges in that miserable Country. In the Spring of this year, Mr. Farquharson represented the imminent danger of losing the Scottish Establishment at Douay, in terms so strong, that Bishop Hay, at his request, addressed the Bishop of the Diocese, recommending the College to his protection.—[B. Hay to Mr. Thomson, April 6.] The steps taken by Principal Gordon were characteristic, and evinced his resolution to acknowledge no dependence on the Scottish Bishops. He communicated directly with the British Government, in consequence of which a Despatch was addressed by the Duke of Leeds—[Whitehall, March 5]—to Lord Robert Fitzgerald, the British Charge d' Affaires, in Paris, instructing him to present a Memorial to the French Government, if circumstances should render it necessary, on behalf of the Scotch College, Paris. He was to represent the College as having long been Property vested in British subjects; and should it be no longer practicable to retain possession of it, the British Minister was to endeavour to prevail on the French Government to allow the Members of the College to dispose of their Property and withdraw from the Country, taking its Value along with them. The Minister was authorised to assure the French Government that their acquiescence would be exceedingly agreeable to his British Majesty, and to the Nation. The Scottish Colleges were, in fact, in imminent danger, as the Nuncio at Paris informed Antonelli.—[Mr. Thomson to B. Hay, June 26.] The Carthusians were no more; Grisy had no Superior but the Principal.—[Same to same, July 10.] Yet, Mr. Thomson blames him for including his own

College alone in his application to the French Government; but as he was responsible only for that, more could not fairly have been expected. The Guardians of other Scottish Property in France might take their own measures.

Mr. Farquharson here describes the state of affairs at Douay, in July.—[To B. Hay, July 5.] "Since I wrote you last, our situation here has been singularly curious; the most tyrannical Government is preferable to none at all; better live under a Nero, than be daily exposed to all the wild horrors of anarchy. Since the middle of May, we are fairly at the mercy of our Military; they hold Court-Martials, dismiss whom they please, insult openly their Officers, and Clergy. For three days and four nights on end, the town exhibited an image of Hell; 4000 armed drunken Soldiers, with impunity, rioted all over, entered Communities, forced Nunneries, made their quarters good everywhere, yet, to their honour be it said, no indecencies were committed. Our good Nuns were greatly frightened at such nocturnal visits. Some Seminarists were roughly handled, and one, in particular for making a difficulty in joining the Rioters, received a thrust which would have proved mortal, had not the point of the sword met with a rib. The English Students were repeatedly dragged through the streets; my Youth happily escaped. Similar disgraceful scenes have been since repeated, though in an inferior degree. The Students have, in a great measure, abandoned the Town, during the last ten days. Owing to the great exertions of our Municipal Officers, we have enjoyed peace, but we are much afraid of the approaching 14th of July. At present, about 1,200 Electors for the Assemblée du Department, (fixt at Douay) are in Town; upon their choice our happiness greatly depends." Ever since Easter, Mr. Farquharson was in constant Correspondence with the Bishop of Rhodéz, a Member of the National Assembly, on the subject of the Scotch College. The Bishop shewed himself a true Friend at this critical period. With his concurrence, Mr Farquharson forwarded to Scotland, a Minute of a Memorial to the Assembly, on behalf of the Scotch Douay College, for the signatures of the Bishops and of the influential Catholic laymen; the Bishop of Rhodéz undertaking to present it, and to

exert all his influence in its support. Principal Gordon's Memorial to the French Government had been presented to the Assembly, and thence referred to the Comité Ecclesiastique.—[B. Hay to Mr. Thomson, Aug. 18.]

Bishop Macdonald was detained at home by illness for a considerable time after the usual period for the Annual Meeting at Scalán. It was, therefore, found necessary for Bishop Geddes, at once to set out on a Tour for the purpose of obtaining as many Signatures of influential Catholic laymen as he could, in the Counties of Banffshire and Aberdeenshire. Before the end of the first week in August, we find him again in motion; but now he had a horse to carry him, and a man on foot to attend him. His first stage was to Aberlour; thence to Fochabers, where he took tea with the Duke of Gordon, who was very polite. Bishop Hay had sent his Grace a special invitation to Scalán, which the Duke hoped to accept. Bishop Geddes is next found at Litcheston, then the residence of the Glastirum branch of the Gordon Family. He dined one day with Mr. Reid of Preshome, and met Mr. Mathieson; and in the afternoon visited Miss Hay at Clochan, whom he found as usual. He next called at Cairnfield, then rode on to Letterfourie, where he took an opportunity of thanking the new Baronet for his great interest in the Preshome Chapel. Mr. Reid accompanied the Bishop to Cullen, to thank Lord Findlater for his contribution to the same Edifice. Taking Auchintoul on his way, Bishop Geddes spent Sunday at Barrach, and gave the people Prayers. Next day he reached Fetternear; the day following, Pitfodels. Mr. Menzies, on his signature to the Memorial being requested, made objections which many who knew him intimately in later life will think highly characteristic. He disapproved of the epithet "de glorieuse memoire," applied to Louis XIV.; and he criticised an expression which seemed to imply that the Catholic Body in Scotland was still persecuted on account of Religion. This difficulty was easily overcome by underlining the word *alors*, which immediately preceded the phrase in question; and even the other was ultimately surmounted, and the good man whose scrupulous honour, even to the end of his long life, remained sensitive as a child's, added his signature. Bishop Geddes

finished his Tour at Aberdeen, August 18th, having obtained eleven Signatures to the Memorial, besides the Bishop's.—[B. Geddes to B. Hay, Aug. 19.] It was immediately despatched to Douay, and the Bishop resumed his journey—[Aug. 19]—towards Edinburgh, visiting Dundee, Kennetley, Belmont Castle, Stobhall, and Balloch. He was by this time, heartily tired of riding on horse-back, at least with an attendant on foot. It had fatigued him more than if he had walked, without attaining any greater speed, for he could have walked faster than his footman; it had been more troublesome and more expensive; his only gain had been the carriage of his saddlebags, and a little saving of shoes and stockings. The first day of September found him in Edinburgh, after an absence of twelve weeks.

Bishop Hay, meanwhile, was awaiting the arrival of his Highland Colleague, before despatching their common Letters to Rome. He sent Mr. Thomson,—[Aug. 18]—a summary of what had been done for Douay, and of the Mission news in general. The threatened War with Spain, and the disorders in France, kept the Students at home, who were destined for Rome and Valladolid, as a rigid impressment was going on at all the Seaports. The Bishop begged Mr. Thomson to thank his Friend, Mr. Waters, for his handsome present of the Bullarium, of St. Thomas' Works, and of other valuable Books. "The Bullarium will be of service to those after me, when I am dead and gone." He should be happy to have it in his power to testify his sense of Mr. Waters' kindness and regard, in a more substantial manner than in words alone; at least, he should always, in his prayers, consider Mr. Waters as among his friends and benefactors.

On the same date, Bishop Hay requested his Coadjutor to procure for him in Edinburgh—Reid on Human Nature, some spare Copies of English Controversial Books, Sir John Dalrymple's Memoirs, and a correct Edition of Cicero's Epistles and Philosophical Works. The Bishop's Studies were not confined to Books. He, at the same time, ordered two or three glass prisms, a conical bottle with a plain bottom; and a cure for the *morbus pedicularis*, used by a Mrs. Smith, with whom the boys, lately returned to Scalán, had lodged in Edinburgh.

In reply to an appeal for assistance, addressed to him from Dundee, by Bishop Geddes, Bishop Hay remarked—[Sept. 5]—that he had little to give at that time, having many demands to meet. He complained that their friends, as soon as they had got permission to build, set no bounds to their schemes, never considering where money was to come from; citing as examples, the Chapels in Blackfriars' Wynd, and at Preshome. It was a misfortune that when the Bishops agreed to settle their demands it only encouraged others to follow their example. "We are not content, now-a-days, with moderate beginnings, and bettering things by degrees, as we can, but we must have all our conveniences at once." He gave his Coadjutor his sentiments on these matters, in general, as the result of repeated experience, to serve, "if you please to lay any stress on my sentiments," as a caution against giving way on such occasions. However, for the present necessities of Mr. Pepper's Chapel at Dundee, the Bishop bestowed £5. They had had heavy rains at Scalán, and a speat for the last two days, greater than any the year before. It had swept away all the new bulwarks, and had risen so high as to touch the "Latterach of the great stack."

Bishop Macdonald arrived at Scalán early in September, and business was speedily despatched, as the season was far advanced. In the Letters to Rome, mention was made of Bishop Geddes' late Journey of more than 500 miles to see some Converts. Bishop Macdonald also represented to Antonelli his growing infirmities, and his great fatigues in travelling over his scattered District, and among distant Islands, and requested permission to have a Coadjutor. The arrangement seemed the more necessary, from the difficulties lately occurring in England, owing to the death of two of the Bishops, without providing Successors. In a private Letter,—[Sept. 12]—he informed the Scotch Agent at Rome, that 500 Catholics had lately emigrated to St. John's Island, and to Quebec, and no fewer than 600 in South Uist were ready to follow them in Spring. This diminution of their Congregations had reduced some of the Highland Missionaries to great distress. A sufficient number of their Flocks remained to require their Ministry, yet they were them-

selves among the very poorest. Thus, a Mr. Norman Macdonald, "a deserving Clergyman," out of his pittance of £12 a-year, had to support his mother, his sister, and his niece, since the departure of the most substantial among his people in the preceding Summer. The Bishop had yielded to the importunities of the Highland Settlers in St. John's Island, and had permitted a Mr. Angus MacEachran, "a valuable young man," to go out to them. They had also secured the Ministry of a promising Clergyman from Halifax.

Bishop Hay had lately been visiting the Duke of Gordon, at his Shooting Lodge "in the Glen." Both his Grace and his guest, Lord Findlater, showed the Bishop great politeness. The rainy season prevented the Duke from visiting Scalán, and no opportunity offered, at the Lodge, of speaking to him about a longer Lease of the Seminary.—[B. Hay to B. Geddes, Sep. 13.] The continued rain retarded the Harvest; the grain had hardly begun to change colour. They were busy making a new bulwark on the Crombie, to replace the one lately swept away by the speat.

Bishop Geddes,—[Sept. 20]—fully admitted the force of his Friend's recent Protest against yielding to excessive expense in new Chapels, but pleaded that it had always been a distinguishing object with Catholics to have their Places of Worship in decent condition. As for the Chapel in Edinburgh, it was now too small, and some of the people were expressing a wish for a larger one. But Bishop Hay might rely on his Coadjutor's entering on no such project till he could see means enough. Dr. Webster was, at that time erecting a handsome Episcopalian Chapel, fifty feet square, beyond the Infirmary; and had urged Bishop Geddes to take the second Storey above his Chapel, for a Catholic Place of Worship. If they could agree about it, Dr. Webster offered to raise a Cupola. The Bishop had thanked him, but had declined the offer. The Doctor would hardly take a refusal, and insisted on the matter being referred to Bishop Hay. His Friend did not expect him to relish this strange proposal; but it showed the temper of the times. Bishop Geddes added that in a late Communication from Valladolid, Mr. Cameron had informed him of the impossibility of receiving any more Students till 1792,

in consequence of expense incurred in building a small Country House in the vineyard, together with the late bad years.

Bishop Hay—[To B. Geddes, Sept 30]—in acknowledgment of Dr. Webster's kind offer, returned him his best Compliments, but regretted that circumstances at that time were such as to prevent him from thinking of accepting it. The Bishop strongly reprobated Mr. Cameron's resolution. Surely the loss to the Mission from want of Hands, was of far more importance than delay in paying a trifling debt. He had frequently observed that some Missionaries, as soon as they get to Foreign Colleges, seem all at once to forget the Mission entirely, when it comes into competition with their College. But the Bishops ought not to yield to Mr. Cameron on this point. If Mr. Polemon concurs, Bishop Hay will certainly send boys, when others come home; and if Mr. Cameron should send them back, he must abide the consequences. "It is really a shame to hear such a proposal, and I intend you to write to him strongly on the subject." The day before the Bishop wrote, the first appearance of settled weather had occurred, since Bishop Geddes' departure; but for fear of frost, which was threatened, every one had begun to "shear," [reap] though the grain was still half-green.

We trace, at this time, the beginning of a singular episode in our Mission History, in the arrival of five young Students from Portugal, to prosecute their Medical education in Edinburgh. They were soon afterwards joined by two others of their Countrymen, who had previously gone to Denmark for a similar purpose. The Intendant General of Police at Lisbon had employed the mediation of Mr. William Fryer, Superior of the English College there, to secure Bishop Geddes' Co-operation in the arrangements to be made for the accommodation of the Students. Mr. Fryer accordingly corresponded with the Bishop on the subject. The young men were to be sent at the expense of a charitable Institution in which the Queen of Portugal took a deep interest. A House was to be taken for them, and servants engaged, and Bishop Geddes was appointed Superior of their Establishment, with board and lodging provided for him, and a pension of 1000 crowns a-year, on his undertaking to superintend the temporal and spiritual

affairs of the young men. Decency, but not elegance, was to be studied in their table and their dress; and they were to be kept close to their work. Any idle or refractory members of the party were to be sent home at once.

Here was an unexpected increase of the Bishop's cares and responsibilities! He felt it impossible to decline it altogether, though his residence in the same house with the young men was out of the question; and it was arranged that he should render the plan whatever service he could. His reputation had long ago travelled from Madrid to Lisbon, so that her Portuguese Majesty, on hearing that Bishop Geddes had consented to undertake a general Superintendence of the Scheme, had expressed the highest satisfaction—[Mr. Fryer to B. Geddes, Aug. 23]—and it had been settled that the Bishop's pension should be equivalent to £110 a-year, in English money. He took a house for the young men in Chessel's Court, Canongate, and early in October, the young Students began to arrive. Bishop Geddes—[Oct. 5]—in communicating these details to his Friend at Scalan, had some fears that this new addition to his anxieties would not be approved. However, it had been inevitable; and hoping that Providence would make it useful to the common good, he commended it and himself to his Friend's good prayers.

The "Singing Question" threatened to be interminable. No sooner had Bishop Geddes returned home, than a Deputation from the Managers of the Singing School waited on him to receive Bishop Hay's answer about Music in the Chapel. It cost Bishop Geddes some time to reconcile them to its total suppression; at last, however, he succeeded as well as he could have expected. He told them that they were at liberty to write to Bishop Hay; but they thought such an appeal unnecessary.

Before setting out for Glasgow, Bishop Geddes sent Mr. Thomson a summary of his late adventures in the North.—[Oct. 15.] He took an opportunity of reprehending Dr. A. Geddes' late Pamphlet, on the subject of Bishop Gibson's Pastoral; expressing his fears that his poor kinsman was going to ruin altogether; but declaring his own resolution, still to endeavour to be of use to him. Mr. Robert Menzies, the Pastor of St. Andrew's Chapel, was falling in

health, and was at this time trying to recruit a little, by a Tour in the Country. For this purpose, Bishop Geddes advanced him the small sum of £3, out of money in his hand belonging to Bishop Hay, who, on hearing it, returned the following characteristic answer;—[To B. Geddes, Oct. 26]—“It is always in some degree disagreeable, when any use is made of my money without my knowledge, presuming on my consent; first, because it sometimes disappoints my own intentions, when I have not so much as I thought; and, secondly, because it opens a door to some to go too great lengths on such presumption, as you know has been done to me. However, in the present case of Mr. Menzies' £3, I shall let it pass, as there is no danger of this last from you, and the sum is not deadly. I shall therefore set it down to your credit.” Regarding the Portuguese colony, the Bishop expressed his sense of the honour done to Scotland by the project, and of its probable advantage to the Mission, but regretted that his Friend should be burdened with a charge so foreign to his principal duties. “It will require a great deal of time and attention to keep these young Students in proper order, and preserve their morals in that corrupted place, and dangerous study. May God Almighty assist. The Queen, indeed, has done very generously to you; I pray God to enable you to employ it properly. I make no doubt but the design of Almighty God in sending you that supply is to enable you to co-operate with me in putting the Mission on an independent footing, and providing for all its straits, and I hope you will always have that end in view.” The Bishop further advised his Friend to keep this addition to his income a dead secret; for if friends came to know of it, he would be pestered without mercy. *Experto crede. . . .* I am glad your Musical folks were got satisfied.”

Of the same date—[Oct. 26]—Bishop Hay furnished Mr. Thomson with the current news of the day, in a long, friendly Letter, enclosing another to Albani, on the hopeless subject of the Scotch Roman College.—[The original draft of this Letter, in Italian, is full of erasures and corrections; affording evidence of the Bishop's careful emendation and of his slow elaboration of Italian composition.] During the preceding Summer, he told Mr. Thomson he had had some

Correspondence with Mr. Gibson, Missionary at Stella, brother of the late English Bishop of the name. At Mr. Gibson's desire, the Scottish Bishop had sent him from their last Meeting, their joint opinion against the Oath. There was a rumour that he had been selected to fill his brother's place; if so, and if a man equally sensible and good should be appointed to London, Bishop Hay made no doubt that the Committee would be thoroughly brought under. He further informed Mr. Thomson that several excellent Pamphlets had been written on “the Catholic side,” on the subject of the Oath; one of these had shown up the fallacious designs of the Committee; maintaining that their sole purpose was to entrap the people, and throw off all connexion with the Holy See. *Scintilla non est extincta in Israel.*

Bishop Hay again reverted to his plans for Scalán. His hope of making it available not only for the supply of foreign “Shops” but as a Seminary for training even “to the highest step,” was gaining strength. He was making arrangements to secure the maintenance of twelve boys permanently. Would Mr. Thomson contribute to this design? At present, the Bishop would ask him only for a supply of School-books. The last he had sent (the *Selecta*) were very acceptable, but being intended for the younger boys, were fast wearing out. Such of the Classics as needed purgation were not to be met with in this Country, in a purified form. Could Mr. Thomson find a few copies of Terence and Ovid's *Metamorphoses* expurgated, they would be most acceptable. Rollin had praised a work entitled *Terentius Christianus*. Mr. Thomson might send that, if he could find it, together with any of Cicero's *Philosophical Works*, with good Notes. For the Bishop's own studies, he might send Bosovich's *Conic Sections*, by the first occasion. A parcel of Beads, Crosses, &c., would also be very acceptable and useful. Owing to the late rainy Harvest, they had still a great deal to do, and the whole to get in. The Bishop's health continued pretty good; but his memory decayed daily; “*fiat voluntas Dei! Quotidie tui memores sumus intra Sacra Mysteria.* I hope you do the like to me, who ever am with great regard and affection, &c.”

Bishop Geddes spent the 21st and the 22d

Sundays after Pentecost at Glasgow, where everything went on well. The House where the Catholics met, had been taken on lease for another year, and with permission of Mr. Wilson, the landlord, the partitions had been removed.—[B. Geddes to B. Hay, Nov. 4.] Mr. Menzies had returned from his country excursion, pretty well. The seven Portuguese Students had arrived, October 21st. Bishop Geddes assured his Friend that whatever money he could command should, with a very few necessary exceptions, be applied to the great end which both of them had principally at heart. He was however, in doubt between present exigencies and future advantages. He recommended Bishop Hay to treat in a friendly manner, with Mr. Cameron at Valladolid, about taking boys the following year. The best piece of news he reserved till the end of his Letter. The new Vicars Apostolic for England were Mr. John Douglas (Cæsarien) for London, and Mr. William Gibson (Accaniten) for the North.

A few days later,—[Nov. 11]—Bishop Geddes communicated further intelligence to his Friend at Scalán. Referring to the state of the country Schools alluded to in Bishop Hay's Letter of January 3, 1790, he had lately an opportunity of setting matters to rights. One evening, at supper, meeting a Mr. Kemp, a Clerical gentleman officially connected with the management of Schools, Bishop Geddes proposed to him that the Catholic children should not be required to learn the Assembly Catechism in the Charity Schools. The Company at once joined the Bishop in saying that it was a hardship. Mr. Kemp turned off this direct appeal, humorously assuring his friends that he was not endowed with a dispensing power. The Bishop insisted on his having a permissive and discretionary power; two other ministers and some ladies supporting the Bishop's plea, "in the pleasant way of company." At parting, Mr. Kemp took him by the hand, and said that in company he felt under some restraint, but that he wished to have some private conversation with the Bishop, and to settle the matter in an amicable manner. It was understood that Mr. Fleming would be removed to some distance from the Braes of Glenlivet. . . . "I am much tempted," the Bishop adds, "to envy your solitude, and I am truly heartily wearied

of the world; but am afraid that even this may arise from self-love, and an inclination to indolence and ease. The best surely, is to do what appears to be the Will of God; this, I would certainly wish to do; everything else is vanity, and even affliction of spirit. I know you pray for me." Mrs. Trail, together with her child and her sister, had by this time taken up her residence in Edinburgh. Sharp at Ratisbon had taken the Habit, and Dawson distinguished himself in the Schools.

Bishop Geddes lived so much in the way of news, that he soon had more to communicate to his secluded Friend.—[Nov. 15.] A Decree of the French Assembly, dated the 28th Oct., was in favour of the Scotch Colleges in France. He had lately met Mr. Andrew Stuart, the adviser of the Douglas process. It was he who had mentioned the Scotch College in Paris to Mr. Pitt and the Duke of Leeds, and had prevailed on them to send a Despatch to the British Minister at Paris, on the subject. There was a project on foot for the purchase of the Papers belonging to the College, by the British Nation; and Mr Pitt was disposed, it was said, to treat generously. The appointment of Mr. Gibson to the Northern Vicariate in England, gave general dissatisfaction.

We learn from a Letter of Mr. Thomson's,—[To B. Geddes, Nov. 20]—that the National Assembly of France had passed a Provisional Decree, leaving the Scotch Colleges there as they were, on the ground that they did not belong to the French Nation. Bishop Macdonald's application for a Coadjutor had been favourably received at Rome.

The Scottish Bishops offered the Bishop of Rhodéz their common thanks for the active interest he had taken in the National Colleges. Mr. Farquharson forwarded from Douay the reply of that Prelate; it evinced his friendly dispositions, and held out good hopes of success.—[B. Hay to B. Geddes, Nov. 23.] The Bishop of Arras dared not shew himself in his Diocese. Much confusion was expected in Spirituals, and all eyes were turned to Rome to see how his Holiness would steer his course. The "United Order" in France appeared determined neither to surrender nor to extend their Jurisdiction, by sanctioning fewer and larger Dioceses, as the Assembly had decreed.

Bishop Hay discusses with his Friend, Mr. Cameron's refusal to take boys for a year, and directs Bishop Geddes to offer, as a compromise, to send three boys only, next year. At the same time, he seriously questions the Rector's right to accept or refuse boys, independently of "Physicians" at home. His duty was to state his circumstances to them, the number of his vacancies, and other particulars, and consult with them, as to filling the vacancies, or not. Dr. Reid's Work on the Human Understanding, which Bishop Geddes had sent to Scalán, would serve perhaps for two or three Winters, as Bishop Hay had little leisure for study, beyond the necessary routine of the Seminary. He sent his best respects to Mrs. Trail, and the young ladies; begging leave to assure them of most sincere wishes for everything good, to follow them in Time and Eternity. Regarding Mr. Andrew Stuart, he suggests that Bishop Geddes should let him know that the [Stuart] Papers at Grisy, were not the Property of that College, but a Deposit, merely; and that their owners were the Scottish Catholics as a Body. The Bishop had heard that the Papers left by the Archbishop of Glasgow were to be returned to Glasgow, if Religion should ever be restored in Scotland. Part of the price to be paid for those Papers might perhaps be allotted to the Mission. But the Bishop was quite aware of the extreme delicacy of the negotiation; he only suggested it, as deserving of his Friend's consideration.

The Memorial on the subject of the National Colleges in France, which Bishop Geddes had carried round for Signature among the Catholic Gentry, had its weight with the Assembly; and the Provision to Douay College was voted permanent.—[B. Geddes to B. Hay, Dec. 17.] Bishop Gibson was Consecrated at Sulworth Castle, by Bishop Walmisley, on the second Sunday in Advent. Bishop Douglas was expecting the same Ceremony for himself at the hands of Bishop Talbot, in a few days, at the same place. Bishop Geddes had lately heard from Dr Troy, Archbishop of Dublin, who begged him to present his respects to Bishop Hay, and to assure him of his "unutterable esteem;" adding "I have encouraged the republication of his Polemical Tracts here. They have rendered signal service to the cause of Religion. The Second Dublin Edition of the *Sincere, De-*

vout, and Pious Christian is now in my printer's press, and will be speedily published. The *Scripture Doctrine on Miracles* was published last year." Bishop Geddes, in conclusion, wished his Friend a happy Christmas "to you and yours." He had dined last Friday at Oxenford Castle, with Sir John Dalrymple; whom he put in mind of his promise of sending a Copy of his Memoirs to Bishop Hay,

Mr. Menzies' constitution was rapidly failing. Mr. Robertson also was laid aside for several weeks by illness; Bishop Geddes, therefore, was never more occupied than at this time; besides his ordinary and extraordinary duties, he had his Portuguese Students also on his hands.—[B. Geddes to Mr. Thomson, Dec. 18.] Bishop Caryl had been Consecrated for America, on the Feast of the Assumption, at Sulworth Castle. Mr. Burke's *Reflections on the French Revolution* had been well received—15,000 Copies had been sold in a few weeks. It had met with Opponents; but Bishop Geddes thought it likely to do much good, in the present crisis. "Remember the Memoirs of the Mission; go on, I beg it of you."

Bishop Hay was, at this time, especially anxious about the New Constitution of the Scotch College, Paris, in the event of its being preserved.—[To B. Geddes, Dec. 26.] The Prior of the Carthusians being deprived of his office, were the present Masters to become Superiors, subject to no control. It was his opinion that unless the College was placed under the authority of the Scottish Bishops, it would never be of much service to the Mission. He requested Bishop Geddes, on the first opportunity, to return his most respectful Compliments to the Archbishop of Dublin. "It is a comfort to think that my small endeavours are doing good anywhere." With an eye to business, he suggests that this would be a good opportunity to get 200 Copies of *The Sincere Christian*, which is much wanted, at a cheaper rate than they could be printed in Scotland. He also asks for the Archbishop's address, as he wishes to make his acquaintance; concluding by sincerely wishing Bishop Geddes, and all Friends with him, "a large share of the Blessings of this Holy Season, and many happy returns."

In the middle of January, 1791, there was such an appearance of a long and a severe

Winter, that Bishop Hay thought it necessary to propose that the Holy Oils should be consecrated at Edinburgh, if not very inconvenient for his Coadjutor; it was a severe hardship to make the Missionaries around Scalan leave their homes and travel in such weather, and on such roads as those were, with the risk of being "stormstayed" in Holy Week at the Seminary.—[B. Hay to B. Geddes, Jan. 17, 1791.] As for the expense attending the Ceremony of the Holy Oils, the Bishop would pay either the half or the whole, as his Coadjutor pleased; only let the place be determined in good time that the Missionaries might know to whom to apply. The Bishop being, as he said, "so lame in writing Latin," expressed a wish that his Friend had sent him a draft of an answer to the Nuncio's polite Letter. News of Principal Gordon's infirm health had reached the Bishop, who remarked, "I wish it may make him think seriously, for the good of his soul." He gladly embraced an accidental opportunity of sending his letter down to Keith.

Three weeks later, the continued severity of the season still interrupted the Post between Keith and the Seminary; they were obliged to trust to a chance messenger for their Letters. A Case of Wine, on its way from Edinburgh to the Seminary, was detained by the same cause at Hardhaugh, near Mortlach, about twenty miles from its destination.—[B. Hay to B. Geddes, Feb. 8.] At the request of Mr Farquharson, Rector of Douay, the Bishop had prepared a Letter of thanks to the Bishop of Rhodéz for his services. "I never was good at Letters of compliment," he adds, "and am now worse than before, being more out of practice; however, I have done my best; and if not fine, at least, it will not weary by its length." He was engaged in perusing Reid *On the Intellectual Powers*, and with pleasure. The reply of Propaganda to "Mr. Polemon's" application for a Coadjutor, had reached Scotland; Antonelli was favourable to it, and the person was to be proposed at the next Meeting of the Bishops.

Bishop Geddes was at Glasgow the second and third Sundays after Epiphany. There were twenty-nine Communicants; and, among his little Congregation, he observed with pleasure five or six Soldiers in uniform. Some Protestants

of note, and among others, the Procurator-Fiscal, wished to be present at Mass; but Bishop Geddes thought it more prudent to ask them not to come, as their presence might excite too much attention, and their only motive seemed to be one of curiosity. Some of the wealthier merchants had declared in private company their willingness to contribute something to the maintenance of a Catholic Priest in the Town, in order to show the world that they were not so bigoted in Glasgow as it was commonly supposed. Mr. Wilson, Town Clerk, and Proprietor of the House in which the Catholics assembled, assured the Bishop one night, in the course of a long conversation, that prejudices against Catholics had subsided, within the previous three or four years, more completely than he could at one time have thought possible.—[B. Geddes to B. Hay, Feb. 10.] The good citizens of Glasgow deceived themselves if they attributed the decrease of their bigotry to any advance that they had made in real liberality. A motive of self-interest, was at the bottom of any improvement that had taken place. The late Dr. Cleland, certainly no Catholic, although living on terms of friendship with his kinsman, Bishop Hay, formally testifies that when, in 1791, the great tide of emigration from the North Highlands threatened to drain the country of its hardy mountaineers, Messrs George Macintosh, David Dale, Robert Dalgleish, and some others of the capitalist Manufacturers, invited the Highlanders to Glasgow; and as an inducement to the Catholics among them, security in the exercise of their Religious Worship was promised them. The Tennis Court in Mitchell Street was first taken on lease as a temporary Chapel.—[Cleland's *Enumeration of the Inhabitants of Glasgow*, 76, 77.]

During Bishop Geddes' absence from Edinburgh, Mr. Macpherson supplied the place of the Bishop, and of the two invalid Missionaries. There seemed to be a preponderance of difficulties against the Consecration of the Holy Oils at Edinburgh, on account of Bishop Geddes' excessive occupation, the weak health of his Assistants, and the great distances at which others resided. Bishop Hay had ten Priests within twenty miles of Scalan, and with a dry reflection on the Arctic climate of the Seminary, his Coadjutor added, "It will be hard

if they cannot travel by April 20th. However, I shall cheerfully do what you shall judge best, *very cheerfully*."—[B. Geddes to B. Hay, Feb. 10.] Bishop Geddes was then so much engaged in the detail of his Pastoral duties as to have no time or leisure for thinking of anything of consequence, or for doing things that he wished to do, not to speak of doing them well. He had begun to regret much that Bishop Hay was buried at Scalán.

Bishop Hay—[To B. Geddes, March 2]—acknowledged the force of his Friend's reasons for having the Holy Oils consecrated at Scalán, which was therefore settled. With regard to his Friend's difficulties in providing "Viatics" or travelling expenses for Boys, on their way to Foreign Colleges, he made Bishop Geddes welcome to any money of his that happened to be available, till a supply should come. The next Dividend of the Bank of Scotland, he hoped would be something considerable. The Bishop's object in proposing to write to Archbishop Troy was to procure the insertion of a Postscript at the *Inquiry in The Sincere Christian*; but as it was probably too late he had abandoned the idea; a singular proof that he was still anxious about that critical Chapter. The last news from Glasgow gave him sincere pleasure, and good cause to hope that God in His mercy would be pleased to give Religion a footing in that Place; but how to get it and other Vacancies supplied, was what the Bishop could not see. No doubt, he observed, the acquisition of new Places was much to be wished; but even so, he could not reconcile his mind to expose older Missions to the danger of being lost. The first care seemed to be to supply present Vacancies; but as this was the year for the Meeting of the Administrators, it would be best to wait, and take their advice about it. As for his own situation at Scalán, he did not see how he could help his Friend better, anywhere else. He scarcely thought himself equal to the charge of a Mission, and, even if he were residing in one, he would be as much buried as at Scalán, unless he were to live with his Friend at Edinburgh. He being at Scalán supplied the place of an able Missionary; and, he was disposed to think, promised not to be altogether in vain, as regarded the interests of the Seminary. The thorough reformation, both externally and internally, which

the place required, could have been effected only under the immediate superintendence of Bishop Geddes or himself. In the course of a few years he hoped, with the Divine permission, to make the Seminary a lasting benefit to the Mission; but it would require time, thought, and observation. On the whole, it seemed to him that he could do as much good at Scalán, as anywhere else.

A gentleman in the neighbourhood of Aberdeen had applied to Bishop Hay, for a Dispensation for his Marriage, which the Bishop had refused. He took the refusal in good part, but thought it strange that the Bishop and his Coadjutor should have two opposite opinions on the point. On this, Bishop Hay observes with a little asperity,—[To B. Geddes, March 2]—"It is indeed a pity that we should differ upon this, or any other such Affair; but as the ultimatum must lie on my conscience, as long as I hold my present place, it is, perhaps, a greater pity that in such cases my determination should be forestalled by a contrary one; but by the account he sent me, I am apt to think that he has not represented the case in the same manner to us both."

Bishop Geddes—[To B. Hay, March 17]—at once acknowledged that he had been in error in forestalling his Friend's opinion in the affair of the Dispensation, and expressed regret for it. He was much oppressed with labour in consequence of the continued illness of Mr. Menzies and Mr. Robertson, who were, however, rather better. Mr. Robertson had removed to a room in the house occupied by the Portuguese colony, in Chessel's Buildings. Bishop Geddes' own health was good, but he was in the fifty-sixth year of his age. "Though I begin to feel some wish for rest, yet I shall labour, with God's assistance, as long as I can; but I must tell you when I cannot reach near to what is to be done. May our good God help and direct us!" He was very sensible of the great good that his Friend was doing at Scalán, and he should be sorry to see him confined to a particular Mission; what he desired was that circumstances would permit Bishop Hay to inspect many of the Missions, to direct, to supply, and even to correct with more particular care than the Bishops were then able to do.

Bishop Geddes had lately had two or three

friendly conferences with Mr. Kemp, who had promised to exempt Catholic children from the necessity of learning the Protestant ("Assembly's") Catechism, acknowledging that it was not suited to the instruction of young, or of ignorant persons. Catholic children in the country Charity Schools should be taught only to Read and Write, and do a little Arithmetic; and, "with regard to Religion, to make them acquainted with the Morality and History of the Scripture, especially of the Gospels. For this purpose, he has a plan in view, which is, I think, not a bad one. It is to draw up a set of proper Questions, without subjoining the Answers, but only the Chapter where they may be met with, that the children may look for them there themselves. I have given him Challoner's History of the Old and New Testament, and Fleury's Catechism, to be of use to him, in executing his plan, in which he promises to put nothing controverted between us. On these conditions I have promised to do all I can to make the Charity Schools be frequented by our children; and from what you told me, I am persuaded you will approve of what I have done." Bishop Geddes added that his time was much taken up by Foreigners. Besides his Portuguese colony, the Primate of Poland, who was then in London, meditated a visit to Edinburgh. Bishop Hay must surely come up to compliment "his Highness;" unless the Primate should prefer paying his respects to the Bishop in his Episcopal Palace at Scalán. "But little time have I for jesting."

Bishop Hay had been perusing Mr. Burke's Work on the French Revolution—[To B. Geddes, March 22.] The Statesman's apprehension of the contagion spreading across the Channel to Britain, had made him push his conclusions to the utmost limits; so it seemed to the Bishop; to whom, indeed, many of the facts alleged were entirely new. But, assuming their truth, which, attested by so great an authority as Mr. Burke's, it was impossible to doubt, Bishop Hay professed himself deeply affected by the state of the French Nation, and considered their misery as one of the heaviest judgments that in his experience had ever been inflicted on a people. The condition of France, in general, naturally excited in the Bishop's mind a keen anxiety for the safety of the Scottish Seminaries there.

He especially dreaded the kind of instruction which would probably be provided in the Universities; and, if the Civic Oath should be imposed on the "masters of shops," what might not be feared? Might their refusal to take it not be made a handle to annul the Seminaries, and seize their property? The Bishop communicated to his Friend his vain wish that the Scottish property in France could be withdrawn from that doomed Country. His recent studies also embraced Dr. Reid's Work on the Intellectual Powers, which had pleased him so much as to re-invite him to a second perusal. He regretted, however, that in so valuable a Work, anything should be inserted which could in the least degree diminish the claim of the Author on the esteem of every intelligent reader. The Bishop could therefore wish that, in a future Edition, Dr. Reid would correct the assertion that Malebranch was a Jesuit, which he makes with a view to account for Arnauld's opposition to the French Philosophers. Malebranch was, in fact, an Oratorian, and his associates were, in general, united in sentiments with Arnauld's party in their controversy with the Jesuits. Another passage in Dr. Reid's Work had vexed the Bishop; it related to Transubstantiation. Every well-instructed Catholic must perceive that the Professor spoke without knowledge of the subject; nor would it be difficult to show, from his own principles, that nothing is more consistent with his theory of Philosophy than the Catholic doctrine regarding that Mystery. "I once had thoughts of writing to him," the Bishop adds, "but I——[sic.]" He requests Bishop Geddes to oblige him with a perusal of Dr. Reid's Treatise on the Active Powers. Sir John Dalrymple had lately made Bishop Hay a present of his Historical Work, in return for which, Bishop Geddes was authorised to offer Sir John Bishop Hay's respectful compliments and kindest thanks for his valuable present, and to assure him that it gave the Bishop positive pleasure to find that he still possessed a place in Sir John's remembrance. The Bishop would ever retain a grateful sense of his friendship, and wished that it were in his power to serve him or his. With a view to affording his Friend some relief from his heavy burden in Edinburgh, Bishop Hay now proposed to appoint a Priest to the Office of Procurator, who should exchange

residence with Mr. Robertson. The choice should be made at the Bishops' Meeting. He concluded a long Letter with a little plan for furnishing his Seminary with some useful articles without further outlay of money, at the same time that a worthy tradesman should be relieved at a cheap rate from an obligation under which he lay to the Bishop. Mr. Bagnal, the Manufacturer of Staffordshire Pottery at Glasgow, owed Bishop Hay a considerable balance, for which the Bishop never intended to trouble him. It might be formally cancelled on very easy terms; if Mr. Bagnal would provide the Seminary with a complete assortment of stone-ware, necessary for that Establishment, together with a double set of such things as were in most constant use, according to a list with which the Bishop would furnish him, all his bonds should be returned to him discharged, "for I wish both to have all my affairs settled in my own lifetime to prevent all difficulties that might otherwise arise after my death, and as I wish him and his family very well, I am willing to settle with him on such terms as may be of some use to me, or mine after me, and at the easiest rate I can think of for him."

The question of Catholic Schools gained daily in importance; it was now felt to be desirable to secure a Catholic Master in Edinburgh. An Irishman, described as similar to the master lately employed in Glenlivat, had been for some time engaged by Bishop Geddes; but as the Glenlivat master had failed, so too had this man been dismissed for similar reasons. The Bishop now proposed to secure a man named John Torry, at a salary of £15 a-year. He might have a School of forty or fifty hopeful children.—[B. Geddes to B. Hay, March 24.] Bishop Hay at the same time was looking out for a Master for Glenlivat and for another to supply Aberdeen. He succeeded in procuring them at a salary of £5 a-year. It seemed to him a legitimate application of the Seat-Rents in Edinburgh, to pay the Schoolmaster's salary.—[To B. Geddes, April 21.]

The Winter was long and late this year at Scalán. Field-labour was, in consequence, seriously retarded, and "everybody was now on the catch of every fair blink, to do what they can in it."—[B. Hay to B. Geddes, March 27.] The Bishop highly approved of Mr. Kemp's

liberal plans for the Country Schools, and hoped they would succeed to the wish of all concerned. He suggested Mr Macpherson as most eligible for the Procuratorship at Edinburgh, and for an exchange with Mr. Robertson; but, if Bishop Geddes had any better arrangement in view, it should meet with his Friend's hearty concurrence. As to certain pecuniary wants, he considered that all he could spare, even to restricting himself, would be applied to the best use in relieving present exigencies.

Bishop Geddes—[To B. Hay, April 8]—communicated to his Friend, news of the death of Lady Margaret Stewart. Next day, he must attend the body to Traquair. He found the wants of the Mission so pressing as to render it impossible for him to attend to the Portuguese colony. He, therefore, meditated the resignation of that charge. Mr. Robertson was recovering, but very slowly, and Mr. Menzies was threatened with ague. Mr. Menzies of Pitfodels, was then in Edinburgh; after Low Sunday he was going to England, to marry a Miss Weseby. It was still a great secret; but Bishop Geddes had his express permission to inform Bishop Hay of it, with his respectful compliments, and beg the Bishop's Blessing and Prayers. Mr. Menzies' cousin of Kirkconnel, then in London, was also on the eve of his marriage with a Miss Scroop. The disputes in the Catholic Body in England were reported by him, as likely to be amicably settled.

In a later Communication—[To B. Hay, April 14]—Bishop Geddes discusses several matters of business. He had sounded Mr. Robertson about the proposed exchange of Missions; the Monk at first declined, but afterwards said that he would do as the Bishops pleased. "After all, as you have often seen," adds Bishop Geddes, "it is not easy to get people to do what they dislike." The Congregation in Edinburgh required fully all the labour of two active Missionaries; one Priest could hardly undertake the Procuratorship, together with the charge of a Congregation. Ten years ago, Bishop Geddes thought he could do so, but experience taught him to change his mind. The Procuratorship was not employment enough for one man, but the care of the People gave a man full occupation, if he discharged his duty even tolerably well. Bishop Geddes would gladly be relieved

of his charge of the People, and of the Procuratorship, or of the first only; in that case he could easily undertake the public Correspondence, the inspection of the Southern Missions and the charge of Glasgow. But all five employments, as they at present devolved on him, were too much. Mr. Burke seemed to him too declamatory; but the substance of his Work, in his opinion, was very just. A Schism had actually been formed in France. The Bishops of Autun, of Orleans, and of Sens, alone had complied with their duty. New Bishops had been named, and some of them Consecrated. Friends in England, as it seemed to Bishop Geddes, had lost a good opportunity by their want of unanimity. As regarded "French Shops," how necessary it was, in the present crisis of affairs, that one or both of the Bishops in Scotland should be so free from a particular Charge, as to have time to pray, and think, and write, and consult on what was best in the perilous circumstances of the time.

Mr. William Guthrie, designated as son of the deceased Thomas Guthrie of Blackhouse, Parish of Peterhead, executed a holograph Will and Testament,—[April 19]—at Mortlach, in which he disposed of his whole effects to the Bishops.

Early in the morning of Maunday Thursday, (April 21,) Bishop Hay wrote on business to his Coadjutor, before the Office of the day began, that his Letter might go down to Keith when all was over. He concluded by saying, "The time is advancing, so I must defer the rest till another time." The sublime Rite of Blessing the Holy Oils, was about to be performed in that poor, secluded Place, under bare rafters, and in a Chamber fifteen feet square.

Bishop Geddes took the same view as his Friend, as to applying a part of the Chapel Seat-Rents at Edinburgh, to pay the Salary of a Schoolmaster.—[To B. Hay, May 2.] He adds, however, "the fancy, now, is to apply these savings, and what else we can procure, to the building of a much larger Chapel, in a better part of the Town than this dirty Wynd, which is become despicable, and is reckoned so unwholesome." He was resolved not to embark rashly in such a Project, but first, to get clear of the debt already incurred by past ventures of a similar kind. His companions, Mr. Menzies and Mr. Robertson, were still in wretched health,

and he himself had again to visit Glasgow on the third and fourth Sundays after Easter.

Early in June, Bishop Hay went down to the Enzie, for Pentecost Sunday; thence passing on by Auchentoul and Fetternear, he intended to reach Aberdeen that week, and to remain there till Thursday or Friday after Trinity Sunday; after that he should return home.—[B. Hay to B. Geddes, May 30.] Mr. Bagnal had accepted the arrangement proposed by the Bishop for cancelling his debt, and Bishop Hay now sent a list of things that he wanted, hoping that though they were numerous, Mr. Bagnal would not think them out of proportion to the value of his bonds. When they were shipped to Aberdeen, the bonds would be given up to Mr. Bagnal, with the Bishop's blessing.

Bishop Geddes' visit to Glasgow lasted ten days. He Received thirty-four Converts, Baptized five children, and made some arrangements for the future.—[To B. Hay, June 2.] He had heard at last from Principal Gordon, with a remittance of money. The Principal promised a longer Letter, meanwhile Bishop Geddes advises his Friend to write to the Nuncio, and to the Prior of the Carthusians, commending to their care the interests of the Scotch College at Paris, and expressing his hope that nothing should be finally done without the knowledge of the Scottish Bishops. He alludes incidentally to the English Oath which had been amended in the House of Commons, but to his mind still seemed exceptionable. He should hardly regret if the Lords were to reject the Bill.

In accordance with the suggestions of his Coadjutor, Bishop Hay communicated with the Nuncio, and with the Prior of the Carthusians, at Paris, requesting their assistance and protection in behalf of Douay College, in the first instance; if their answer should be favourable, he would then prefer the same request for Grisy.—[To B. Geddes, June 7.] He also enclosed to Bishop Geddes, a Procuration, in his own name and in his Coadjutor's, for Principal Gordon, with whom he also associated Messrs Innes and Farquharson, the one, the head of Douay College, and the other, the Prefect of Studies at Paris. Bishop Geddes, however, with his instinctive tact, feared that the Principal might resent the proposal to give him Associates with-

out first consulting him; he, therefore, endeavoured to smooth the way to compliance by begging the Principal to forget the past, and aim only at the good of Religion in his own Country.

Bishop Geddes had again the sole burden of the Edinburgh Mission. Mr. Robertson was recruiting at Munches; Mr. Menzies laid up with ague.—[To B. Hay, June 9.] “I am not, I think, impatient, nor disheartened, nor in bad health; but I must own that I feel myself oppressed, and between you and me, I apprehend that a continuance of this situation must shorten my life considerably. To this, I have no objection, if it be necessary for God’s glory; nor do I desire that any one be incommoded on my account. I only tell you what I think I ought not to conceal from you.” The Bishop further informs his Friend that the Catholic Bill had passed; the Oath being the same as the Irish one of 1774. The day before writing he had an agreeable and satisfactory Conference with Mr. Kemp, who repeatedly promised that nothing should be required of Catholic children attending the Schools under his direction, inconsistent with their Religion; and that the Protestant Catechism should not be taught them. In a Postscript he mentions that Bishop Hay’s Works, in the new Irish Edition, were selling rapidly; so Wogan, the Publisher in Dublin, had lately told him. They were in seven volumes. He was getting over two hundred Copies of *The Sincere Christian*.

Bishop Hay, who was now at Lichieston, in the Enzie, sympathised with his Friend’s sufferings. “Your health is of too much importance to be exposed even to the danger of being hurt. In the meantime, you will, I doubt not, keep good courage, and consider the present distress as only a temporary trial, sent upon us for His own good ends by our Divine Master, who will relieve us when he sees fit. No doubt it is distressing when one sees where good may and should be done, and yet cannot get it accomplished; but we have this comfort, that what we cannot help will not be laid to our charge; and it is easy for Almighty God to supply what may be wanting on our part, in such cases.”—[To B. Geddes, June 12.] The Bishop desired his Friend to let Mr. Kemp know that the Braes of Glenlivat, the District

around Scalan, stood much in need of a Teacher suitable to the poor population. If Mr. Kemp would send such a person, and would guarantee his fulfilment of what had been promised in regard to the poor Catholic children, Bishop Hay undertook to encourage the people to send their children to his School, and would willingly subscribe £1 a-year out of his own pocket, as a small help to him. When Mr. Kemp visited that Country, the Bishop hoped he would make Scalan his residence. John Ingram had been left in charge of the Seminary, in the Bishop’s absence. The day after the date of his Letter, the Bishop was to leave for Aberdeen, but expected to be a week on the road.

While he was in the Enzie, he called at Preshome, and sat an hour with Mr. Reid, a sign that he wished to efface some unpleasant recollections.—[Mr. J. Reid to B. Geddes, June 22.] The handsome Tabernacle, which Bishop Geddes had lately presented to the new Chapel at Preshome, gave general pleasure, and delighted every eye.

Bishop Hay was at Aberdeen, June 23d. That day he expressed his pleasure that his Foreign packet of the 7th inst., had met with his Coadjutor’s approval,—[To B. Geddes]—and hoped that God Almighty, in His goodness, would grant the wished-for success; at all events, as they had now done their best, they must leave the issue to His adorable Providence, who only knows what is proper and suitable to his wise and bounteous designs. All Bishop Geddes’ Enzie friends were well, and desired their best wishes to be sent him. The day after the date of his Letter, Bishop Hay was to set out for Scalan; “praying Almighty God to support you, and wishing you all health and happiness.”

By the beginning of July, the Bishop was again at the Seminary. He had just heard from London of the general rejoicing among the English Catholics, at the passing of their Bill. The Oath appeared to him unexceptionable. Even Bishop Douglas made no objection to it—[To B. Geddes, July 3.] With a natural partiality to the side of the English Bishops, their Scottish brother ventured to think that Providence had now fairly decided in favour of the Bishops, against the Committee and its plans. “God grant us happy issue.”

Bishop Hay had now finished Dr. Reid's Treatise on the Active Powers, which had much pleased him. But it gave him real pain, at the same time, to see a person of Dr. Reid's abilities and penetration, lose himself so often, in speaking against the Catholic tenets in a manner which shewed him to be speaking of what he knew nothing.

On the eve of leaving Edinburgh for the Bishops' Meeting, taking Glasgow in his way, Bishop Geddes sent his Friend at Scalan several little fragments of news.—[July 14.] As he had anticipated, Principal Gordon refused to act with the associates Bishop Hay had proposed to him. Two Letters of his would be laid before the meeting of the Bishops. Miss Glendonwyn of Parton had been Received into the Church, a fortnight ago, by Mr. Fraser. She had been very ill, but was then better, and was in Edinburgh. Mrs. Goldie, another Convert, was also in Town; the Bishop had every reason to think well of her. Mr. Menzies of Pitfodels, and his bride were that evening expected in Town. Sir John Lawson and his Lady had just left it, highly pleased with it. The Bishop hoped to meet his Friend at Scalan, about the 24th inst.

The news of the English Catholic Relief Bill gave general joy in Rome; the Pope expressed his satisfaction at the event, to the Cardinals assembled on St. Peter's Day.—[Mr. Thomson to B. Hay, July 29.] Mr. Thomson had been ailing, but was now recovered. Many Refugees from France had fled to Rome.

The three Scottish Bishops and the Administrators met this year at Gibston, near Huntly, early in August. Their Annual Letters are dated August 10. They informed Propaganda that the pressure of persecution had ceased in Scotland; that many decent Chapels were rising all over the Country; but that, on the other hand, a serious emigration, amounting to 2000 Catholics, from the Highlands to Canada and St. John's Island had recently taken place. However useful it might be to American Catholicity, the Bishops feared that it might operate unfavourably on the state of Religion at home. In consequence of the difficulty of maintaining the Clergy, they had begun to induce the people to contribute to their support, and with good results, as they hoped; but it was an

innovation that required time and great prudence. Mr. Polemon requested that Mr. John Chisholm, a worthy Priest in the District of Strathglass, might be appointed his Coadjutor. It was Mr. Polemon's last meeting with his Brethren. His increasing deafness gave his Colleagues pain, but he bore it very well, and they hoped it might go off. It was a very agreeable Meeting; perfect concord prevailed, and Bishop Hay was, in consequence, remarkably cheerful. It so happened that none of the old Administrators were present. Gibston, where it was held this year, and in 1788, is described by Bishop Geddes, as a house built about a quarter of a mile to the northwest of the town (farm offices) and house of Gibston on the braeside, at the head of the land.—[To Mr. J. Thomson, Sept. 1.] Mr. C. Maxwell, who had a small Farm there, had built the house where the Bishops met, a few years ago; it contained two rooms, a few small closets, and a kitchen. The Members of the Meeting whom the house could not receive, were accommodated in some of the neighbouring cottages.

Besides the ordinary Annual business, the Bishops and Administrators were obliged to give their serious attention to the critical state of the National Colleges in France. It was resolved that Bishop Geddes should go to France as the Representative of the Scottish Mission interests at Douay and Paris. Although Messrs Farquharson and Innes had been urging this plan, during the early part of the year, Bishop Geddes did not like it, nor think it practicable. However, it was decided on unanimously at the Meeting; and he agreed to go and make the best of it. Principal Gordon's behaviour all along, in regard to the affairs of Grisy, made it a Mission of extreme delicacy, not to speak of the personal danger incurred by a British Subject who ventured into the agitated elements of the advancing Revolution. The object proposed to Bishop Geddes by the Meeting, was, in the name of the Scottish Bishops and Clergy, to receive from the Prior of the Carthusians the Property entrusted to his Predecessors, by Archbishop Beaton; to place the Colleges at Paris and Douay on a satisfactory footing; and if it should be found necessary, to sell their whole Property and transfer its value elsewhere.

It was now the turn of Bishop Geddes to resign the Procuratorship, to which Mr. Paul Macpherson was appointed, with the understanding that the following Summer he should remove to Edinburgh, where he was already popular.

The same day as the Annual Letters were despatched, Bishop Hay addressed his Friend, Mr. Thomson, in a long Letter, filled with the local news of the day. The Books had come safely from Rome; the Works of St. Teresa, Storghenan, Cicero's Epistles, &c. Mr. Thomson is commissioned to thank the Bishop's kind Friend, Mr. Waters, for what he had sent, especially for St. Teresa's works. He hoped God would reward him. The Bishop had kept his health, last Winter, better than for many years before. He had not even had a cold; yet the weather had been very variable, in a constant rotation of frost, snow, rain and strong winds, every twelve or fifteen days. Notwithstanding his improved health he was becoming daily more and more sensible of the harbingers of approaching age, particularly in his memory; he was subject, at times, to a confusion of ideas, which rendered him incapable of collecting his thoughts on the subject in hand. Boys were soon to be sent to Rome, but when was the National College there to send home any assistance? It was reported that Mr. James Sharp might be expected next Summer. There was much need of him; when was he to come.* Pitfodells had, at last, got a lady from Lancashire, a Miss Weseby, of small fortune indeed, but of good Family, and of a very amiable character. All his friends were much gratified. "May Almighty God grant His blessing." The Bishop consults Mr. Thomson on giving Dispensations to Marry, within the second degree. (first cousins.) He was in general very averse to granting them. It had lately been urged upon him, as a reason for taking a more liberal view of them, that they encouraged Catholics to Marry with one another. The Bishop, however, was not thoroughly satisfied with this reason; yet, without rejecting it as insufficient, he had

dismissed the Application in another way. He would wish Mr. Thomson to ask Cardinal Antonelli's opinion, and to report it for his private direction. "You will no doubt have heard that our good Lord has, in His blessed Providence, granted an entire victory to the Vicar Apostolic in England, over the Committee projects, and thus rewarded their firmness and constancy. Parliament itself, was the instrument of this victory, showed a greater regard to the consciences of Catholics than their own Committee, and adopted an Oath against which there can be no solid objection."

The Bishop then proceeds to inform Mr. Thomson of the resolution of the Meeting to send Bishop Geddes to France. Principal Gordon, who had hitherto acted entirely on his own opinion, without communicating his views to any one, affirmed that he had acted all along with the concurrence of the late Nuncio at Paris, who had now returned to Rome. It was much feared, however, that the Principal had misled his Excellency. Mr. Thomson would do well to wait on him in the Bishop's name, and inquire as to what had passed between him and Mr. Gordon, and beg him to put his auditor, who still remained at Paris, on his guard against the plans of the Principal, until they could be investigated, and the authority under which he acted could be produced. Mr. John Farquharson had all along behaved like himself, and had given the Bishops the most entire satisfaction in his whole conduct. It would be well that Mr. Thomson should inform the late Nuncio at Paris, of Bishop Geddes' mission to France, that the Auditor might receive a hint to promote his views. But Principal Gordon must know nothing of it, until the Bishop is on the spot. It would be some weeks before he could set out; and in his absence, it had been arranged that Bishop Hay should once more take up his residence in Edinburgh, for the Winter. Regarding Mr. Macdonald's choice of a Coadjutor, Bishop Hay could not help much approving of it. Mr. Chisholm had twice attended the Annual Meetings, and on these occasions the Bishop had had several private Conversations with him, on serious subjects, and had been much pleased with his dispositions which were no less satisfactory on public occasions. In their Letter to Propaganda, the

* The Bishop had just spoken of the harbingers of age. Mr. J. Sharp's coming was the harbinger of the end; for it was he who gave the Bishop Extreme Unction at the last. We are unconscious of such coincidences at the time; fortunately no doubt.

Bishops, out of delicacy, had not mentioned the usual allowance of 100 crowns for the expenses of his outfit, but they expected that Mr. Thomson would take care to mention it to the Cardinal as a matter of course. Mr. Thomson, in his last Letter to his Friend, had alluded to his intention of leaving money to the Mission, and of making some arrangements for the advantage of his Successors in the Roman Agency. The Bishop approved of all that had been proposed, but hoped that he should never live to see Mr. Thomson's Successor. "May our good Lord restore you to perfect health, and preserve you long in life, to be an instrument in His Hand to promote His glory, and the good of your poor Country. This, with my daily Commemoration of my much-esteemed Friend in my Memento, is all at present I have to say, and always am yours most affectionately, Dauley."

A formal Commission was prepared for Bishop Geddes, at Gibston, dated August 12th, in the names of the Scottish Bishops, and with the approbation of the Catholic Gentry of Scotland, deputing him as their Procurator in all that regarded the Scotch College, Paris, and the whole Property of the Scottish Mission in France; empowering him to treat with the National Assembly, with the Prior of the Carthusians at Paris, and with all others whom he should find it necessary to consult, in reference to the said College, and the said Mission; authorising him to receive all the effects, papers, money, houses, and lands, &c., in France, belonging to the College or the Mission; and to determine for the best as regarded the future Government of the said College. This Commission further gave the Bishop similar powers in the affairs of the National College at Douay, and concluded by giving him authority to sell the houses, lands, and effects of both Colleges, and of the Mission, and to transfer their Value elsewhere, if he should find it necessary, with the consent of the National Assembly, and provided that in a case of doubt or importance, he should consult the Bishops and two of the Administrators in Scotland. This Document was made out in French, and was transcribed by Bishop Macdonald. Besides the Signatures of the two Vicars-Apostolic, and of five Administrators, namely, Messrs John Reid, William Guthrie, Charles Maxwell, John Chisholm, and Paul

Macpherson, it has appended to it the autograph signatures of twenty-four of the principal Catholic Gentry in Scotland at that day.*

De Nouant, Prior of the Chartreuse, Paris, highly approved of Bishop Geddes' going in person to France, or sending a man of prudence and of standing, armed with all necessary powers to act in the name of the Mission. In the state of uncertainty in which his own House and Community were still kept, he was unable to do much for the Scotch College, nor in case of a dispute would the Government support him as formerly, but he promised to second the efforts of Bishop Geddes, for the Bishop's Deputy, to the utmost of his ability.—[To B. Geddes, Aug. 21.]

When the Meeting broke up, Bishop Geddes travelled to Aberdeen in company with Bishop Macdonald. On Sunday, after Mass, he went out to Pitfodels with Mr. Menzies and his lady. The Fly to Edinburgh being full, he set out on foot, the following Tuesday, visiting the Privy Seal at Belmont Castle, on his way to Perth. From Perth, he travelled to Edinburgh by the Fly. He found Mr. Robertson quite recovered; Mr. Menzies was still much distressed.—[To B. Hay, Aug. 22.]

Mr. Charles Maxwell, had meanwhile been making a tour of Buchan, to collect signatures for Bishop Geddes' Commission. By the end of August they had all been obtained, and Bishop Hay only awaited the arrangements of his Coadjutor, before leaving Scalau, and taking up his residence in Edinburgh.—[B. Hay to B. Geddes, Aug. 29.] He was much discomposed by Mr. Cameron's postponing the Ordination of some of his young men at Valladolid. The Bishop's impulse was, as usual, to write to him peremptorily. "I cannot understand what he means; there is a glaring inconsistency in his conduct; but I am afraid he is not the man I took him for. Mr. Maxwell, and his other intimates are astonished at his behaviour."

* Sir Alexander Gordon, Letterfourie; Mrs. Isabella Gordon, Glastrum; Mrs. Henrietta Menzies, Concraig; James Farquharson, Inveray; James Maxwell, Kirkconnell; Miss C. Gordon, Auchentoul; Patrick Gordon, Aberlour; James Urquhart, Byth; Chevalier Urquhart, Byth; John Menzies, Pitfodels; J. Leslie, Balquhair; Misses Anne and Eliza Gordon, Auchanasy; George Maxwell, Munches; William Maxwell, Constable, Nithsdale; G. Glendonwyn, Glendonwyn; Robert Brown, Milnhead, &c., &c.—[Original at Preshome.]

Both Bishop Hay and his Coadjutor made Mr. Thomson the depository of their views and plans, as well as of the passing incidents of local news, which often give life and interest to unreserved Correspondence. It was now Bishop Geddes' turn to send the Roman Agent a Letter filled with pleasant chit chat about everything, and every one.—[Sept. 1.] Regarding his own expedition to Paris, he begged the Agent to interest Antonelli in its success. Mr. Farquharson, Mr. Alexander Innes, and Dr. Nonant, were all disposed to render the Mission every service in their power. But the capacity of mischief possessed by Principal Gordon, filled them all with alarm. The Bishop hoped to get away in about four weeks, unless, indeed, there should be a war with France in the meantime. He had escaped from Edinburgh to a little place called Kevock Miln, for quiet and solitude, and the revision of his accounts. Bishop Hay was expected in a fortnight, John Ingram superintending the Seminary in his absence, through next Winter. By the boys who had lately sailed for Leghorn, Bishop Geddes sent Mr. Thomson a little Pamphlet of his own, *On Duelling*, "the result of three days' reflection in one of my pedestrian Journeys, soon after Charles Grant, Mr. Colquhoun's son, had killed an Irish Student in a Duel." Mrs. Glendonwyn of Parton was dead. She had become a very serious Convert, a month or two before her death. Mrs. Goldie, another Convert, a niece of the Earl of Dumfries, and a widow, with two fine children, a boy of seven, and a girl of eleven years old, had a hard battle with their Tutors, who were trying by process of Law to take the children from her, unless she would promise on Oath to educate them as Protestants. Mrs. Macdonald, Mr. John Reid's favourite sister Bell, had died in child-bed, in July, very much regretted. Her brother, who happened to be visiting her for the first time, gave her the last Sacraments, and Baptized her child. This was shortly before the Bishops' Meeting, and poor Mr. Reid was too much overwhelmed with grief, to join the Meeting. Bishop Geddes, however, saw him privately at Mr. Guthrie's. Chapels at Elgin and Fort-William were projected, and would in all probability be built the following summer. We want only men and money."

The full title of the Pamphlet to which the

Bishop alludes, is, *Reflections on Duelling, and on the most effectual means of Preventing it.** It is anonymous, and is written in a more lively and agreeable style than was usual with the erudite Author; it examines difficulties, discusses objections, and proposes several measures for the extinction of the barbarous custom of Duelling.

Mr. Thomson thought so highly of this little Work, as to suggest that the Author should treat the subject of Suicide in a similar manner.—[To B. Geddes, Dec. 27, 1791.]

Bishop Hay again applied to Mr. Thomson—[Sept. 3]—to procure permission "to do Mr. Chisholm's affair," with one or two assistant Bishops, or with two Priests in their place in case of necessity. His solicitude to be provided for every chance turned out to be prophetic. "Cras intrabo tertium supra sexagesimum."

Bishop Geddes—[Sept. 5]—had suggested a route to his Friend, by which he might pick up a few more signatures to the Commission, on his way from Scalán to Edinburgh. His Friend again pressed him to lose no time in setting out for France, as every day made matters more critical. He, himself, would leave Scalán in the second week of September; going over the hills into Perthshire, and by Stobhall, so as to see as much of Bishop Geddes as possible, before his departure.—[Sep. 7.]

With his habitual fulness of detail, and methodical accuracy, Bishop Hay drew up a Paper, entitled—"Reasons which induced the Bishops and Clergy of the Scots Mission, to depute the R.R. John, Bishop of Morocco, to the National Assembly of France, with full powers to treat with that Body, and all others concerned, with regard to the Scotch Colleges in Paris and Douay, and more especially, the former."—[Dated Edinburgh, Sep. 29. pp. 4, folio. A closely written Autograph MS.] After detailing the Correspondence and the

* Edinburgh: Printed for W. Creech, by Grant and Moir, Paterson's Court. 1790. pp. 57, 12mo. In Creech's *Fugitive Pieces*, p. 306, there is a notice of a duel, signed Veridicus, and dated Edinburgh, May 24, 1790. It mentions that the subject of Duelling had much engaged public attention for some time past, in consequence of the fatal duel between Mr. Macrae and Sir George Ramsay. For which, see Chambers' *Traditions of Edinburgh*, or Wilson's *Memorials of Edinburgh*.

Negotiations that had preceded this stage of the business, the Bishop sums up as follows:—

“September 29, 1791.

“From a serious attention to all that is above, it appears: 1st. That the Principal, in all he writes to Bishop Geddes, utterly rejects the idea that the Mission has any right or title to take any concern with the College or its effects, and uniformly speaks of the power he had from Meeting 1788, as regarding only the the selling of the Mission's property in the French funds. 2d. That in what passed between him and the Prior, in regard to the College, the Prior allows and acknowledges the right of the Superiors of the Mission, as the natural successors of his power, if annulled, and requires a formal and express consent from the Mission, to the plans the Principal has in view. 3d. That the Principal durst not refuse the Mission's right to the Prior, nor to Mr. Innes, but pretended he had the consent of the Mission to what he was doing. 4th. That the Principal assumes to himself alone the whole Supreme power, to do with the College whatever he pleases, without control or responsibility to any one, whenever the Prior's authority shall be set aside. 5th. That by boasting and threats, he wants to deter the Mission from every suspicion of their having any concern with the College, and from daring to call in question the authority he assumes to himself, or even to inquire into his plans or conduct. 6th. That in consequence of his assumed authority, he has formed, and in part executed, some plan of his own, which, if accomplished, will render him sole master of the College, and all its effects, and put it in his power to do with them whatever he pleases, whilst neither the Catholics of Scotland at large, nor any authority among them, can control him, nor receive any advantage from what was left solely for their benefit, but in such manner, and on such terms as he (the Principal) shall please to prescribe.

“This, at first sight, seems by far too much to leave in the power of any one man, however great his abilities, or upright his intentions may be; especially as his power is wholly assumed without any colour of title to it. As Principal of the College, he has no more power than he receives from the Prior, as belonging to that office of Principal. The Prior himself is but a Trustee for the Catholic Interest in Scotland, and cannot give the Principal a power which he has not himself. If the Prior cannot alienate the College, nor dispose of it without the consent of the Catholics in Scotland, neither can he give power to do so to the Principal or to any other person. And much less can the Principal do so, by any power he has received from the Prior, as belonging to the office of Principal. For these reasons, the Catholic Interest in Scotland think themselves obliged in duty, both to themselves and to Religion, to assert their own

right, and for this purpose, have constituted B. Geddes, with all the powers they could give him, as their Deputy to the National Assembly, and to the Prior, and to all others concerned, to secure their right, and to have the College and all its effects put into their own hands, if the Prior's power should be annihilated, to be settled and disposed of as they themselves shall judge best for the advantage of Religion in Scotland, according to the views of the original Founders.

“Since the above Narrative was drawn out, at a meeting of the Bishops and Administrators of the affairs of the Mission, which was held at Gibston on the 27th of July, and ended the 13th of August last, the Prior himself has written a Letter to Bishop Geddes, advising him to go to Paris, with full powers from the Bishops and others concerned, in Scotland, to act in the name of the Missions in the above Business.”

A month had not elapsed since the close of the meeting at Scalán, ere Bishop Macdonald was called away by death.—[B. Hay to Mr. Thomson, Oct. 17.] His infirmities had been for some time increasing, but the end seems to have come suddenly. He died at Samlaman, Sept. 9th. All the Clergy and laity of the Western District had so unanimously approved of his choice of a Coadjutor, that there could now be no doubt of Mr. Chisholm's fitness to be his successor. The chief opposition was likely to come from Mr. Chisholm himself. The head of the opposition to Bishop Macdonald's own Election had lately been in Edinburgh, and had expressed to Bishop Hay his sense of the impropriety of his own conduct at that time, and his willingness to make all the reparation he could. Since the Bishop's arrival in Edinburgh, he had been busily engaged with his Coadjutor, arranging their affairs, and balancing their books; Bishop Geddes would probably be at liberty to go, in a few days. Bishop Hay confides to Mr. Thomson his displeasure at Mr. Cameron's withholding his Students from the Mission. The Bishop felt it all the more keenly that, for several years past, seven Stations had been vacant, in the Lowland District; and now Bishop Geddes must resign his place for a time. Even for the Seminary, a Priest could not be spared; it was under the charge of a young man who looked after the studies of the rest, at Edinburgh. Mr. Menzies was in a dying state; Mr. Robertson still in poor health; so that it appeared to Bishop Hay as very likely that he himself would have the charge of both the Con-

gregations during the coming winter, together with the Procuratorship, and whatever else there might chance to be wanted.

Bishop Geddes set out on his journey, Wednesday, October 26. He stopped at Newcastle, and walked out to Stella Hall, to visit Bishop Gibson, Mr. Eyre, and Mr. Silvertop. On Friday he left Newcastle at 10 a.m. in the Mail-Coach for York, accomplishing the journey of eighty miles in rather less than twelve hours. At midnight he again started and reached London between five and six o'clock on Sunday morning. He slept till nine, then heard High Mass at Lincoln's Fields, in the crowd. After that, he returned to his Inn, to rest, dine, concert operations before God, and recommend them to His protection, and to write to Bishop Hay.—[B. Geddes to B. Hay, Oct. 30.] Next morning he was to wait on Bishop Douglas, in Bedford Square.

The same day that his Coadjutor set out for London, Bishop Hay visited the rising Mission at Glasgow, where he spent a week. On the whole, he expressed himself as very well pleased with its progress; and acknowledged that things had greatly changed in that city within a few years. If a prudent Missionary could be settled there, the Bishop anticipated that much good might be done. The zeal of the poor Catholics to contribute towards the maintenance of a Priest among them, was particularly agreeable to him. He held a meeting of the principal Catholics, and laid before them a plan for raising a Subscription; a Committee of six was appointed to manage the business, and he furnished them with a proper form for Subscription Papers.—[B. Hay to B. Geddes, Nov. 4.] Bishop Geddes' friends at Glasgow sent many compliments to him; among them were Professors Williamson and Anderson. Professor Anderson explained the Microscope to Bishop Hay, who had taken one with him on purpose. The Bishop rejoiced to hear of his Friend's pleasant journey to London, and that the anticipated difficulties about the holidays had been obviated. "Homo proposit, Deus autem disponit. And, indeed, we every day see instances of His watchful and most amiable Providence over His servants on numberless occasions." He adds the melancholy news of Mr. Robert Menzies' death, the Saturday after Bishop Geddes left, and

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while Bishop Hay was at Glasgow. "Fiat voluntas Dei!"

A Letter addressed to Mr. John Gordon, "Innerramsay's Close, Aberdeen,"—[Nov. 3. Original in Chapel-house, Aberdeen]—communicates further particulars of the death of this good Missionary, whose loss at the time was almost irreparable. The Letter was written the day after the Bishop's return from Glasgow, and bears internal evidence of considerable haste.

"November 3, 1791.

"Dear Sir,—When your uncle left this, on Wednesday, last week, I was obliged to set off for Glasgow, whence I returned only last night, when I found yours of the 24th October waiting me, and your other of the 1st inst. arrived this day. I shall say no more about the subject of my last, as a half-hour's conversation will do more than several letters. Only, I beg you to be assured that I never had a thought of doing thing [*sic*] that could reasonably give you any cause of displeasure, and that I never heard the smallest insinuation of any umbrage taken at younger than they being kept in towns, &c. If any had hinted such a thing to me, I could easily have satisfied them; as youthhood or old age are motives which, I think, ought to have very little weight in directing our determinations in such matters; and, if any are of that opinion, I imagine, if they had only one winter's trial of this town, as we are at present, they would not wish for another. So that I assure you, I had no particulars in view, in what I wrote in my last; it was purely the result of what you wrote you wrote [*sic*] to me, and to put you to rights where I thought you had been under a mistake.

"When I came to this place, I found poor Mr. Menzies in a very bad state of health; with a bad ague which had degenerated into a jaundice, and at last, after the violent symptoms I spoke of, threatened a dropsy. He had one of our best physicians here daily attending him, especially from the time his bad symptoms began to appear; every help was given him the art could afford, but still he grew weaker and weaker. When I left this, last week, to go to Glasgow, I had little hopes ever to see him again, which was actually the case; he died upon Saturday last, after having received all the Helps of the Church, in a very edifying manner, and was buried on Tuesday last, the day before I could get to town. The loss of him will be severely felt in this place, as I have not one whom I can put in his place, and who has the language of his numerous congregation, without leaving an equal blank elsewhere, which, in our present circumstances I cannot think of doing. May Almighty God direct and assist us what to do? Be so good as inform our Friends on Deeside and Braemar. I am writing this night to Huntly

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whence those to the northward will get notice. I am glad I did not use Betty Proctor's medicine, especially as you write me she never had used it in the circumstances I mentioned in my last. But I am not the less obliged to her; and with my kind thanks please assure her that I shall carefully keep the secret."

After a Paragraph on business, and sundry money matters—

"We have just such a plan for the Poor's-House here as you mention to be in agitation with you; but here, our people who are taken in are no wise molested as to their Religion, and allowed to go to the Chappel when they please, and we have free access to them in sickness. As the town of Aberdeen has always been favourable to us in this respect, I hope they will be no less so in the present case; and if so, I much approve that what you mention, of some poor's money be applied that way, especially as you are much better provided for that purpose than any other Station I know; besides, I think it will be a real advantage in the main.

"Remember me kindly to all friends, and I ever am, dear Sir, yours most affectionately in Dno.

P.S.—Pray for me and Mr. Robison, that our good Lord may enable us to go through what He has laid upon us this winter. I wish you to write to your namesake at Valladolid, and see to get out of him what they are about. Both Mr. Geddes and I have written strongly to Mr. Cameron, but no answer, though your uncle might have got one before now."

When Mr. Menzies' affairs were examined, it was found that he had left nothing but his Watch. The debts which he had incurred in repairing St. Andrew's Chapel, together with his Funeral expenses, amounted to £100, which fell on Bishop Hay to pay.—[B. Hay to B. Geddes, Nov. 15.] At a general Meeting of St. Andrew's Congregation, it was resolved to put its affairs on the same footing as St. Margaret's.—[Same to same, Nov. 22.]

Bishop Geddes became the guest of his Friend, Bishop Douglas, during his stay in London. He also met with especial kindness from Mr. George Chalmers, the accomplished Antiquary, and Author of *Caledonia*, whom the Bishop describes as an excellent man, more really so than I could have well expected, or you could readily believe.—[B. Geddes to B. Hay, Nov. 11.] He made the Antiquary a present of a valuable Print of Queen Mary. The Bishop also found that the principal Agent in passing the Catholic Relief

Bill, had been Lord Loughborough. Mr. Stewart, another new Friend, took the Bishop to dine with the Judge, by invitation. Bishop Geddes took an opportunity to express the gratitude of the Catholic Body to his Lordship. The compliment was well received, and he was invited to return to dinner, next day, and to bring Bishop Douglas with him. They passed a very agreeable evening with Lord and Lady Loughborough alone. Bishop Geddes took care to express a hope that something might, ere long, be done for the Scottish Catholics also. Bishop Hay's Friend, Mrs. Heneage, was living on her Estate in the Isle of Wight, where she was founding a new Mission. The King was desirous to purchase the King James' Papers, preserved in the Scotch College in Paris; Mr. Stuart took a great interest in the negotiations, and persuaded the Bishop to defer his departure to France till they were completed. Mr. Chalmers undertook to bring them under the notice of Sir Joseph Banks, and other Trustees of the British Museum. On the 15th Nov. the Bishop was to resume his journey by Coach to Dover. Rumours of a counter Revolution were afloat. But he did not see that fear of disturbances ought to deter him from going, to fulfil his desire of doing all the good in his power with God's blessing.—[B. Geddes to B. Hay, Nov. 14.] He concludes thus, "May our good God support you in health and strength of mind and body, when you have so much to do, so much to undergo." Bishop Hay wished his Friend, in return, all health and happiness, and the Blessing of God on his affairs. His own health, thank God, stood well. He suggested an application to the "Hilton Duke," about the Stuart Papers.—[B. Hay to B. Geddes, Nov. 15, addressed Rue des Bonnes, Douay.]

As if the ordinary duties that had devolved on Bishop Hay during his Coadjutor's absence were not enough to engage all his time and energy, we find a new and extraneous source of annoyance and anxiety to him in the colony of Portuguese youths which Bishop Geddes had superintended. On his departure, Bishop Hay deputed Mr. Robertson to the duty, and soon the mutinous spirit of the youths broke through all bounds; they shewed themselves utterly reckless of expense, and some of them turned out scandalously immoral. All of them, but one,

behaved badly, exhibiting at once their perverse self-will, and their ignorance of every gentlemanly principle of conduct. The whole Establishment had been a mistake from the first. From the terms of Mr. Fryer's first proposal in regard to it, Bishop Geddes had been induced to think that the young men were of good, perhaps of decayed Family, and that they were sent and maintained at the expense of the Portuguese exchequer. The fact that the Queen was represented as taking an interest in the colony, naturally increased Bishop Geddes' desire to make an exertion in its behalf. Advantage was taken of his good-nature, and without any specific arrangement as to details the most important, he was at once appointed to the charge of the colony with a fixed salary, and a remittance to begin the work, to hire a house and servants, and to purchase furniture. When the young men arrived, he, still under an erroneous impression of their former circumstances, made a suitable provision for their maintenance, frugal indeed, but as he thought, in accordance with what they had been accustomed to. A serious error had been committed in the choice of a Master to teach them English. Fernandez, a Native of Madeira, the only Master of Portuguese in Edinburgh, turned out the bane of the whole scheme. He filled the heads of the young men with foolish notions of their rank and quality, making them dissatisfied with Bishop Geddes' provision for their board and their clothes. The Bishop did all he could to content them, in his own gentle way, and even yielded to them in some small matters. They, perceiving his good-nature, took advantage of it, to importune and harass him beyond the endurance of any other man. When he happened to be absent from Edinburgh, they tyrannised over the House-keeper, and forced her to provide them with whatever they chose to call for; and even from the Bishop himself, they demanded every indulgence which they saw any of their fellow-students enjoying. The Bishop wrote to Lisbon for instructions; and his surprise was great to learn, early in 1791, that the young men were persons of the humblest origin, that they had been taken from the "practicantes" in Hospitals and other places; and that they were maintained on a limited Charity-Fund; in short, that the young men were of poor condition, reared on

Charity at home, and supported on Charity abroad.

Bishop Geddes, at last, wearied and harassed to death with their caprices, again applied for minute instructions, and told them what he done. His Letter was unfortunately lost. After waiting the usual time for an answer, they renewed their extravagant demands, encouraged by what they deemed the silent connivance of their Court. Nothing but the finest and the most expensive clothing would serve them; nothing but the very best food would satisfy them. While Bishop Geddes was absent in the North, in July and August, 1791, their extravagance surpassed all reasonable bounds in board and clothing. They then beset the amiable Bishop for allowance of pocket-money. With the greatest reluctance, and still left in the dark by the Portuguese Court as to the exact expenses of the Establishment, he complied, first by giving them a small sum, and at last allowing each of them a guinea in the month. Their outlay for books in one year exceeded £100.

In this state of matters, Bishop Hay found the Colony, on his arrival in Edinburgh, in Sept., 1791. During the short time that he spent with his Coadjutor, he was annoyed and distressed to see the miserable condition to which the amiable man was reduced by the insubordination of those young fellows. Not a day, hardly an hour, but one or other of them was harassing him with some demand. Bishop Hay frankly told his Friend that with this refractory Colony, he would positively have nothing to do, during the ensuing winter. The claims of the Mission on his time and strength, would absolutely forbid him to think of such a thing. His Friend, however, so far won upon him, as to obtain his consent to superintend the Colony in a general way, provided a fixed plan of expense should be determined on, until the Portuguese Intendant could be consulted. The housekeeper's accounts for bread, washing, coal and candle, were to be submitted to Bishop Hay. Each of the young men was to be allowed £4 a month, for clothes, books, and pocket-money; the Bishop paying the College fees and other dues. Tradesmen were warned to supply them only for ready money, or if otherwise, it must be at the tradesman's own risk.

The Establishment in Chessell's buildings con-

sisted of a housekeeper and her husband, a cook, a housemaid, and a boy who ran messages, and cleaned the boots and shoes. The housekeeper superintended the other servants; her husband went to market, provided necessaries, and kept the accounts. He and his wife were Converts, steady and conscientious people. Notwithstanding the immense trouble and vexation that the young men had given them, they discharged their duty all along with uprightness and candour. The young men treated the housekeeper very ill; they abused her without mercy when anything displeased them; and on one memorable occasion, the Eve of St. Andrew's Day, 1791, they addressed an unsigned Note to Bishop Hay, complaining of their Fast-day dinner as insufficient and bad. On inquiry, it turned out that, though the stormy weather had made fresh fish impossible, they had been supplied with eight dishes of Abstinence food, such as salt fish, eggs, lobster, salad, vegetables, &c.

The following Communication made at this time—[Dec. 17]—by Bishop Hay to Mr. Fryer, at Lisbon, besides the account it gives of the state of Mission affairs in Scotland, derives an especial interest from the testimony to the charming disposition of his Friend and Coadjutor, which it incidentally bears:—

December 17, 1791.

Sir,—According to promise in my last of the 10th, I write you this, and, as I foresee it will run out to a considerable length, without further preamble I shall enter on my subject, after a short but necessary account of the situation of this Vicariate, which Divine Providence has put under my charge. We have been for many years, and particularly at present are, in the greatest distress for the want of Hands. I have at present no less than eight vacant Stations, some of which are very numerous, very extended, and very important. By this means we have often the great affliction to hear of poor souls dying without the Sacraments, the children neglected for want of instruction, and not unfrequently the people apostatizing for the same reason, and the neighbouring Missionaries harassed and exhausted with frequent and distant calls. Three years ago, the gentleman who had the care of a little Seminary I have for preparing boys for being sent abroad, happening to die, I had not another to put in his place, and was obliged to take that charge upon myself, otherwise I must have shut up its doors. And to this day, I have not been able to get one, so that on my coming to this place, I was forced to leave it to the care of servants, with the

oldest among the boys to teach the younger ones their lessons. In this city we have two Chapels, both having pretty numerous Congregations, and only one Clergyman to each. Bishop Geddes was obliged to assist the most important of the two, and last winter, from the illness of both Clergymen, had, for a considerable time, both Congregations, and for a still longer time, had one of them entirely upon his hands. Although this City be his principal residence, yet he is obliged to be out of it for weeks and often for months together several times in the year. He has to visit, from time to time, our Missions in Galloway, Perthshire, and Angussshire, which I had allotted to him, having kept those in the North for my own inspection. He had the management of all the temporal affairs of the Mission, and endless correspondences, both at home and abroad, relating to these affairs. He had, in fine, frequently to go to Glasgow, to visit a numerous Congregation there, who had no other help than from him, and sometimes, from another who lives at a much greater distance from them. Such, Sir, is at present, and has been for some time past, our distressed situation, and to complete our distress, since Bishop Geddes left this, one of the two Churchmen here is dead, which throws one of the two Chapels almost entirely upon me. For the above reasons, when Bishop Geddes wrote me about the proposal of the Portuguese Settlement here, I own sincerely that I was entirely averse to his having any concern in it, fully convinced that it was not in his power to give the necessary attention to it, without neglecting his own duties, or that in discharging them, which I was persuaded he would not omit to do, the other would, of necessity be mismanaged. But Bishop Geddes is of such a disposition that he cannot refuse his consent to anything asked of him, where he thinks the glory of God is concerned, especially by a person for whom he has so great an esteem and affection, as I know he has for you. He has, certainly a most amiable temper, disinterested, obliging, and condescending, and so cordially sympathising that I know it is a torment to him to do or say anything harsh or severe, to any mortal. This, his natural disposition, has been greatly confirmed from the example of the amiable St. Francis of Sales, whom he considers as his great model, and from the wonderful success he has had in many difficult cases by the gentle and engaging manner he treated those engaged in them. And it must be owned that this, his turn of mind, has gained him the love, esteem and regard of every one, wherever he has been, and of people of all ranks and stations, who have been acquainted with him. From this his disposition it was that the indecisive answer flowed which he made to your proposal, *that he should do what he could*, and I am afraid this answer was sent off before my opinion of the matter had reached him. I insist so fully on

this, because I consider it as the mainspring on his part of all that followed, especially as he repeatedly declared to you that nothing effectually could be done, unless some one from that country should be sent to be with them always, and have full authority over them, which was absolutely refused. . . . You will probably be expecting something about the morals of these young men. But I must be allowed to draw a veil over that scene. The above relation gives little reason to expect anything comforting on that head, and I am sorry to say, that by all I have seen and heard, the expectation is but too well grounded. Their attachment to the unhappy Fernandez, who was found at last to be a man without principle or conscience, and which no effort of Mr. Geddes and Mr. Robison the other Clergyman could break, is looked upon by everybody here as the original source of corruption, though everything of that kind was kept a dead secret from Mr. Geddes and Mr. Robison, till the evil proved beyond remedy. Bishop Geddes had, indeed, forbid him the house, and them from going to him, but this last could not be prevented. I even have doubts if Faith itself be sound in some of them, and from a conversation I lately had with them all together about the new plan, I have reason to think that some of them at least are much inclined to favour the present system of French Politics. But at all this I am not much surprised. I was born and educated in this city, and had applied to the study of Medicine in my younger days, before I had any knowledge of the Catholic Faith. I know what this place was at that time with regard to morals, and I am persuaded, by all accounts I can get, that it is beyond any comparison worse at present, especially in the Medical line; in so much so, that it is my decided opinion that it is next to a miracle if a young man, left in any degree to his own management in this vicious Sodom, and applying to the study of Medicine, can ever be able to escape the contagion. . . .

The Intendant gave his full sanction to the plan of retrenchment. Pocket-money was to be altogether withheld; and the consumption of coal and candle much restricted. The Foreigner insisted on the use of force in sending the refractory back to Portugal. But the Bishop was fully aware that in a Free Country such an act would be illegal, without the intervention of a Magistrate. He anticipated with some anxiety the effects of the mortification which would be inflicted on the young men by this new restriction on their enjoyments. After a full consultation with Mr. Robertson, he copied out the Regulations received from Portugal, and calling the youths together, he read them over in

their presence. Their indignation was great. The Bishop advised them calmly to consider the whole matter, and tell him their final determination. They sent him a Note next morning, demanding to see the Intendant's Letter. The Bishop refused it, as an insult to himself and the Intendant. The same evening they all went to him in a body, and asked him if he was determined to follow the Regulations proposed. He told them he must, as his instructions were peremptory. After some altercation, six out of the seven declared they would neither submit to it, nor go home by sea at that season. They demanded money sufficient for their voyage; with it they would go by land to London, and thence to Lisbon, the best way they could. The Bishop took time to consider of it. Meanwhile, they consulted their Professors, applied for Certificates of attendance, and of good conduct. The Professors suspected all was not right; one of them waited on the Bishop, who satisfied him as to the merits of the case. One young man alone, among them all, named Castro, was an exception to the rest. By his politeness and his good behaviour, he proved himself to be of better condition than his companions. He was introduced, in consequence, into some respectable families, who learnt to esteem him as he deserved. His father promised to send him money to finish his studies; and he privately assured Mr. Robertson that he would cheerfully submit to the new Regulations. His behaviour continued so exemplary, that the Bishop made him a present of £4, to enable him to enter as a Member of the Royal Medical Society, as a reward for his good conduct, and as likely to confer great benefit on him, in the prosecution of his studies. As for his companions, the Bishop insisted on an answer against a given day; would they obey the Regulations or not? The threat that he would leave them to themselves for the future, unless they yielded, brought them to their senses, and they all sent in a written submission by Dec. 20.

Bishop Hay, in summing up the whole of this wretched story—[To Mr. Fryer, Dec. 24]—disapproved of the manner in which the Establishment had from the beginning been conducted. Its arrangements had been too precipitate, and on a scale far too great. To give the plan a chance of succeeding, a total change was neces-

sary. The Superior of such a house ought to be a Physician, a man of probity and honour, who should reside constantly on the spot, and whom the young men should be compelled to obey. He should also be able to speak their language. The Students ought to be of decent parentage, so as to have nothing mean or underbred about them. They ought to have made acquaintance with the English Language, otherwise, the first year of their studies would be entirely lost to them; they should also know something of Latin, many of the best Medical Works being written in that language. Their studies and their discipline must be settled by some fixed rule. Amusements of an innocent kind ought to be provided for their recreation; and rewards occasionally bestowed on the well-behaved. Everything, in short, that was wanting in Chessell's buildings was essential to the success of such a scheme. After the 15th of May, 1792, both the Bishop and his Coadjutor must positively withdraw from the concern; at that date, the Lease of the House would expire. The Bishop concluded a very characteristic Letter, by expressing his regret at being precluded from doing more towards the promotion of so charitable a design on the part of her most faithful Majesty. "Candour as well as Christian charity obliges me to represent things as they are; I should have deceived the Intendant if I had done otherwise. I sincerely pray God to direct those concerned to what is most conducive to His glory."

The new plan of retrenchment came into operation, and with the change began a series of conflicts between the Bishop and the young men. They sent him insolent Notes of Complaint, demanding money; his answers were mild but inexorable; the Intendant's instructions presenting an insurmountable obstacle to the demands of the young men. They broke out, at last, into open mutiny, setting the Rules and the servants at defiance. In the very crisis of this new difficulty, a new arrangement was made by the Intendant, which transferred the whole charge of the Establishment to Dr. Nathaniel Spens, and his son, Dr. Thomas; the Bishop's disbursements were refunded, and a balance handed over to the "physicians,"—[B. Hay to Mr. Fryer, January 6, 1792]—who met Bishop Hay, and formally took

the whole concern off his hands. So ended this curious little Episode in our History. If its narration has been a digression, it is one which cannot fail to repay the interruption by the additional light which it throws on the character of Bishop Hay, and of his amiable Friend and Coadjutor.

Mr. George Chalmers—[Nov. 25. Dated Office of Trade, Whitehall]—while thanking Bishop Hay for sending the Prints of Queen Mary, took an opportunity of paying a deserved tribute to the merit of Bishop Geddes, in these friendly words; "Alas! would I could have been more useful and more kind to Bishop Geddes, whose extraordinary merit entitles him to every possible attention. I would almost go to Paris myself, which, I think, has now few attractions, to ensure the success of his Mission." Sir Joseph Banks promised at Mr. Chalmers' request, to mention to the King the subject of the Stuart Papers, a matter in which the worthy and the learned were all concerned. "Whenever I can facilitate your views, you may command my services."

On the day fixed, Nov. 15th, Bishop Geddes reached Dover, and was detained there for three days by bad weather. At mid-day on the 18th, he attempted the passage, though it was still stormy; he entered the harbour of Calais early next morning. The same day he took the barge to St. Omers, where he spent Saturday and Sunday in the agreeable company of Mr. Stapleton and Mr. Cleghorn. They had charge of a flourishing House of 123 students. Monday, he went on to Lille; Tuesday forenoon, he was once more at Douay. He found fifteen Scottish Students in good health. They pursued their education under their own Prefect of Studies, and a Professor of Humanities, at home, owing to the disturbed state of the place; but there were fears that they might be forced to attend the public schools; an attempt which must be resisted, as all the old Professors had been expelled for refusing the Constitutional Oath. The Bishop's health was as good as when he was in Edinburgh, or even better. He proposed to remain there for ten or twelve days longer.—[To B. Hay, Nov. 24.]

He was fully aware of the importance of avoiding an open rupture with Principal Gordon; he therefore addressed him in a mild and per-

suasive Letter,—[Dec. 2]—earnestly begging him to come into the plans of the Scottish Bishops, and concert matters with them, for the good of his College, and of Religion in general. The style of this Letter is firm, and at the same time, singularly friendly and winning. He goes over their past differences; explaining the nature of the Commission or Procuration, which he had brought with him from Scotland. He further endeavours to shew the Principal how groundless were his pretensions to independence; and how expedient, and even necessary that the Bishops and the Principal should act together. Bishop Hay, on the other hand, continued to urge his Coadjutor to treat with the Principal with becoming firmness, and not show himself too easy in making concessions, as if he feared Mr. Gordon, but rather, relying on the authority of his Commission from Scotland, and on the efficient support which might be expected from London. The Principal would not hold out long, if he were managed with firmness; or if he did, he would probably commit himself to some extravagant plan, which would damage his cause and promote the object of Bishop Geddes' Mission.—[B. Hay to B. Geddes, Dec. 7.]

Conciliation and firmness were equally thrown away on a man of Mr. Gordon's impracticable character. He rejected Bishop Geddes' advances with arrogance, standing on his independence of the Scottish Bishops. A second Appeal from Bishop Geddes, also addressed to him from Douay—[Dec. 12]—fared no better. The Principal was highly offended at the Commission entrusted to the Bishop, and resented it in a marked way, by giving him to understand that he must not expect to be entertained in the Scotch College at Paris. It was at first arranged that he should lodge in the English Seminary; but ultimately he took up his residence in a private house, No. 5, Rue des Poules, près Rue des Fossez St. Marcel. A Member of the National Assembly lodged in the same house, which was supposed to confer additional security.

Mr. Farquharson accompanied the Bishop as far as Cambrai, on the 17th December; three days later the Bishop continued his journey to Paris by himself. There was much ferment and excitement, and Churchmen were in especial danger. Before leaving Cambrai, he addressed his Friend at Edinburgh, giving him many de-

tails of his progress.—[Dec. 19.] A sentence or two in this Letter reveals new difficulties arising from Bishop Geddes' imperfect accuracy in keeping his books. . . . "However kindly and friendly you behaved to me, at my departure, which I can never forget; yet, I have often since reflected how so much money had slipped away from me, when I was conscious of not having spent much on myself. I allowed a good deal to Company—[the Mission]—for its interest on rising fund, supposed to be in Banker's hands, when I was obliged to advance the capital to pay Quotas. I otherwise gave a good deal to the public, because I thought I was able to do it, which I was not. I hope to satisfy myself and you, on this, one day, from my books, which I locked up, at my coming away, because there was not time then to examine them sufficiently."

Bishop Geddes' first act on his arrival in Paris, December 23, was to communicate with the Prior of the Carthusians, in a friendly way, stating the nature of his errand, and the dispute with the Principal as to the interference of the Scottish Bishops, and requesting the Prior to see that justice was done to the interests of Religion in Scotland. The Prior was a good man, but weak and undecided; he depended for his opinion on such matters on an Irishman, a Canon of Charteris, who, fortunately, espoused the Cause of the Scottish Bishops, and carried the Prior along with him. The Bishop had his first interview with the Principal, December 27th. It was more friendly than his Correspondence. He invited Bishop Geddes twice to dinner, and by the Prior's express orders, offered him rooms in the College; but this offer, made in such circumstances, the Bishop thought proper to decline. Mr. Gordon also agreed to discuss the whole business in a friendly manner, in presence of the Prior and De Nouant. If they could not come to an agreement, then the Abbé de Floirac, Vicar-General of Paris, who then governed the Diocese, and the Abbé de Rigand, Visitor of the Carmelite Nuns, were to be requested to arbitrate on the conflicting claims. Bishop Geddes prepared a summary of his proposals on behalf of the Scottish Bishops, which, in brief, amounted to this; that the Founder's Will, and the Constitution of the College, should be inspected; that the property of the College should not be sold,

or its value removed elsewhere, without the consent and approval of the Scottish Bishops; that in the event of the Prior's ceasing to be Superior of the Scotch College, the Election of the Principal, and of the Procurator of the College should, for the future, vest in the Scottish Bishops, together with the right of nominating students; and that a Deputy of the Bishops should visit the College once in the year, and inspect the Procurator's accounts.

To this year must be assigned the publication of a small Collection of Spiritual Songs,* under the implied sanction of Bishop Hay. The little Book contains forty-one Songs on Moral, Devotional, and Controversial Subjects; each Song being adapted to a popular Scottish Air. We have the authority of the late Abbé Macpherson for saying that the greater part of these Songs were the composition of Father Gordon, or Johnson S.J., the Provincial of Scotland, at the suppression of the Society.—[MS. Continuation of History of Mission; *sub anno* 1780.] He died in 1780. Bishop Hay also contributed some of them, as did Bishop Geddes and others. The only one now certainly known as Bishop Hay's, is Song xvii., "On the origin of Rants," set to the Tune of *Killicranky*. The object of this Song was to expose the sinfulness and the danger of young men and women meeting at the Country Dances, popularly called Rants. The character of all the Songs is rugged and inartificial; and suited to "the genius of the times."

The Collection is now extremely rare. The Author has seen only one Copy, in the possession of an old Pauper at Upper Clochan, close to Preshome; and he refused to part with it. The Songs appeared in a new and more refined form at Aberdeen, in 1802, published by J. Chalmers & Co., and entitled, "A Collection of Spiritual Songs, on various Religious subjects. Colossians iii. 16." Copies of this little Work are common enough. Bishop Geddes' numerous contributions to it are signed with his Initials,

* "A Collection of Spiritual Songs. The following Songs, written at different periods, during this and the last two Centuries, being now in few hands, and having suffered much from the carelessness of transcribers, it was thought proper to publish them in this corrected form, for preservation, as a specimen of the genius of the times. 1791." No place of publication, or name of Publisher.

J. E. M. (Joannes Episc. Marochensis.) An impartial Critic is bound to say that the whole Collection, from beginning to end, is a fasciculus of pious Doggerel, destitute of the very slightest tincture of Poetry.

CHAPTER XVIII.

1792—1793.

Consecration of B. Chisholm—B. Geddes returns to Edinburgh, and B. Hay to Sealan—Principal Gordon abandons the Scotch College at Paris—Chapel at Glasgow opened—Death of Scotch Agent at Rome—His *History of the Scottish Mission*—B. Geddes' health declines—B. Hay's Pastoral on Political Duties—Mr. Macpherson to go to Rome as Agent—Scotch Catholic Relief Bill passed.

In his Negotiations at Paris, Bishop Geddes was much assisted by the countenance of the British Ambassador, Lord Gower, to whom, and to his Lady, the Countess of Sutherland, he had Letters of Introduction, and who showed him great civility. Through the recommendation, also, of Cardinal Zalada, the Roman Secretary of State, the Bishop found a willing and useful assistant in the Abbé Salomon, the Papal Chargé d' Affaires. But he derived more effectual assistance from the cordial co-operation of Mgr. Colbort, Bishop of Rhodéz, than from any other source. This Prelate was connected with Scotland by Family ties, and had become familiar with the Scotch College in Paris, during a residence of three years in it. Notwithstanding obstacles and delays interposed by Mr. Gordon, the Conference took place at last before the Arbiters. The Deed of Foundation and other original Documents were produced and read, and the Arbiters gave a unanimous decision against the claims of the Principal to independent jurisdiction in the College.—[B. Geddes to B. Hay, Feb. 29.] Their decision not having the final authority of a judicial sentence, the Principal was little inclined to yield. He addressed the Bishop of Rhodéz in a long Letter, endeavouring to establish the independent position of the College and of himself. The Bishop was at great pains to refute his conclusions in a reply, extending to eleven pages. Mr. Gordon, still deaf to reason, trusted to the unwillingness of his opponents to drag him into the Courts of Law, in the disorganized state of

French Society at the time. As long, indeed, as the Prior of the Carthusians remained, the College was safe, for he had undertaken to do nothing of importance in regard to it, without the consent of the Bishop of Rhodéz, and the approval of the Scottish Bishops. The College had influential friends on the spot, in the Bishop of Rhodéz and the three Abbés who had acted as Arbiters at the Conference, and they would keep the Scottish Bishops informed of all that happened. So far something had been gained by Bishop Geddes' Mission. But the Prior's own tenure of life was very uncertain, and if he were removed, or if the Principal could regain his influence over him, all might be lost. The Prior had indeed consented to name a Procurator; but his interest in the whole matter was so slender, that he slept during a good part of the Conference. Had he acted with more vigour, more would probably have been gained. Bishop Geddes also set some value on the opportunity which had been afforded him of seeing and copying the original Deed of Foundation. In a moment of politeness one evening, the Principal had permitted him to take it to his Lodgings. Next morning, Mr. Gordon, repenting of his accidental courtesy, called to get the Deed back again; but the Bishop had copied it overnight. From an inspection of two years' accounts, he discovered that the income of the College amounted to 200 French Livres, clear of debt. Besides the Principal, there were then only a Prefect of Studies and two Students. It was out of the question to attempt more than the Bishop had gained in the unsettled state of affairs, and on the eve of a threatened War with England. He therefore began to prepare for his return home. His Correspondence furnishes few details of the state of the Revolution. He testifies, however, that, amidst the distress which the deplorable condition of the Church in France gave him, he had derived great consolation from "many examples of constancy in the Faith, of Patience, of Piety, and of every Christian Virtue."—[To Cardinal Antonelli, April 30.]

Bishop Hay, meanwhile, kept his Coadjutor informed of all that was going on at home. He had been much engaged in preparing Davidson and Reid, two of their Students from Valladolid, "for the third step, which they got last Sun-

day morning."—[To B. Geddes, Jan. 17.] Bishop Chisholm was soon expected in Edinburgh for his Consecration. Bishop Hay's own health stood out wonderfully well. "We all join, as you may well believe, in hearty wishes and earnest prayers, for the success of your endeavours. So, begging a daily share in your Memento, I remain, with all wanted regard and affection," &c. The same day, the Bishop wrote to Mr. Thomson, who had been ailing. He discussed at large, the proposed sale of the Stuart Papers to the British Nation, of which he heartily approved for the benefit of the Mission. He prescribed a large blister on the chest for his Friend's ailments. "Remember our mutual promise at parting. I never omit my part. God bless you, and grant you good health, and many happy returns of the late Holy Season. Yours most affectionately in Dno."

When his Coadjutor crossed the Border, Bishop Hay again became the sole Bishop in Scotland. It therefore fell to his duty to Consecrate Bishop Chisholm to the Titular See of Oria, and the Apostolic Vicariate in the Highlands. The Rite was performed, Sunday, February 12th, with the assistance of two Priests, by special Dispensation. Propaganda, impoverished by the French Revolution, refused the usual allowance for "Utensils;" a great hardship to the new Prelate. We note the course of time when we observe that he is the first Bishop mentioned in this History who survived Bishop Hay. At the suppression of the Jesuits, Mr. Chisholm exchanged the Noviciate at Tournay for the Seminary at Douay, where he was Ordained Priest in 1777. Since that time he had laboured with success in his native District of Strathglass. He sustained the dignity of the Mitre for upwards of twenty years.

The value of Mr. Robert Menzies' unostentatious services began to be felt when death had put a period to them. Many of the poor Highlanders were lost, for want of a Priest who could speak the Gaelic tongue. It was next to impossible to secure such a one for the Lowland District. It seems that the death of this excellent Missionary had been hastened by pecuniary anxieties. He had taken as a boarder, an Irish Student of Medicine, at the desire of the lad's father. Unfortunately, the father would never

pay a farthing. The additional expense thus incurred, together with Mr. Menzies' liabilities for St. Andrew's Chapel, preyed upon his mind, and induced ague and jaundice, of which he died.—[B. Hay to Mr. Thomson, Feb. 13.] Mr. Davidson, one of the young Priests lately Ordained, entered the same day, on the Buchan Mission; and his companion, Mr. Reid, succeeded Mr. Paul Macpherson at Stobhall, who had now come to Edinburgh, to relieve Bishop Hay of the Procuratorship. Their "Ex-Friends" by the recent death of Mr. Alexander Duguid, were now reduced to three, and their "Hilton Scudi" now went to the Mission. Bishop Hay also communicated a few interesting details regarding the rising Mission at Glasgow.

"February 13, 1792.

... "Accounts have been received from our last Summer's emigrants. They went to Nova Scotia, were kindly relieved, got a year's provisions and so much land from Government for each family. This encouragement has set others upon following them, and we hear that subscriptions are going on for a new emigration, this year. There are many, however, of the poorer sort, who, not being able to pay their passage, are left at home in great misery. Would you imagine it! A door is likely to open for them at Glasgow. Manufacturers there are advancing to such a degree, that they cannot get hands to supply. Children of 7 years of age may make half-a-crown, or three shillings per week, and others more in proportion. Application has been made to us to supply them from the Highlands; our only objection was the want of the exercise of their Religion. This they easily saw into; and are actually concerting at present to obviate that difficulty, by providing a Chapel, and have begun subscriptions among themselves to execute their plan, and provide for a Churchman. *Quam mirabilia sunt opera tua Dni!* If this takes place, and the emigrations continue for a few years, we shall have very few of our people either in the great estates, of Clanranald or Glengary. *Dominus novit opus suum ab Eterno. Fiat voluntas ejus!*"

To his Coadjutor, Bishop Hay communicated the welcome news of the thriving condition of the Bank of Scotland.—[Feb. 21.] He had recently attended a general Meeting of the Proprietors, at which a plan for doubling their capital was unanimously approved, and the Bill sent up to Mr. Dundas, the Governor. "Last night, Bishop Chisholm, Mr. Robertson, and I supped (for the first time) with Lord Monboddo; he was very happy to hear you are well, and

desired to be kindly remembered to you." Bishop Hay's own health was very good, with the exception of a two months' cold, which still hung about him, though it was then going off. Last Winter, however, at Scaln, with all its severity, he had not had even a touch of cold. In his own name, and in Bishop Chisholm's, he begged his Coadjutor cordially to thank the Prior for his steady adherence to the cause of Religion, and of the Mission, in the late Negotiations in Paris. The Bishop concludes by wishing his Friend a happy and a holy Lent, and many such returns.

The Letters of Bishop Geddes are expressive of constant interest in his absent friends. "Were I to mention all at Edinburgh for whom I have a sincere regard, the list would be pretty long.—[To B. Hay, Feb. 13.] His health had improved since his coming to France. The anarchy in that miserable Country increasing every day, and everything that he could have hoped to gain by his Mission having been secured, he left Paris for Douay, April 20. Thence he sent the Cardinal of Propaganda a detailed account of all that he had been doing at Paris. In the slow course of Post in those days, he received an answer from Antonelli, approving of every step, and complimenting him on his success.—[July 21.] We find the Bishop still at Douay, April 30th, and proposing to remain eight days longer; thence to travel by Bruges to St. Omers, where they wished him to Ordain Students in the English Seminary, as the neighbouring Bishops were all absent.—[To Mr. Thomson, April 30.] Bishop Geddes, however, had an impression that Titular Bishops like himself, *in partibus infidelium*, were prohibited from exercising their Pontifical functions beyond their own limits, even with the consent of the Ordinary; an impression which Mr. Thomson subsequently confirmed by quoting the Brief that forbids it, and by sending a Copy of it to Bishop Geddes. War had, by this time, fairly begun by France and Austria. The day before the date of the Bishop's Letter, 10,000 men had marched from Lille to surprise Tournay, but the Austrians had repulsed them with great loss. The Bishop's last Letter from Douay—[To B. Hay, May 3]—concludes with "kindest compliments to . . . and all other friends at Edinburgh, where I long to be; and I shall not

tarry a day longer than the common good requires. . . . I know you do not forget me in your good Prayers."

Bishop Hay, with his instinctive habit of turning every opportunity to account, proposed that his Coadjutor, on his way home, through England, should recommend to their Friends there, a Scheme for a new Chapel in Edinburgh which some of the Congregation were still urging.—[To B. Geddes, April 23.] "Who knows where a Blessing may alight?" This new Chapel must be a substitute for St. Margaret's Chapel only. St. Andrew's on the East side of Blackfriars' Wynd, must be kept for the Highland Congregation, and be served only in the Gaelic language.

As the month of May advanced, Bishop Hay became anxious that his Coadjutor should return in time to let him away to Aberdeen, for the 20th of June, the Term-day.—[To B. Geddes, London, May 23.] All Bishop Geddes' friends were longing for his return; among others, Professor Anderson of Glasgow, who would come to Edinburgh on purpose to see him. Six of the principal people at Glasgow, had given Bishop Chisholm a Bond to pay Mr. Alexander Macdonell £30 a-year; together with a free house and all that was necessary for the Chapel. The people were in high spirits at getting a Priest of their own; and the gentlemen who had patronised the arrangement were much pleased with Mr. Macdonell, who had, till then, laboured in the District of Badenoch, and at Fort William. In consequence of this arrangement, no fewer than twenty-four Highland families, including 131 souls, had lately arrived at Glasgow in one day, and numbers were preparing to follow them. Bishop Hay was most desirous that his Colleague in the Western District, should spare a Gaelic-speaking Priest for Edinburgh. In the meantime, Mr. A. Macdonald had been transferred from Drummond, to St. Andrew's Chapel. "This day fortnight, in coming down from the Chapel after Prayers, I got a fall in the stair, just such another as I got some years ago at Aberlour, but on the opposite side, and which has had much the same effect; however, it seems to be turning better."*

* Bishop Hay had another dangerous fall, a few years later at Aquhorthies. One evening, after Night Prayers,

May 24th, Bishop Geddes announced his arrival in London, the night before, in good health, by way of Bruges, Dunkirk, and St. Omers. He must remain all the following week to see several persons, and to prepare a Chinese Grammar for presentation to Mr. Dundas. In a few days he reported it as finished, together with a Preface. Before it was presented, Sir George Staunton, Secretary to the intended Embassy to Peking, happening to call, in company with two Missionaries from the Chinese College at Naples, expressed his regret that there was no Grammar of the Chinese language. Bishop Geddes shewed him his, which he took with him, and promised to present it to Mr. Dundas.—[To B. Hay, May 31.] The Bishop had great hopes of spending the Feast of St. Margaret in the society of his friends at Edinburgh. He proposed to travel by York, Brough Castle, Ellingham and Berwick. The disputes among the English Catholics were gradually dying out.

A Letter from Bishop Hay found him in London, expressing joy at his return, and suggesting that, when he waited on Mr. Dundas, he should inform the Minister of the state of affairs at Glasgow. During the Bishop's recent visit there, some of the principal Manufacturers had told him that they would willingly make a Subscription to build a Chapel for his people, but that the existence of the Penal Laws might give ill-disposed persons an opportunity of accusing them of infringing the Law. A similar difficulty had been made in Edinburgh, against the proposal to erect a new Chapel, by a gentleman on whose opinion the Bishop had much confidence. But for the dormant Penal Laws several Protestants were disposed to encourage the new Chapel.—[To B. Geddes, May 28.] He hoped soon to see his Friend. Two or three forenoons would suffice for their necessary business together, if they shut themselves up in the house on the opposite side. He was initiating Mr. Macpherson in the business of the Procuratorship. With a view to simplify matters for him, the Bishop wished to introduce a less intricate method into Mr. Thomson's Roman accounts. His suggestions on this point afford

he fell backwards down the steep and narrow little staircase connecting the gallery with the floor of the Chapel. On this occasion he sustained no injury.

a good example of the Bishop's clear view of business:—

“Edinburgh, 19th May, 1792.

“ I must now propose to you an alteration in the time of sending home your yearly accounts to Procurator. It will, I presume, make no odds to you, but will be a very essential convenience to Procurator here. I shall, however, first lay before you the inconveniency of the present method. In Peter Grant's time, who commonly sent home in his several remittances, an account of the particulars to whom each sum belonged, it made no odds when he sent home his accounts, and if I remember, he seldom or never sent any stated account. The several remittances showed what was come, and to whom, and were immediately stated to their respective Proprietors, according to the different rates at which each sum was sent; and as sometimes one, sometimes another had the advantage of the rate, it was, on the whole, of little consequence. The method taken of late, of giving each their proportion, according to the average rate of the whole year, is more exactly equitable, but it is attended with some inconveniences. 1st. It obliges Procurator here to a good deal more computation, more, indeed, than one would think; and 2d. He can never clear accounts with particulars, till long after he gets their money, because he knows not the rate at which to pay them, till your accounts come home. The first year this method was adopted, Dauley was kept near a whole year out of his money: what you received there in June and might have been paid him in Autumn, was not paid him till Summer following, because Mr. Maroch did not know till then, how much he had to give him: and this last Summer, when the same thing was likely to happen, having need of his moneys, on settling accounts with Mr. Maroch, Dauley was obliged to take it at the high exchange then current, which he found afterwards to be no small loss to him, when the average rate was known. However, I am not against keeping to the average rate, as it is more exactly equitable and more convenient for you; and I think the remedying another inconveniency would, in a great measure remedy the above also. This arises from the time of sending your accounts. You know, Procurator's accounts here are always kept from the 1st of January till the end of that year. Consequently, whatever is paid you, at the end of the year, for the year past, cannot enter into his accounts here but for the year to come. The accounts of the Procurator here, always contain Whitsunday and Martinmas Terms of the same year. Yours contain Martinmas and Whitsunday Terms of two different years. Thus the two states of accounts are interlaced, and don't go hand in hand; and as the average rate of the States contain different periods, the unravelling this is a task which I would not wish a young Procurator to be en-

gaged with. How Mr. Maroch managed it I cannot say, he kept his books in a way of his own, which he never showed me, but which I have good reason to think is neither so easy nor so clear and distinct as the way you and I followed. But from the data he gave me on leaving this, I never had a more difficult task, on getting your accounts, than to clear up matters to my satisfaction, and after all, I cannot answer for the exactness. Now, as Mr. M'Pherson is coming in here just now to be Procurator, I would wish to put matters in the easiest method possible for him, which I think would be easily effected, if you would send home your accounts so as to reach this at farthest before the end of December, and include all that you received, whether for past or future, from that time last year. The state you have sent me just now, contains what would be the first half-year of your account for this year, 1792, and if you send another state before the end of this year, it will contain Autumn allowance, Logan's Luoghi, for 1792, Dauley and Robson. As for shop money, you state that for 1791 as received only, and March, 1792; but as far as I remember, it was wont formerly to be paid there always in September, and if that be done still, it will make another article in your Autumn account for this year. By this means these last articles will enter into Procurator's accounts here for the Martinmas Term, to which they properly belong; and all those others which you receive at the end of the year, or in Spring, will coincide with his Whitsunday Term following, and keep matters much more distinct and easy. As I see no inconveniency in this to you, I hope you will agree to it, and before the end of this year send home a state of what you have to receive for the ensuing half-year, and so begin your next accounts from January to January, and in expectation of this I shall explain matters to Mr. M'Pherson.

I have laboured almost this whole forenoon in writing this Letter, wishing to make my thoughts as clear to you as possible; and after all, I don't know if I have succeeded; for though I have kept my bodily health remarkably well this Winter, yet I am very sensible of a very great decay in my mental faculties. I hope you will excuse any obscurity in what is above, but from the knowledge you have of our affairs here, and method of proceeding, you will perhaps see the difficulties I wish to explain more clearly from your own reflexion than from anything I have said. In the meantime, returning my kindest compliments to Mr. Waters, and all other inquiring friends, with best wishes to yourself, I remain, dear Sir, ever yours most affectionately in Dno.”

As it happened, Mr. Thomson urged so many difficulties against the Bishop's plan, that no change was made.

Bishop Geddes had not been at home long, when we find Bishop Hay at Kirkconnell—[To B. Geddes, June 21]—in Galloway. The next day Mr. Maxwell was to take him to Munshes; whence he designed to go on to Parton, the following week; thence by Terrachty and Dumfries, back again to Edinburgh by the 29th of the month. "Tell Janet to have the room in order." A week or two afterwards, he was on his way to his beloved Scalán, whence he addressed his Coadjutor,—[July 19]—and informed him that, contrary to his first intention, he had visited the Enzie, which had delayed his coming to the Seminary till two days before the date of his Letter. He joined Bishop Geddes' Enzie friends in earnestly wishing that his good Friend would spend two or three weeks at Litcheston, for sea-bathing; a better plan than going to Leith.

The last day of July found Bishop Geddes and the two Vicars together at Scalán.—[B. Geddes to Mr. Thomson, Aug. 11.] The new arrangements among the Missionaries were all made. Mr. Macpherson had removed to Edinburgh, Mr. William Reid succeeding him at Stobhall; Mr. Robertson had charge of the Mission at Munshes; Mr. Macdonald from Balloch [Drummond] was the successor of Mr. Menzies in the Highland Congregation at Edinburgh; his vacant Charge being supplied by young Mr. Alexander Cameron, lately arrived from Valladolid. The Buchan Mission, after a long vacancy, was now served by Mr. John Davidson. As soon as the Bishops should separate, it was Bishop Geddes' intention to return to Edinburgh, and try sea-bathing for a rheumatism which affected his limbs, particularly his left arm and hand. He had sustained more serious injury than was at first imagined, from his harassing Negotiations in Paris. We now trace the earliest indications of the fatal disease, creeping Paralysis, which very soon put an end to the public services of this distinguished man, and under which he slowly sunk, through a period of seven years, into the arms of death.

The assembled Bishops, besides their usual Letters, addressed the Prior of the Carthusians, and the Arbiters in the late Conference at Paris, in terms expressive of gratitude for their services. To the excellent Bishop of Rhodéz, also, they sent a Letter of thanks for the warm interest he had taken in the Scotch College, and for

the laborious services he had rendered it, especially by the Communication he had addressed to the Principal. The Bishops requested that he would still oblige them by watching over the affairs of the College. They concluded in these rather confused terms: "We feelingly sympathise with you for the present distressed situation of that Country; but we trust in our good God that after having purged His barn-floor, and tried His true servants, He will again restore His Vineyard to its former splendour, and our much-esteemed friend to the peaceable government of his beloved Flock, for his and their comfort and sanctification."—[August 10.]

The Bishops were still at Scalán, August 20th. That day, they despatched their Annual Letter to Antonelli and Propaganda. They told him of the recent death of Mr. Polemon, of the ancient Family of Clanranald, a pious and devoted Prelate. They further mentioned with honour, the name of Mrs. Goldie, who, sooner than permit her children to be educated as Protestants, had embarked in stormy weather with her boy of seven and her daughter of eleven years of age; and, without giving notice till she was gone, had sought a home in the Convent of English Nuns at Rouen, depending entirely on Divine Providence. The Tutors of the children did not push matters to extremity, but sent her remittances of money.—[B. Geddes to B. Hay, Sept. 24.]

The Nuncio at Liege had expressed a wish to know something of the state of Religion in Scotland. Bishop Hay, while sending him a few details on the subject, endeavours to turn his curiosity to account, by hinting that if it should please God to furnish his Excellency with an opportunity of procuring some aid for the necessities of the Scottish Missions, it would be a meritorious charity, and very opportune to their wants.—[August 20. In Italian.]

The Bishops were well satisfied with the results of Bishop Geddes' Mission to Paris, from which they anticipated much permanent benefit, whatever might be the immediate issue of affairs in France.—[B. Hay to Mr. Thomson, Aug. 20.] "In a day or two," the Bishop adds, "B. Chisholm and Mr. Maroch propose setting off for their respective abodes, and I am now returned from pounds, shillings, and pence, to *quot sunt literæ*, in which I must remain, till it

please God to send us more Hands;" alluding to his duties at Scalán, as a Master of Grammar.

When the business of the Annual Meeting was over, Bishop Geddes travelled from Tomin-toul, the nearest Village to Scalán, in a Huntly chaise to Perth; and from Perth by a chance conveyance, to Kinross; thence by the Fly to Edinburgh, Aug. 25. A few months had made a sad inroad on his strength; rheumatic stiffness and weakness now totally forbade his attempting to walk, and still less to ride on horseback. The mischief was yet confined to his left arm and hand. He could eat and sleep well, and was in good spirits. He resolved for some time at least, to make use of the best advice for his recovery; if he could perceive no improvement, and even at this early stage, his hopes were not sanguine, he would betake himself to patience alone, and jog on cheerfully, as well as he was able, so long as it should please God to leave him in life.—[To Mr. Thomson, Aug. 28. From Edinburgh.] He added the agreeable news that the Mr. Macdonell was succeeding very well at Glasgow. A very large Hall there had been hired from the Duke of Hamilton and the Lord Provost, for the avowed purpose of a Catholic Chapel. The leading Manufacturers were actually placing 300 seats in it, and had become security for the rent, which was £40. The Town-Clerk was their sincere friend; they were also countenanced by the Board of Trade, and by a Society for preventing Emigration. The Manufacturers were alive to the advantage of having sober and industrious men in their employment; and above all, the poor Catholics had God to trust to.

As the events of the French Revolution hastened onwards to anarchy, Principal Gordon's instinct of self-preservation became stronger than his attachment to the Scotch College; and he determined to abandon it, under pretext of leaving it in Charge of the College lawyer. Mr. Innes, the Prefect of Studies, received notice from the Principal to leave the College in a fortnight. This, however, he refused to do; on appeal, the Prior of the Carthusians disapproved of Mr. Gordon's act, and appointed Mr. Innes, Procurator. Mr. Gordon protested, but the Prior and Mr. Innes carried the dispute before the Municipality where they must have gained their point, had not the Principal given

way, and put the affairs of the College in Mr. Innes' hands.—[B. Geddes to B. Hay, Sept. 24.] He was then at liberty to consult for his own safety by flight, and took up his residence in London.

The debt which unhappily remained as a burden on St. Andrew's Highland Chapel at Edinburgh, was a heavy anxiety to Bishop Geddes, who naturally enough considered himself as responsible for an obligation contracted under his own eye, and with his sanction. It was on occasions of this kind that Bishop Hay's real generosity and nobility of character shewed themselves. In trifling matters, he was often saving, and sometimes he could wound his Coadjutor by his unmerited severity; but now his tone was the reverse of all that.—[To B. Geddes, Oct. 1.] From the time that his Friend became his Coadjutor, the Bishop had always intended that what money he had of his own, should be shared between them, as Bishop Geddes' necessities, or even his conveniences might require. The provision that had been otherwise made for his Coadjutor's maintenance had left Bishop Hay no opportunity of putting his design in execution; yet it had never ceased to be his wish. What others indeed owed his Friend, it was no doubt the common desire of both, that every means should be taken to recover. But with regard to St. Andrew's Chapel, that burden had been incurred by the mismanagement of another person, which neither the Bishop nor his Coadjutor could foresee or prevent. It was the order of Providence, and Bishop Hay could regard it only as a common cause, in which he was most willing to bear his own share of the loss, at least to half the extent of it. He added with pleasure that by calling in certain sums of money, lent to various persons, he should be able to meet all demands of the Bank as to new Shares.

A few days later—[Oct. 7]—we find the Bishop consulting with his Friend and Coadjutor on a point which had not then become one of settled practice—the Baptism of Converts from certain Sects. Bishop Gibson had written to Bishop Geddes on the subject, and the Letter of the English Prelate had been sent to Scalán, for Bishop Hay's opinion. The point had often been a subject of thought to him; but as he found that the Holy See had always been very

cautious in such cases, he recommended that a clear statement of the grounds for doubt, existing in both parts of the Kingdom, should be prepared, in the name of all the British Bishops, and forwarded to Propaganda, with a request for instructions as to their future practice.

Many vicissitudes had by this time befallen the excellent young woman, Miss Marcucci, whom Bishop Hay continued through life to regard with paternal interest. Some little time previous to September, 1782, she had married a French Dancing Master, and had removed to Glasgow, where she resided for many years. In the end of September, 1792, we find Mr. Macpherson called from Edinburgh, to attend M. Bonnet, who was at the point of death, Mr. Macdonell not having yet settled in his new Mission. Madame Bonnet became a widow; and in writing to inform her friend, Bishop Hay, of the sad event, she expressed a wish to be particularly recommended to the new Missionary at Glasgow. The Bishop accordingly communicated—[Dec. 17]—with his Coadjutor on the subject, begging him to commend her to Mr. Macdonell's good offices, and to add, that it would be giving the Bishop singular pleasure, if Mr. Macdonell could be of service to Madame Bonnet, either by his advice, or in any other way. We shall find that one of the last Letters dictated by Bishop Hay was addressed to this excellent woman, who had by that time returned to Edinburgh.

The weather at Scalán, this Autumn, was rainy. It was only on the 19th October that they were able to carry home a few "stooks" of half-dry "bear." It had been arranged that John Ingram should go to Edinburgh as Schoolmaster; and as there was no depending on the weather for a single day, at this late season of the year, he was to leave Scalán at once, lest storms should come on.—[B. Hay to B. Geddes, Oct. 21.] There was a vacancy in the Seminary for one; but Bishop Hay would delay filling it up till he should see what became of Mr. Farquharson's family at Douay, which any day might see dispersed. Indeed, in the critical state of affairs there, he would be glad to see all the young men safe at home, and a temporary asylum must be reserved for some of them at Scalán, till they could be better provided for. Mr. Andrew Carruthers had anticipated the

final catastrophe, and was already safe with his friends in Galloway. He seems at first to have ingratiated himself with the Bishops.

Sunday, October 21st, ought to be a memorable day in the annals of the Glasgow Mission. Mr. Macdonell officiated for the first time in the new Chapel, with a Congregation of more than 200.—[B. Geddes to B. Hay, Oct. 25.] The intelligence was welcome to the Bishop; but his old experience taught him to fear lest the Devil might raise some storm there.—[B. Hay to B. Geddes, Nov. 7.] Mr. Macdonell very soon began to look forward to better days for his Mission; which made the cautious Bishop "much afraid that he had a little touch of the common turn too prevalent amongst us; yet considering the difficulties he must be exposed to, in setting up house in such a place, and in such circumstances, I am very willing that he get the town quota for a little." This was to be only provisionally, however, subject to the approval of the next meeting of Administrators.—[B. Hay to B. Geddes, Dec. 8.] A few days later, the Bishop bore high testimony to the fine qualities of the Glasgow Missionary.—[Same to same, Dec. 17.] "Mr. Macdonell is of a forward and intrepid disposition; but I have often seen that when Providence has a mind to bring about any event, he qualifies the instruments he makes use of for that purpose; and very often, a certain degree of boldness produces much better effects than too much timidity. I trust in God that that will be the case with our friend there." So far everything promised well for Glasgow; the Magistrates and the principal Merchants were friendly to the Missionary, and even the seditious associations that were beginning to alarm the Government made "Liberty to the Papists" one of their points of Reform. The Magistrates of Dundee, had lately made an offer to Mr. Pepper, the Missionary there, to petition Government for the extension of the English Relief Bill to Scotland; an incident which, viewed in connexion with the amicable behaviour of the Citizens of Glasgow, suggested to Bishop Hay, a little plan for obtaining this desirable boon. Why should not the four leading towns in Scotland, Edinburgh, Glasgow, Aberdeen, and Dundee, lay their heads together for that purpose? "Who knows but Providence intends that those very Places which

lately were much against us should be the means of befriending us? A bold stroke may be made, and sometimes succeeds best."—[To B. Geddes, Dec. 17.]

The projected changes among the Missionaries had by this time taken place. Mr. Macdonald was now the Pastor of the Highland Congregation in Edinburgh, and Mr. Robertson was the Missionary Chaplain at Munshes. Another Missionary, Mr. John Macdonald, had written at great length to Bishop Hay, insisting on being appointed to Edinburgh. One of his reasons was the Conversion of his Protestant friends there. To this he added a dreadful imprecation or prophetic assertion of the account that would have to be given to God, by those who should oppose his going to Edinburgh, and thus hinder the good end he had proposed to himself. The Bishop condescended to argue the point with him. If Almighty God had designed him to be the instrument of his friends' Conversion, would not the arrangement be surely brought about in the ordinary course of Providence, and in God's good time?

Death deprived the Scottish Mission of its worthy Agent at Rome, this Autumn. He had been tolerably well, during Summer, but early in September, he had a severe illness, which did not leave him for several weeks. In October, he was well enough to accompany the Hon. Robert Plunket to Monte Casino and Naples. At Naples, he was attacked by dysentery, attended with high fever. His case was mismanaged from the first. For five weeks he struggled for his life in a Hospitium for Secular Clergy; at length, on the 9th of November, the Physicians pronounced him in great danger. Next day, he received the Viaticum, and the same evening, Extreme Unction. On the 13th of November, at one in the morning, he calmly expired, master of his senses and of his speech to the very last. An Irish Dominican Friar, Mr. Edmund Burke, saw him frequently during his illness, and after his death communicated these particulars to Mr. James Sharp, at the Scotch College, Rome, and to Mr. Smelt, the English Agent, whom Mr. Thomson had appointed as his Executor.—[Mr. Smelt to B. Geddes, Nov. 15; and Mr. E. Burke to Mr. J. Sharp, Nov. 17.] His remains were interred in the Church of the Hospitium.

This news afflicted the Scottish Bishops not a little. Mr. Thomson, indeed, had never been permitted to exercise any authority in the Scotch College; but he had been a useful Agent, and his earnest Piety had much endeared him to Bishop Hay. His last years were embittered by the rude and unfeeling behaviour of the jealous Italians, who never ceased to resent the manner in which he had been forced upon them, and which his own rough and unconciliating address never induced them to forget. "Our valuable Friend," says Bishop Hay, "whose candour, uprightness, and zeal for the common good of our little Body I have always admired. May Almighty God grant him eternal rest, and direct us how to act." As things were, he could see nothing else to be done but to request Mr. Smelt to do the Scottish Bishops the favour of acting as their Agent at least, till Mr. Orien's opinion could be taken. It would also be proper to write to Cardinal Antonelli, and perhaps to Albani.—[B. Hay to B. Geddes, Dec. 17. This Letter begins, "Much Honoured, and very dear Sir."]

Before we dismiss the Subject of Mr. Thomson's ill-fated Mission to Rome, a word may be added in regard to his "History of the Scottish Missions." He had access to many Papers, which have since perished. Some of the MSS. which he used still remain. But neither his habit of mind nor his training seems to have qualified him for an Historian. He even cites an Authority, apparently in ignorance of the fact, that statements made at second-hand lose half their value, without attestation of their proof. His views of some critical passages in Scottish History are too much exposed to the suspicion of Partizanship, standing, as they do, unsupported by a particle of evidence. We, indeed, know from other and authentic information, that the allegations of the Historian, instead of exceeding, probably fall far short of the truth. Yet, to give the bitterness of his just indignation any value, he ought to have built up an irrefragable body of evidence, based on attested facts. With every drawback, however, of unsupported testimony, and of uneducated style, Mr. Thomson's History is full of interest, and it might be made a useful guide to any future Historian who should venture to face the difficulties thrown in the way of any

attempt to reach authentic Documents in the Archives of Propaganda, whence alone the History of the Missions can ever be drawn. Mr. Thomson would have done better service to the Cause he and others had so much at heart, if he had simply left a Transcript of every original Document that passed through his hands.

It was, unfortunately, Bishop Hay's peculiar habit to regard a step of progress, if taken by any one else but himself, as dangerous, and not to be encouraged. He had suppressed the rising taste for Music in Chapels. He now condemned a Project, first conceived by Mr. Robertson, while a Missionary in Edinburgh, for the Publication of a "Select Library" of Catholic Books.—[B. Hay to B. Geddes, Oct. 21.] Perhaps the Bishop was right, until the formal Repeal of the Penal Laws should give the Scottish Catholics a position recognised by the Legislature. This, however, is certain that, in answering his query as to the Authorship of the Scheme, his Coadjutor carefully abstained from pronouncing any Opinion on its merits.—[B. Geddes to B. Hay, Nov. 5.]

The infection of French Politics was spreading in Scotland, where, under the name of a Constitutional Government, a virtual despotism was exercised over Public Opinion. Associations, or Clubs for the dissemination of Liberal Opinions, began to make themselves felt in Edinburgh. In November, they published their Resolutions. To their just demands for Government Reforms, they, with the want of tact and prudence incidental to nearly every popular movement, united an absurd Protest against one man's having any right to the obedience of another, with other Political tenets of the French school. Two-thirds of the Citizens of the Capital were said to countenance those opinions. Two Papers were published weekly, as their Organs. The streets echoed at night with cries, "No King! no Aristocrats!" Some of the more audacious partisans of Reform attempted to fraternise with the Soldiers in the Castle, treating them to drink, and promising every man among them 1s 6d a day, if he would join the Clubs. Information of this reckless act led to the summary apprehension and incarceration of the offenders in the Tolbooth or Jail of Edinburgh, since immortalised by the great Novelist under its romantic name of the "Heart of Mid-

Lothian." The same day, the Tree of Liberty was planted at the Market Cross of Dundee. A gentleman of effervescent loyalty, who pulled it down, had the windows of his house broken, and his manufactory entirely demolished. The Magistrates were driven from the Town, and the assistance of the Dragoons was necessary to restore order. Singularly enough, the injustice suffered by the British Catholics was put prominently forward by all those Political Clubs, as a grievous wrong, loudly calling for sympathy and redress.—[Mr. P. Macpherson to B. Hay, Nov. 26.] A weak point in the Constitution of a Nation, as in the constitution of a man, is sure to be detected and exposed, during a critical period of general infirmity.

As the Autumn advanced, there was no amendment in the health of the invalid in Blackfriars' Wynd. He consulted Dr. Gregory and Dr. Spens, but with no permanent benefit. He would fain have sought a short respite from trial, "but everyday brought him something new to be done."—[To B. Hay, Oct. 1.] His presence was much wanted at Glasgow, but that fatigue he was compelled to forego. Leith was to the Edinburgh citizen of that day what Granton or Portobello is now; the sick Bishop withdrew to Leith in the middle of October, in search of a little quiet.—[To B. Hay, Oct. 15.] In reply to this last Letter, his Friend at Scaln assured him of the concern which his poor health gave him; "May our good Lord look upon us in mercy, and grant you a perfect recovery, if it be His Holy Will."—[To B. Geddes, Oct. 21.] It was begun on the 19th, continued on the 20th, and finished on the 21st. "Late at night." Bishop Hay had ordered a new suit of Green Vestments for Scaln; but when they were consigned to Bishop Geddes, he hinted to his Friend that they would be much better bestowed upon a large Chapel in a City, than in a small one in the country. Upon which, Bishop Hay made him welcome to them, only he must send an old Suit instead of them.—[Ibid.]

Bishop Geddes could now write but slowly. It was an effort to him to say Mass. These were his principal difficulties at this time.—[To B. Hay, Nov. 5.] He adds, "With the Divine assistance, I shall always think it a great advantage to have my Purgatory here. In the meantime, I shall be doing all the little I can for the

common good." He knew what anxiety and sorrow these sad reports of his health would carry with them to his secluded Friend at Scalan. He returns to the subject towards the close of his Letter. "I beg it of you, be not concerned about my health; it will be better, if so it please God. It had been very good for a great many years. My mind, I thank God, is easy enough; and it is good to be weaned from this world, and to perceive our gradual approach to the next." By the advice of his Physicians, he was taking a good deal of Gum Guaiacum—he had a blistering issue in his arm, and he lived on vegetables. He knew well that his Friend would pray for him.—[Ibid.]

His Friend, at a later period, gave expression to his anxiety thus:—"By the way, you write about your health. I am apt to fear that you are taking it too much to heart, as I do not apprehend it dangerous, especially as the Doctors think you better. Indeed, it is always good to make the proper use of sickness of any kind, and hope for the best; and, at the same time, be resigned to the will of God. I cannot be indifferent about your health, but I wish to endeavour to be resigned to God, whatever may happen, and trust in His infinite goodness that He will both support and comfort you under the present trial, and restore you to your former health again. I expect that every Letter from you or Mr. Paul [Macpherson] will bring me a particular account of how all goes on with you."—[To B. Geddes, Nov. 25.]

The next Letter of the Invalid was dictated to an Amanuensis; not that he was really worse, but for the sake of despatch he had employed Mr. Macpherson to write for him.—[To B. Hay, Nov. 26.] His subsequent Letters were in like manner dictated. "I am not apprehensive of being in immediate danger of death," he writes to his Friend,—[Dec. 10]—"and I am truly in good enough spirits, but I scarcely believe I shall ever, in this life, be again quite free of this weakness in my limbs." He regrets being compelled to add to Mr. Macpherson's many engagements, by employing him to write for him. The signature of his next Letter to Scalan—[Dec. 17]—must have pained the heart of his Friend. Its stiff and ill-formed Letters too surely betrayed the advance of disease. Yet his mind remained to the end, clear and forcible.

B. Hay responded faithfully to the pious wishes of his Friend. He still, however, clung to the hopes of his recovery, in God's own good time. "In the meantime, we must submit to the dispensations of His adorable Providence, and wait His will and pleasure. *Bonum est cum silentio prætolari Dominum.* May His infinite goodness be your comfort and support." He concluded by most cordially wishing Bishop Geddes, as usual, a plentiful share of the blessings of that Holy Season, and happy returns.—[Dec. 17.]

His Coadjutor now strongly advised him to unite with Bishop Chisholm in publishing a Pastoral Letter on the subject of the seditious spirit that had begun to show itself in the Country. Lord Adam Gordon, the Commander-in-Chief, had lately requested Bishop Geddes to speak in Chapel, to the people on this subject. The Bishop sketches out the sort of thing that the Pastoral ought to be; suggesting to his Friend that it should be short, expressive, neat, and pathetic. He had also written about it to Bishop Chisholm. There was little alteration in his health; he was in good enough spirits, however, "thank God, waiting what it may please His Divine Majesty to order."—[To B. Hay, Dec. 24.] With the close of the year, came a glimmering of hope that the disease had been arrested. Both the physician's and the invalid's own feelings testified that he was a little better.—[B. Geddes to the same, Dec. 31.]

Bishop Geddes' opinion of the good effect likely to follow a Pastoral Letter was much confirmed by several influential Protestant friends, who called on him to advise him to it. Bishop Hay entered at once into the idea, and soon was able to forward to his Coadjutor a Pastoral, which was, in fact, a little Treatise on the Civil Duties of Subjects towards their temporal Rulers.—[MS., Jan. 14, pp. 6, foolscap.] A considerable part of it is devoted to the examination and refutation of the doctrines taught on this subject by the French School of Ethics. In the Letter which accompanied the Pastoral, the Bishop says; "Your proposal of a Pastoral Letter, I much approved of, and wish you had composed the whole, as well as the Introduction. On considering the matter in my own mind, it appeared necessary not only to exhort, but to convince and instruct; and a

train of thought occurred, which seemed very proper for that purpose, as it took up the subject on a ground which, perhaps, would not occur to those who have published already upon it, as I find by the Newspapers some have done. I saw, however, that this could not be done in a few words, but I followed my own train, as I could not see another, without new-modelling all my own ideas. However, I give you full liberty to cut and carve, to chop and change upon it, as you judge proper, as you must be best judge of what is proper. But in case you approve what I here send you, it must be printed as a small Pamphlet, and I think you may cast off 500 Copies, which I shall bear the charges of, and if you think it worth while, Copies might be sent to some of our acquaintances in high stations, and particularly one, as from me to Mr. Burke, and to whom else you see proper, either in Edinburgh or at London; and the rest distributed among our people at home. The composing, correcting, and transcribing this, has taken up the two weeks since I got your proposal about it, and hindered me from writing [to] you last week." Mr. Macpherson had made an involuntary mistake of £13, in his accounts; the Bishop adds a request that Bishop Geddes would tell the new Procurator not to give himself any anxiety about it. "I am so apt to blunder myself, that I cannot be displeas'd at a small mistake in others; but I am very well pleas'd that it is rectified."—[B. Hay to B. Geddes, Jan. 14.]

Bishop Geddes presently offered his Friend some criticisms on the Pastoral. He expressed his opinion that there were many excellent points in it; but proposed to alter several passages, before publication; one in particular, in which his Friend had adduced the example of Nebuchadnezzar's punishment, as a proof that the Authority of Kings is derived from God; an instance which Bishop Geddes thought rather unfavourable to Kings, and too much resembling the case of his reigning Majesty. There was even some doubt in his mind whether the Pastoral ought to be published at all; for, on mentioning the matter to the Lord Advocate and the Agent for the Crown, they seem'd to fear that its publication might be attended with some danger, and might excite ill-will against Catholics, in the agitated state of the public mind; a result which Bishop Geddes himself

thought not improbable. As, therefore, their principal motive in issuing the Pastoral was to please those in power, it would be unnecessary to do more, without their approbation. Having made an offer to publish it, was so far well.—[B. Geddes to B. Hay, Jan. 28.]

Singular as it may seem to us, in the altered circumstances of our times, Bishop Hay—[To B. Geddes, Feb. 1]—entirely concurred in these views of his Coadjutor as to the inexpediency of doing anything more with the Pastoral without the approbation of "certain Friends." He left it entirely to Bishop Geddes to say what should be done. And, in fact, the idea of bringing out the Pastoral, was presently abandoned.

The following gossiping and somewhat too credulous Letter from Peter MacLachlan, a Scotch Student in Rome, addressed to Bishop Hay,—[Jan. 14]—gives a singular picture of contemporary events in Italy:—

"14th January, 1793.

"Most Reverend and Dear Sir—Prince Ernest Augustus, the King's son, has been in Rome about two months, and intends to stay till towards the end of April. Yesterday, January 13, he came to the Academy of the Languages, at Propaganda, where he was treated with as much respect and distinction, as they could have done the Pope himself, the hall being most suberbly hung with rich tapestry, and a throne erected for him in the middle. His Holiness still continues strong and robust. Since the beginning of August he has appointed three general Jubilees in order to avert the dangers that were likely threatening Christendom in general, but this Capital in particular. And indeed, his fears were by no means unreasonable; for had not the Almighty hand of God manifestly interposed, I don't know what condition we would have been in at present. The French, ever since the end of Sept. last, were, with all possible diligence, fitting out a fleet about Marselles, Toulon, and these other Ports. Towards the end of November, they completed their squadron, which consisted of 26 ships of the line, besides a great many other vessels of burden and transport. Without giving the least intimation of their design, they sailed immediately to Naples, and before ever they were observed, drew up in line of battle in the very Port, and in such a direction that they might have laid the greatest part of the Town in ashes; whereas the batteries the Neapolitans had on the Port, could not be of the least service for their defence, so skilfully did the French draw up. The Neapolitans seeing themselves thus deprived of all means of assist-

ance, and left entirely at the discretion of their enemies, hoisted up immediately the flag of truce, upon which the French Admiral came ashore, and went to the King, who, thus constrained, agreed to whatever the Admiral pleased to propose. Accordingly, he commanded that he should declare neutral, approve all the proceedings of the *French Republic*, as they now call it, send an Ambassador to Paris, and deliver all the French Emigrants in his kingdom. To all these conditions the King immediately subscribed, and so, the French retired, well pleased, no doubt, with their success. This happened about the 15th of December. After leaving Naples, they sailed straight over to Sardinia, and on the 21st December, being the Feast of St. Thomas Ap., they drew up in order of battle before Cagliari. Their fleet, at that time, together with the ships of transport and burden, consisted of 56 sail. The people of Cagliari seeing themselves thus unexpectedly attacked by so powerful an enemy, and despairing of any assistance from human power, had recourse to the Almighty by humble prayer and supplication. God, who is never wanting to those that trust in Him, soon manifested His power. All on a sudden, the heavens darkened, and the skies grew black, and in the twinkling of an eye there rose a most frightful hurricane. The fleet was immediately dispersed, and never since heard of, excepting the Admiral's ship, the *Languedoc* of 96 guns, and the *Tonante* of 92, which the day after arrived at Naples, but in such a shattered condition as is more easily imagined than expressed; without masts, sails, or even cannons, having been obliged to turn everything overboard, that was not absolutely necessary for their preservation; nay, they were so terribly harassed by the tempest, that they threw over the greater part of the men themselves. This news arrived here on the 27th December, when the Pope gave notice of it to the Cardinals, in his Chapel at the Vatican, where they were all assembled on account of the solemnity of Christmas. He also told them that by that means his State was saved; for, he said he had previous notice that, whenever the French had obliged the Sardinians to the same conditions they had extorted from the Neapolitans, they designed to come and plunder Rome. Yet, this certainly would not have been done without great bloodshed, for at present there are no fewer than sixty thousand soldiers on the coast, which is also well fortified, and defended with batteries; other ten thousand are stationed in Rome, to keep the Romans in awe, and prevent any revolution, which his Holiness is very afraid may take place. But in my opinion, he has no reason to dread any such thing from the people. For within these two days past they have given the greatest proofs of their antipathy at the very name of a Frenchman, and all their so much boasted of liberty, and of their fidelity and loyalty to their

sovereign, and their readiness to defend the State at the peril of their lives. The disturbances and commotions proceeding from this natural, and in a manner, inbred hatred the Romans bear the French are daily increasing in this Metropolis. More soldiers than citizens are to be met with in every street. Parties, to the number of twenty or thirty in each, go about, patrolling through the city day and night. Yesterday afternoon, their occurred a circumstance which I cannot omit. About three weeks ago, one Basville, Secretary to the French Ambassador at Naples, came to Rome, and ordered the old Arms of France to be taken down from the French Academy. This, the Pope at first absolutely refused to allow by any means, but after due deliberation and reflection, thought it better they should be taken down than any disturbance raised in the City for such a trifle as this, to the most judicious, appeared to be. They were accordingly taken down from the Academy and Post-Office. After having gained this, Basville attempted to put up the Arms of *Liberty*, but this the Pope would upon no consideration allow, fearing the impression it might make on the minds of the people. However, those of the Academy, out of hatred to the very remembrance of royalty, pulled down and broke in pieces a fine statue of Louis XIV., who founded and endowed the Academy, and which was placed at the grand entry of the first court. After this Basville wrote to the French Ambassador at Naples, giving him an account of his proceedings, and at the same time informing him that the Pope would by no means allow the Arms of Liberty to be put up. The Ambassador, highly offended at this, sent immediately the Admiral of the Fleet that had been destroyed at Cagliari, to Rome, with a threat that if the Pope would not allow the Arms to be put up, he would come without delay, with five hundred thousand men, and sack and plunder Rome. The Pope having heard this, told him with all quietness, that he had no other desire but that the will of God might be done; but that the Arms of Liberty should never be put up in Rome while he filled St. Peter's Chair. Thus things went on for about a week. Yesterday, Jan. 13, Basville and the Admiral made a great dinner at one of the principal inns of Rome, and invited the greater part of the French that are here, which, indeed, is a good number, and also many Italians—few or none of the latter, however, went. After they finished dinner, the Secretary and Admiral went into their Carriage, and ordered their servants behind to put the National cockade in their hats, which they did. They themselves also put on the cockade, and some other ensigns of Liberty. Thus they proceed from the inn where they had dined, towards Porto del Popolo, and then turned down the Course, as they call it. They did not pass far unperceived; immediately a mob gathers about them. About two hundred

soldiers were forthwith called; notwithstanding all the efforts they made, they could not keep off the people, so that they tore their coach in pieces. However, the soldiers with great difficulty got Basville and the Admiral out of their hands, and were conducting them to a place of security, in spite of all the violence of the people, who wanted nothing but to tear them in pieces. They had arrived as far as Piazza Colonna, when Basville, being either drunk, or entirely mad and stupefied, took out a small pistol, and discharged it at one of the soldiers who were defending him from the populace. The soldier received the ball in the left arm, and was but very little hurt; but highly enraged at the insolent and outrageous behaviour of Basville, he drew his sword and struck him and wounded him grievously; upon this one of the rabble fetched him such a blow upon the head with an axe that he fell down and died within a few minutes. The Admiral, his companion, also received a mortal wound, of which he died. After this, the people, much elated with their success, to the number of above twenty thousand, set out immediately for the Academy, which they found shut. Upon this, they immediately brought a great number of fascines and other combustibles, and so burned down the gate. Immediately they rushed in, broke all the windows, destroyed everything that came in their way, and had got everything ready to set it on fire, when the Governor, highly disapproving of such indiscreet zeal, (though much to be commended) ordered out two thousand soldiers, who prevented their views. Being frustrated in this, they proceeded all in a body, towards the Ghetto, with an intention to set it on fire, and burn all the Jews within it, whom they suspected (and indeed not without reason) to be friends of the French. The Pope, highly disapproving of such an imprudent step, and abominating such a cruelty, ordered immediately all the soldiers of the town to repair thither, and prevent, by all means possible, the execution of such an inhuman design. Cardinal Zelada, Secretary of State to the Governor, went also along with them, and calling upon the people, they dissuaded them from such an attempt, telling them that it was highly disgusting and offensive to the Pope. Upon this, they were at last prevailed upon, with great difficulty to disperse, towards two o'clock in the morning. This afternoon, they have again assembled, and are resolved to set it on fire, in spite of all the opposition that may be made. Multitudes of people are now crowding through the streets in every corner of the City, and resolved never to desist till they have murdered every Frenchman in Rome, and every one whom they suspect favours or approves their new Constitution. Nothing is heard in every quarter of the City but *Viva il Papa, Viva il Papa!* These are the beginnings, violent enough, indeed; what the end may be it is hard to tell. A vast number of French,

both Seculars and Clergy, have this day left Rome, terrified at the rage and fury of the populace. The *Trasteverini*, as they call them, particularly signalize themselves on this occasion. . . .

“*P. S.*—This evening, I have been informed that when the King's son left Propaganda, last night, and having occasion to pass through the mob that was assembled on the above-mentioned occasion, as soon as they perceived him, they flocked around him and began to cry out *Viva il Re, e la familia Reale d'Inghilterra, Viva l'Inghilterra, Viva il Papa ed Inghilterra*, and could by no means be prevailed upon to depart till they had kissed his hand, as is the custom here in Italy. So much reputation has England gained here by reason of the decent and becoming behaviour of the English who resort here in vast numbers.” . . .

The question of the Roman Agency was beginning to press itself on the attention of the Bishops. Who should succeed Mr. Thomson? The importance of a good Agent there, was fully recognised, but the scarcity of Missionaries made it difficult to spare one. Mr. Smelt, the English Agent, was requested to supply the want, for a time; but both the interests of the Scotch College, as well as the business of the Mission, called for the presence of a Scottish Agent in Rome. Whenever Albani should die, it was hoped that something might be done for the Reformation of the College. A rumour had got abroad that a Representative of the Holy See was on his way to London, to solicit the aid of England against the French. Bishop Hay, while exclaiming,—[To B. Geddes, Jan. 22]—“An Ambassador of any kind from Hilton to London, is indeed an extraordinary phenomenon! but how can we be surprised at anything in this age of wonders?” saw a new opportunity of attempting something in behalf of the Scotch Roman College. If the Roman Mission should succeed, perhaps Mr. Henry Dundas, would as a favour request the appointment of a National Superior to the Scotch College. Cogent reasons, bearing on the matter of Education, might be urged on the Minister, to induce him to interfere.

After some consultation with Bishop Chisholm, it was unanimously agreed that Mr. Paul Macpherson was the man best qualified for the Roman Agency; his usefulness at home, as Procurator for the Clergy, being in fact, the only difficulty in the way. His own feelings

strongly inclined him to the Office. He hoped Providence would put it into the hearts of the Bishops to let him go to Rome, it would be the greatest happiness he could look for, on this side the grave.—[To B. Hay, Jan. 23.] When all was settled, he expressed his satisfaction to Bishop Hay;—[April 15]—“I certainly had always a very great wish to leave my bones in Rome, and somehow I could never prevail upon myself to doubt but my wishes would be accomplished. I see now, kind Providence has brought it about in a sweet, easy manner.”

The situation of Douay College was hurrying to a crisis. The Bishops placed such entire confidence in Mr. Farquharson as to leave it to himself to make the best bargain he could for the College, which was now narrowly watched, and the public seals put on its property.—[B. Geddes to B. Hay, March 11.] He had made every arrangement for sending home his Students, under the charge of Mr. Alexander Paterson. Some of these were destined for Valladolid, some were to finish their studies at home. One of them, Mr. Andrew Scott, had just begun his Divinity, and was destined as a companion for Mr. Andrew Carruthers, at Scalán. The Students were safely landed in London, and thence shipped to Berwick, arriving in Edinburgh in the middle of April, followed by Mr. Paterson a fortnight later. One of the lads was a pensioner; another, Malcolm, belonged to the Highland District; the names of some of the Lowland Students will long be familiar in that district; Andrew Scott, William Macdonald, William Wallace, James Paterson, William Smith, and Alexander Badenoch.—[B. Geddes to B. Hay, April 22.]

The attention of the Catholic Body was again directed to the removal of their Penal Disabilities, in consequence of a new practical grievance, which, at this time, affected one of their number, Mr. Maxwell of Munshes, whose Annandale Estate was claimed by the next Protestant heir. Bishop Hay's remarks, on hearing of this new outrage, were to this purpose.—[To Bishop Geddes, Feb. 1.] “It will make a curious appearance in the eyes of the world, if, whilst Catholics are getting every indulgence they can reasonably desire, throughout the whole British Dominions, he [Munshes] should

be deprived of such an Estate merely because he is a Catholic. However, God Almighty has His own ends in view; we must refer all to His Divine Providence, who knows how to bring good out of evil.” And again, “I hope Munshes' affair will, in the hands of Providence, produce some good. Fiat! Fiat!”—[To B. Geddes, Feb. 11.]

The Agent for the Crown in Edinburgh, hinted to Bishop Geddes that when the Irish Relief Bill should pass, the Scottish Catholics would do very well to bring their claims under the notice of Parliament.—[To B. Hay, Feb. 7.] Bishop Hay's views on the subject are expressed in the following Letter to his Coadjutor—[March 18]—in which he insists on a general Repeal of Disabilities, rather than of those only which affected the power of Catholics to hold Property.

“March 18, 1793. *

“I think it were a thousand pities not to make some attempt to improve the present opportunity; perhaps the like of it may not occur in a hurry. If Mr. Constable gets any motion made for securing our property, would it not be proper for you to write to Lord Gower, before it come in, to see if he could get any of his friends to move for the extension of the English Bill to Scotland? Could you not suggest it to Mr. Dundass, Secretary. Who knows, my dear Sir, but as Mordocæus said to Esther, God Almighty has given you so much favour with these, or other great men, that you might use it on this occasion to get us freed from the oppressive laws that still stand against us. The general run of the country is in our favour, and I do not think that your using your endeavours with your great friends could do any harm. If they do not incline it, you have done, at least, your part. If matters were carried through at once, there could not be the least danger, but if property alone were sought and obtained, they might raise a sputter (if they were inclined to make one) to prevent our getting more, of which property would be considered as a prelude. This was the rock our friends split upon, when the first application was made; had Scotland been included in the first Bill, there probably would have been no disturbance. And from the experience of what happened then, I am fully persuaded that it would be much easier to get the whole at once, just now, than to get a part now and the rest hereafter. Might you not at least suggest these reflections to Mr. Constable, as well as to your other friends? Consider this, I entreat you, and let not your best endeavours be wanting, through a false timidity, which afterwards might be a source of regret.” . . .

Bishop Hay repeats his views to his Friend, —[March 23]—urging him to communicate with some of their great friends; and much afraid that if the temporal part of the desired Relief be alone sought and obtained, the Catholic Body would not easily or soon find another opportunity of gaining the rest. All, however, was in the hands of a good God, to whose blessed Will and Providence, they must submit everything. He had addressed a Circular Letter to the Catholic Proprietors, inviting their co-operation with Munshes, and proposing, as the most expeditious, and economical plan, the simple extension of the English Bills of Relief, to Scotland. “We cannot expect, nor would I desire more; and if we got it, it would make us very easy.” Mr. Menzies, Pitfodels, was associated with Munshes and Mr. Constable, in bringing the matter before Parliament. The Lord-Advocate, April 22d, moved for leave to bring in a Bill to relieve the Scottish Roman Catholics from certain penalties and disabilities imposed on them by former Acts of the Scottish Parliament, and especially in the 8th and 9th Sessions of the first Parliament of King William. The Preamble of the Bill asserted that former Acts of repression had been deemed expedient, as chiefly directed against persons who acknowledged, or were supposed to acknowledge the temporal superiority or power of the Pope over Scotland; an opinion contrary to the allegiance of the subjects of that Kingdom. The Preamble to the new Bill further declared that the *Formula* hitherto imposed on the Roman Catholics in Scotland, amounted to a renunciation only of speculative and dogmatic opinions. It was, therefore, enacted that, from this date, the Scottish Roman Catholics who should take and subscribe the Oath of Abjuration, and the declaration annexed to the Bill, should be exempted from all the pains, penalties, and disabilities imposed, enacted, revived, ratified, and confirmed by the said Act of the 8th and 9th Sessions of the 1st Parliament of King William III., as fully and effectually as if such persons had actually made the renunciation of Popery thereby ordained, according to the formula thereunto subjoined. —[Butler’s Memoirs of English Catholics, iv. 109.]

Such was the Legal shuffling necessary to obtain even a measure of justice for Scottish

Catholics. The Formula was declared to have been aimed at persons who held Political doctrines inconsistent with the duties of good British subjects. Yet the Formula was also declared to comprehend only Religious opinions, and to be, therefore, inoperative, as regarded Political opinions. For which reason, the new Act of Relief proposed to substitute a more efficient check to Political heresy, under cover of which the offensive formula was set aside as inefficient; and thus, a measure of Religious liberty was secured for the Roman Catholics in Scotland. The Bill was read a first time, April 25th, and its provisions were even more favourable than the Catholics themselves had hoped for.—[B. Geddes to B. Hay, May 9.] The Oath subjoined was the same as that prescribed by the last English Relief Act, and was one against which no scruple could exist.—[Ibid.] By taking it, a Catholic was fully enabled to acquire, possess, and dispose of his real and personal estate in Scotland, as any other subject could. An exception was, however, retained, which forbade any Catholic, even after taking the Oath, from discharging the Office of a Governor, Chaplain, Pedagogue, Teacher, Tutor, or Curator, Chamberlain or Factor, to any child, or children of Protestant parents; neither could he be employed in their education, or in the trust and management of their affairs. The Bill prohibited a Catholic from being a Schoolmaster, Professor, or public Teacher of any Science in Scotland. Notwithstanding these drawbacks, the Bill was thankfully received by the Catholic Body; Bishop Hay’s only disparaging remark being that the exception about teaching was rather inconvenient.—[To B. Geddes, May 22.] The Bill passed the Upper House, May 24th, and received the Royal assent June 3d. Bishop Geddes, while communicating this good news to Bishop Hay,—[June 8. Dated *Leith*]—sincerely congratulates his Friend upon it, and hopes the Bishop may live many years to see the good effects produced by this favour of Providence. He adds some interesting particulars:—

“The first sketch of the Bill, which was concerted in Scotland, would have excluded converts from all benefit of the Act, and had a clause declaring illegal all donations to Religious Societies. But these odious parts were cut

off by the present and late Chancellor. There was not the least direct opposition made to us in either House of Parliament; but it is suspected that Colonel Macleod and the Duke of Norfolk, by proposing to give us more privileges, intended to create delays, and even, perhaps, to raise discontent in Scotland. It seems Lord George [Gordon] also bestirred himself; but there has scarcely been a murmur, that I have heard, which I believe owing greatly to the quiet manner in which the affair has been gone about, and the very obliging disposition of the publishers of our newspapers, who unanimously agreed to reject every inflammatory composition that was offered them for publication. There was no mention made of us, in the General Assembly. Its Moderator, Dr. Hardie, had seen the Bill at London, and had said that it was not favourable enough to us. The Lord Advocate has behaved extremely well; and last week, when I thanked him, he seemed happy at what he had done, and assured me, the few exceptions had been left merely for peace's sake, but that they will never be minded. We meet with many congratulations, but none seems to be more glad at this event, than your friends, Mr. Arbuthnot and Andrew Stuart, [Protestants.] Mr. Maxwell of Munshes, is returned home in very good spirits, and has brought another emigrant Priest along with him. He and Mr. Constable have paid the expenses in the first instance, and will not, I believe, be very rigorous in exacting repayment; but Mr. Menzies of Pitfodols, from whom I heard yesterday from Tunbridge Wells, is strongly of opinion that all Proprietors should contribute proportionally, and has written to that purpose to Kirkconnell. You will, I am persuaded, think his proposal reasonable, and the sum is, I believe, very moderate. Lord Kelly was the mover, in the House of Lords, and expressed great satisfaction in having been so, when he lately dined with Mr. Arbuthnot, where Mr. Macpherson also was. With regard to the Act itself, it almost puts an end to the Penal Laws against us, as the exceptions are so few and trifling, and purposely, there is no penalty annexed to them. Besides, the English Catholics have it in contemplation to apply soon for being put entirely on the same footing with other subjects; and when that happens we may now reasonably hope to be included with them."

Bishop Geddes further remarks that, although he formerly had some objections to the Clause in the Oath regarding the Protestant succession, on further consideration his difficulty had vanished. As that succession had become part of the law of the land, and perhaps necessary for its tranquillity, as things were, he submitted to it, and could safely promise to maintain it, as long as it should continue to be the law of

the State. "Every prudent person amongst us," he concludes, "will see how proper it is for us not to appear elevated on this occasion, so as to give any offence to Protestants, and this behaviour, you will no doubt recommend."

In the Spring of this year, Bishop Hay made several short excursions from Scalán to the Enzie. Early in March, on his way back to the Seminary, he visited his old Friend, Mr. Guthrie, at Mortlach, to give him advice as to his failing health; arriving there at night, "in a pretty inconvenient storm." While the Bishop remained at Mortlach, he was summoned to the bedside of Mr. Menzies, the old Benedictine, at Auchentoul. The danger was at first imminent, but it passed away.—[B. Hay, *Mortlach*, to B. Geddes, March 7.] The Bishop then resumed his slow journey towards Scalán. He was some days, "storm-stayd," at Aberlour, a favourite resort of his, on the Spey, a little above Craighillachie. He made his way to Scalán, about the middle of March, fortunate in having reached it before the setting in of a fresh snowfall, on the day he was writing to his Coadjutor.—[March 18.]

As a favourable opportunity for a complete reconciliation with Mr. John Reid, the Bishop, at some inconvenience, undertook to supply the Mission at Preshome, during the temporary absence of the Missionary. He had hardly got back to the Seminary before we find him in his old residence at Preshome.—[March 23.] Travelling always agreed with him; but he was apprehensive of the numerous Confessions that probably awaited him in the Enzie, while he was performing Mr. Reid's duty. Hearing Confessions he had always found most distressing to his head. He had just returned from Licheston, where he had met Mr. Todd, the Duke of Gordon's Steward, at tea. The Duke was at the Castle, and was soon to be in Glenlivat, and while there, would probably make Scalán his residence. After passing a fortnight at Preshome, the Bishop once more sought his congenial seclusion at Scalán, visiting Mortlach, and the remote Mission at Shenval, on his way

The health of his beloved Friend and Coadjutor declined, slowly, but too surely. It now began to appear that the advancing palsy was more alarming than the rheumatism with

which it had first begun. In February, Dr. Gregory still held out great hopes of cure, under the influence of good air, moderate exercise, and spare vegetable diet, and as complete an exemption from care and fatigue, as was possible. The gentle Invalid much wished to have a Spring and Summer of recreation if it could be granted him. Not that he would be altogether idle; but with an amanuensis he hoped to dictate something not entirely useless, on a subject which he had always near his heart;—the History of the Scottish Missions. The importance of preserving it, seemed to him to grow greater every day, and the period at which it had then arrived, was a critical one. Though desiring rest, he was still “willing to toil always the little he can.” When he went Abroad in 1790, and when he was in the North, in the Summer of 1792, he thought repose necessary for him; but his duty called him to do what was agreeable to Bishop Hay, and what their common affairs demanded. He submitted those remarks to his Friend with perfect confidence, leaving the determination of what was best to his decision. He had so many conveniences in and around Edinburgh, that he confessed he should be sorry to leave it; but yet, this must not hinder his Friend from deciding for the public good. Perhaps too much concerning himself.”—[B. Geddes to B. Hay, Feb. 7.]

This appeal brought a masterly exposition of plans from Scalán, almost by return of Post.—[Feb. 11. Dated *Preshome*.] Bishop Hay assumed as their basis that his Coadjutor would be under the necessity of going to the Country for his health, and that it was doubtful whether he would derive much benefit from it, at least for a considerable time. Any arrangement, therefore, that had to be made, must be more or less of a permanent kind, pending the effect produced on Bishop Geddes' health. Mr. Macpherson could hardly be left alone in Edinburgh, in his double capacity, as Missionary and as Procurator; and, indeed, since Bishop Gordon's time, it had always been found expedient to have a Bishop there. Bishop Hay must therefore reside there himself. “I shall never seek to spare myself,” he adds, “whatever it may cost me, when the common good, or your health requires it.” But in that event, what was to

become of Scalán? It might still be of great use to the Mission, and if the Revolutionary spirit then abroad, should continue, the Mission might have to depend principally upon it. It was still only beginning to be efficient, and needed much attention to mature its capabilities; more than could probably be expected from any Superior but a Bishop. Even during Bishop Hay's late absence in Edinburgh, the Seminary had suffered more than could well have been believed. Now, if Bishop Geddes could retire to Scalán, all cause of anxiety about it would disappear. But would it be a proper place for him? Bishop Hay must decline to determine that. His sick Friend would no doubt enjoy excellent air, a vegetable diet, moderate exercise, with no greater charge than he pleased, as the boys would be rather an amusement to him, Mr. Andrew Carruthers relieving him of the drudgery. But as to the suitability of the Seminary in other respects, Bishop Geddes alone could judge. One thing, however, was certain, that if he continued in bad health, and if Mr. Macpherson must go as Agent to Rome, Bishop Hay must remove to Edinburgh. “With regard to my opinion about your health, I always considered your case to be of the Paralytical kind, at least since the full accounts you gave me of it, I think, at our last Gibston Meeting; and I honestly own to you, my most dear Sir, with that candour which I owe to you as a real Friend, that I have no great expectations of a thorough recovery, at least of a speedy one, whatever the doctors may say; I have known people, even of a considerable age, who, after a sudden and even severe fit of Palsy, have recovered beyond expectation, but when it begins in a manner, insensibly, as yours did, and advances almost by imperceptible degrees to the length yours has come, I own, I see little ground to expect what we so earnestly wish for. Thus I have laid before you what occurs to me on this subject; consider it at your leisure; consult about it with whom you please; I only beg of you to pay no regard to what you may suppose agreeable to my inclinations, or my convenience; but only what you, or others may judge best for you, and for the common cause, and assure yourself that I shall most readily agree to it.

To these proposals, Bishop Geddes replied—

[Feb. 18]—that his present indisposition had come on very gradually ; it was more than five years since he had first felt a weight in his leg, and a weakness in his left arm. He perceived, on his last visit to Scalán that his Friend had little hopes of his recovery. He returned sincere thanks to his Friend for his explicit declaration of that opinion, which entirely coincided with his own. Yet he should wish for a time to use proper means for his recovery, perhaps it might please God to bless them. Scarcely any one, he believed, had a greater veneration for Scalán than he had ; but he owned that he would much rather be there in health than in sickness. He feared the damp and cold, during the greatest part of the year. Not to mention the distance of medicines and medical advice, which was perhaps of little consequence, he dreaded the want of some person of discretion to attend him, and suggest proper remedies for his health. At Scalán, also, the state of its affairs would make it impossible for him to divest himself of much anxiety on their account. He was also sure to be much consulted about Missionary affairs, to the North of the Grampians. These objections he proposed that his Friend might weigh them, but not yield to them, unless they seemed to him valid. In many respects, the Invalid thought he might be more useful at Scalán than anywhere else. If his Friend could, in the next twelvemonths, settle Scalán on a proper footing, and the surrounding Missions as well, he would meanwhile do his best to regain his health, and next Winter prepare for his removal from Edinburgh to the Seminary, which he would cheerfully engage to do, in Spring, 1794. Still, he would do just as his Friend pleased, and would make himself happy, whatever might be determined.

Bishop Hay again reviewed the whole circumstances of the case, and the exigencies of the Mission ;—[Feb. 21. Dated *Preshome*]—adding—

“Feb. 21, 1793.

“There is certainly nothing I always more wished than an entire confidential communication of sentiments between you and me, either about our own particular, or our common concerns, and I cannot accuse myself of any deficiency on my side. On this account your candid exposition of your sentiments concerning your going to Scalán is most agreeable to me.

It would seem, however, on perusing yours, that you had, in some degree, misapprehended my meaning in what I wrote you on that subject, as if I wished to be elsewhere myself. Believe me, my dear Sir, that is not the case. I never was happier since I came to the Mission than I am at Scalán, and were it not for the other duties of my Charge, I would be content never to be without the limits of its enclosures. I have got a set of excellent Servants, who go hand in hand for the good of the place, and live in the most perfect harmony, ever since a certain person left the place, insomuch that I have not the smallest concern whether I be at home or abroad, either for things within, or without doors. My boys are every day more tractable, content, and happy, and so far am I from wishing to be out of that place, that I am just now concerting with our good Friend, Mr. Todd, to get a small addition to our farm, and a long Lease upon the whole, which he very much approves, in order to make it a little more useful for our views. At the same time, if my duty, or the common good calls me elsewhere, I should not hesitate a moment to leave it. All I meant on that subject, was to lay before you what occurred to me, as a matter of consideration in the supposition of your leaving Edinburgh, namely, how Edinburgh was to be supplied if you were at a distance from it, and what could be done with Scalán if I were to go to Edinburgh without any regard to my own inclinations, which I wish never to have the smallest influence on our deliberations about our common concerns, leaving entirely to your own determination what should appear most for your own convenience.”

The reiterated opinion of Bishop Hay, that if he himself must go to Edinburgh, his Coadjutor must supply his place at Scalán, virtually left Bishop Geddes no choice, especially as by this time, Mr. Macpherson's appointment to the Roman Agency had been decided on. If we may be permitted now to regret an incident, long ago forgotten by the gentle spirit that was then passing through its fiery trial, it was certainly a pity that more weight was not given to Bishop Geddes' objections to Scalán, as a residence for an invalid. He made the attempt as we shall see, to gratify his Friend, and live at the Seminary ; but it precipitated the decay of his powers. His Physicians, indeed, Dr. Gregory and Dr. Spens, did not forbid the attempt, provided he could be insured absolute repose of body and mind, for a few months. But the Invalid himself, more truly “was something afraid” of the cold and damp, although the retirement of the Seminary was con-

genial to his tastes, and would benefit his health as he hoped.—[To B. Hay, April 1.] On Holy Thursday, he blessed the Oils at Edinburgh for the last time. The month of April he passed chiefly at Leith. "Peace and rest," he writes, "would, I believe, be very expedient for my health, but I have little hopes of obtaining it; which, however, thank God, gives me no great uneasiness. May we be enabled to do our duty."—[To the same, April, 22.] At this time all his Letters were written to his dictation by Mr. Macpherson.

With a view to his cherished hope of seeing something done for the History of Scottish Mission, Bishop Geddes proposed to carry with him to Scalán, a collection of old Letters lying by him, out of which he would extract at his leisure, any information they might contain, relating to the Mission. The more he turned his attention to this subject, the more importance it assumed. A knowledge of Mission History might have prevented many disputes.—[To B. Hay, April 30.] To this proposal, his Friend had no objection, except on account of the demand on his strength that it might occasion, beyond his feeble powers, and what his Physician had advised.

Bishop Hay was now preparing to leave Scalán for Edinburgh. Two trunks preceded him to Aberdeen, to be sent on by sea, containing his little necessaries.—[To B. Geddes, May 22.] His last Letter from the Seminary to his Coadjutor is occupied in the discussion of some proposed changes among the Clergy. Mr. Paterson, "a very sensible, well-principled young man," he designed for Glenlivat. It was the wish of some that Mr. Charles Maxwell should succeed Mr. Macpherson at Edinburgh, but to this, Bishop Hay was quite opposed; experience having taught him that changes of all kinds, even when necessary, are always attended with many inconveniences, and often with injury to the people. He reserved Mr. James Sharp for his own Assistant in the Mission duty at Edinburgh; himself discharging the Office of Procurator, at least for a year.—[To B. Geddes, May 29.] June 8th, he bade adieu once more to his favourite retreat at Scalán; serving the Mission Auchendown next day, on his way to Auchentoul and Keith. Thence he continued his journey, by easy stages to Aberdeen; and so, on-

wards to the capital, where he expected Bishop Chisholm to meet him in July. The Invalid, Bishop Geddes, was sensibly weaker, whenever necessity imposed any labour upon him; but he still ate and slept well, and had not much pain.—[B. Geddes to B. Hay, June 8. Dated *Leith*, and addressed to *Aberdeen*.]

CHAPTER XIX.

1793.

BB. Hay and Geddes take the Oaths to Government—B. Hay resides at Edinburgh, B. Geddes at Scalán—Pastoral on Repeal of Penal Laws—Domestic troubles at Scalán—B. Geddes becomes rapidly worse—Mr. Macpherson's Journey to Rome—B. Geddes is removed to Aberdeen—His Sufferings and his Patience—Contributes Articles to the *Edinburgh Encyclopædia*—Mgr. Erskine's Visit to Britain.

When Bishop Hay arrived in Edinburgh, he found that the Bishop of the Highlands could not join the Meeting, this year, on account of illness.—[Common Letter to Propaganda, July 12.] The two Bishops of the Lowland District, therefore, dispatched the Annual Letters to Rome, and had the satisfaction of informing Cardinal Antonelli of the Repeal of the Penal Laws. They also communicated the same grateful intelligence to his Holiness, beseeching him, at the same time, to apply some remedy to the disorganised condition of the Scotch College in Rome. Mr. Macpherson, the new Agent, was furnished with his credentials, and began to prepare for his journey.

July 11th both of the Bishops appeared before Mr. Henry Davidson, Sheriff-Substitute of Mid-Lothian, and took and subscribed the Oath, Abjuration, and Declaration under the recent Act, 33 George III., for the Relief of the Catholics in Scotland.—[Original Certificates at Pres-home.] The Bishops are designated "George Hay, Bishop of Daulia, Vicar-Apostolic, residing in Edinburgh," and "John Geddes, Bishop of Morocco, Vicar-Coadjutor in Scotland, residing in Edinburgh."

This was the last public act of the Coadjutor in Edinburgh. His work there was finished. His accomplishments and his virtues had endeared him to a large circle, including men of every religious persuasion; to his personal influence was mainly owing the revolution in pub-

lic opinion, which had thus happily resulted in the Relief Bill. Lawyers, Judges, and men of letters, had learnt to respect the Religion of a man whom they felt to be their equal in intellectual endowments, and whose nature was as genial, as it was highly gifted. The mind of his great Friend, Bishop Hay, though probably stronger and deeper, was less versatile in its powers, and less qualified to shine in general Society. Men revered the Bishop, but they loved the Coadjutor. A similar feeling attracted the Clergy and the Laity of his own Communion, to Bishop Geddes. It must have been a sorrowful day in St. Margaret's Chapel, when his white head was seen for the last time, at the altar of God.

The day after he had taken the Oath, Bishop Hay issued a Pastoral Letter, in the name of all the Scottish Bishops, to the Clergy and Laity on the recent repeal of the Penal Laws. Referring to those laws as once in force against Catholics, he observes:—"Those times, blessed be God! are now no more. Our humane and generous Legislators, after being fully satisfied as to the innocence of our tenets, the purity of our moral doctrine, our attachment to Government, and our love to the happy Constitution of our Country, have, with the greatest unanimity and approbation of both Houses of Parliament, repealed the Penal Laws that stood against us, and extended to us, the Catholics of this Country, the favour lately granted to those of England and Ireland; by which we may now enjoy the free and undisturbed exercise of our Holy Religion." The Bishop next called upon the Faithful to return thanks to Almighty God, for His recent goodness to them; to Him they owed the humane dispositions of their Rulers; to Him, the acquiescence of the whole Nation in what their Rulers had done for them. To gratitude they were bound to join a sincere repentance for their own sins and the sins of their forefathers, which had provoked the Divine anger against them. As to their earthly Rulers, Catholics were bound to pray for them, and to show, on all occasions, a high respect, and a strict obedience to the Laws, as faithful subjects of his Majesty, as good Citizens, and worthy members of Society. The Bishop, in conclusion, besought the Catholic Body, to use their recovered liberty with prudence and moderation,

so as, by their quiet and peaceable demeanour, to convince the world they were not unworthy of the favour lately bestowed on them.

The tone of this Pastoral Letter is a model of temperate and chastened expression, in singular contrast to some inflated and pretentious manifestoes, which we, alas! have seen, and of which we are likely to taste the bitter fruits, for years to come.—[Dated July 12, 1793.]

Bishop Hay now resumed the principal charge of the Congregation in Edinburgh, taking up his residence in the House underneath St. Margaret's Chapel, on the West side of Blackfriars' Wynd, where his name, MR HAY, may still be seen, in faded paint, on the strong outer door of the house, opening on the third floor of the common stair (No. 35.) His first Letter to his Coadjutor, addressed to Scalán, is dated July 19. Mr. Macpherson had left him, to pay farewell visits to his friends in the North. Mr. James Sharp had just arrived from London, having completed his journey from Rome in seven weeks, at an expense of 114 crowns. On his route he had visited Loretto, had staid a fortnight at Ferrara; thence he travelled by water to Mantua, where he took the Diligence to Muspruck, Augsburg, Stuttgard, Heidelberg, Frankfort, Cologne, Aix-la-Chapelle, Liege, Brussels, Ghent, and Ostend. He found Mr. Oliver at Ostend, on a Mission of Charity to some sick soldiers of the 77th Regiment. Some of them wanted to become Converts. "Spiritus ubi vult spirat."—[B. Hay to B. Geddes, July 19 and 20.] Sir William Forbes, and many others of Bishop Geddes' numerous friends, had been making many kind inquiries after his health.—[Same to same, July 31.]

The Invalid accomplished his journey pretty easily, and found the little Community at Scalán in good health, under the temporary charge of Mr. Andrew Carruthers. The weather had been favourable, but the Bishop's weakness had increased since his arrival. "Be assured, I am in very good spirits, and shall endeavour, with God's help, to be so, striving to answer your intentions, and to do my duty, as far as lies in my power."—[To B. Hay, July 29; Mr. Carruthers, Amanuensis.] The Duke of Gordon had paid a visit to the Seminary, the week before, and had expressed his satisfaction with the condition of the Place. Bishop Geddes seized the oppor-

tunity of saying that he hoped his Grace would give them a long lease, as a good deal of money had been laid out on the Place. To which the Duke replied, that they should not differ. The Boys lately arrived from Douay were giving trouble. They were displeased with the beds, the food, and the untidiness of their companions; neither did they like to be so much employed in Farm-work. The Bishop's Amanuensis, Mr. A. Carruthers, took the liberty of adding a Postscript, on his own account, in which he lodged various complaints against the Housekeeper, Annie Gerard, under whose tutorage, he was surprised to find himself. He had also been made the subject of censorious conferences between her and some of the Scholars, and even some of the Maids; and this, in matters seemingly out of her sphere, and in which he flattered himself, he should not have had a shadow of apprehension from the eye of an enlightened Superior. "Is it proper," he indignantly demanded, in a precocious tone of domineering, "that there should be any Female power in a place of this kind?" This young man, at once an Usher and a Student, and still too young to be Ordained, had shortly before repeated an idle rumour to the discredit of a valuable Missionary, and had further informed Bishop Hay, from his own observations in that Mission, that a spirit of indifference to Religious duties had crept into many families, which urgently called for the Bishop's interference. The whole charge thus preferred, soon resolved itself into the idlest second-hand gossip.

Bishop Douglas communicated the important information that the Court of Rome had applied to him to obtain the protection of Britain for the States of the Church, then threatened by France; his application had been successful, and Lord Hood's Fleet was to protect the Court. It seemed that now was the time to insist on getting National Superiors into the British Colleges. If necessary, Bishop Douglas would engage Lord Grenville to support the measure. The English Bishops had lately issued a Pastoral Letter, in which, among other topics, they had censured Dr. A. Geddes' Translation of the Bible. He had retorted in an impudent Letter, which drew from them a threat of Suspension, unless he would submit to the Injunctions of the

Pastoral before a certain day. Without waiting for the day, Dr. Geddes had positively declined their authority.—[B. Douglas to B. Hay, July 3.] Thus, by resorting to the harshness of extreme measures, the English Bishops drove into open rebellion, a man of genius, whom the accident of residence had placed in their power. Singularly enough, the Pastoral Letter in question, which had been submitted to the Scottish Bishops for their opinion, was pronounced by them to be poor in style, and deficient in fulness.—[B. Hay to B. Geddes, and *vice versa*, April 1 and 5, 1793.]

The new Roman Agent had by this time returned from bidding his friends farewell; and Bishop Hay was furnishing him with numerous Letters to "Padrones" in Rome, recommending him personally, and his Mission on behalf of the Scotch College, to their notice and assistance. Among these, he addressed Antonelli and Albani, Caraffa-Trajetto, and Borgia, now a Cardinal.—[Aug. 3 and 6.] The Bishop also, in a more particular manner, solicited the countenance of the Cardinal Duke of York. "The great condescension which Y. R. H. showed me, when I had the honour of waiting upon you, in the year 1782, in desiring me, if any affairs relating to our Missions required it, to write to Y. R. H., at least tanquam episcopus ad episcopum. This expression of your goodness, which I never can forget, encourages me on this occasion to recommend the bearer, Mr. Macpherson, in a particular manner, to your protection." The Bishop further petitioned H. R. H., to get the pension from the Dataria, enjoyed by the last two Agents, continued to their successor. Mr. Macpherson left Edinburgh in the Royal Charlotte, Aug. 7th.

The Romans were anxiously expecting the arrival of the English fleet on their coast. The Spaniards were cruising in considerable force, between Genoa and Corsica, to intercept the landing of the French troops on the Island. General Paoli was in arms, at the head of a considerable force; he had already declared his independence, and was understood to be waiting the arrival of the British fleet before making himself master of the whole Island.—[B. Hay to B. Geddes, July 31. Quoting Mr. Smelt.]

Bishop Geddes communicated with his Friend in Edinburgh, on a report which had become

current, that the Boys at Scalán were employed for a great part of Spring, Summer and Autumn, in the labour of Husbandry, and forgot what they had learnt, in less time than they had taken to acquire it. His weakness continued to increase, and at night he suffered from pain in the left side of his head, and in his ear, which he thought to be rheumatic. He continued to take Valerian regularly, but with no perceptible effect? What would Bishop Hay think of his trying the Cod-oil? But, indeed, in his case, he had little confidence in Medicine. Mr. A. Carruthers, was his Surgeon, his Valet-de-Chambre and Amanuensis, treating him with great kindness. It pained the Bishop to take up the Student's time so much, but there was no one else in the House, who could take his place. "I lay my account with having something to suffer. You will certainly pray for me, that I may make a good use of my situation."—[To B. Hay, August 6. Mr. Carruthers, Amanuensis.]

The destination of the Douay Boys was settled by Bishop Hay, after a full discussion of the matter with his Coadjutor and with Mr. Macpherson. The sooner they left Scalán, the better; only, opportunities of sending them abroad with safety, were not easy to find, in the state of the Continent. Sandy Badenoch, being a sickly Boy, must not go abroad, but must go home to his parents, till he was stronger. As for the proposal that one of the Boys should be sent to Edinburgh, to live with Bishop Hay, he would willingly do all he could for the common good, however inconvenient and expensive he might find it. All were agreed, however, that the Boy chosen for Edinburgh should be a lad of solid piety, and who could be depended on. It would be impossible for the Bishop always to have him under his own eye; the Boy must be a good deal left to himself; he could not be always confined within doors. Business, as well as relaxation and exercise would often take him out; and as the Capital abounded with dangers to young people, if the Lad were of an unsteady disposition, he would run a great risk of being ruined, without the Bishop's being able to prevent it. These considerations pointed out Andrew Scott, as the fittest for Edinburgh, where, too, he could have the benefit of sea-bathing for his health, and which was still more

to the purpose, with his peculiar complaints, where he could drink the water of St. Bernard's Well. The sooner he came, the better; a cordial welcome awaited him. With these two exceptions, the rest of the Boys must go to Spain. They should take the Mission Oath, before putting the public Fund to the expense of their journey.—[B. Hay to B. Geddes, August 9.]

The Bishop further enters at some length into the little plan that he had formed with regard to Scalán. Mr. A. Carruthers had several times expressed his fears, if left alone there, during the Bishop's absence, that "he was in no wise cut out for a farm." Bishop Hay had assured him that Bishop Geddes would take a superintendence; that as to the food and other matters in the Housekeeper's department, everything was settled according to a regular plan, and the established practice, which Annie would attend to, without giving Mr. Carruthers any concern, who was to have the same indulgence as to food, as when Bishop Hay resided at the Seminary. As to the Farm, it was soon to be all turned into grass; and John Williamson would take nearly all the trouble off Mr. Carruthers' hands, only now and then showing him what was going on. Indeed, this was all that Bishop Hay himself had done with the Farm, ever since this worthy man had come to it. He had consulted with John about what had to be done; readily yielding to John's reasons when they appeared to be just; and John as readily acknowledging the strength of the Bishop's reasons, when they were well founded. Thus, it seemed to the Bishop that Mr. Carruthers need not fear any great difficulty on that point. As for the studies of the Seminary, it had been agreed to adopt a Douay plan, and give some of the older Boys charge of the younger, to teach and hear them their lessons, and thus relieve Mr. Carruthers of part of the drudgery. It mortified the Bishop to find that his Coadjutor's increasing weakness, the discontent of the Supernumeraries from Douay, and John Williamson's illness were likely to frustrate these little plans.

He concluded with some directions for the young Prefect, and some animadversions on his unbecoming Postscript. To his inquiry about "Female power in a place of that kind," the Bishop replied that in every place where a

Woman was Head-Servant, with other Women under her, she must have authority over them, and in the management of things committed to her charge, of course under the inspection and control of the Superiors of the Place, and only within the sphere of her own charge. Mr Carruthers' question led the Bishop to suppose that there had been some misunderstanding with the Housekeeper; but he hoped that Bishop Geddes' accustomed prudence would put all to rights, and his gentle manner and good advice keep it so. "With my earnest prayers that peace, health and contentment, may reign in your family."

He was now engaged in bringing out a new Edition of *The Sincere Christian*, besides revising some of his Studies in the Canon Law.

The last Letters of the Bishops to each other had crossed. Bishop Hay, therefore,—[Aug. 18]—had to resume the subject of Scalán, on receipt of his Coadjutor's Letter of August 6th. He was not surprised at the report of the Boys being much employed in Farm-work, although he felt himself under no obligation to its authors. It was certainly much exaggerated, at least as far as he knew; for as to what was done in his absence he did not know. In bringing Scalán to a state of serviceableness to the Mission, many things had to be done which cost extraordinary labour for a time, but which would entirely cease when the whole of the ground was taken in. To have hired people for this additional labour would have been beyond his means, and at their vacant hours, or on a play-day, now and then, the Boys could do what was wanted as well as any one. In former times the Boys at Scalán were often employed in similar labours, and for months together without a lesson; and yet, no such reports had been spread then. He finished his Letter next day, (Monday.) That morning, he had read to Dr. Spens, his invalid Friend's account of his health. The Doctor did not approve of the Cod-oil; it was a harsh, disagreeable drug, and was apt to clog the stomach. Though Dr. Thomas [Spens] saw it often used in St. Bartholomew's Hospital, London, he did not often see it succeed. He much preferred the application of blisters to the Invalid's head. Bishop Geddes must therefore begin with one about four inches broad, and as long as would reach from the root of the hair, in the middle of

the forehead to the hollow of the neck. It must be kept on for twenty-four hours; a blister never rises on the head, but the water "sipes" through. When it is taken off, a kail [cabbage] blade must be applied to the wound, for a day or two. Another blister must then be put on one side of the head, above the ear, and be treated in the same way; then a third, on the other side, and so on, beginning again as with the first. If the Invalid derived any benefit from this treatment, he must continue the rotation for some time. His friend added some directions about preparing the blisters. Mr. Carruthers had some plaister and some flies; these must be spread firmly on the plaister, and plenty of them. More could be obtained from Aberdeen, if necessary.

How many hours of suffering, how many wakeful and weary nights are implied in those terrible lines! It is all over now and forgotten, and one may stand beside the resting-place of the dust once so cruelly tortured, and give thanks that its Purgatory was permitted here.

Before the Invalid could have received this decision of the Doctors, he wrote again to his Friend in Edinburgh,—[August 20. Mr. Carruthers, Amanuensis]—pressing the removal of the Douay Boys, as the School-room was quite unfit for their studies in Philosophy and Theology. He suggested a Pastoral Letter to the Clergy, as seasonable, in present circumstances. Perhaps it might be well to write it in Latin. "Many are the fancies that now go through my imagination, many the projects which I can neither bring to practice, nor even commit to writing. Yet I see that it is very necessary to have time for thinking as well as for acting; and for many years past I have had too little time for meditation. Enough for the present." His health was not sensibly worse; his head was better; if his weakness increased, it was but slowly. His Friend might depend on his endeavouring to be contented, and to have Christian courage, in which God would help him, in consequence of the good prayers of Bishop Hay, and his other friends. "What do you say of the Cod-oil? what of my applying a blistering plaister to my head? I do not like a wig."

Mr. Macpherson spent a week in London, on his way to Rome. He despatched a farewell Letter to Bishop Geddes—[Aug. 14]—two days

before resuming his journey by Dover and Ostend. Bishop Hay and he had parted on exceedingly good terms; indeed he had found the Bishop very candid and friendly. They had often conversed together about Bishop Geddes, after he had left Edinburgh; and Mr. Macpherson had observed with pleasure the esteem and affection which the Bishop always expressed with much warmth, for his Coadjutor, whose distressing illness Bishop Hay felt more acutely than the Invalid himself. In Mr. Macpherson's candid opinion, Bishop Hay stood more in need of comfort from his Coadjutor, than his Coadjutor did from him. The Agent had exhausted argument in the attempt to dissuade the Bishop from long retaining the Office of Procurator, and to recommend Mr. Charles Maxwell as a substitute. His representations had produced little effect.

Since his coming to London, Mr. Macpherson had received much civility and kindness from Bishop Douglas; "but ah! my friend, he has not the parts which your acquaintance makes me look for in the Episcopal character. Yet I love the man because his heart is good, and because he loves you." They had dined together two days ago, in company with two hundred members and benefactors of a Charitable Institution; the healths of Bishop Hay and of Bishop Geddes were drunk, nor was the "Land of Cakes" forgotten. Partly through mismanagement, Bishop Douglas was in great trouble with some of his Clergy and Laity, in comparison with whom the most refractory subjects in Scotland were as lambs. Mr. Macpherson's experience among the English Clergy, had not given him a high idea of their zeal, their learning, or their love of labour.—[Mr. Macpherson to B. Hay, Aug. 15.]

Mr. George Chalmers had responded to Bishop Geddes' Letter of Introduction, and given the Agent a hearty welcome; who in return, described him as a man of Letters, and a Gentleman in every sense of the word. He had entered warmly into the plan for obtaining National Superiors for the Colleges in Rome, offering to recommend it to Mr. Dundas, and through him to Lord Grenville. The amiable Author of *Caledonia* was a true friend to the Scottish Catholics, and his intimacy with many leading Statesmen gave him great influence.

Bishop Douglas, strange to say, when consulted on the subject of National Superiors, manifested extreme jealousy of Bishop Hay, or of any one else meddling with it. The good Bishop of Rhodéz was in London, and was soon to visit Scotland. He contributed to the Agent's collection of Letters of Introduction, a warm recommendation to Cardinal Bernis.

Mr. Alexander Paterson, the new Missionary in Glenlivet, laid before Bishop Hay a full account of the discontent lately manifested by the Douay Boys at Scalan. The change, indeed, in their food and their studies was very great; but had Bishop Hay remained among them, there could be no doubt that it would have passed off without complaint. The whole mischief must be attributed to the Youth in whose charge they had been left. "A young man, in entering on a new Charge, ought to be extremely cautious and circumspect in showing his authority. This precaution, I believe, Mr. Carruthers was not careful enough to take. He had to deal with his former companions, his own schoolfellows, his most intimate friends; too overbearing a disposition with regard to some, gained him the disaffection of all; one thing brought on another, and Scalan became quite disgusting. To be sure, they ought to have behaved otherwise than they did; but methods must be sometimes contrived to make them do from inclination what they are obliged to do from duty. I know Mr. Carruthers to be a lad of solid piety, much good sense, and not ordinary abilities, but *in other things I commend him, in this I do not commend him.*"

Then, as to the Farm at Scalan; the excellent servant, John Williamson, was resolved to leave it entirely. Mr. Paterson asked him his reason; and he replied that Mr. Carruthers had found fault with his work, and appeared indifferent to his going back after his illness, as another man had been engaged, whom, however, Mr. Carruthers had since turned off without paying his wages, because he had been absent for a day or two, on his own Farm. In short, if Mr. Carruthers went on in that way, not a lad in the country would come near Scalan. Mr. Paterson, esteeming John Williamson as a plain, honest, and good servant, had told him that in Bishop Hay's absence, he ought to think it his duty to disregard every consideration but the

Bishop's interest. He seemed very sensible of the Bishop's kindness to him, and there was no one in the world whom he would like better to serve, but he could not, and would not be "bullyragged," as he expressed it, while he was able to earn his bread more peaceably and advantageously elsewhere. Mr. Paterson had advised him to consult Bishop Geddes in confidence. Lastly, on account of Mr. Carruthers' treatment of her, the worthy Housekeeper, Annie Gerard, was thinking of leaving Scalán, at Martinmas. Mr. Paterson had urged her to write first to Bishop Hay, before making any rash resolution; this, however, she could not be prevailed on to do. She feared to speak to Bishop Geddes, lest he might think himself the cause of her leaving. A line from Bishop Hay to her might be of great service. Mr. Paterson concludes by proposing at once to supersede Mr. Carruthers, and to put Mr. James Paterson in his place. James, indeed, was only a Student, but he possessed a happy art of teaching others, he was at once feared and loved by the younger Boys under his care, as Mr. Paterson could testify from his former knowledge of him.

Mr. Macpherson had by this time reached Bruges, whence he wrote to the Invalid at Scalán, with additional notes of his Journey.—[Aug. 24.] He had seen Dr. A. Geddes in London; and pronounced him unlike any one he had ever seen in his life. The Doctor was very angry with his cousin the Bishop, and threatened to write him a frightful Letter. The Agent was astonished at the attention paid to the French Emigrant Clergy in London, amounting in number to about 1500. He had observed the same thing at Dover, where, if one might judge from the people one met in the streets, one should imagine the Town to be half full of French Priests. Every one paid them the greatest respect, while at Bruges, where he was waiting, they could hardly appear in the streets without being hissed. "Generous Britain! Heaven must reward such eminent charity." The French Clergy passed and repassed between Dover and Ostend, without paying a farthing. The British Government paid their fare, and the English passengers, if there were any, for their food. If there were none, the honest tars would say, D——n their eyes, would they allow

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a poor French Priest to pay for a meal or two.

Mr. Macpherson had had a long and rough Passage of 63 hours from Dover to Ostend—[Aug. 20]—the evening of his landing, he reached Bruges, by the Canal, in Mr. Oliver's Company. Four Scotch Boys from Douay had found an asylum in the Convent of English Nuns which Mr. Oliver served. On the 16th of August they had left Douay with Mr. Farquharson; and rested for the night at a Village near their Country-house. Next day they heard that the English Benedictines at Douay were imprisoned; and that active search was making for every British subject. Mr. Farquharson hired a guide for 100 francs to conduct the Boys to a place of safety, himself accompanying them till within a few leagues of the Frontier. He then turned back towards Douay, in hopes of meeting some of the persons whom he had intrusted with such of the moveables belonging to the College as he had been able to smuggle out of the House. The Boys reached Bruges without running any great risk; and the Principal was expected every hour to follow them. It was understood that he was in less danger than any one else, if he happened to be taken prisoner, he was so universally popular. The bulk of the French were still fond of the English, but the Revolutionary demons were doing all in their power to exasperate them against British subjects.

Bishop Hay took alarm at an expression in his Coadjutor's last Letter, which seemed to imply that he was attempting to study. With his accustomed force, the Bishop denounced the idea of such a thing, in the circumstances of his Friend's health.—[Aug. 26.]

"Aug. 26, 1793.

. . . . "Your reflections about *thinking* give me no small concern. Your physicians wished you to be in a country-place, where you should have nothing to do that could require attentive application of the mind, upon which they seem to ground their best hopes of your recovery, at least, in some degree. With this view I considered Scalán as the properest place you could be in, where you would be under no necessity of applying to anything that could require any serious thought, and have nothing to do but to take such moderate exercise as you found convenient, and amuse your mind with any easy reading which required little application, and

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overseeing or hearing the boys' lesson, which I considered as a diversion to you rather than a study. But, instead of that, to hear of nothing but rumaging through old papers, putting them in order, and taking extracts out of them, &c., many projects passing through your imagination, necessity of having time for thinking, &c., what is to be the consequence of all this, but to ruin your health entirely, and hasten on your own death? Is it possible, my dear Sir, that you should be so far blinded by your own inclinations as to think that it is the will of God you should act in direct opposition to the views of your physicians and to my wishes, in a matter which so nearly concerns me and the whole Mission? I therefore beg and beseech you, for God's sake, to lay aside all these projects, to lock up all your old papers, till such time as we see your health in a state of melioration fit for examining them; and to follow the plan I have always had in view for you. There you will be doing essential good to Religion, to the service of God and the good of the Mission, by instilling proper sentiments into these poor children, and bringing them up in the fear of God, and necessary learning. This will cost you no application that can hurt you, as the things you will have to treat with them will require no study from you. But if you still go on your own way, I beg it as a favour never to mention your doing so to me, which will only serve to distress me." . . .

The gentle Invalid replied with his usually unruffled composure, and in a tone of refined deference to the wishes of his Friend.—[Sept. 2. Mr. Carruthers, Amanuensis.] "The projects I mentioned, were not, I assure you, the result of attentive thoughts, but the reveries of a mind more at ease than it had usually been, for some time past, though not perhaps so much so, as it would need for my health. When I lie awake in my bed, or loll in my chair, I must think on something; and this draws my attention from my bodily uneasiness; now, on what can I think better than on God, and what tends to His glory, and my own spiritual good, on the state of Religion in this Country; on the place I am in; and the like? Hence arise the projects I mentioned, which, I am confident, are nowise hurtful to soul or body. The old Papers have been here several weeks, but the trunk in which they are, has not as yet been opened. I would [should] certainly be much to blame, if I followed my own inclinations to the risk of my health, unless where duty and inclination conspire. I think I have sometimes contradicted my inclinations, to the danger of my health, when I

thought duty required it; and that, even, when I was supposed to be humouring my inclinations; and I may do so again. But enough on this subject; I know your intentions, and shall truly endeavour to comply with them to the utmost of my power." The rumour about the Farm-work imposed on the Boys at Scalau was nothing new. A similar complaint had long ago reached Bishop Geddes at Valladolid. Since then, the Boys had, from peculiar circumstances, been more than ever engaged in Field-labour, to the detriment of their Studies. However, Bishop Geddes and Mr. Carruthers would do the best they could for the Boys, in the meantime, till they could give Bishop Hay their candid opinion on the whole question. The Invalid's health was not sensibly either better or worse. Three weeks of rainy weather had been rather against him. He would at once set about applying the blistering plaisters to his head; in this, he had "some *little* confidence," with God's blessing. He could not help being troublesome to Mr. Carruthers, who was his only assistant, but who did all cheerfully. The Douay Boys were just setting off.

Mr. A. Carruthers laid before Bishop Hay a justification of his conduct.—[Sept. 3.] It consisted chiefly in criminating the whole Establishment; Boys and Servants were all shown up in their turn, and in a strange and pompous jargon of words, singularly out of harmony with his position. To use Mr. Paterson's strong expression, Scalau had become so "disgustful" in consequence of Mr. Carruthers' arrogance, that some of the Douay Boys had been thinking of abandoning their Studies altogether. He mentioned this fact to Bishop Hay, but he did not mention the cause of it. He complained of the "overweening imperiousness and assuming behaviour of domestics;" and of "the disagreeable necessity of being the silent witness of mismanagement, misbehaviour, and discontent." He could scarcely "intimate to the servants the smallest order without feeling his heart palpitate with fear of thwarting their humour, or of becoming the object of their private grudges or murmurs." He could "see discontent and peevishness painted in every feature, and every trifling domestic circumstance, such as not opening my door when inconvenient, nay, even the very looks of my face, explored

and sent out as a subject of public loquacity. . . . The smallest peculiarities of my conduct spitefully traduced and misrepresented, as my Brothers had been, in this vilest of Countries." Bishop Hay, had seemed, in his Letter to Bishop Geddes, to suppose that *food* had been a subject of dispute with the Housekeeper. The injured Youth replied that he had never encroached on the Kitchen department; that he would disdain for himself to stoop to so mean a subject of altercation. "I was stunned with hearing a Female Servant express herself in the most disrespectful manner of certain Churchmen, come here on business, because they had not found it convenient to Say Mass. I was obliged, however, to stifle my feelings in silent indignation." He concluded by inquiring if he was to have any money allowed him. "We are in a peaceable enough situation, which indeed, was scarce ever outwardly otherwise." His treatment of the Farm-Servant he neither explains nor palliates.

The Roman Agent, on reaching Ratisbon, sent Bishop Geddes a lively account of his Journey. —[Sept. 26.] He had taken a month to travel from Bruges. Mrs. More, and the English Nuns there, were much concerned at Bishop Geddes' illness. He had been detained some days, by ill health, at Louvain, a miserably dirty Hole, where nothing was to be seen but Colleges, Convents, and Friars, in all the colours of the rainbow. In their University they defended Propositions which in Scotland would be considered by all Catholics as the rankest Heresy. The Emperor Joseph had opened the door, the French had helped them on; for Mr. Macpherson was sorry to observe that although the French were detested in all the Countries through which he had travelled, a very considerable part of the French Religious Creed was well rooted there. There were no advocates of those Doctrines more zealous than the Friars. The Secular gentlemen also easily imbibed them. The greater part of the Secular Clergy, and all the Ex-Jesuits opposed the prevailing Maxims. Even the two Scottish Convents in Bavaria maintained very dangerous Principles, but in their case, ignorance was the chief cause of it. One of the Scottish Monks had seriously assured him that St. Augustine had written all his Works in Greek; another, a few

minutes afterwards, that in all the Saint's Writings, the Manichean Heresy was clear, and that he very certainly never knew a word of Greek. "In fine, Lord preserve me from them." They spoke only of gambling, of hunting, and of a kind of Politics; and their time was spent idly and unprofitably. The Agent would be sorry to hear of one of them in the Missions. He acknowledged, however, that they had entertained him kindly in both of the Monasteries. At Liege, he had been hospitably lodged for some days in the English Academy, where the good old maxims were still maintained, to the exclusion of all novelties in Religion. From Cologne he had ascended the Rhine to Mentz, passing through delightful scenery. The day after the date of his Letter, he was to leave Ratisbon for Munich.

After persevering for eighteen days in the constant use of the blistering plaisters, Bishop Geddes could only report—[To B. Hay, Sept. 30; Mr. Carruthers, Amanuensis]—that his weakness was increasing more rapidly than ever before, without his deriving any benefit in other ways. He had therefore interrupted the rotation of blisters, until he could have Bishop Hay's opinion. His left arm was so stiff, that he could not raise it to his head; the fingers of his right hand could hardly hold a handkerchief or a spoon. His limbs were too feeble to bear the weight of his body. He had never yet fallen to the ground, but he should have done so had not Mr. Carruthers caught hold of him, or had he not made use of the wall, or of some other support. He could not dress without assistance. His Breviary cost him usually three hours. Sometimes it took him five minutes to get a book into his hands. He had managed, however, to Say Mass on Sundays and holidays, till Michaelmas day, when, after Vesting, and addressing a few words to the people, he felt his limbs so weak, and his left arm so stiff, as to forbid him to proceed. He had been, therefore, obliged to send the people to the public Chapel. As his Friend might easily suppose, this incident had affected him a good deal. His appetite was still pretty good, and he slept well enough, when he could get into a good posture. On a good day he was able to walk out for half-an-hour; his only uneasiness then was in turning. He could say he was as cheerful as was possible

in his circumstances, and perhaps even more so; endeavouring, with God's assistance, to be resigned and patient, knowing that those trials were sent for his good. His only regret was that he could be of so little use in helping his Friend, who had so much need of it. But it was almost time for Breakfast, before he was dressed and his Prayers were said. In the forenoon, besides Reciting the Little Hours, Meditating for a short time, Reading some Spiritual Book, and taking a short walk, he could give only an hour to the Boys, to hear them their lessons; and during that time he was often very uneasy. In the afternoon, he rested a while after Dinner, said Vespers, Matins, and Lauds, and took another walk. All this left him little more than another hour for the Boys. Mr. Carruthers had therefore, to prepare their lessons and themes, and examine them; to look after them at their play, their meals, and their studies; and assist them in their Devotions; occupations which allowed him little enough time for his own studies. But it was impossible for Bishop Geddes to do more for him beyond advising him, and encouraging the Boys. The Invalid anticipated a considerable aggravation of his illness with the arrival of Winter weather. In that case he would require a strong man, to help him to move, who might reside in the place as a journeyman tailor, or shoemaker. John Williamson and Annie, had consented to remain; and harmony was now perfectly restored. As Mr. Carruthers was his Amanuensis, he must employ another Hand to tell Bishop Hay how much he was indebted to "Mr. Andrew." "How does your own health stand out? I really do believe you stand as much in need of pity as I do; but God will support you. I hope I need not assure you that I really do look upon you as my best Friend upon earth; and in return, I would wish to be yours to the very utmost of my abilities, as I am conscious to myself to have endeavoured all along. It is no doubt what we owe to one another on many accounts. We may both be ignorant of circumstances, and not attend to some of them, but this we must excuse."

The same day,—[Sept 30]—Bishop Hay wrote to inform his Coadjutor that the last of the Douay Boys had reached Edinburgh in safety. Those of the earlier arrival, who were destined

for Spain, had sailed some little time before. A box lately sent from Rome, addressed to Bishop Geddes, contained a large parcel of Church Music for a full Choir; also, Boscovich's *Elementa Matheseos*, in sheets; *Selecta* for Scalán, in sheets; a Copy of Ovid's *Metamorphoses*, with annotations, and of Cicero's Letters; together with Beads and Medals for Bishop Hay. There was a vacancy at Scalán, and Mr. Mathison had a good Boy in view for it; would it be possible to take him without giving Bishop Geddes and "Mr. Andrew" too much to do, which was against Bishop Hay's wish? Regarding the employment of the Scalán Boys in manual labour, he had one observation to make. When he went there, there were three Boys in the same class, to wit, Sandy Badenoch, Willie Smith, and Willie Wallace. The year after, Smith was sent to Douay, and Wallace, who followed him six months afterwards, was put into the same class with him at Douay. Nearly eighteen months after Wallace, Badenoch also was sent there, and was not only put into the same class with his former Scalán companions, but was thought to do better than either of them. This had escaped the Bishop's memory, till the Boys themselves had put him in mind of it, and it showed pretty clearly that if the Boys at Scalán had more "avocations" from their studies than were considered right by some persons, their time of study had not been lost. For his own part, the Bishop would be well pleased if the Boys continued to make the same progress, and as there were at least six or seven months in the year, in which they could do nothing out of doors, to take them from their studies, he did not see that eight or ten days "avocations" now and then, in Summer, could do them much harm. He mentioned this to show how unjust were the reflections made on the subject by some people.

The Bishop had also written to "Mr. Andrew," plainly telling him his mind as to the discontent at Scalán. It was not easy to make this young man sensible of his error—[To B. Hay, Oct. 7.] The Bishop had accused his "harshness and severity," as the cause of the misconduct of some at the Seminary. and of the discontent of every one. Mr. Carruthers defended himself ingeniously, but in the disagreeably affected and pompous style, then habitual

to him. The Bishop had further condemned his giving his opinion so freely, about the servants. He therefore prudently promised to do better for the future; but his tone is full of consequence, as if he were waiving a right for the public good. This point, and others, he discussed with the Bishop, quite with the air of a man who was debating with an equal, and who was, in fact, the aggrieved and nobly forgiving opponent of the Bishop, and of every one at Scalán. A Postscript to his Letter, regarding Bishop Geddes' health is more interesting. The Bishop grew sensibly weaker. It cost him much uneasiness to hear the Boys their lessons, and he attempted more than he was able for, thinking it was Bishop Hay's wish that he should do what he could for the Boys. Mr. Carruthers assured Bishop Hay, that though it should cost him his sleep, he would do all in his power to relieve the Invalid from every exertion. The Bishop had been unable to say Mass the previous Sunday. Harvest in the Braes was not yet "third way done."

The Invalid at Scalán, in his next Letter to his Friend at Edinburgh—[Oct. 11, Mr. A. Paterson, Amanuensis]—had to report a daily falling of his powers. His voice grew feebler, his hands more powerless; and it was with difficulty that he could find a tolerably easy posture, either sitting or lying. In a short time he should be unable to rise from his chair, or from bed without help. It was necessary that Bishop Hay should at once determine whether he could prudently remain all Winter at Scalán. He would only suggest with perfect candour what occurred to him on the subject. He had come cheerfully to the Seminary, as his Friend had wished it, and he had hoped to be of some use, and at the same time, enjoy complete retirement from Company. Even now he should leave it with regret. But on the other hand, he could render the place little service, as he was, and he might occasion considerable embarrassment to it. He could no longer Celebrate Mass; he could scarcely sit to Hear a Confession or even a lesson; he must give a great deal of additional trouble to Mr. Andrew, who attended him, much to his satisfaction. But he, in fact, required a person of a nursing disposition, who could contrive and advise little conveniences

for him; and though he now had little confidence in Medicine, he should like to be near a Physician. His Nephew, Mr. John Gordon, at Aberdeen, was such a person, as he should wish to live with; but still, he had no desire to be humoured unreasonably; he really wished to do the Will of God, to suffer patiently with the Divine assistance, and to prepare quietly for death. "Let me know, then," he adds, "what you really think would be best, and I shall agree to it cheerfully, as I ought to be the first to give an example of obedience, and of a desire to do all the good I can." His younger Nephew, Charles, had lately come to Scalán, and was then on a visit to his friends in "the Low Country." Mr. Andrew, to do him justice, seemed to be very willing, as well as capable to do his duty, and give Bishop Hay satisfaction. The little differences with the servants appeared to Bishop Geddes to be at an end. He was sure that his Friend remembered him in his good Prayers, for his need of them was great.

To Mr. Macpherson, Bishop Hay confessed that he saw not the least ground to hope that his Coadjutor would ever recover.—[Oct. 11.] Dr. Spens was not surprised when the Bishop told him of the failure of the blisters. The Bishop's own health was such as he had no reason to complain of. The Accounts had been a troublesome business to him; but he hoped to simplify them considerably, and make them easier than ever for those that should come after him. A new augmentation of Bank Stock was certain to be applied for in the next Session of Parliament; the Capital would then be raised to a Million. This would put the Bishop "to his shifts, to find what was necessary." Mr. Macpherson's opinion of Ratisbon was Bishop Hay's own; resting both on what he knew of it from report, as well as on what he had himself heard and seen there. This made him the more desirous to get the Scotch Monastery converted into a College; an excellent ground to go upon being the impossibility of supplying the Monastery with subjects. The case was much stronger now, that the National Colleges in France were lost; it would be a climax to the ruin of Religion in that Country, if Ratisbon and Wirtzburg were lost to Scotland, for want of subjects. The Bishop's concluding discussion of an intricate affair

of Accounts, exhibits him as a practised Adept in the art of Book-keeping.

While Bishop Geddes was dictating the last sad report of his health, Bishop Hay was writing to encourage him.—[Oct. 11.] “Your situation, my dear Sir, gives me no small concern, and gives me but a very distressing prospect on different accounts; but we must adore, and submit to the decisions of Almighty God, whose all-wise Providence only knows what is best for us, and whose Infinite Goodness orders all for our greater good; in this, alone, we can find comfort, and in this alone we have to confide.” In consequence of the late alteration in his Friend’s health, the Bishop could not propose any plan, but left the arrangement of everything in his Friend’s hands, begging him not to fatigue himself with anything. It occasioned him particular regret that his Friend was not able to say Mass; a great privation of comfort to the Invalid himself, and an inconvenience to the Family at Scalán, on Sundays and Holydays. He had, therefore, been thinking of sending Mr. James Sharp to the Seminary; “an agreeable and sweet-tempered lad,” who, in addition to Serving the Chapel, might help Mr. Carruthers in his studies, and relieve him from the charge of the very little Boys, so that he might be the sooner Promoted. This, indeed, would leave Bishop Hay alone, but with the help of Mr. Macdonald, the Highland Missionary, and of Andrew Scott, in temporal concerns, there would be no difficulty. What encouraged him the more to propose it, was that his own health continued not only good, but really to grow better and stronger, for which he had great reason to bless God, “who, as honest Mr. Guthrie used to say, fits the back for the burden, and I hope will continue to do so, as He sees our needs.”

Regarding his Friend’s idea, that Scalán might not be a suitable place for him, if his weakness should increase, Bishop Hay remarked—“Believe me, my dear Sir, wherever you think you can be more to your own mind, your going there shall meet with my hearty concurrence.” What would his Friend think of his going to stay at Preshome, as Mr. Reid had wished him to do? “My only view, now, is to have you in the most agreeable way you can think of for yourself.” If his Friend wished to

change his residence, it ought to be done soon, before the weather broke, which might be before long. Only, let him give Bishop Hay, notice of what he resolved on, that the Bishop might make any necessary arrangements. As he was finishing his Letter, Dr. Spens called. This Physician and his son, and Dr. Gregory, were at a loss what to say of the Invalid’s case, but gave very little hopes of amendment. However, they sent the following prescription; twenty-five [grains] of Jesuit’s bark in powder; and five grains of Virginian snake-root, in powder; mix together, and take in wine and water, three times a day; a little rhubarb occasionally if required. Dr. Dougal, at Keith, would supply the ingredients.

His Friend’s Letter of the same date reached the Bishop, in course of Post; to which he replied,—[Oct. 19]—“Sorry am I, indeed, to find by yours of the 11th, that your distemper goes on increasing so rapidly, which, besides the loss of so dear a Friend, leaves but a gloomy prospect to me; but our good Lord, who best knows His own work, is All-Sufficient; and, I trust, in His Infinite Goodness, will support and direct me to do His Will, and please Him, which is the only thing I wish for in this world. May He, of His Infinite Mercy, be with you at all times, and guard and conduct you by His Holy Grace to a happy Eternity, if it be His blessed Will to take you away from us at this time, which there is too much appearance to fear will be the case. I was touched with a little grief to think, by what you write, that you should have had a thought that I would be in the most distant degree against your going to Aberdeen, or anywhere else, where you think you could be more at your ease; but I am happy that I had given you my mind at large, in my last, (under cover to Dr. Dougal,) on that subject, before yours came to my hand. No, my dear Sir, whatever can contribute to your ease and conveniency, shall meet with my hearty approbation; my only regret is that you had not mentioned your mind sooner, for, by what you write of your weak state, I wish you may be able to bear the journey to Aberdeen without hurt; however, if you be not already gone, I beg there may be no delay.” The Bishop recommended that all the books and papers, which his Friend might leave behind, should be put into a trunk, locked and

sealed up; "by this means, if it please God you recover, you will find them as you leave them; if not, they will come safe to my hands, who, I naturally suppose, you will think should have the first inspection of them. . . . The good wishes and prayers of your friends here, are not wanting, as you may well suppose; and I remain, with the most sincere regard, my honoured and very dear Sir, yours most affectionately in Dno. . . . *P.S.*—Please let me know on your arrival at Aberdeen, as I will endeavour, if possible, to see you there before the dead of winter come on."

The Invalid wrote once more from Scalán to Bishop Hay.—[Oct. 20. Mr. Carruthers, Amanuensis.] He was now so weak, that he could hardly stagger through the room, and must soon be wholly confined to bed. His Nephew at Aberdeen had cheerfully undertaken to receive him into his house, and make him comfortable. He had, accordingly, made immediate arrangements for his journey, taking it for granted that Bishop Hay would approve of it. "I am truly much concerned that I should become so soon useless to my country; but as you well observe, we must entirely submit to the will of God, who well knows what is best, and can easily raise up fitter instruments for the performance of His own work. For me, personally, this distemper is certainly one of the greatest blessings I could receive, as it gives such a fine opportunity of expiating my sins, through the Merits of Christ, and of preparing for death, if I be strengthened to bear my sufferings patiently, and make a good use of my circumstances. For this you will pray for me. Of myself, I am nothing but weakness." After discussing some little matters of business, such as debts due to him, and by him, he adds, "Happy am I, that your health is so good; long may that be the case! But I must earnestly beg of you, not to oppress yourself."

The Invalid now bade Adieu to Scalán, the Scene of his first decided success in life. His tact in the management of boys was first evinced there, and soon pointed him out as the fittest person to preside over the new College at Valladolid, which must ever be regarded as his monument; the task of obtaining it being accomplished solely by his great ability, united with the urbanity which made his career as popular as it was distinguished. His first successful

essay was made at Scalán, and from Scalán he passed to the sick-bed, where he closed his beautiful life, too soon, indeed, for the Mission, but not too soon for the ardent and daily aspirations of his pious soul after perfection. On Tuesday, Oct. 22, his Nephew, Mr. John Gordon and Mr. Charles Maxwell arrived at Tombreckachie, a neighbouring Farm-house, in an Aberdeen Post-Chaise, thence they walked to Scalán, the road not admitting the nearer approach of a spring-carriage. Next day, the Invalid was conveyed in a cart to the Post-Chaise; and the next day rested at Hardhaugh, close to Mortlach. It was not many miles from Scalán, but the roads were very bad. On Friday, as they jolted down Deveron-side, the pole of the chaise broke, within three miles of Huntly. No further injury was done; and the Invalid reached Mr. Maxwell's house at Gibston, in a cart. Here, Bishop Hay's Letter of the 29th instant was awaiting him, and seemed to him everything that he could have expected from the Bishop's friendship. Notwithstanding a pressing invitation to make Auchentoul his home, the Invalid adhered to his plan of going to Aberdeen, which he accomplished the following day—[Oct. 26]—and without suffering from the journey. He once more recorded his thankfulness to Providence, and his resolution to wait the Will of God, as patiently as he could.—[To B. Hay, Oct. 28. Mr. J. Gordon, Amanuensis.]

At the top of the first flight of stairs in the old humble Chapel-House at Aberdeen, the first door on the left hand conducts you into the little chamber where this pious Man now exchanged a life of active service for one of suffering and of inaction. It is lighted by two windows which look into a small Green, surrounded and overlooked by houses of the meanest kind. In the same poor Chamber where Bishop Grant had breathed his last, Bishop Geddes now lay down, expecting, as he said, that he might linger a good while, as no vital part of his body had been attacked with disease.—[To Mr. Macpherson, Oct. 31. Mr. J. Gordon, Amanuensis.] We shall hear much of him yet, as the patient tenant of that mean apartment. Till All-Saints' in the following year, he was able to go downstairs occasionally, to Hear Mass, though with the greatest difficulty. After that time, he

Heard Mass in his room, generally once a-week, when he usually Communicated also; the Maid-Servant who Answered at Mass, spreading the Communion Cloth on his bed, and putting a Stole upon him.—[Mr. Charles Gordon.]

Before sickness had laid him low, Bishop Geddes was remarkable for his large, clear, bright eyes, and his beautiful head of white, silvery, hair. The venerable lady to whom the Author is indebted for this reminiscence of the Bishop, and who knew him well, saw him once again after the palsy had made a ruin of his physical powers. The large, bright eye was now dimmed by disease, a change which she remembered noticing with pain. In his earlier years on the Mission, the Bishop wore a grey wig. Afterwards he wore his own hair, which was naturally fair to whiteness, before age had silvered it,—brushed straight down, all round his head, even on his forehead, although it was shorter there. His face is said to have had a singular resemblance to John Wesley's. His manner, like the style of his Letters, was very meek and humble, almost, as it seemed, amounting to affectation, and imparting to him an air of insincerity which did not really belong to him. Experience of the world had taught the Bishop, the usefulness of conforming a little in things of trifling moment to the fashions of the day. Hence his dress was somewhat finer than his friend's; while Bishop Hay was contented with homespun cloth, Bishop Geddes might be seen wearing Satin breeches and silk stockings. Some of the tough old Priests used to say that he would have a thousand years of Purgatory for his vanity.

An amusing Anecdote will illustrate the different inclinations of these two Friends in this respect. Bishop Hay was fond of purple-coloured clothes, though their material was usually of the coarsest. Once, however, instead of purple, he ordered by mistake, a suit of lilac, utterly unconscious that this colour was then a very fashionable one for Gentlemen's coats. A clever old lady, Mrs. Irvine, took occasion one day, when she met the Bishop in his new suit, to remonstrate with him on his frequent denunciation of fashionable attire in others, especially in ladies. "What the worse are you, yourself, my lord, for instance, though you are dressed to-day in the height of fashion?" He

asked her what she meant, and then discovered, for the first time, the secret of his mistake. The lilac coat never again saw the light.—[Mr. C. Gordon.]

To return to the Invalid. He had all through life intended to study till he was sixty years of age; then to write and publish books on Scottish Church History, for twenty years; after which he would entirely devote his mind to prepare for death. Much of the History of the Scottish Mission, he used to say, would die with him. Then he would add sweetly, that Divine Providence had upset all his plans.—[Mr. C. Gordon.]

Dr. George Gleig, Episcopalian Minister at Stirling, and, at that time, Editor of the *Encyclopædia Britannica*, had engaged the services of Bishop Geddes in completing the Work. The Bishop's first contribution to it was on the subject of the Pope. In writing to thank him for it, Dr. Gleig—[Nov. 10, addressed Right Rev. Mr. Geddes, Aberdeen]—in a friendly Letter, free from all pedantry and affectation, complimented the Bishop on the candour of his Paper, and on its interesting information, especially about the Election of the Pope, and asked for a reference to one or two Standard Catholic Works on the Papal Supremacy, for insertion at the end of the Article. He also suggested difficulties regarding the Deposing Power, not as he said for captiousness, but to remove plausible objections to what the contemplated Article on that subject would advance. Dr. Gleig further expressed his regret at the state of the Bishop's health, which he feared the dreadful news from France was not likely to promote; concluding by hoping that the Bishop would send him any suggestions about the *Encyclopædia*; which might divert the Invalid's mind from his sufferings, and would be thankfully received by the Editor.

The Scottish Bishops were much relieved by the news of Mr. Farquharson's escape from Douay. Bishop Hay, indeed, had never lost hope that God would protect him.—[To B. Geddes, Oct. 26.] The late Rector of Douay managed to reach the Coast in safety, and so escaped to England. A kind welcome awaited him from Mr. George Chalmers in London.—[Same to same, Nov. 11.]

Mr. Macpherson, the new Agent reached Rome, October 20th.—[To B. Hay, Oct. 26.]

He at first lodged in the Corso, in the neighbourhood of San Carlo. In Albani's Secretary, he found an old acquaintance, his former Master in Humanities, a circumstance from which he augured well. Monsignor Erskine had lately gone to England, on a secret diplomatic Mission. The Agent suggested that now was the time to press for National Superiors. Bishop Hay would not let the opportunity slip, even though it should cost him a journey to London. He would do more in a week, than Bishop Douglas in a year. Rome was, of course, still in Villeggiatura, the Scotch Rector and his Boys at their Country-House. Albani, on his return to Rome for the Winter, received the new Agent very graciously, and assigned him Rooms in the Scotch College, where there were only five Boys. —[To B. Hay, Nov. 16.] The prospect of placing the College on a proper footing, appeared to the Agent to be still far distant. He had given Antonelli an Italian Translation of Bishop Hay's Pastoral Letter, and of the Oath; but the Cardinal was too busy to attend to them at that time.

Mr. Alexander Paterson, the Missionary in Glenlivat, at this time resided at Cean-na-Coille, beside his little Chapel, on the right bank of the Livat, about a mile above the modern Chapel at Tombae. It was arranged that he should receive into his House, Charles Gordon and James Paterson, two of the Boys who had escaped from Douay, and who were then pursuing their Studies in Philosophy. Mr. James Sharp was destined to supersede Mr. Carruthers at Scalán, and this young Man was associated with his former Douay companions, under Mr. Paterson's roof. It was no easy matter, however, to get him to leave Scalán. He still continued his habitually lofty tone of equality, in discussing his plans with his Superiors. It was, however, found absolutely necessary for peace and unity at Scalán, that he should be got out of it.—[Mr. A. Paterson to B. Hay, Nov. 17. For his three Boarders, including their clothing, Mr. P. received £40.] Mr. Paterson seems very soon to have had enough of him; and we find the Missionary proposing to exchange Mr. Carruthers for the Bishop's boarder, Andrew Scott, a youth who would be more easily accommodated and satisfied with his clothes, while he would be no less useful than Carruthers, in all respects.

"Mr. Andrew's" favourite man-servant at Scalán was much disliked for his obstinacy and disobedience.

Bishop Geddes—[Nov. 29. One of the latest, if not the last, of his Autograph Papers]—now executed a Legal Confirmation of a former Disposition of his whole Property in favour of "Mr. George Hay, Bishop of Daulia." The Deed set forth that, as Bishop Geddes was then in bad health, and was in debt for considerable sums of money which he could not pay, because debts owing to himself had not been paid, Bishop Hay had, out of generosity and friendship, taken on himself the responsibility of his affairs, and had advanced a good deal of money to liquidate those debts, with the chance of never being reimbursed, if Bishop Geddes should die in a short time. The Deed therefore renewed and confirmed the former Disposition of Bishop Geddes' property to Bishop Hay, consisting of Shares of Stock in the Bank of Scotland, and of Bonds granted to him for sums of money; in all of which, however, he had no personal interest beyond that of a Trustee for their application. If anything remained for his own personal property after his death, Bishop Hay was authorised to employ it for any pious purposes he might please. The Date of this Deed marks the time of Bishop Hay's projected visit to his Friend at Aberdeen. Mr. Farquharson, who had arrived in Edinburgh and wished to see Bishop Geddes and his own relations and Friends in Strathdown, accompanied Bishop Hay on his Northern Journey, together with James Sharp, the new Superior of the Seminary. They found the Invalid at Aberdeen recovering from the prostrating effects of his late savage treatment, and no worse than when he left Edinburgh.—[B. Hay, to Mr. Macpherson, Dec. 17.] The Bishop and his two companions then proceeded to Scalán, where Mr. Sharp was installed in his new Office, and the disorders incident to "Mr. Andrew's" rule were put to rights. Mr. Farquharson went to visit his Friends; and the Bishop returned by Aberdeen to Edinburgh, December 7th.—[To B. Geddes, Dec. 10.]

Antonelli now communicated to the Scottish Bishops the congratulations of Propaganda on the repeal of the Penal Laws; thanking and praising the excellent Sovereign of Great Britain;

and approving of the Bishop's Pastoral, as designed to express the gratitude of the Scottish Catholics, and to encourage them in Piety and Religion. The Cardinal, however, mingled the language of Compliment with information regarding the Scottish National College in Rome, which must have shown Bishop Hay, that his hopes of a National Superior were further off from completion than ever.—[Dec. 6 and 7.] The Scottish Agent, at the same date, reported that in a long interview with the Cardinal on the subject of the College, his Eminence had positively refused to listen to any proposal for a National Superior. The Agent, in a tone of prudence and foresight unusual in so young a man, suggested that it would be more politic not to press for a change just at that time, especially as the discipline of the College chanced to be pretty good. Antonelli, perhaps, to indemnify the Bishops for his rejection of their plans, declared that there was no Mission connected with Propaganda which gave the Congregation so much pleasure as the Scottish.—[Mr. Macpherson to Bishop Hay, Dec. 7.]

Mr. Maxwell of Munshes, to whose exertions the Repeal of the Penal Laws was in great part owing, did not long survive to enjoy the benefit of his energetic appeal. Early in September he was thrown off his horse, and died insensible, on the third day after. He must be reported as a benefactor of the Mission. In that character Bishop Hay called on all the Clergy to Celebrate thrice for his Eternal rest. He died without a Will; his sister, Mrs. Maxwell of Terraughty, therefore, succeeded to his whole fortune. Her husband, though a Protestant, permitted Mr. Robertson and two of the emigrant French Clergy to remain at Munshes, undisturbed. The Scottish Mission had, this Autumn, to mourn the death of a benefactress—Mrs. Dorothy Riddell, aunt to the Proprietor of Kirkconnell,—who left the Mission in her Will, £1000.

It seems that Mr. Macpherson had rather better success with Albani than with the Cardinal of Propaganda. He was allowed some charge of the Youth in the Scotch College. As a first instalment of his long-cherished hopes, Bishop Hay welcomed even this trifling concession with gratitude. "How wonderful is the Providence of God, who, where we are most afraid, often

opens a door to make all things easy. Blessed be His Holy Name for ever."—[To Mr. Macpherson, Dec. 17.] The Bishop's daily Prayers were offered for Mr. Macpherson's direction and assistance in instilling into the Boys a spirit of true piety, which alone would make things easy for him, and be of lasting use to them, and to the Cause which they were destined to serve. It would be still greater gain if the Agent could be appointed to be their Confessor. As it was, however, all difficulty about sending Boys to Rome was now at an end; if only some provision for their Viatics, or Travelling Expenses, could be made, the College might easily be filled. The last Post brought the Bishop a very polite Letter from Cardinal Zelada, expressing an interest in the Mission, and a wish that the Bishop would send him an account of its condition; a task which he would willingly undertake as soon as the Christmas duties were over. The Bishop concluded with a complicated page of Mr. Smelt's Accounts.

Monsignor Erskine arrived at Edinburgh on Christmas Eve. On St. Stephen's Day, after Prayers, he waited on Bishop Hay and had an hour's conversation with him;—[B. Hay to B. Geddes, Dec. 27]—and again, the following day, he came again to breakfast with the Bishop. But as some other persons also were there, and the Roman Prelate had an engagement with his relative Lord Kelly, the Bishop was not able to have any private conversation with him, beyond hinting to him to keep an eye on the Scotch College. He seemed to have its interests much at heart; requested the Bishop to draw out a full statement of Mission affairs, and send it after him to London. He represented himself as standing in high favour with Albani, Zelada, and with his Master, and promised to use his influence in behalf of the Scotch Mission, and to reflect on the proposal to get the British Government to move in the affair of National Superiors. The account Monsignor Erskine gave of his Mission to England, was to the effect, that by particular favour, he had got leave of absence to visit his English and Scotch relations; and, as occasion offered, to testify the grateful sense which his master had of the favours lately bestowed on Catholics in Britain, and of the deliverance of the Italian States from the dangers which had lately threatened them. He had

been graciously received by some of the great people in London; and was now on his way to some of his Fifeshire relations. He promised however, to pay Bishop Hay another visit on his way back to London.

In accordance with the request of the Roman Prelate, Bishop Hay now begged his Coadjutor to dictate to his Nephew, Mr. Gordon, a rough draft of the principal subjects to be mentioned in the projected account of Mission affairs. The contribution from Aberdeen in aid of the French Emigrants, which had been entrusted to the Duchess of Buccleuch, had been very acceptable, and deservedly so.

Bishop Geddes soon responded to the wish of his Friend,—[To B. Hay, Dec. 31. Mr. T. Gordon, Amanuensis]—although sensible that nothing would occur to him that his Friend would not also think of. He proposed that the account of Mission affairs should be drawn up in the form of a Letter to the Prelate, beginning with a suitable acknowledgment of their confidence in him. They might assure him, and beg him to assure others, that none could be more sincerely attached to the Holy See than they were, both from a sense of duty, and also, out of the warmest gratitude for its paternal care. They might add their resolution always to instil similar sentiments into the people under their charge; and always to live, so as to do honour to Religion, and to prove themselves not unworthy of the favour and protection of the established Government. It might be added that the only exception to the perfect unanimity of the Catholic Clergy on all those points was the unhappy dispute with Principal Gordon, of which it might be well to give Mgr. Erskine a short outline. Bishop Hay, in his Report, might allude to the fact that public prejudice against them had much subsided, and that an ample field of usefulness had been thrown open to them, by the late Act of Parliament, but one which they must occupy with great caution and prudence, in the face of latent bigotry without, and of a latitudinarian spirit within their own Body. The Report might then proceed to inform Mgr. Erskine of the number, the position, and the circumstances of the Catholic Body. Their number might be stated at 25,000; but of that, Bishop Hay was the best judge. He might mention the Emigrations to America, and

the departure of three or four Missionaries to Canada. He might lay before the Roman Prelate a statement of the resources on which the Clergy depended for their maintenance; which, although lately augmented by a few Legacies, had on the whole been considerably diminished by the French Revolution. An attempt had been made to induce their people to contribute something to the support of their Clergy, and not altogether in vain. But in some parts of the Country, living was dear, and their people were very poor. The number of Missionaries, already too small for the demands made on their services, was likely to be further diminished by the recent loss of their French Seminaries at Paris and at Douay; although it was to be hoped that this loss would be only a temporary one. At that time, as Bishop Hay would no doubt inform Mgr. Erskine, the whole dependence of the Mission rested on the Scotch Colleges at Rome and at Valladolid. An application made by the Roman Prelate to the Spanish Ministry, might be of service to the Seminary at Valladolid; and his interference in behalf of the Roman College, would confer on the Mission a still more signal benefit. He might be made to understand that the Scotch Bishops desired above everything, to see that College placed under the Charge of Scotch Superiors, who would naturally know best what was necessary to be taught, in preparation for a Missionary Life in Scotland, and would most naturally take a deeper interest than foreigners could, in the success of the College. The Bishops could not desire a better Superior for it than their present Agent in Rome. It was much to be wished, also, that Mgr. Erskine could obtain for the College the means of supporting a dozen youths. His attention should also be called to the inefficient state of the Scotch Monasteries in Germany, with a view to his concurring in the endeavours of the Bishops to effect an alteration in their Constitution, if the Monks could be brought to acquiesce. Lastly, the subject would be exhausted, if Bishop Hay would accompany his description of the Home Seminaries and of their present state, with the significant hint that, in the preceding Century, Propaganda had for some years maintained two Schoolmasters in the Highlands.

In conclusion, Bishop Geddes begs his Friend

to send Dr. Gleig a Copy of *The Papist Misrepresented and Represented*; adding that his own health continued much the same; only he was getting more accustomed to his weakness, and felt it less in consequence. It was the last day of the year; and he wished many happy years, and a happy Eternity to Bishop Hay and to all their friends.

CHAPTER XX.

1794-1795.

Disabilities still Unrepealed—B. Geddes' Life of St. Margaret—Meeting of Catholic Highland Gentry at Fort-Augustus—Offer to raise a Regiment—Mr. Hipplisley's Services in the Cause of Toleration—B. Hay in London—French Emigrant Priests Employed in Scotland—Political Club called "Friends of the People"—Watt and Downie Tried and Condemned for Treason—Duke of Cumberland and Cardinal York—Proposal to Purchase Oxhill for a Seminary—Prayers for the King—Accident to B. Hay on a Journey—Mr. Guthrie's Death.

The new Oath of Allegiance had by this time been very generally taken by the Missionaries and the principal Catholics in Scotland, and the fact had been announced in the newspapers. Yet, notwithstanding the late partial remission of the Penal Laws, in favour of Catholics, the spirit of Intolerance had not been laid; and in several parts of the country, attempts were still made to curtail the measure of Liberty now permitted by the laws. They, therefore, in a body applied to the Law Officers of the Crown in Scotland, for information, as to the precise limits of their Liberty on certain disputed points.—[Jan. 16, 1794.] Three of these related to the Celebration of Marriage. Was it necessary for them, they inquired, to Proclaim their Banns of Marriage in the Parish Church, or would not their own Chapel suffice? Must they be Married by the Minister of the Parish, or submit to a fine? And, if one of the Parties was a Protestant, and was willing to be Married by a Priest, was that Protestant party exposed to Church-censures and fine?

In reply to these Queries, the Lord Advocate, and the Solicitor-General, in a joint Paper—[August 1]—informed the Memorialists that the Law on these points had not been changed. It was still necessary that Banns of Marriage should be proclaimed in the Parish Church;

and no one but a Minister of the Establishment was permitted to Celebrate a Marriage, with the sole exception, made in the Reign of Queen Anne, in favour of the Episcopal Clergy. An infringement of these Conditions still rendered the parties liable to all the serious Penalties attached to Clandestine Marriages.

To a Query relating to the Registration of Catholic Infants in the Books of the Parish, it was answered that no obligation lay on any one, whether Catholic or Protestant, to Register his child in the Parish Books; but the utility of the practice ought to recommend it to every one.

Was it imperative on a Catholic, who had given public scandal, to submit to public censure in the Established Church? The Memorialists were informed that a refusal to submit to such a censure involved no Civil penalties, entailing nothing more than Excommunication, or Exclusion from the Spiritual privileges of the Establishment; a penalty which plainly could have no force, in the case of persons who were already separated from that Communion.

No law existed to prevent a Catholic Priest from Baptizing any child, if the Parents desired it, even the illegitimate children of Protestant parents regarding whom the inquiry had been made. Nevertheless, in Parishes where the Session-Clerk and the Beadle had uniformly and immemorably claimed their Dues for Baptism, Catholics, like all other persons residing in those Parishes, were legally bound to pay them, even in the case where neither Session-Clerk nor Beadle was asked to officiate.

Did the law, the Memorialists further inquired, authorise Masters in Schools supported by the Society for the Propagation of Christian Knowledge, to force Catholic Children to learn the Protestant Catechism, or to expel them in case of refusal? The practice, it was added, was a pernicious one to the Children, as their minds became confused between the lessons of the Schoolmaster, and their Parents' instructions at home. In reply, it was stated that the practice of Schools supported by the Society in question was regulated solely by its private rules. Any complaints, therefore, that the Memorialists might have to make, must be addressed to the Managers of the Society, who alone had it in their power to grant or refuse any request made to them.

“Are not the Roman Catholics, by the late Act in their favour, put upon an equal footing, at least as to all the above Articles, with his Majesty’s other subjects, who are of a different Communion from the Established Church?” Such was the final Query of the Memorialists. They must have derived little comfort from the answer of the Lawyers. “Having given specific Answers to all the above Queries, an Answer to this one appears almost unnecessary. The purpose of the late Act of Parliament is clearly expressed, both in its Preamble and Enactment, to have been merely this, to enable R. Catholics to hold and enjoy Property of all kinds, without molestation, on account of their Religious persuasion, and to substitute in place of the Formula, (by which they were obliged, under the Act of King William, to renounce their Religion,) an Oath of Abjuration and Declaration, sufficient to secure their allegiance to the King, and to the Constitution of this Country.” If words mean anything, those words amounted to this; We are unwilling to remind you, that so far from being on an equal footing with your fellow-subjects, all that the late Act did for you was to enable you to possess your own Property without absolutely denying your Religion. The Memorial of the Catholic Body concluded in these Words:—

“The Roman Catholics beg leave to observe that they propose the above queries by no means with any view or wish to be exempted from what the Laws of their country require, but only to know what these Laws require from them that they may faithfully observe them, and not be exposed to illegal severities and impositions, with which people of unfriendly dispositions may endeavour to distress them. They are, and wish to give every proof in their power, of their being faithful subjects, good citizens, and worthy members of society, and they humbly apprehend that the late indulgence granted them by the Legislature entitles them to be treated as such, while they behave themselves conformably to these characters, especially in matters where their Consciences are interested, and in which they wish to give offence to no man. They beg leave further to observe that they do not want to be exempted from such legal Kirk dues as are required on any of the above cases, and are paid by other Nonconformists; but as they observe that such Dues are never exacted from other Nonconformists and rigorously demanded from Catholics, and that when exacted, are sometimes more, some-

times less, at the arbitrium of the Kirk-Session, they therefore wish to know what the Law precisely requires on this head, that they may not be exposed to the arbitrary imposition of people prejudiced against them.”

Neither the lapse of nearly seventy years, nor even the passing of the Emancipation Act has yet liberated the Catholic Body from the legal necessity of having their Banns of Marriage proclaimed in the Protestant Church of the Parish in which they live. In large Towns, the necessity is absurd as well as irksome. The primary use of Banns was, no doubt, by making the intention of the parties to Marry public, to afford an opportunity of discovering any impediment to their union. That end is abundantly satisfied by the Publication of their Banns in the Chapel where the Catholic parties are best known. But to insist on their also being “cried” in a City Church, where the very sound of their names is felt to be strange, can serve no end but to augment the fees of the Session-Clerk. A case has been known, where two Irish parties, just made man and wife, finished the Ceremony by begging sixpence from the Priest who had married them, to pay for their night’s lodging. Ought such persons to be obliged to pay five, or perhaps ten shillings to a Session-Clerk for an idle Form? It may be said that such persons have no business to Marry. But as the Law interposes no restraint on their liberty in this respect, they are free to follow their inclination. In fact, the Priest himself not unfrequently has to pay the Session-Clerk’s fees, when very poor persons, who, perhaps, have been irregularly united, apply to him for Marriage. The state of the Law in this respect, calls for revision. All the Dissenting Bodies have an equal interest in its amendment, which probably only awaits the decay of Establishment influence in the Country.

The last week in January, the veteran Ex-Jesuit, Mr. George Maxwell, was seized with alarming illness. He thought himself dying, and Bishop Hay gave him the Viaticum. Throughout the day, he continued to sink, and as his Medical attendant, Mr. Wood, had an unfavourable opinion of his case, the Bishop administered Extreme Unction to him the same evening. Next day, however, the old man’s vigorous constitution began to rally, he ulti-

mately regained his usual health, and lived for eight years longer.

Mgr. Erskine, who seems to have merged the Ecclesiastic as much as possible, in the Diplomatic Agent, during his visit to Scotland, passed ten days in Edinburgh, on his way from the North, without seeing Bishop Hay, or returning his frequent calls. The Bishop felt the disappointment keenly, as he had hoped to press the interests of the Scotch College on his old Fellow-student, at a personal interview. The Prelate soon returned to London, and is found at Court, on the Queen's Birthday. His connexion with a noble Family secured him a favourable reception in Britain; even the Newspapers mentioned without disapprobation his being a secret Envoy from the Roman Court. Bishop Douglas alone received him with coldness. In the month of May, he found leisure to write to Bishop Geddes, in reply to two Letters which the Bishop had addressed to him, while he was in Scotland. It gratified him extremely, he said, to hear how much the Bishop was esteemed and beloved by his large acquaintances in Scotland. Monsignor Erskine had travelled as far North as St. Andrews, and had found the climate very mild, although it was Winter. Born, as he had been, in a distant Country, he had yet felt on approaching Cambo, (his Family-Seat) sensations such as are produced on seeing, for the first time after a long absence, one's "paternal house." "Edinburgh," he added, "is a charming town; every view of it and from it, is picturesque; and that mixture of old and of modern, engages not only the eye, but also the imagination. As for its society, I must say it is the pleasantest I ever met with; and I shall never forget the civilities I have received there." He had been lately appointed Auditor to the Pope, (a near step to the Cardinalate;) but his Predecessor, Cardinal Roverella, would continue to act for him, till his return to Rome.

The amiable Invalid at Aberdeen continued to receive the universal sympathy of his many friends. Among them, Lord Monboddo made frequent inquiries at the Catholic Clergy in Edinburgh, after the health of the Bishop. "If the sincere and good wishes of all classes here could restore you the full use of your limbs," adds his Friend Mr. Farquharson,—[Edinburgh, Feb. 20]—"you would not remain long at

Aberdeen." The Bishop's health continued much as usual. He was now trying the effect of Electricity, but with little hope of relief.—[B. Geddes to Mr. Macpherson, March 13.] Yet, on the whole, he was as well and as comfortable as his condition would admit of. During the past Winter, he had amused himself by composing a Life of St. Margaret, taking for the groundwork of his Biography the Life written in Italian by Father Aloysius Leslie. Other Literary projects also engaged his attention. He had begun to dictate a series of Reflections on the affairs of the Scotch Mission, and had already finished a preliminary Chapter on the Choice of Boys for the Seminaries.—[Original at Preshome. Copy in my possession.] He was about to write an Account of the State of Religion in Scotland, during the troubled years 1745 and '46. Dr. Gleig, also, the Editor of the *Encyclopedia Britannica*, gave the Bishop plenty of employment in preparing Articles for that Work. Among these, one on the Pope was finished; the Editor professed himself much pleased with it, and it was to appear in a few weeks. Another was in preparation on the Bishop's old Professor, Boscovich, and his Theory of Corpuscular Attraction. Dr. Gleig had seldom seen a man so delighted with a piece of news as Professor Robison of the University of Edinburgh, when he was told that Bishop Geddes had promised to write a Life of Boscovich.—[Dr. Gleig to B. Geddes, June 7.] The Professor was an ardent admirer of the Italian, whom he regarded as hardly inferior to Newton himself. He promised to send the Bishop some of his views respecting Boscovich, which could not be found elsewhere.

The distracted state of the Continent had produced its usual effect on trade, and the Highland population that had recently emigrated to Glasgow, were thrown out of employment, in great numbers. They wandered over the Country in search of a livelihood, and many of them enlisted in the British Army. It now occurred to some benevolent Gentlemen connected with the Highlands, that a provision might be made for those unfortunate people, if a Catholic Regiment could be raised, under a Catholic Commandant, and with a Catholic Priest for its Chaplain. The experiment was a bold one. A similar offer had been made to Government some years before, and declined. Nevertheless, a new at-

tempt was resolved on. A meeting of Catholic Highland Proprietors was held at Fort-Augustus, February 26th, at which it was unanimously resolved to express their gratitude to Government for the indulgence recently granted to the Catholic Body, and to make an offer of raising a Catholic Regiment for the service of his Majesty, under certain conditions. The Highland Dress must be adopted as the uniform of the Regiment. Macdonell of Glengarry was proposed as the Major-Commandant. The Regiment should consist of ten Companies of 57 Privates each, with the usual complement of Officers and Non-Commissioned Officers to be nominated by the Major. The Meeting further expressed its regret that the urgency of the case had not allowed the Highland Gentlemen time to communicate with their Catholic brethren in the Lowlands, but directed that the Report of their proceedings should be circulated among these, as an invitation to co-operate with the movement. The Minutes were signed by Mr. John Fletcher of Dunans.

The life and soul of this movement was Mr. Macdonell, the Missionary at Glasgow. He accompanied Mr. Fletcher to Edinburgh, and both of them, provided with a Letter of Introduction from Bishop Hay—[March 14]—waited on the Lord-Advocate, as Deputies from the Meeting, to make a formal offer of their services to Government, for the purpose contemplated by the Meeting. When the scheme was first proposed, Bishop Hay, who rarely encouraged measures in which he had not a prominent share, had many misgivings on the subject. Mr. Macdonell, at the earnest request of Glengarry, applied to the Bishop by Letter, for permission to accompany his Chief to the Meeting at Fort-Augustus. But for days remaining for an answer, and the Bishop “wishing,” to use his own words, “to know the matter to the bottom,”—[To B. Geddes, March 15]—went himself to Glasgow (Feb. 19,) to confer with the Missionary, and with Glengarry. He found the Chief very candid. Letters from Bishop Chisholm and the Highland Gentlemen were shown him, expressing their consent to attend the Meeting. Bishop Hay then perceived that the matter was too far advanced to oppose it; and the successful issue of the Meeting further confirmed him in this view. He therefore, at once, entered

warmly into it; had the report of the Meeting copied for distribution among the Lowland Gentry, and introduced the Deputation to the Lord Advocate. “I say nothing of the motives assigned in the Report,” he adds; “the facts are but too true, and the effects of the remedy, if adopted, lie in the hands of Providence. I am much edified with Glengarry. He is an amiable young gentleman, and I hope will one day be an honour and support to his Country and to Religion.”

The Deputation then went on to London, followed by Glengarry. They found the Lord Advocate there, and his Uncle, Henry Dundas, the Home Secretary, who presented the Address of the Meeting to his Majesty. Some days were required for a final answer, and some difficulties were made. At last, the Secretary of State informed the Deputation that his Majesty viewed with much approbation this proof of the loyalty of his Catholic subjects in Scotland; but, in existing circumstances, he felt it necessary to decline their offer of a Regiment. Over exertion and disappointment occasioned the temporary illness of Mr. Macdonell. He and his Chief persevered, however, in their application. They obtained an interview with Henry Dundas, who listened patiently to the exposition of their views, as to the effects of the Highland Emigration. Ten days elapsed, and he invited them to another interview, at which he received them with great politeness, and after some further discussion, gave them hopes of obtaining the command of a Fencible Regiment, for the young Highland Chief.—[B. Hay to B. Geddes, June 11.]

The secret history of this refusal to accept the offer of the meeting of Fort-Augustus is curious. The fascinating Duchess of Gordon was opposed to it, because her son, the Marquis of Huntly, was raising a Regiment at the time, and the majority of his dependants being Catholics, would, no doubt, have preferred to enlist in a Catholic Regiment. Another Highland Proprietor, Sir James Grant, was opposed to the scheme, for a similar reason.—[B. Geddes to Mr. Macpherson, June 19.]

Glengarry ultimately obtained his Regiment, and recruited it largely from the Highlands. Mr. Macdonell was nominated to be its Chaplain, by a singular evasion of the existing law.

This Regiment recommended itself to the authorities by volunteering for service in any part of Britain, or of Ireland; several other Scotch Regiments of Volunteers having refused to go on service even to England. In the year 1798, the Glengarry Fencibles were employed in Ireland, during the Rebellion. The Chaplain did what he could to soften the rigours of Military Law, on behalf of the unfortunate Rebels. Where the Yeomanry Cavalry had too often converted Chapels into Stables, Mr. Macdonell insisted on their being restored to their proper use.

At this time we find in Rome, an English Member of Parliament, the Recorder of Sudbury, who was destined for some years to come, to play an important part in the History of Religion in Britain. Mr. Hippisley, afterwards created a Baronet, had in early life been engaged in the service of the East India Company. Returning to Europe, he made himself useful to Government in various Diplomatic negotiations. He resided for several years in Rome, where a sister of his wife's, Madame Cicciporci, also lived, and where he seems to have acted in a capacity similar to Mgr. Erskine's at the Court of St. James'. His courtesy and candour secured for him the confidence of every one, even of the Pope himself.

It was in contemplation to introduce a measure into Parliament for the purpose of establishing friendly relations between the two Courts of England and of Rome. It was part of Mr. Hippisley's mission to smooth the way for it. For this purpose he applied in the name of his Government to the Scotch Agent in Rome, for any Documents that might prove the desire of Propaganda that the British Catholics should live in submission to the established Government, especially during the years 1715, and 1745.—[Mr. Hippisley to Mr. Macpherson, April 30.] Hearing that Mr. Macpherson had given Antonelli a Narrative of the Repeal of the Penal Laws in England, Mr Hippisley solicited an Italian Translation of it, which he delivered with his own hand to the Pope. In Rome, although he was not invested with a Ministerial character, he enjoyed greater influence than all the Foreign Ministers put together.—[Mr. Macpherson to B. Geddes, May 3.] In fact, so popular had the British Envoy become, that in the course of

this Summer, a public Address was presented to him by all the British Catholic Clergy, Secular and Regular, then residing in Rome, in testimony of their appreciation of his strenuous efforts to re-establish friendly relations between the British and Roman Courts, and generally to befriend Catholics. The resident British Catholics also expressed their gratification at the Pope's having lately opened his Ports for the supply of the British Fleet, and at a British Regiment of Cavalry having been honourably received and entertained for three months in the Papal States. As a mark of his particular esteem for the Nation, the Pope had presented each Officer with a gold Medal. To this interchange of civilities, Mr. Hippisley's Negotiations had largely contributed. The Address, therefore, alluded to the approbation which his Diplomatic services had received from the British Foreign Secretary, and to the universal esteem which they had gained for Mr. Hippisley at the Roman Court.—[Mr. Macpherson to B. Hay, June 28.]

The Envoy deposited the Address with Antonelli, at Propaganda. Sanguine spectators of events anticipated seeing the Diplomatist ere long Minister at the Papal Court. The Bishops in Scotland were invited to offer Mr. Hippisley a compliment similar to the Address; but they received a hint from Mgr. Erskine, that it would be better to send him a private assurance of their grateful appreciation of his services, until the nature of his Mission at Rome was disclosed, by subsequent events.—[B. Hay to Mr. Macpherson, Oct. 4.] Bishop Geddes addressed a polite Letter to Mr. Hippisley, who, in reply, repeated his assurance of the friendly dispositions entertained by himself and the British Government towards the Holy See, and the Catholics of Britain, in whose behalf he soon hoped to see substantial, though tardy justice done by the British Nation.—[Mr. Hippisley to B. Geddes, Nov. 17.]

The young Refugees from Douay, who had been transferred, in the course of last year, to Spain, had a tedious and expensive Voyage of three months. They were detained a long time in London, waiting for a Convoy, and stormy weather drove them as far west as the Coast of Brazil. Their passage cost the Mission upwards of £100, in addition to the expense of their Journey from Oporto to Valladolid. As

one or two of these Youths have only lately been removed by death, from the service of the Mission, the opinion of Mr. John Gordon, Prefect at Valladolid, about their proficiency, has an interest for Scotch Catholics : "William Wallace," he says, "has not the talents of his companions, but is solid, apparently of a strong robust constitution, and is very exact in the performance of his duties, and withal, a friend of his books." Badenoch he thinks the most promising of the lot ; besides talents, and an uncommon degree of application, he secures the affection of his companions, and the confidence of his Superiors. The climate of Spain had perfectly restored him. George Gordon, (late of Dufftown) is now more to the Prefect's mind ; he has almost wholly laid aside his music, and is much taken up with his studies. He is a boy of talents, and if his health allow him, he will advance in learning.—[Mr. J. Gordon, to B. Geddes, July 30.]

In the month of April Bishop Hay is found in the North, visiting his Coadjutor at Aberdeen, whom he describes as becoming gradually "more motionless." The last day but one of May, he stepped into a Post-Chaise at Edinburgh, on a journey of business to London. Mr. Arthur Gordon, a Wine-merchant of Cadiz, proposed to settle some money on the Scotch Mission, and the presence of the Bishop was required for the execution of the Deed. A young son of Glendalale accompanied him as far as Tudhoe, near Durham, on his way to School. The boy's father was afraid of the Mail, or the Stage-Coach being too fatiguing for his son ; and the Bishop made no objections to the substitution of a Post-Chaise. An agreeable journey of two days took them to Tudhoe, where the Youth was to remain in Mr. Storey's School. The next day, which was Sunday, the Bishop rested ; and on Monday morning, set forward to York. Bishop Gibson kept him there for a few days ; Bishop Hay had an opportunity of visiting his friends at the Bar, and had many inquiries to answer as to the health of his Coadjutor. The two Bishops travelled together in a Post-Chaise to London, and by the end of the week were received as guests in the Chapel House in Castle Street.

Among the visits which Bishop Hay paid in London, one was to Mr. Burke and his lady ;

who received him, as he says, with the most cordial affection ; and he repeated his visit to them, the following week. Monsignor Erskine was out of town. The Bishop also waited on Monsignor Colbert, Bishop of Rhodéz, who had rendered the Scotch Mission so much service in the dispute with Principal Gordon. This excellent man introduced Bishop Hay to the emigrant Bishop St. Pol de Leon. At their interview, they discussed the subject of employing some of the Emigrant French Priests on the Mission. Bishop Gibson had already engaged several of them in his District where they gave much satisfaction. The Bishops had a second interview on the subject, but Bishop Hay would determine nothing, without first consulting his Coadjutor.—[B. Hay to B. Geddes, June 11.]

Towards the end of June, Bishop Hay retraced his steps to the North, in company with Bishop Gibson. They travelled leisurely, Bishop Hay resting a day or two at York, and again visiting Tudhoe, to take home Lady Livingstone's two Boys, for their Midsummer Holidays. At Newcastle, also, he staid a day or two. His health, as usual, when he was travelling, had been "remarkably good, blessed be God." One of his last days in London, he dined at Mgr. Erskine's, in company with Bishop Gibson and Bishop Douglas.—[Same to same, June 21.] The early days of July found him again in Edinburgh.

Some time before the Bishop's visit to London, two French Emigrant Priests had been engaged to teach French and Drawing in the University of St. Andrews. What he had heard and seen of the Emigrants in London, strongly disposed him to employ some of them on the Mission. With one of them, in particular, whom St. Pol de Leon had introduced to him, he had a long conversation, in which Bishop Hay took occasion to lay before the young Priest the difficulties and hardships of the Mission, both as to food and labour. He heard, afterwards, that the young Emigrant had been hurt by what the Bishop had said, as if it had seemed to imply a suspicion that these difficulties would discourage him. The general wish of those unhappy men was to be independent of public support. If they could be of any service, food and clothing were all they asked for. Many of them were applying with diligence to the study of the English Language ; and Bishop Hay saw some

of them who had made very great progress in it. —[B. Hay to B. Geddes, July 5.] The opinion of his Coadjutor seems to have coincided with his own; for before the end of this year, we find six emigrant French Priests in Scotland. — [Docquet on Letter, Dr. Gleig to B. Geddes; Oct. 21.] A curious application was made by one of them to Bishop Hay, for permission to say Mass without a Server, and without any one present. This poor man, formerly Vicar-General of Sisicux, was engaged in teaching French, in a part of the Country, where it was impossible to hear Mass, and where there was not a single Catholic. In the circumstances, the Bishop gave him permission, on Sundays and Holidays, but afterwards doubting his authority to do so, he made a special application to Rome on the subject. — [B. Hay to Mr. Macpherson, Nov. 15.]

The invalid Bishop at Aberdeen, though the weakness in his arms and hands was increasing, continued to occupy himself in Literary pursuits. His Paper on the State of Catholic Affairs in Scotland in 1745, and '46 was finished this Summer. — [Printed in the Scotch Catholic Directory, 1838.] He was expecting materials from Rome for his Life of Boscovich. The Scotch Agent there informed him that a fellow-countryman of his was engaged in collecting materials for a Life of the Admirable Crichton. Could the Bishop throw any light upon his History? To which he replied that the Life written by Sir Thomas Urquhart, which he had read long ago, was of suspicious authority; and some of its statements were proved absolutely false by their anachronisms. The late Lord Hailes had published a Life of Crichton; there was also an account of him in the *British Biography*. But the most authentic history of him that Bishop Geddes had ever seen, was inserted in the Dedication of Cicero's *Paradoxa*, (inscribed to Crichton by Aldus Minutius the younger,) and in the Annotations of that work. It was Published about the year 1581, when Crichton was actually at Venice.

The little Chapel House in which the Bishop resided, was now full enough of company. Besides his Nephew, Mr John Gordon, who served the Mission of Aberdeen, Mr. Farquharson had taken possession of the upper Story of the House, together with the three Douay Students who had been lately boarding in Glenlivet with

Mr. Paterson. This last arrangement had not turned out a satisfactory one, chiefly owing to the impracticable character of Mr. Andrew Caruthers, who, when Bishop Hay remonstrated with him, wrote the Bishop a long reply "taking to pieces" all that he had said — [B. Hay to B. Geddes, Jan. 10.] This little Seminary at Aberdeen was presently joined by Mr. Andrew Scott, who had passed the preceding Winter with Bishop Hay in Edinburgh. Mr. Farquharson was engaged in preparing the Youths for Ordination. One of them soon abandoned his Studies, the fourth was Mr. C. Gordon, Aberdeen. Mr. Farquharson, after communicating these arrangements to the Agent in Rome — [June 19] — adds, "My worthy and afflicted Friend, (Bishop Geddes) suffers much, at times; he signs his name with difficulty; it would melt a tiger's heart to see the best of men thus exhausted before his time. His days are full, though less numerous than might have been expected. He conserves, in my opinion, his mental faculties better than ever. Three or four years of his Spanish Pension are unpaid, and he is involved in Chapel affairs." Rome, indeed, allowed him a small Pension, but he was in very straitened circumstances.

Bishop Geddes had inquired of his Friend, the Scotch Agent in Rome, if the Portrait of Baron Menzies of Pitfodels, still hung in the Recreation Room of the Scotch College, and what was the Inscription below it. To which his Friend replied, that none of the old Portraits remained in the College. They had all been sold by the late Rector, in the Piazza Navona, together with all the English Books, and most of the Classics in every Language.

A Political Association, styling itself "Friends of the People," and supposed to be in correspondence with the French Convention, if not actually subsidised by it, fell into the hands of justice, in the course of this year. The Ring-leaders, among whom was the Unitarian Minister at Dundee, were tried and transported. Undeterred by this warning, the Association still tempted the dangers attached to Treason; and a second disclosure of their designs was made, in the month of May. Pikeheads were discovered, of a deadly shape, combining the properties of a pike, an axe, and a small scythe. Watt, a Wine-merchant, in whose house they were first

found, was arrested, and a blacksmith named Orroch, who had made them. At first these persons refused to give any information, as to their employees and associates; but a few days of closer confinement seems to have opened their lips. It turned out that the pikes had been ordered and paid for by David Downie, a Goldsmith, who had, for many months past, been associated with the "Friends of the People." This unhappy man was a Member of the little Catholic Congregation in Edinburgh. He was a man of good character, and had risen to be Treasurer of the Goldsmiths' Company. He could not plead the folly of youth in extenuation of his treasonable practices, for he was upwards of sixty. Some time previously to his arrest, Bishop Hay had denounced the "Friends of the People" from the Pulpit, and had insisted on the duties of loyalty and obedience. Downie, in the height of his disaffection had openly said, "The Bishop has turned Recruiting-sergeant to King George. I will have nothing more to do with him." From that time, he gave up attending Chapel.—[Related to the Author, by the late Deacon Fenwick, who was an Apprentice of Downie's.]

Watt and Downie were tried for their lives, and received Sentence of Death. Downie now wrote a penitent Letter to Bishop Hay, entreating his forgiveness, and begging him to send a Priest to prepare him for death. Mr. Alexander Cameron was employed in this service, the same person who afterwards succeeded his Uncle, the Bishop, in the Rectorship of the Scotch College at Valladolid, and who wrote a short Life of Bishop Hay. There being some extenuating circumstances in Downie's case, the Jury had recommended him to mercy, and a Memorial was sent up to London in his behalf. Bishop Hay visited him; and did what he could to console Mrs. Downie and her family. His name was recommended in St. Margaret's Chapel, to the Prayers of the people, the Sunday immediately preceding the day fixed for his Execution. He was, however, Respited, first for a month; and afterwards, his Sentence was commuted into Transportation.

By the middle of July, Bishop Hay was again on the road, to visit Dundee and Aberdeen, on his way to Gibston, near Huntly, where the Annual Meeting was to be held. From Scalan,

he sent to the Scotch Agent in Rome some additional particulars of his recent visit to London.

"August 16, 1794.

"At York I staid a few days with B. Gibson, my old Friend, and as he intended to go to London soon after, he took the opportunity of my company to anticipate his journey, and go up with me. His business in London was to settle with B. Douglass about erecting a College in England, which was all settled upon during the fortnight we staid at London. Their College at Douay being now lost past any probable hopes of recovery, and it having been the great support of the English Mission, it was absolutely necessary to get something done at home to supply that loss, and I hope the plan adopted will meet with every desirable success, as I was happy to learn that great part of the most respectable gentlemen, who had, through mistaken ideas, gone into the Committee parties (who, since its dissolution had taken the title of Cis-Alpine Club) upon seeing the way matters were going on, had deserted them, and declared entirely for the Bishops, and some of them in a very edifying manner. Besides, as B. Gibson and I lodged in the same house, one morning, when I was going to take my leave of my good old Friend, Mr. Burke, who always receives me with the greatest cordiality, B. Gibson went along with me, and, in the course of conversation told Mr. Burke of their intention of erecting a College; he received the intelligence with the greatest satisfaction, and told B. Gibson that they ought to apply to Government for a Charter or Letters Patent, in order to render it permanent, which he gave to understand, would not be refused. Indeed, I understood from different sources that the Bishops are in great favour at Court, and will meet with every reasonable encouragement. Bishop Douglass was particularly polite to me, and I hope my having made a personal acquaintance with him, will be of service. . . . I had several conversations with my old Friend Monsignor Erskine, whom I found of the same agreeable friendly heart as ever. I had seen him again and again the Winter before, when he was at Edinburgh, and we had many subjects through hands; with regard to the English Bishops he declared to me, that after considering the whole affair, he highly approved their conduct, and did not see how they could do otherwise than they did; he invited us all three, together with Mr. Lindow and Mr. Harrowbin, with whom B. Gibson and I lodged, to dine with him, and we passed the afternoon with him, with great cordiality, which made me very happy. . . . Alas! matters have taken such a sad turn on the Continent, that we don't see how the Boys for Rome can possibly be sent this year. You will have heard before this reach you that the French are carrying all be-

fore them on the Rhine, that the Germans are driven almost everywhere beyond that river, that the Allied Army is driven out of Flanders, that the British have retired to the frontiers of Holland, that they expect daily to be attacked there, and if they should be beaten, (which God forbid) Holland will fall of course, and in this confusion, if the French should penetrate into Germany, which seems too likely, how could we risk the poor children? On the other hand, the French privateers are swarming everywhere, and Lloyd's List every day brings accounts of new captures of our ships, at the same time our last papers bore that they have fitted out another squadron from Toulon with the view of bombarding Leghorn. What may be the event of these embroils God only knows, but it seems too hazardous to risk the poor children either by sea or land till matters be somewhat settled. In the meantime B. Chisholm will take care to advance the boys as much as possible, that the delay might be the less felt in their advancement."

The account of his Coadjutor's health which Bishop Hay gave Mr. Macpherson was a sad one. "At Aberdeen, I found Bishop Geddes in a very poor way indeed; his weakness is daily increasing, in so much that he can neither rise nor sit down without help. This increase is very gradual, but after some time it is very perceptible. He may linger on in this manner for some time, but there is not the most distant expectation of his recovering."

Between Aberdeen and Scaln, Bishop Hay made a round of visits. The Duke of Gordon and Mr. Menzies of Pitfodels paid him a visit at the Seminary, after a day's shooting in the neighbourhood. The following day Bishop Chisholm arrived from the Highlands, and made the acquaintance of the Duke. Bishop Chisholm's health had derived much benefit from his favourite practice of bathing in the Crombie, "in an excellent place in the burn, a little above the Hill Park."—[B. Hay to B. Geddes, Aug. 22.] The Meeting of Bishops and Administrators at Gibston was conducted with the greatest peace, unanimity and concord, according to Bishop Hay's account of it.—[To same, Aug. 31.] He left the choice of a new Procurator entirely to the Administrators of the Mission funds, after laying before them the circumstances which in his opinion ought to determine their choice; and that his presence might be no restraint on their freedom of speech, he then withdrew, and left them to make their

Election. They unanimously agreed to request him to retain the office for three years longer. He had already, both in public and in private, declared his intention to engage no more in the irksome duties of the office; but the unanimous request of the Administrators overcame his resolution, and he accepted the charge for another period, on certain conditions.

The first week in September was devoted to the preparation of the common Letters to Rome, to Propaganda, to Albani, to Caraffazajetto, and to Zelada, the Secretary of State, giving an account of the affairs of the Scotch Mission. The Letter to Propaganda contained as usual, a sketch of the Mission in general, describing the journeys, receptions, and health of each of the Bishops, during the past year; and setting forth the losses sustained by the Mission, in France and elsewhere. The Letter to Zelada, as to a stranger, entered into more minute details; and estimated the number of Catholics in Scotland at 45,000.

When the business of the Meeting was finished, Bishop Chisholm accompanied Bishop Hay to the Enzie, and thence to Aberdeen, where the Letters to Rome were signed by the three Bishops. Bishop Hay was very desirous to see his Coadjutor again, "as it may be for the last time."—[Aug. 31.] Bishop Chisholm describes it as "a moving sight" to see the helpless Invalid in the condition to which he was reduced, although the accounts the Bishop had received, had prepared him to find his friend even worse than he was. His mind was as vigorous as ever.—[To Mr. Macpherson, Sept 18.]

The following comical Letter, addressed by Mr. Charles Maxwell to his Friend Mr. Macpherson—[Oct. 11]—gives us the reverse side of the harmonious picture, which Bishop Hay had sent his Coadjutor, of the late Meeting in Mr. Maxwell's House at Gibston. Mr. Farquharson, one of the Administrators, the most opposed to Bishop Hay's management, instead of attending the Meeting, sent in his resignation, as the only means of securing peace. D., it ought to be presumed stands for *Dawley*, throughout the Letter; a common name for Bishop Hay.

"11th October, 1794.

. . . . "I must be concise, to give you, in a few words, the substance of what passed in our late famous Meeting. It began on the 20th ult.

B. Geddes was not able to attend. You must likewise know that many were the complaints of our Brethren against D.'s administration, such as his unpopularity, stiffness, high notions of his sovereign power, prerogatives, design of accumulating money for posterity, and of starving the present generation who had laboured under the weighty burden of poverty and misery, &c., &c., the most part of these our just and great grievances were well known to B. Geddes, in whom we all have an entire confidence. He very properly made them known to D. in hopes of getting them redressed, and of putting our Superior and his Clergy on a more friendly footing. The intention was good, and we all prayed for a happy success; but D., according to his old custom, took all this in a wrong light, and confirmed him more and more in his wild opinions, that we were all plotting and caballing against him, and as *you used to say* after consulting the H. G., came Northward, firmly resolved to undo all our wicked machinations and ride triumphant over his poor subjects. So has he done; for he has carried all his points; and, my friend, he always will carry them as long as the Meeting consists of poor, mean, beggarly creatures, ready to sacrifice opinion, honour, &c., for a dirty, sordid prospect of a few pounds. I shall say, more intelligenti pauca—a severe, but just reflection on all, and you'll say, on myself too. No, Friend, my motives were not of that kind, and you know me better than to judge me capable of any such. But what could I do alone? But I give you leave, if ever you get me at another Meeting, to brand me with epithets 10,000 worse than these. I must now come to the points carried by D., and the means used by him to carry them. Two great objects he had in view—the first, to undo all the above accusations laid to his charge. The second, to get himself appointed Procurator-General. You must observe that B. Geddes wrote a very kind and judicious Letter to the Administrators before the Meeting. It was directed to them, but enclosed in one to B. Hay. As it contained several things not at all pleasant to D.'s views, it was never delivered to us, nor read in Public, though I called for it, at the beginning of our first Session; for you must know, the day it came, D. gave me a sight of it, I suppose, without great reflection. When the business of our Meeting was over, D. threw it on the table among us, at breakfast or tea: they who chose to read it to themselves, did it—such was the respect its author met with. Nor ever was it proposed to make him a return for his good advices, though they came from the pen of a dying man, as he said himself. Be not surprised, Friend, at this usage. D. looks on B. Geddes as a child, or as one who has lost his mental faculties, though, in truth they never were clearer, or more vigorous. I return now to the two points above-mentioned. When the time came of making them good, D. put on a

very grim and serious countenance, which bespoke great uneasiness and dissatisfaction, and then proceeded to tell us the very weighty accusations laid to his charge by his Clergy, which accusations he had all got from B. Geddes, on his way to the Meeting; and, in order to prove the falsehood of the whole, he gave us an account of all he had done for the Public good, for the welfare of the whole body, for to make every one under his charge easy and happy, and in particular, what regarded his concern for our temporal concerns. Here he produced Letters to B. Geddes, wrote twelve years ago, concerning a plan for adding £5 a-year to each Missionary by degrees, beginning then by you, me, and two in Glenlivet. He formerly excluded the Highlanders. These Letters were publicly read, to the great surprise of the whole, and to the great astonishment of the Highland gentlemen who were to have no share in his bounty till the Lowland Mission was all provided for. Many things contained in these Letters, should never have seen light, yet he gave them to Robert to read. B. Geddes discovered the plan to you three or four years after its commencement, and so, the whole was ended, and never more was there word of any such thing. The whole was a profound secret even to those who got the £5 yearly, and it was upon the conditions of secrecy that they were to be continued; but B. Geddes, as D. told me lately, revealed the whole to you, four or five years after the affair had begun. Such in substance was D.'s discourse to us on that head; then he proceeded to show us his income, which, after paying his interests for debts, &c., amounted to £40 yearly, and no more. Next, he lays before us, the impossibility of augmenting our quotas from his own property, as above, and the impropriety and folly of making over to us at present, what belonged to him in the Bank; how he had managed all his own pecuniary affairs hitherto; how he was to manage them in time coming; how many shares he had; what money he had borrowed for past shares, and what he had still to borrow for the new shares; the whole of his debt would then amount to £4000 or upwards—a fine prospect, my Friend, for old grey headed people like me, who have been now twenty years on the Mission. As long as D. lives he never will part with a half penny. It's good to have a hank in his own hand, as he told us. The next great point he had in view, was to establish himself our Procurator-General. His plan, for a considerable time, had been to get young Cameron, whom he took to Edinburgh, appointed and trained up under his eye, he could do with him all he pleased; yet this plan, though dear to him, was so absurd, that in spite of all, it would have been, if publicly proposed, reprobated. This, he knew too well, and gave it up before Meeting. For, to bring about his own nomination, he complained much of the reflections cast upon him as Procurator, such as want of confidence in

him, that that charge not belonging to the Bishop, as not very consistent with his other duties, &c., but gave us to understand that in that case he was ready, if we judged so, to let us choose one for ourselves; but that there were three things to be considered in our choosing one: 1st. Who was the properest person for that charge? 2d. Properest for Edinburgh? 3d. If that person could be spared from his present station, and finally, to choose one from this district. He then retired. You see, surely, what he meant by all this. We durst not approve of what had been laid to his charge without making an open breach with him, and perhaps depriving the Mission, as others said, of all his property, which he might employ in a thousand different schemes. So we were obliged, like silly fellows, to agree to his being named our Procurator for the three ensuing years. This being settled, D. was called in, and the Procuratorship was offered to him with consent of all present. As he had us now under his thumb, he told us that he would agree to take that charge upon condition that we should write him a Letter signed by us all, wherein: 1st, We testified our satisfaction of his past administration, of the way he had hitherto laid out his money, and of the way he intended laying it out in time coming; that according to his plan it was for the greater future good of the whole, that nothing could be done for us at present, but that a considerable part of his money was destined for our use. 2d. That we should, in said Letter, desire him to be so good as take upon himself the Procuratorship for three years; that it was proper and necessary (so it was worded, as near as I can remember); all this we promised to do, and did do, though every one of us, from first to last, exclaimed among ourselves after the Session was over, and as long as the Meeting continued, against the means used to obtain all his ends—in a word, my Friend, the general opinion was that he wants to reign over us all, and to rule everything with an arbitrary sway, and keep us in subjection on account of his money. His conduct has done him no good. I am sorry for it, for I believe he means well. He has exposed himself to every one, and every one knows him, and is so perfectly disgusted at his conduct that they look upon him as a most arbitrary man, and upon ourselves as the meanest of tools; and after this, my Friend, will I expose myself to such indignities? no, never will I! Conscience and Heaven forbid it. I have great reason to say, from what some of the Administrators told me, that the next Meeting will not be numerous unless the three new chosen men attend. They are viz.: Mr. Gordon, Aberdeen; Mr. D. Stewart, Strathaven, and Mr. Angus Chisholm, for the Highland District. It's supposed, and I believe justly too, that Robert is the only gainer by all this, being bribed, as we imagine, by D., with a good round sum of money, for paying some debt

on his Chapel, for which he is much pressed. Yet Rob, you know, was always strongly in the opposition, and exclaims as others do, against D.'s arbitrary proceedings. Robert, at the end of the Meeting, spontaneously gave up his £3 for ever. B. Chisholm, who is a good, honest, sensible man, and a great Friend of mine, is struck with astonishment at D.'s behaviour. He knows him well. D. looks upon him as a boy, and does not pay him much deference. He regrets much that I was not made Procurator, and told me that he knew very well that all the votes were for me had not D. carried the point by the way described. D. was so much convinced last year, of a plot formed to make me Procurator, that he wrote to B. Chisholm, enquiring if any application had been made to him on that head. Jealousy and suspicion, poor ————. B. Chisholm sends you his compliments, and begs you'll inquire at Rome where his Bishopric lies. All Scotland can't discover it—you know, he is Bishop of *Oria*. When you write me, let me know it—and write to himself. I have given you a true state of the most material transactions of our Meeting. It is by no means exaggerated."

Bishop Hay left Aberdeen late in September, in the public Coach. As far as Brechin, he travelled in company with a lady and her little girl, whose sickness occupied all her mother's attention, and the Bishop was left to his own thoughts. From Brechin to Glamis, he had the Coach to himself; at Glamis, a Buchan Farmer became his companion to Cupar, and they talked of Farming. At Cupar the Bishop mounted Mr. Reid's horse, and reached the Park, near Stobhall, the residence of the Misses Drummond, that evening. After a day's rest, he gave Confirmation in the Stobhall Chapel; and thence set out for Mr. Bower's, near Dundee. The Sunday following the Bishop Confirmed in the Chapel. Monday, he rode to Kinghorn, and just caught the Ferry-boat as it was about to sail for Leith. A pleasant passage brought him to the Southern shore of the Frith about six in the evening; he took Tea with a friend at Leith, and finished the day's journey in the Stage-coach to Edinburgh, where he arrived about eight o'clock, "safe and sound."

October was hardly begun when the Bishop is again found in the Fly, but this time on the road to Dumfries, to make a Visitation of the Galloway District, in which he was engaged for a fortnight. On his return, he found a long arrear of Letters, of Accounts, and of Business

of various kinds. He also found Mr. Bagnol, newly arrived from Valladolid ; a young Priest of the highest promise.

The story of the Meeting would be incomplete, without the characteristic commentary of Bishop Geddes upon it. He besought the Scotch Agent in Rome—[Nov. 8]—when he should reply to the accounts of the Meeting sent him, to recommend peace and union. It was certainly, he said, prudent in the Administrators to yield, rather than come to anything like a rupture. Bishop Hay certainly meant well ; he had done a great deal of good, and would continue to do much more. Bishop Geddes had given him advice, and would do so again ; but how far it would be followed, it was impossible to say.

There had been a difficulty of some standing between Mr. Farquharson, Mr. Macpherson, and the Bishop, as to certain expenses connected with the Farm and the Buildings at Stobhall. The Bishop, it seems, besides helping Mr. Macpherson in building the House, had paid him £20, more than he was bound to do, for the sake of peace. He now—[To Mr. Macpherson, Nov. 15]—declared categorically that he would not pay a farthing more ; indeed, it was not in his power, were he ever so willing, owing to the debts he had been obliged to contract, and the losses he had sustained. As soon, however, as the Bank affairs were settled, he intended to sell off as much Stock as would enable him to clear himself. "Excuse me, my dear Sir," he adds, "if I write with some warmth on this subject. Had you seen the way I have been treated about it, you would not be surprised. But after all, it is the Will of God to permit this ; and, I trust in His Mercy, for my good ; Strange must the rust of my soul be, that requires such repeated files to polish it. Yet, happy me, if at last they produce their full effect. God Almighty bless the instruments He makes use of, and grant me grace to submit to His blessed Will."

The interminable negotiations still pending at Rome, with regard to the Scotch College, and its Government by National Rectors, advanced a step or two during this year, thanks to the consummate prudence of the Scotch Agent. An American Priest of high character was appointed to be Confessor to the Students, and Director of

their studies, in spite of the keenest opposition made by the Italian Rector and his Prefect. Propaganda also assigned two places in their College for Scotch Students, and undertook to pay the travelling expenses of young Priests ordained for Scotland, when their relations were too poor to pay for them. The Scotch Bishops no doubt desired more than they had obtained, but they knew enough to make them contented to have gained so much.

The appointment of Mr. Macdonell to the Chaplaincy of Glengarry's Regiment threatened seriously to injure the infant Mission at Glasgow. Yet the Bishop could not refuse to let him go, on an errand of such importance. Till he was obliged to join his Regiment, he undertook to remain among his people at Glasgow, without putting any one to expense. When he left them Mr. Farquharson exchanged his little Seminary in the Attic at Aberdeen, for the vacant Mission at Glasgow.

In one of the interesting Summaries of Roman news, which the Scotch Agent was in the habit of sending home to his friends, from time to time, we find an amusing description of an interview between the young Duke of Cumberland, (Prince Augustus) and the Cardinal Duke of York, which resulted in their more permanent acquaintance.—[Mr. Macpherson to B. Geddes, Sept. 6.]

"6th September, 1794.

"The Cardinal Duke and Prince Augustus are on the most friendly terms with each other. The Prince has passed this Summer at Grotta Feratta. He had often occasion of meeting the Cardinal ; never met him but he caused his Phaeton to stop, and stood up with his hat in hand till the Cardinal was passed. This continual attention produced the effect which the Prince desired. Lately, the Cardinal ordered his carriage to stop too, and kindly inquired after the Prince's health, expressing at the same time, his affection towards him and his friends, and how much he wished to be on the most intimate footing with *His Royal Highness*, his dear Cousin ; that he hoped Political disputes between their families in past times, could now no longer give umbrage. The Prince was so much struck with this so friendly and unexpected behaviour of the Cardinal, that he could not find words to express his feelings, only repeated *three times*, I thank your Royal Highness. The following day he made amends for this ; walked with the Cardinal for more than two hours ; has dined with him, and frequents his Conversation

every evening. The Cardinal is delighted with his amiable qualifications. It is hoped he will come to inherit some of the rich jewels which the Cardinal possesses."

The amiable George Chalmers again addressed his Correspondent at Aberdeen, in a warm-hearted Letter; giving him an account of many Literary undertakings and projects, in connexion with the Antiquities of Scotland, and of his own share in them; and expressing his warm interest in the restoration of the Bishop's infirm health.—[Aug. 5.] While his friends were with him at Aberdeen, on their way from the Meeting at Gibston, Bishop Geddes was in appearance rather better. His appetite was good, and when free from pain, he was very cheerful. But his weakness continued sensibly to increase. Pecuniary embarrassments served to add to his suffering. A part only of the arrears due to him in Spain was recovered. He owed £900. Bishop Hay ultimately took all his debts upon himself, and all his income such as it was, applying it to extinguish his debts, and making him a fixed annual allowance of £24, for his maintenance. Mr. Macpherson succeeded in procuring the afflicted Bishop a small addition of seventy-two Crowns in the year to his income, to be applied, after his Death, to pay off his Debts. A Sir Thomas Durham had left to Propaganda, about the middle of the 17th Century, 2000 Crowns for the support of Protestant Clergymen who might become Catholics. Instances of this kind being rare, the Fund had lately been applied to more general purposes. A Vacancy having occurred among the Pensioners of the Fund, the Scotch Agent secured it for Bishop Geddes, chiefly through Cardinal Albani's interest. When the Bishop's debts were paid, the Seminaries in Scotland were to enjoy the Pension. The Bishop expressed his lively gratitude to all concerned in this little matter. He begged his Friend in Rome to assure Albani of his willingness, even in his state of weakness to do everything in his power, "for the common good." Besides collecting what he could, relating to the History of Religion in Scotland, and besides his "Life of St. Margaret," (which his Nephew, Mr. Gordon, had printed at his own risk) the Bishop had lately composed a Pastoral Letter in Latin, addressed to the Scotch Missionaries. Of this Letter a hundred copies

were printed. Regarding his contributions to the Encyclopedia, he flattered himself that they might do good to Religion, by the opportunity thus afforded for representing the true state of things. It had a circulation of 6000 Copies, which found their way to all parts of the world.—[Mr. Macpherson, Nov. 8.]

He had by this time finished the "Lives of Boscovich and of Stay," together with a new "Life of the Admirable Crichton." All of them were soon to appear in the Supplement to the Encyclopedia. "I read with much pleasure," Dr. Gleig writes to him, after mentioning these Contributions of his, "the account you gave me of your head and heart. Long may they continue sound; and that you may have as little pain as possible in this world, and when the Father of Mercies shall be pleased to remove you to a better, that your departure may be easy and happy, is the sincere Prayer of, Right Reverend and Dear Sir, your most respectful, humble servant,—GEORGE GLEIG."—[Oct. 21.]

When the Supplement appeared, Bishop Hay informed his Friend at Aberdeen that he had read Boscovich's Life. "Poor man! how I was affected with the account of his latter days. Mr. George Maxwell was no less so."—[Dec. 23.] A Copy of St. Margaret's Life, and of the Tract on Duelling, had been sent to the Encyclopedia Office, in Writer's Court, addressed to Dr. Gleig. Friends at a distance, of all kinds, remembered the Invalid in their various ways. The Lord-Advocate inquired with interest about him. Lord Monboddo, who was failing, never omitted an opportunity of asking Bishop Hay, how his Coadjutor was. Mrs. Maxwell of Kirkconnell sent him a bottle of the Tincture of Lavender, which was said to be good for paralytic affections, when taken twice or thrice a day, in a little wine and water. It will surprise no one to be told that Mrs. Maxwell's Lavender had no more effect in relieving the Invalid, than Lord Monboddo's, or the Lord Advocate's inquiries.

Under the loss of their Foreign Colleges, the Bishops, as we have seen, had begun to turn their minds to enlarging their Seminaries at home. Accident threw in their way an opportunity of making a purchase which many of their friends thought an excellent bargain. The little Property of Oxhill, in the Enzie of Banff, was offered for Sale; exclusive of its quarries of

lime and of slate, its rental was £75 a-year. The price asked for it was £2,500. The situation presented many advantages to a Catholic purchaser. It was close to Gordon Castle, the residence of a Nobleman who, though not a Catholic, never forgot that a long line of his Ancestors were Catholics, and who never omitted an opportunity of shewing kindness to the Body. Thus, at a County Meeting, about this time, a discussion arose as to the Loyal dispositions of various Sectarian Bodies. The Duke of Gordon boldly said that, after a thorough examination of matters, he would take it on himself to answer for the Roman Catholics to a man. Besides the near neighbourhood of the Duke, which of itself would be a small advantage to a young Seminary, the great majority of the surrounding population was Catholic. The Proprietor was willing to give the most favourable terms for payment of the price. The Duke also, through his agent, Mr. Todd, (doubtless for his own purposes,) pressed the purchase on the Bishops. Bishop Geddes at once declared in favour of it; many of the senior Clergy seconded his view, always excepting Mr John Reid, the Missionary at Preshome, who lived near the Place, and knew it best. Bishop Hay was slow to move. The project did not fit into any of his plans. It was the suggestion of other persons. He was not, indeed, blind to its advantages. Oxhill was near the Sea; it was near the Moss; it was good grazing land, and it was under the wing of the Duke of Gordon.—[B. Hay to Mr. Macpherson, Oct. 8.] It was in a Catholic District, he added; “but Cash is wanting.” The advocates of the purchase pressed him hard; their Letters were filled with encomiums of the little Property. He parried their eager applications with the significant question, How is it to be paid for? His difficulties are stated with his accustomed precision and force in the following Letter to his Coadjutor.—[Nov. 3.] A more characteristic example of his clear and cautious intellect does not occur in the whole of his Correspondence.

“3d November, 1794.

“In yours of the 8th of October, you very justly observed that it is a matter that deserves consideration and consultation. Both these require that the object be considered on both sides. This neither you nor Mr. Farquharson

seem to have done; for in yours on that subject, you heap together all the motives that could induce me to engage in that affair, without pointing out and comparing the difficulties that must be met with, and how these are to be remedied. In the first place, though the free Rent were £80, this would only be 6 per cent. for our money; and, consequently, sinking a capital of £900, and losing £45 of our yearly income. 2d. There will be a necessity of building a House upon it, which must be a good deal larger and more commodious than Scalán, otherwise it will not answer the purpose of keeping a sufficient number of Students and proper Masters. This will cost some hundred pounds more. 3d. This increase of Students, and Masters, and consequently of Servants, will necessarily require a considerable addition to the yearly income to maintain them in food and raiment; both which will need to be of a more expensive kind than they were at Scalán. 4th. The very furnishing the new House in such a part of the Country, I am afraid will require a considerable sum also. It is true, the land may be improvable, and in time may bring a better Rent. Be it so; but this cannot be done without a great deal of money laid out upon it before the increase come. Now, where is all this money to be found? I am afraid, upon a strict calculation, the purchase-money will be but a small part of the whole. These points deserve to be well considered. In the present situation of the world, it would be folly to expect even the purchase-money to be all got by benefactions: borrow we must, and if we borrow at 5 per cent. and get a return at three, how long will that last? These considerations will, I hope, at least, apologise for any appearance of demur or backwardness that I may be thought to show in this affair. The fact is, I have been active in the matter all along, as far as I could; our common Letters to Rome, both to Zelada, Carafia, and Antonelli, were chiefly to get help to our Seminaries, and what you mention about the Propaganda places was written in the strongest manner I could, to Antonelli, which you saw approved and subscribed. I have applied to friends in Galloway, and met with approbation and encouragement to hope; I shall soon apply elsewhere, and what is more, I have begun a Correspondence with Mr Tod, on the subject. Kirkconnell, in particular, was very earnest in the matter, and proposed to apply his Aunt's £1000 for the purchase, and upon my telling him that as that Legacy was left for the support of the Missionaries, we could not turn it to the Seminary; at least, he replied, let it be applied as lent to the Seminary for the present purchase, and let the Interest be paid to the Missionaries; the Money cannot be upon a better security. Please let me know your mind on this last point. Upon understanding how the affair of Oxhill stands, I wrote an account of it to Mr. Macpherson to make what use of it he saw proper,

But you will see by the enclosed from him that nothing is to be expected from Antonelli as to the Propaganda Rent. After perusing it, please return it soon, with your opinion, that I may write an answer; but I see no possible way of sending boys at present. . . .”

Bishop Geddes was obliged to admit the force of his Friend's objections, yet thought the reasons in favour of the purchase still stronger, if money could at all be procured. The scheme had no warmer advocate than Mr. Maxwell of Kirkconnell, who, on Bishop Hay's consulting him, engaged at once to pay up his Aunt, Miss Riddle's Legacy of £1000, by next Summer, and to procure a Loan of £600 more at 4 per cent. The pressure of so many friends induced Bishop Hay so far to enter into the scheme, as to make application to several persons in England as well as in Scotland, in order to see how much he might depend on Subscriptions, to raise at least a part of the purchase-money. He even appealed, but with little hope, to Cardinal York to assist him. But he owed to Mr. Macpherson that the purchase was a bold undertaking, considering the sum of money required; “but I was dunned into it,” he adds, “by Mr. Maroch, Mr. Farquharson, &c.”—[Nov. 15.]

The same day, he entered into a full discussion of the subject with his Coadjutor. Various additional expenses, he had learnt, would raise the price to £2800. The interest of this sum would be £140, for which they were to receive at the most, no more than £80. To their expenses, must of course be added the House which they must build and furnish, the stocking of the Farm, and the maintenance of the Students and their Teachers. As yet, the friends to whom the Bishop had applied had sent, or promised him only a “trifle or two.” The praises of the little Property had for the most part come from persons who were, more or less, interested in the matter. In all these circumstances of disadvantage, Bishop Hay requested his Coadjutor to reconsider the whole, and to give him precise Answers to the following Queries, after perusing Mr. John Reid's adverse opinion, which he enclosed. Was there really any chance, in those miserable times, of collecting the sum required, or even a considerable part of it? Did Bishop Geddes really consider the purchase a bargain worth the sum asked for

it, together with the outlay which must follow the purchase? Did he think that Bishop Hay could, in conscience, risk the loss of so much money, on an uncertain speculation?

Bishop Geddes soon responded to this appeal.—[Nov. 19.] He still thought well of the bargain, and felt the necessity of soon procuring such a Place for a good Seminary. He did not expect, however, that the purchase-money would be anything like raised by contributions, but the sale of what belonged to Scalán, collections and borrowing, he thought, would do it. It was a good bargain at the price. Yet he could not say that his Friend might in conscience run the risk, without knowing his views of such matters. He would have no scruple about it, himself, he thought; but he felt of how little weight his opinion was.

The response of his Coadjutor elicited another masterly Document from Bishop Hay, in which he examined to the bottom, the reasons alleged by his Friend, in favour of closing with the bargain.—[Nov. 24.] His own reluctance was undiminished. The large outlay, the small and uncertain returns, and the difficulty and loss attending any operations on the Bank Stock belonging to Scalán, until the allotment of Augmentation Shares, then in progress, was finished, all concurred in making the Bishop pause, before engaging in so hazardous a speculation. Yet, he professed himself still open to any sound reasons that his Friend might have to urge upon him. Neither did he omit a chance of obtaining a subscription. He wrote to Mr. Constable at Terregles, and he wrote to the Emigrant Bishop of Rhodéz in London. Mr. Henry Innes, at Paris, and Mr. Haggerstone, at Ellingham, were both addressed on the subject. The Bishop gained little or nothing from any of those quarters. It seems that the Subscription set on foot in England, for the erection of a College, had signally failed; so that Bishop Gibson had been obliged to accommodate his Douay Students in a hired House between Newcastle and Durham. It was not surprising, therefore, that the Scotch Seminary Scheme, made its appeal in vain.—[B. Hay to B. Geddes, Nov. 28.]

Meanwhile, the Proprietor of Oxhill was pressing for an Answer from Bishop Hay. The Bishop frankly stated his difficulties to Mr.

Tod, the Duke of Gordon's Agent. His Letter reached the Agent at a critical moment, when Mr. Stuart, the Proprietor, and Mr Tod, were together at Huntly, to deliberate on what should be done. Mr. Mathison, the Missionary at Achanhalrig, and Mr. Farquharson from Aberdeen, were also present. Mr. Tod, on recognising the Bishop's handwriting, adopted a singular course with a view to a speedy decision of the question. Without so much as opening the Letter, he insisted on Mr. Stewart's binding himself to sell Oxhill to Bishop Hay for £2500; reserving to the Bishop the power of rectifying, or of annulling the bargain within a month.

Other considerations had by this time entered into the whole plan, tending to decide the Bishop against it. Since his wish to obtain a Place for his new Seminary had become known, several excellent offers had been made to him, either of purchasing Property, or of obtaining a long lease of a Farm, to which the Bishop seemed rather inclined. He therefore declined the bargain with Mr. Stewart, and Oxhill soon passed to another Purchaser.

Prudence was an eminent characteristic of Bishop Hay, and his Prudence probably never suffered a severer trial than on this occasion. With so many friends pressing upon his acceptance, a bargain which, to his own judgment also, presented many great advantages, he alone withstood the tempting offer, on the sole ground that a bargain which might be good in other circumstances, was not desirable, when the means of completing it, implied borrowing largely. It is not altogether fair to the Bishop's decision to point to what Oxhill has since become,—a flourishing Farm. The Bishop had only the state of things at the time, to judge by, and a perusal of the whole Correspondence must satisfy every one, that the strongest reasons of a prudent economy, in the circumstances, were against the purchase.

Bishop Geddes had the last word on the subject.—[January 27, 1795.] When all was over, he took an opportunity to express to Bishop Hay, his regret at the termination of the Oxhill bargain. Providence seemed to him to have put it in their way; and he feared it might be long before so good an occasion offered. A long Lease was not equal, or even comparable to Pro-

perty. "But too much on this subject when it is too late."

The year 1795 opened with a little discussion on the subject of Public Prayers for the King and the Royal Family. Mr. Menzies of Pitfodels had their introduction much at heart, and at his earnest request Bishop Geddes proposed the subject to Bishop Hay. The Bishop was opposed to making it of Obligation on the Missionaries, but readily acquiesced in the propriety of suggesting it, and leaving it to their adoption if they pleased. In Galloway the practice had become general; in Edinburgh, also, it had been begun; if Aberdeen were to follow these examples, the custom would no doubt spread in the North. The Bishop further suggests a Form of Prayer which might be adopted. After mention is made of the Church, her Pastors, and the welfare of Religion, he proposed to use these words:—"Let us also recommend, to the mercy of Almighty God, our Sovereign, King George, Charlotte, our Queen, and all the Royal Family, with all our Civil Magistrates and Rulers under whom we live; that our good Lord may direct them in all their ways, to what is most for His glory, the good of their own souls, and the Establishment of His Holy Religion amongst us."—[B. Hay to B. Geddes, Jan. 5.]

Bishop Hay further informed his Friend that the eccentric Principal Gordon, who had been in Scotland for several months, was then in Edinburgh, but his place of residence was a secret. He threatened to bring some claim for money against the Bishops. He had called several times on Bishop Hay, and was always in very good humour, and never so much as made an allusion to his claim. "I was sorry to learn," the Bishop continues, "by Mr. Farquharson's last Letter, that your weakness is so much increased, that you are often obliged to lie down after Dinner. May our good Lord be your Support, and give you every necessary Grace to sanctify your present distress, for the good of your Soul. My daily Prayers, such as they are, are not wanting for that purpose; but I cannot help being a good deal depressed, when I think ————[sic.] God's Will be done; I hope I shall not be long behind. In the present gloomy appearance, all over Christendom, little reason do I see for wishing to be long in this

world. Happy are those who soonest get safely out of it."

The mind of the Invalid was never busier, and Dr. Gleig alone gave him abundance of employment, and of an agreeable kind. This excellent man had just prepared an Article on Purgatory, from "The Papist Misrepresented and Represented," in which he had proved the Doctrine to be perfectly harmless, and not peculiar to the Church of Rome.—[Dr. Gleig to B. Geddes, Jan. 2.] The account of Purgatory in a former edition of the Encyclopedia, seemed to him to be very absurd; but the Doctrine, when fully stated, he thought extremely reasonable. He requested Bishop Geddes to write for him a short Article on Canonization, under the word Saint, or to refer him to a good and fair account of it, such as he remembered to have seen in Bishop Hay's *Scripture Doctrine of Miracles*. Dr. Gleig further consults the Bishop, as to giving the Roman Catholic view of the Real Presence in the Eucharist, under the word Transubstantiation, or the Supper of the Lord. The Nonjuror's Edition of the Encyclopedia Britannica, certainly opened its pages with exemplary candour, to a fair statement, on both sides of many vexed questions.

Mr. Hippisley, whose influence at Rome continued unabated, now threw himself, with his whole energy, into the apparently hopeless struggle to obtain National Superiors for the British Colleges. Mr. Macpherson, of course, as the Representative of the Scotch Bishops was indefatigable in the same cause. Accident promised for a time to ensure its success. Serious disturbances occurred in the Irish College, in consequence of the misrule of its Italian Superiors; the Students appealed to Mr. Hippisley, who at once took up their cause, and addressed Cardinal Livizzani, the Protector of the Irish. The Cardinal replied in polite terms not to Mr. Hippisley's satisfaction, who, in reply, expressed his regret that his arguments had not weighed with the Cardinal, but adding that he firmly trusted to the wisdom and justice of the venerable Sovereign, whose moderation, sweetness, and goodness, have gained for him so much glory, and won all hearts."—[Feb. 23.] The English Envoy at once carried the case to the Pope, pleading warmly for Irish Superiors for the College, and for justice to the

Students. He also addressed a Letter to Albani, Dean of the College of Cardinals, in which much natural kindness of heart is evidently mingled with the Politician's instinctive fondness for negotiation and meddling. Such, however, was the effect of Mr. Hippisley's vigorous appeals, backed by his threats of applying to his own Government to interfere, that there seemed every prospect of the point being carried at last, for which the Bishops had been contending time out of mind. The death of Campanelli, the English Protector, put an end to these hopes. Albani, and others concerned in the Affair, condemned the proposal to make any change. The support of Antonelli at Propaganda was lost to the advocates of National Superiors, by his resignation at the time, in consequence of his increasing infirmities. His successor, Cardinal Gerdil, a good and an able man, was too old and too little acquainted with Scotch affairs, to make up for his loss.—[Mr. Macpherson to B. Hay, March 7.] Yet, the English College obtained an evasive promise of a National Superior, at the next Vacancy.

Bishop Geddes could sometimes give his Friend a bit of his mind, with firmness and decision. A recent Correspondence that had passed between Bishop Hay and the two Priests at Aberdeen gave Bishop Geddes much pain, and he told his Friend so; for it evinced Bishop Hay's displeasure, at their having written to him, as they intended, with frankness and sincerity, and his mistrust of them; whereas Bishop Geddes was persuaded there were not two Priests in the whole Country who wished Bishop Hay well, more heartily than they. He adds, "It is a pity there should be any, the least appearance of difference among us, when unanimity is so desirable and even necessary."—[Jan. 27.]

The disputes, as to Money affairs, between Bishop Hay and Mr. Macpherson, also gave Bishop Geddes much uneasiness. He believed that Mr. Macpherson had been ill-used, and did not blame him for openly saying what he thought.—[B. Geddes to Mr. Macpherson, March 17.] Still, he feared that the Scotch Agent had been too warm; and he dreaded a rupture between him and the Bishop. The Agent's cause could not suffer for his moderation, and he knew very well that Bishop Hay's

intentions were good. The Bishop was expected soon in Aberdeen; and Bishop Geddes, who desired nothing more than Unity and Peace, undertook to do what he could, to promote a reconciliation. Bishop Hay was his old Friend, and he could not fail to take an interest in whatever concerned him, not only for the sake of their long friendship, but for the public good; yet, Mr. Macpherson might rest assured that justice should be done to him also, for whom Bishop Geddes had long entertained a great regard. "I hope, my dear Friend," this Apostle of Peace continues, "whatever treatment you meet with from us here, you will still constantly persevere in your best endeavours to do good to your Country; it is for God that you labour, and not for the approbation of man; and even men, in the end, will not fail to do you justice." As a fragment of Home news, he adds that Rattray and John Sharp were soon expected from Spain. Mr. William Grant, the late Missionary at Deeside, had recently died of fever, in Bishop Geddes' house. His own weakness increased, but he thanked God, his head and his appetite continued well enough.

Bishop Hay arrived in Aberdeen, in time to ordain Mr. Andrew Carruthers, and Mr. Andrew Scott, Priests, on Lady-Day, and Mr. Charles Gordon, Deacon. The last wanted two or three months of the Canonical age for the Priesthood. The Bishop found his Coadjutor in some respects better than he had expected; he looked fresher than he had done last Autumn. His mind was quite as clear as ever, as several Letters enclosed to their friends at Rome would testify; all of which had been composed by his Invalid Friend. His weakness, however, gained upon him, and at times he suffered acute pains in his joints; indeed, he was hardly ever free from pain. His habitual cheerfulness had never deserted him, and he much enjoyed the Society of the few friends whom he admitted to see him.

The day after the Ordination, Bishop Hay took Mr. Scott to his Mission at Deeside, to introduce him to the people, and arrange the affairs of the late Missionary. As the Bishop was returning, he happened to pass a man who was leading a young horse, and, at the moment the Bishop was passing, the horse turned suddenly round, and gave him a kick on the shin.

The blow was painful enough for a while, but he did not pay much attention to it till he reached Aberdeen, when it was found so bad as to confine him to his room for several weeks, and thus completely lay him aside for active duty at Easter. Towards the end of April, he was able to resume his travels.

This interval of rest, was partly employed in writing to his friends in Rome; to Antonelli, on his Retirement; to Gerdil on his Promotion; to Albani, and to Mr. Hippisley, in acknowledgment of his services to the Catholic Cause in Rome and in Britain. The Bishop was still at Aberdeen, when Mr. Macpherson's Letter arrived, announcing the total failure of his negotiations for a National Superior in the Scotch College. He at once replied, with evident pain at the extinction of their anxious hopes on that subject. They must submit, however, to the Will of Providence. What hurt the Bishops most, was the mean and *mala fide* demands made by Albani, so unworthy a Gentleman of honour. But the Protector was to be pitied, considering how, and by whom he was beset. The resignation of Antonelli was a serious loss to the Mission.

The last week in April, Bishop Hay was able to return to Edinburgh. He travelled with two companions by Dundee and Kinghorn. A moonlight sail across the Frith brought him home at midnight on the second day of his journey.

The Bishops were relieved of their anxiety for the safety of Mr. Alexander Innes, the temporary Superior of the Scotch College in Paris. During the reign of terror, he had been imprisoned, but on the restoration of order, he was set at liberty.

Bishop Hay's old Friend and Fellow-Student, who, through life, had been weak and ailing, was now completely unfit for duty, Arrangements were accordingly made for his leaving the Mission at Mortlach, which he had served long and faithfully, and retiring, with a servant, to live in the attic of the Chapel House at Aberdeen; Bishop Hay undertaking to provide for his few and simple wants. The plan, however, was never carried into effect. Death dismissed the pious Missionary from the scene of his labours, before he had quitted the Mission, May 1st.

The difficulty with the Scotch Agent at Rome resolved itself into a natural misunderstanding between Bishop Hay and himself, as we learn from the following Extract from the Bishop's Letter to him :—

“11th May, 1795.

“But after all, my dear Sir, I do not see why you should be so much out of humour about this business; the Money is settled upon good security, and the Interest you acquire is as good as any you could get. I have Mr. Reid's declaration and shall give a declaration upon the back of it, of what part of it belongs to you, and lodge it in any person's hands you please, or give you any other security you shall demand. As for the consequences you draw from my refusal, they never did, and I hope never will enter into my mind, nor do I see the smallest ground for them. I see clearly that you and I have misunderstood one another upon the subject. I certainly never understood you in any other light than that I should take the charge of your concerns at Stobhall, and Mr. Farquharson's £30, should be secured to him at the end of the Lease, which I was confirmed in by your repeated opinion, that it would not be recalled before that period. You, it seems, had taken the matter in another light; we never came to a further explication, and hence the source of the misunderstanding; but a misunderstanding can never give grounds to the conclusions. You seem to suspect my sincerity concerning my abilities to pay the £30. This I cheerfully excuse, because owing to your not knowing what has happened since you left this. I am sorry I cannot explain this without exposing the misfortune of our Friend Mr. M——, but I know you will make no bad use of it. I shall inform you, that besides all his debts, which I knew of before he left this, there were £500 due to Mr. Farquharson, which he never told me of, till it could no longer be concealed. Mr. Farquharson, on settling his Affairs when he came home, wanted his money, and by the arrangement he has lately made, I found it proper to pay him both that sum, and the £400 I borrowed for augmentation of 1793, and to do this, I have been obliged to raise the £600 I had in Miss Gordon's hands, and make up the rest, the best way I could. I had also to maintain the Douay Boys in Bed, Board, and Clothes, from the time they came here till now, which was not easy. But this is not all. Last Summer, a new augmentation was made of no less than £400,000, to make up the whole Capital to One Million. This I behoved to subscribe to or lose the benefit of what I had before. My share comes to £2,000; a new debt is to be contracted, and £40 is to be paid at this present Whits. Add to all this my @, Rents and Annuities formerly contracted,

and I flatter myself you will see your suspicion ill-grounded.

P.S.—Nobody has as yet applied to me by your orders, to take your affairs off my hand; and though, when in the North, I saw several of your intimate friends, yet, as you did not mention the person, when you wrote me, you had commissioned me for that purpose, of course I could not mention it to any of them. I am much obliged to you, however, for taking this step; for now that I am deprived of the help of Mr. Maroch, I find that I have enough to do with other duties. I am also obliged to you, and do sincerely think so, for the Information you give me of your own, and our Brethren's sentiments concerning me, and I shall certainly do my endeavours to profit by it. Mr. Reid wrote me some weeks ago, that he had in hand some small sum to remit to me, but that he had just got a Letter from you, desiring him not to send me any more. I hope you will write him to send as much as will clear my balance, and the sooner the person appears to take all out of my hands, the more convenient it will be for me. Adieu.”

“Mr. Farquharson's first Letter from “Wilson's Close, Saltmarket, Glasgow,” to his Friend, Mr. Macpherson, gives a lively picture of the general state of the Mission at this Date.— [May 26.] He had been ten days in his new Mission, and expected his “bellyful of work.” Everything was quiet at Glasgow; prejudices were wearing off. Young Carruthers was to be his neighbour in the Drummond Mission. Besides the French Emigrant Priests in Galloway there were two in Edinburgh; one, at St. Andrew's; one at Dundee, and one at Glasgow. They all hoped soon to return to their own Country, on the conclusion of Peace. Mr. Dauley was about to go to the North for the whole Summer; he was heart-sick of managing their pecuniary affairs, perceiving a deficit which he knew not how to make up, in consequence of some losses, the late increase of hands and Bank Stock calls. He intended, three or four years hence, to wash his hands and retire from business by giving up Company's [Mission] money concerns. But who would condescend after him to undertake the charge? “Upon the whole,” Mr. Farquharson continues, “Bishop Geddes wants for nothing.

“May 26, 1795.

“Nor is it possible he could be better cared for. His Nephew, Mr. Gordon, with whom

he stays, is an excellent sick nurse, and Mr. Charles, the youngest brother, is still better and more attentive. One of them is constantly (day and night) beside him, so that he remarks himself his situation, (distressed as it is) could not be more comfortable; nor is it possible that he could be better situated. Mr. Dauley forwards or orders for him whatever is thought beneficial; has condescended to leave with him at least for a year, his Nephew, Mr. Charles, who will be promoted to the last step towards the beginning of July, and will, at the same time, serve the outskirts of the Aberdeen Mission. B. Geddes's condition and state of health, upon the whole, becomes daily more distressing and helpless; he is greatly and almost constantly pained all over his joints, legs, thighs, and arms; in a short time he will not be able to get the spoon to his mouth; his head and trunk of body are still sound, his intellectual faculties are better than ever, his appetite rather too keen, he becomes rather bulky and astonishingly weighty; dictates commonly an hour each day either for the Encyclopedia, or for the History of our Missions; is always in good humour, and deems himself in all respects extremely happy, yet longs for Death; his wishes, I assure him, being contrary to those of all others, will not be heard for some years." . . .

During that Summer, he continued, Dauley and Morocco would have to discuss the important question of choosing another Coadjutor. Bishop Geddes had had a serious conversation with Mr. Farquharson on that subject, on the eve of his departure from Aberdeen. The good Bishop was somewhat irritated by what he thought Mr. Farquharson's obstinacy about it, in declaring that no person on earth should ever induce him to act as Coadjutor to Dauley, and that if he were much plagued about it, he would take leave of the Mission, having reasons of his own. The Bishop also suspected that Mr. Farquharson's absence from the last Meeting of Administrators, and his resignation of his Office, and subsequent quarrel with Dauley, had all been premeditated in order to avert his being named as Coadjutor in this Mission. Bishop Geddes was not altogether mistaken. Mr. Macpherson was also given to understand that he was the next person pointed at for the new Coadjutor.

Mr. Farquharson's predecessor at Glasgow, had carried things with rather too high a hand, and thus involved himself in considerable pecuniary difficulties, which much embarrassed his Successor in reconciling the people, and settling

matters. Mr. Dauley and Mr. Macdonald had fairly split on the subject. They were in danger of losing their Chapel, for arrears of rent; but to avoid offending some of the principal Manufacturers, who had given security for it, they should be obliged to pay their share: the rent was to be lowered to £30, instead of £40. The Congregation were to be asked to pay this, and the Missionary's House-Rent, but for nothing more.—[Mr. Farquharson to Mr. Macpherson, June 7.]

From time to time, at this period, Mr. Charles Maxwell, who signed himself K. G. H. (Knight of the Gordian Knot), and who went in that little Club of Censors under the name of Sir Ned, wrote Letters to Mr. Macpherson, filled with bitter and keen reproaches against Bishop Hay, his arbitrary measures, and his overbearing temper. Mr. Maxwell, Mr. Macpherson, and Mr. Farquharson were united with a few others in censuring, and not infrequently maligning, among themselves, everything that Bishop Hay undertook; acknowledging, however, all of them, that his intentions in the long run were good and honest. Bishop Geddes listened to all their complaints; sometimes communicated them to Bishop Hay; but invariably laboured to maintain peace, and, at least, outward harmony. In this he succeeded to a marvel; so much so, that the absence of public disputes among the Scotch Clergy was mentioned as one of the reasons why their little Church stood so high in public opinion at Rome, and so favourably contrasted with the noisy disputes which from time to time distracted the English Clerical Body.—[Mr. Macpherson to B. Hay, December 19.]

Bishop Geddes had begun, under medical advice, to use Opium daily. It gave him a good deal of ease, especially in bed, and towards morning; but during the day he suffered violent pain in his left arm. Dr. Gleig admired his Article on the Canonisation of Saints, which was written, he said, with the Bishop's usual liberality and good sense. Professor Robison was highly pleased with the Bishop's view of Boscovich's System.

A warm-hearted Letter from Mr. Robertson, who was now resident at Munshes, in Galloway, conveyed to the Invalid Bishop the grateful affection of his Friend, and treated of some

matters of business in which both were interested. It concluded thus:—

“Aberdeen, July 23, 1795.

“I must now take my leave. Be assured, good Sir, that your worth, your situation, our acquaintance, all speak loudly and frequently in my heart of you; my Prayers, alas! were they worthy of the name, would fain plead before the Throne of Mercy, but I am unworthy to proffer such petitions. No; you are the friend of God, and God is yours; plead then yourself; not for yourself, for God watcheth for your best interests; but for sinful creatures such as me. Lift up your spotless hands like another Moses, and we shall gain the day. Above all, when the day shall come when you shall be rewarded with the pure delights that await you, then let me find that I have a friend, a father in Heaven, ready to guide me thither. Craving your paternal blessing, I am, with tears of gratitude and affection, honoured and dearest Sir, yours, more than pen can write or words can say,—JAS. ROBERTSON.”

Bishop Hay's Summer movements are minutely detailed by himself in a Communication to Mr. Macpherson.

“16th August, 1795.

“Dear Sir,—I am now three Letters in your debt. You will, no doubt, be surprised at my long silence. I shall give you the cause of it. As I had a general Visitation to make in the North, for Confirmation was wanting in many places, I left Edinburgh on the 4th June, went first to Drummond, then to Balnacraig, Huntly, and Aberdeen, where I stayed eight or ten days; then through all our friends in Buchan, then to Auchentoul and the Enzie. In three of the former places I behoved to be on a Sunday per cresimare, and in the Enzie I was detained three weeks, where I had about 300 under my hand, besides a good deal of different business; besides an excursion to Elgin and Portsoy. From the Enzie I came up here about the beginning of August, where I have remained till now, expecting Mr. Crim, as usual, but hitherto (Aug. 17) he has not come. He had been on a Visitation to the Western Isles, and no word as yet if he be returned to the Mainland. But I am beginning this Letter to you to be forwarding our business as far as possible, to make the greater dispatch when he comes. Yours of the 20th May I received at Aberdeen, and as I had little time during the above peregrinations to write you, and wished to see B. Chisholm before I should say anything about our common Affairs, whom I expected here before now; on these accounts it was delayed till now. The principal things worth mentioning during these journeys are—1st, Mr. Alexander Innes is well, and at full liberty in Paris, and is resolved to see how

matters go to the last, doing what he can to preserve Grisey, and not without hopes of succeeding; 2nd, His Niece and some of her companions are come to England to prepare a House for their whole community, which they have got within a few miles of York; 3rd, B. Geddes, I think, in the main, is much in the same state as when I saw him in Spring; indeed, upon the whole, I think his distemper has taken a kind of stand since this time twelvemonth. He finds much benefit in his pains from the use of Opium, and sleeps better. In a Letter I had from him the other day, he says, ‘As I find myself less pained in the bed, I commonly lie in it for sixteen hours of the twenty-four, of which time I sleep soundly more than one-half.’ 4th, What you wrote to him of the 30th of May, concerning the interference of the Irish Religious with you, came to his head, after I had left Aberdeen. He communicated that part of it to me when I was at Auchentoul. I immediately wrote on the subject to Abp. Troy, from whom I lately had a most polite and friendly answer: in it he candidly owns that in his own private opinion, he would prefer Italians, from the continual embroils that are so common in all their houses governed by Nationals; but adds: ‘18 of our Prelates assembled lately in Dublin and deliberated on this subject. It was the opinion of the majority, that if the Scotch and English Houses were to have National Superiors, the Irish one should have the same, and the Abp. of Cashel was commissioned to signify this to our Cardinal Protector, Levizzani.’ At the same time he assures me that no application has been made to him by the Irish Religious at Rome to the contrary, and has to point to the date of his Letter, which is the 2d July.

“Aberdeen, Sept. 6, 1795.—I was soon obliged to interrupt this by a trip I had to take to the Enzie, and on my return I found B. Chisholm arrived the day before at Scaln. We stayed there a few days, and went through all our affairs, and the Copiaccias of the enclosed Letters; and as he had to go to Glengairn and Braemar, to give Confu., I came here last Monday to re-copy the Letters, and have all things ready against his arrival, (for he wished to see B. Geddes) which I expect in a few days. I saw your nearest connexions when in Glenlivet—they were enquiring much about you, and are, in general, in their usual way, and desired to be most kindly remembered to you. We were all, then, in great dread about the Crop; great and frequent rains all this Summer, insomuch that when I left Glenlivet ten days ago, we had not got home one peat at Scaln, and the moss inaccessible; the corn's all green, and in many places no meat in them; a late harvest of necessity at all events, and therefore precarious. The price of grain, meal, and cattle, exceeding high, and everything foreboding an approaching famine. This was very alarming; but thanks to God, for these

three weeks past, the weather has been very favourable; the face of things is changed; the harvest begun in the South and beginning here, the new meal appearing in the markets, the prices greatly fallen, and plenty of old meal now making its appearance, where none was thought to be before, so that if it please God the good weather continues, we shall have as plentiful a crop as has been for many years. At Scalán I was happy to see every thing going on well. Since we got quit of some very improper boys, who had been greatly hurt by the behaviour of our Foreign Students while there, everything has been peace and quietness, and application to duty. As James M'Donald in Propaganda is so young, and so lame in his own language, I should have no objection to his staying for one year in our own College, after his Studies are ended, if you can bring it about; but as James MacLachlan is already a Priest, and we have yet several Vacancies, I should be glad he could come soon to our assistance; at any rate, he will need to come after his Studies are finished next Easter; so you will please set him upon such studies as will be most proper for his return at that time. I am sorry I have but disagreeable accounts about Mr. Macdowal. Before I left Edinburgh we had accounts in the public Papers of the Insurrections in St. Vincents, and had our fears of the consequences, but no particular accounts to Mr. Macdowal himself. After I came to the North Mr. Cameron wrote me that Mr. Macdowal had got accounts that his Estate had been quite ravaged by the Enemy, his canes burnt, and houses destroyed, and that, of consequence, his Creditors must have patience with him for a time. In the Newspapers we saw an Act of Parliament past, enabling the K. to employ one million and a half of Exchequer Bills to assist the sufferers in that and other Islands, on their giving proper security, as had been done with great support and credit, with the merchants and manufacturers, when public credit got such a check at the beginning of this war. On seeing this I immediately desired Mr. Cameron to cause Mr. Macdowal take notice of this and use every means in his power to profit by it. Only two Posts ago, I had our answer to this from Mr. Cameron, informing me that the security required behoves to be in this Country, and as Mr. Macdowal has none such to give, of course he cannot partake of the occasion, and he and his family are in great distress. Of late, however, we have more agreeable accounts from the West Indies, which give hopes that matters will soon be in a settled way there, and that all will be got at last, but matters must endure an interruption in the meantime. Your Letter to Mr. Dundas came along with yours of the 6th June. I could do nothing in that affair while I remained in the North; but as I intend to be at Glasgow before I get to Edr., I shall settle that with Mr. Farquharson, I am much

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surprised that P. Alb. could talk of me to the Confruius in the manner you mention. In the year 1781, the very plan I proposed to him was to have a National Rector and an Exjt. for Prefect and Confruius. Please return my best thanks to this last for doing me the justice not to give credit to what was said against me on that occasion. Two Posts ago, yours of 26th July reached me here, enclosing a first Bill on London for £79 3s. 4d., containing Dauley's Hamb. Company's Allowance, and part of Logan, as there specified; and this morning, yours to B. Geddes, containing 2nd Bill for the same amount came to hand. In both these Letters, as well as in your former to me of the 1st July, you give us accounts of your health which are partly distressing and partly agreeable; we thank God that you got over the dangerous state you was in during the fever; but we are sorry that your full recovery is likely to be so tedious; however, as you was but just arrived at Merino when you wrote your last to Bishop Geddes, we flatter ourselves with the hopes, and sincerely pray God that you will find good effects from being a while in that agreeable and well-aired Country. You received from Peter M'Lauchlan his state of health, and wish that the expectation of his growing better may not cause his return to this Country as too long delayed. If he returns, he will find Scalán in a very different state from what it was when he left it. On my return to this place, I found Mr. Geddes much weaker than when I left him six weeks ago: he seems even to be weaker in his mind, but bears all with great patience and resignation; it is thought the warm weather relaxes his nerves and occasions that: and at present, since the good weather came in, it is very warm indeed. He thinks himself much obliged to you for your kind concern about his being taken care of, and supplied with every necessary; but you may rest assured that he shall want for nothing as long as Dauley has a sixpence to share with him. We have got everything cleared for a trifle, but what regards Dauley, and that gives him no uneasiness, as he knows whom he has to deal with; and what remains shall be adjusted at Martinmas. Sept. 11., B. Chisholm arrived two days ago; as everything was ready for him, we have this day got our Letters signed, and they go off with this night's post. I will be glad to hear of their safe arrival; I set off from this on Monday; and as I must be at Stobhall, Balloch, Stirling, and Glasgow, it will be at least two weeks before I get to Edinburgh. All here join in best compliments to you, and I remain, dear Sir, yours most sincerely in Dño,

GEORGE HAY."

"Aberdeen, 11th Sept., 1795."

The three Bishops despatched their annual Letters to Rome from Aberdeen, the second week in September. In a Letter to his Holi-

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ness, they informed him of their design to commence a larger Seminary at home to make up for their losses in France. Before the end of the month, Bishop Hay was again at work in Edinburgh.

During the course of the preceding Summer, a Letter dated 1793, from Mr. Innes, at Paris, had reached Bishop Geddes. Among other matters, it mentioned a Bill for £88 sent to the Bishop in that year from Paris. He had forgotten all about the Bill. On inquiry at the Banks, it turned out that he had received value for it, although the circumstance had escaped him, and had never been entered in his Accounts. From his sick-bed, he now dictated the following painful Letter to Bishop Hay, exculpating himself from any intention of fraud.

“5th Oct., 1795.

“Much loved and dear Sir,—I am very much distressed in body and not a little in mind, yet I must give you what account I can of Mr. Innes' Bill. It appears, therefore, that I must have received that Bill and got payment of it from Sir William Forbes; but true it is, in the first place that I certainly never intended to conceal it, for, however imprudent I may have been, God knows that I never was intentionally unjust. True it is, likewise, that when in Summer, 1793, I gave you an account of the state of my affairs, I had entirely forgotten that Bill, and never since had the least remembrance of it until now, and even now I have difficulty to recollect it. I also declare, on the word of a dying man, that I did not, in giving you that account of my affairs conceal from you, to my knowledge, any of my debts or credits, or sums of money in my possession. But here, the question will naturally occur, what became of the value of that Bill? In answer to this, all I can gather from my book of Accounts and from the recollection of other circumstances is as follows. About that time there was a demand made on me for £230 sterling, which I owed in Principals and Interests to my greatest Creditor, besides the sum that remained afterwards. This £230 was paid by £115, paid to me about that time by Mr. Alex. Cameron, and by another £115 taken from Banker's hand. Now it would seem that the amount of Mr. Innes' Bill had made a part of the last £115, for which I must have received a Bank Note, and finding it in my custody, applied it to that pressing exigency. But into this I will endeavour to examine further from my book of accounts, which shall likewise be submitted to your inspection. In the next place it may be asked what is now to be done in this disagreeable affair? This I must refer to the judgment of you and others.

But what occurs to me is, that the whole matter may be laid before the next meeting of Administrators. I should be extremely sorry that the Mission should lose so considerable a sum with me. But here I may be allowed to observe as some alleviation for myself, that during the nine years I was Procurator, and six years sole Missionary of the Lowland Congregation at Edinburgh, I saved to the Body a much greater sum. I may also observe that I spent a good deal of money for Public purposes, as for example, 60 or 70 pounds at least, for the service of Glasgow alone; besides losses I was at by advancing money for the Public, which was generally about £100 sterling in my debt. I may also take notice that the Roman pension of six Crowns a month which is granted me until my debts be paid might perhaps be applied for some years to the payment of this debt. The Eastern Chapel at Edinburgh, and that of Preshome still owe me a good deal, not to mention what I have a title to from Spain.

I must own, that after having served my country for the space of more than 30 years, very imperfectly, indeed, but surely with a good heart, and with a sincere desire of promoting its welfare, I cannot help being something grieved at being so much perplexed in the end of my life with such matters. I must own that this has proceeded partly at least from my own fault; but this consideration is not much calculated to afford me comfort. I have, however, the consolation to think that I never spent much on my own person, and that what I did spend, was well laid out, if I could have afforded it. But, however, it is needless for me to make any apology to you. And, indeed, in general, I think I am pretty indifferent about my reputation amongst men. My great interest is, and my earnest desire to make my peace with God, which I was endeavouring to apply solely to, when this disagreeable business came in upon me. I submit to the Will of my God. The box came to my hand. I wish you had kept the parcel from Rome, which I can scarcely look at, but you will get its contents when you come hither. The two small packets were from Monsr. Erskine, and contain an excellent Circular Letter from the Propaganda, to the British Catholics, and a Letter from Cardinal Antonelli to you and me. All these Letters, with some other things, shall be sent to you by the Fly within a few days. My pains are much greater, and indeed, yesterday, I thought my departure was approaching; but the Doctor does not flatter me with that hope; I have not as yet, suffered enough. May the Divine Will be done in all things. My best compliments and good wishes to Principal Gordon and to all other friends. Farewell, my dear Friend, I know you pray much for me, and believe me ever to be, much honoured dear Sir, yours most affectionately,

JOHN GEDDES, J. E. M., [propria manu.]”

In October,—[24]—Bishop Hay consulted Mr. Macpherson on the delicate subject of a Coadjutor. Bishop Geddes, he hardly thought would survive the Winter. “Who I shall get in his place, God only knows.” A severe fever had entered the Chapel-House at Aberdeen; both his Nephews, his housekeeper, and two servants had been prostrated at once by it; but ultimately all of them recovered. During Bishop Hay’s last visit to Aberdeen, Mr. Charles Gordon, the younger of the Bishop’s Nephews, had been promoted to the Priesthood.

In one of the Fencible Regiments, quartered at Dundee, there happened to be about one hundred Catholics, most of them Irish Recruits. The Saturday after their arrival, Colonel Baillie, their Commandant, thus addressed the Regiment on parade. “You that are Roman Catholics divide and stand at my right; you of the Church of England at my left; and let the Presbyterians remain where they are. You Roman Catholics will go tomorrow, to the Sea-Gate, where Mr. Pepper, the Roman Catholic Priest lives; you of the Church of England, to the English Chapel; you of the Church of Scotland to the Kirk. But see you go; all of you, from the parade-ground, in rank and file, with a Drummer and Fifer at the head of each Division.—[Mr. J. Pepper to Mr. Macpherson, Nov. 19.]

The same Correspondent of Mr. Macpherson’s, who had once belonged to the Society of Jesus, gave the Scotch Agent an account of his recent visit to the new College at Stoneyhurst, lately established on the property of Mr. Wild of Lulworth.

“19th November, 1795.

“About fourteen miles East of Preston lies Stoneyhurst, a very spacious old Castle. You may easily judge with what joy I visited my old and your acquaintances of the Academy of Liege, who are all there assembled, viz., Mr. Stone, the Superior; Mr. Syme, Mr. Wright, &c. Mr. Wild, of Lulworth Castle, was there at that time on a visit of some weeks: he is the proprietor of the house: he is without any attendance (his equipage and servants being with his Lady): he every day attends the first Mass half-an-hour after five in the morning, frequents the Snits at least once a week, sometimes twice, eats with the community, and lives like them while there. I had the happiness on

St. Ignatius’ Day to assist at High Mass, with Deacon, Sub-Deacon, Organ, and Music, as if I had been in a Jesuit College. I arrived too late from Preston to hear the Sermon, which, as I heard, was very touching, and drew tears from many an eye. The High Mass was at ten, and the Sermon at seven of the morning. Mr. Wild is the same who two or three years ago had a visit from the King, but I daresay was more happy in the company he there seemed to enjoy. He carried me upstairs to show me the new Dormitory. He told me he himself had been the first Emigrant from St. Omers to their Establishment at Bruges, while a young boy: has three children Pensioners there. I was with him in the Refectory when the Boys entered the room; was so struck with the sight of eighty Boys together (this was their number that day, I suppose they are now increased) that I could not help shedding tears of joy. I assisted the following week at public dispute on Universal Philosophy by two young Gentlemen, two hours in the morning and two hours in the afternoon. I am glad to hear the Card. Protector of Scotland is a friend of the Jes.”

Mr. Macpherson was not slow to comply with Bishop Hay’s request for an opinion as to the new Coadjutor.—[Dec. 5.] It is impossible to imagine, in all the circumstances, that the opinion he gave was without a tincture of malicious humour, when he recommended the Ex-Administrator, Mr. John Farquharson, to the Bishop, as a man, in his humble opinion, in whom nothing was wanting to fit him for so important an office. It might be, the Agent added, that his own judgment was somewhat biassed by the sincere friendship and affection he had always had for the late Rector of Douay College; but, at the same time, he must frankly confess, that if he were called upon to name another for the Coadjutorship, he should be totally at a loss.

The close of the year found the poor Sufferer at Aberdeen labouring under a complication of pains, in his head, and in his contracting limbs. After discussing sundry matters of business and of Accounts, and after requesting Bishop Hay to send a Copy of his *Life of St. Margaret* to the Society of Antiquaries, he adds, “Be so good as write to me any good news you may happen to receive, for I need not tell you how much I am concerned for the prosperity of our great Cause, though I can contribute to it only my very poor Prayers, which truly are not wanting. Compliments to all friends. Pray

much for me; induce others to do so, likewise, and believe me to be, with great truth, much honoured, dear Sir, your affectionate friend."— [Dec. 14.] The signature of this Letter, which is, as usual, in his own handwriting, is weak and unsteady, yet still retaining much of the character of his old style.

CHAPTER XXI.

1796—1799.

New Edition of the Bible—French Invasion of Italy—Negotiations of Scotch Bishops for a Grant to Clergy and Seminaries—B. Hay takes a Lease of Aquhorties for a Seminary—B. Geddes' Protracted Illness—His Farewell Letters—Mr. A. Cameron named Coadjutor in his Stead—B. Hay Resigns Procuratorship—Second Sight—Dispute with Mr. Robertson—French in Rome—Mr. Macpherson brings Home English and Scotch Students through France—Pastoral on Loyalty—B. Geddes' Treatise, *Watch and Pray*—B. Cameron Consecrated at Madrid—Protracted Negotiations for Grant to Clergy and Seminaries—Death of B. Geddes.

The year opens with a friendly Letter of Mr. Macpherson's, conveying the compliments of the season to the Invalid Bishop.

"January 2, 1796.

"Much honoured and ever dear Sir,—I cannot let pass the very first Post of this year without offering you my sincere and affectionate respects, with all the compliments of the season. I have not been honoured with a Letter from you since April of last year. I hope this has not proceeded from any offence I might have given you. There is no person in life whose regard and friendship I equally value with yours, and, in consequence, none whose displeasure I should more regret. It is with the deepest concern I have been informed that for some months past your complaint has been increasing. To you such sufferings will be the means of uniting you still more with your God, and of strengthening your desire, so often expressed to me on former occasions, of *being dissolved, &c.*, but I and many more must feel for your sufferings, however advantageous they may be to you. I still flatter myself that though you may not entirely get free of them, yet they may be alleviated, and your life, precious to Religion in our Country, preserved to us for many years. May our Gracious Lord grant it! By late accounts I am sorry to hear that the Messrs. Gordons, your Nephews, had caught a species of an epidemical Fever; I trust it is not dangerous; but still it, in your present situation, must add to your sufferings, and on their own account, as I have a great personal regard for them, as well as on yours, I shall be uneasy till

I hear of their recovery, and I beg you will make them offer of my sincere compliments."

The Scotch Bishops followed the example of their Brethren in England, by making application to the British Government for restitution of their losses at Paris and at Douay, in the event of a peace with France. They estimated their losses at 30,000 livres of annual income. The Lord Advocate and Mr. Henry Dundas, to whom the Bishops in the first instance applied, returned a very favourable answer, promising to keep their Application in mind when the proper time arrived. In a Memorial on the same subject, addressed by the Bishops to Mr. Brodie, M.P., they drew his attention to another grievance which disturbed them. Their Brethren in England were now free, in terms of the late Act repealing the Penal Laws, to erect Seminaries at home for the education of youth. But by some oversight in the Scotch Act, the Clause which was intended to prohibit them from educating the children of Protestant parents, was so expressed as to amount to a Prohibition against their educating their own children.— [B. Hay to Mr. Brodie, Jan. 19.]

So long ago as May, 1790, Bishop Geddes took occasion to observe to Bishop Hay (who then resided at Scalay) that, among their people, there was a great demand for Copies of the Scriptures in English, particularly for Copies of the New Testament. The Bishop suggested that Dr. Challoner's New Testament, at least, should be Re-printed, to meet this demand. Sir John Lawson of Brough, whom Bishop Geddes designates as *the flower of the English Catholic Gentry*, offered to subscribe £50, towards such a Reprint, provided Bishop Geddes were to superintend it. Mr. Robertson, a Benedictine Priest from Ratisbon, was willing to undertake the Editorial drudgery.

To this, Bishop Hay replied that, to his knowledge, a great demand for the English Scriptures had existed, for eight or ten years past. Soon after his return from Italy in 1782, he had consulted Chalmers, the Aberdeen Printer, about a Reprint. After some days' consideration, Chalmers offered, for £250, to print an Edition of the whole Bible, in every respect similar to the London Edition; so that the four Volumes of the Old Testament might be

sold at 5s. bound. On Bishop Hay's mentioning this to Bishop Talbot, the English Bishop took no notice of it. Bishop Hay highly approved of his Coadjutor's proposal to have a Re-print made; but declined for several reasons to advance any money towards it.

Sir John Lawson's subscription enabled Bishop Geddes to resolve at once on a Re-print of the New Testament. He estimated that with good type, paper, and binding, it ought to sell for 2s. He thought it desirable that everything connected with Religion should be well done. The Re-print should be made under his own or Bishop Hay's eye. He proposed to follow Bishop Challoner's Edition, but not servilely, either in the Translation, or in the Annotations. To these suggestions Bishop Hay replied, that the work ought to be done at Edinburgh. He rather deprecated many alterations, either in the Text or in the Notes. People, he said, had been long accustomed to Bishop Challoner's Edition, and they might be a little startled at Changes. Besides this, the Translation had been honourably mentioned by Benedict XIV. in the Preface to his *Index Expurgatorius*, which the Bishop thought gave it a kind of sanction.

By October, 1790, Bishop Geddes and Mr. Robertson had begun to print the New Testament. They had before them the Greek and the Vulgate versions, three English Catholic Translations, King James, and the Italian version of Martoni, which had been commended by the Pope. They were sparing in making alterations. On second thoughts, the idea of making any alterations seems to have alarmed Bishop Hay. He wrote with great urgency from Scalan,—[Oct. 26, 1790]—to his Coadjutor, "I entreat you, my dear Sir, be cautious in making any alterations in the New Testament; however just they may be, they will not go down with every one, and I should be sorry that there should be the least handle given for objections. I have had an opportunity of looking at Austin's Devotions, and I own, I do not think that the amendments of the language have added anything to its primitive unction." Bishop Geddes, who always had a quiet confidence in his own view of things, assured his Friend that they would be careful to make no alterations that could give offence. In St.

Matthew, which they had read through, they had not, he thought, changed the meaning of one word. Some expressions, indeed, they had changed; and Bishop Challoner had done the same in every one of his three Editions. He promised to be cautious.

It does not appear how far Bishop Geddes advanced in his Revision of the English Translation. Two years later, the subject was resumed. On inquiry, Bishop Hay ascertained that he could print the Old Testament in four Volumes, as in Challoner's Edition, for £369, and sell 2000 Copies at a shilling a volume. The New Testament, if printed also, would cost £100 more. If the Volumes were bound, they would cost 2s. 6d. each.—[B. Hay to B. Geddes, Nov. 7, 1792.]

Two years more elapsed, and still nothing appears to have been done. Bishop Hay, while in London, in the summer of 1794, proposed to Bishop Gibson and Bishop Douglas to join him in reprinting Challoner's Bible. They entered cheerfully into the plan, and commissioned Bishop Hay to apply to Chalmers for an estimate of Reprinting the Edition of Challoner's Bible, page for page. Chalmers accordingly prepared an estimate in which he undertook to print 1000 Copies of the Old Testament in four Volumes, 12mo. Long-primer, double columns, 2000 pages, or 83 and a half sheets, including paper, for £273; 2000 Copies of the same would cost £461; 3000 Copies, £650; 4000 Copies, £839; and 5000 Copies, £1028.

Ultimately, however, in February, 1796, an Agreement was entered into with John Moir, an Edinburgh Printer, to print 3000 Copies of the Old Testament, in four volumes. The total expense, including paper and binding, was £740. Bishop Gibson subscribed for upwards of 1000 Copies, in sheets; Bishop Douglas for 600; Mr. Thomas Eyre, at Crookhall, for 100; honest Coghlan, the Bookseller, for 100.

In 1797, Moir printed a similar Edition of the New Testament, at a cost of £197. The two English Bishops took 1350 Copies; Mr. Eyre, 100; and Coghlan, 100. The selling price of the Old Testament was 12 shillings bound; of the New, three shillings to Non-Subscribers.

The Work was undertaken and paid for by Subscription. Half of the Price was to be paid on delivery of the second Volume. By this

means alone, money was obtained for printing the remaining Volumes. Both the paper and the Workmen had to be paid regularly, and neither Bishop Hay nor Moir had Capital to advance for that purpose. As it was, the Bishop was obliged to advance upwards of £80, to complete the Work.—[B. Hay to Mr. J. Gordon, Aberdeen, May 10, 1796.]

The Superintendence of this Work kept the Bishop in Edinburgh, during the greater part of the Summer of this year.

Early this year, the Refugee Count d'Artois arrived at Edinburgh, and was received with great politeness; apartments were fitted up for him at the Abbey, where he was to remain till his way back to France was open to him, and Bishop Hay had the honour of being introduced to the Count, by his Chaplain, and was very graciously received.—[B. Hay to Mr. Macpherson, Jan. 19.]

Bishop Geddes continued to suffer acutely from spasms, and increasing rigidity in his limbs. He thus addresses his Friend at Edinburgh—[To B. Hay, Feb. 19.]—"In answer to your three last Letters, I must treat of several money matters. This you may believe is not agreeable to my inclination, at a time when the endeavours to bear patiently and to sanctify uninterrupted pain, require a good deal of attention, and when I can feel satisfaction only in conversing with my God, and in preparing to make my appearance before His Tribunal. However, your desire and my duty must be complied with." His object in doing anything for the Encyclopedia was the indirect benefit of Religion, and not any motive of gain. . . . "For my mind, I thank my good God, I am as content as is requisite, and however weak I am, of myself, I hope the Divine Goodness will enable me to be resigned." And again, to his Friend the Scotch Agent at Rome,—[April 20]—the pious invalid mentioned that twice during the last six months, he had imagined that death was near; but it proved to be only a temporary aggravation. To all appearance he might linger yet awhile. He regretted being so much of a burden to others, instead of being of any use. "But the All-Wise God knows what is expedient, and to His Holy Will we must submit. I may tell you, as one of my dearest Friends, that by God's goodness, I am content enough in

my mind, and truly thankful for the excellent opportunities that I have for expiating my sins, for sanctifying my soul, and for preparing for my appearance before the Great Judge. Pray for me, that I may make the proper use of these opportunities." Regarding several matters of importance then pending, such as the new Procurator, the new Coadjutor, and the new Home Seminary, the Bishop trusted to the Agent, if his Opinion was asked, to advise what was for concord. If four or five persons could be found, entirely one in their sentiments, on these and some other points, the Mission would be a gainer. "It is good that a kind Providence watches over all."

The dispute about the Farm expenses at Stobhall, still continued to disturb the harmony of Bishop Hay and Mr. Macpherson. The Bishop—[March 8]—after giving him a full detail, according to his recollection of his engagements to all concerned, sums up the whole in his most categorical manner.

"8th March, 1796.

. . . . "Upon this clear and solid statement of the case, I can give you a clear and precise answer to your queries. (Q.) Are you to be Refunded for that house? (A.) You are. (Q.) By whom? (A.) By me. (Q.) When are you to be Refunded? (A.) At the expiration of the Lease. (Q.) Are you to get interest for it till it be paid up? (A.) I have no concern with interests: that word was never mentioned between you and me, when upon this subject. My engagement was to see the money paid at a fixed period; till then, no interest could be demanded of me for it. If circumstances which neither you nor I could foresee, have since happened, which bring any inconveniency upon you, but for which no provision was made in our agreement, nor, indeed, could be made, I see no obligation that can, in justice, lie upon me to answer for them. Hitherto, I have considered the matter solely in point of truth and justice: if what I have said, convince you of the truth of what I affirm; then we may consider the matter in another point of friendship, in which I think we would not differ materially: Dauley does not forget the love and esteem he once had for Mr. Paul; the conduct of this last in his present office has given Dauley great satisfaction, and much increased the esteem he had for him; though he is sorry to say that the treatment he has had from him and his friends here, in the present difference between them, has not tended much to increase the affection. Yet, still there is enough to bring the present matter to an amicable conclusion, if what is above con-

vince you of the justice of his cause ; but if that be not the case, matters must stand as they are till you shew him the injustice of it.—I remain, dear Sir, yours most sincerely in Dno.

GEORGE HAY."

The Agent's answer was conceived in a more amicable spirit.—[April 9.] "In all this, and many other things I could say, you are not obliged to give credit, as you have only the testimony of my memory for it, particularly as your own seems to suggest the contrary. Therefore I lay no stress upon it, and remain, as I told you before, satisfied that you allow my title to that money at the end of the tack [lease], and that you are to be accountable for it. Accept of my sincere and grateful thanks for the kind manner in which you are pleased to mention your esteem and affection for me. I shall ever consider it a singular happiness to have been honoured with the least share of either. If I could persuade myself that the affection, esteem, and respect of so insignificant a creature could be acceptable to so superior a character, I could assure *Dawley* that, notwithstanding our differences on some occasions, he has uninterruptedly possessed mine to a high degree, ever since I had the pleasure of being acquainted with him."

A resolution, taken by the Directors of the Bank of Scotland, explained in the following Letter—[B. Hay to B. Geddes, April 8]—made it necessary for Bishop Hay again to intrude on the sick-bed of his Coadjutor, with unwelcome matters of business.

"8th April, 1796.

"My much honoured and dear Sir,—It is now a long time since I heard from you ; and though I know that the late hurried season has been a busy time for your two Nephews, and flattered myself that their silence was a sign that you are not materially worse, yet I own I am longing very much to hear from you. I hope Mr. Gordon may have a Letter on the road for me before this time, and therefore would not have troubled you at present, were it not for the important affair which follows. You will have seen in the public prints that the Bank, at last General Meeting, has decreed to consolidate our whole Stock, that is, to have the whole new Stock paid in, for which I understand there are very cogent reasons ; but the Directors, sensible that many of the Proprietors would not be able to do so, have agreed to accommodate them with what they may need upon their Bill or Promissory

Note, to be paid as soon as they can, at 5 per cent. Interest, and that when this is done, the Dividends of the whole Stock, old and new, will be for the present at 6 per cent., with the hopes of soon increasing. This makes it a material point for all concerned to pay in their new Stock as soon as possible, which all who are able will certainly do. But this we cannot do, and therefore must take the benefit of being accommodated by the Bank, and pay off as we can. As I was not fond of giving Bills, I wished to inform myself fully about the matter, and only yesterday got an opportunity of a conversation with Mr. Fraser, the Treasurer, on the subject. He was, indeed, very obliging, and told me it would be much more convenient for me to take a Cash Account for the whole, which we could pay in by ten pounds or upwards, as we could, and at any time we please. This, therefore, I am to do for myself. I then inquired how I should manage with what is in your name, and if I could get a Cash Account to your amount as well as my own. On learning your situation and place of residence, he told me this could not be done any other way than by vesting the whole in my name ; to do which, as you could not come to sign the transfer, it will be necessary that you send a power of Attorney to some person here to act for you. I wished him to give me a form of the Paper, which he very readily did, and I send you a Copy of it below ; it must be upon a six shilling stamp. The sooner I get this Paper the better, as I can take no step in the matter till it come. On reading over the above, I find I have not been so clear as I might about the Dividends. The matter is this: the business must all be settled at Whitsunday, when all our new Stock will be paid up, and our whole Stock completed. To do this the Bank lends what money the Proprietors need, who thereby become Debtors to the Bank for the sum they borrow. We, of course, receive after that period the ordinary Dividends equally for our whole Stock, new and old, and we pay out of that 5 per cent. for the sum we borrowed. The enclosed Letter was sent to each Proprietor, and consists with your own Plan. Now, as some part must be paid at Whitsunday, the question is, where I am to find one hundred pounds for that purpose. The £300 balance of Pitfoddels' Bond must be raised at your June Term, and by my Cash Account I can take up from the Bank at Whitsunday an equal sum till that come. I think I shall be able to muster up other £300 between myself and Scalan, at Whitsunday, which will be something, but when or out of what I shall get more is a question which I wish to get advice in, and shall write to some of our Administrators accordingly. In the meantime, Mr. Gordon will do well to inform Pitfoddels that we will need the £300 of him at June Term, and if he could advance it at Whitsunday it would be doing us a favour. Your Nephew, Mr. John, may write the Paper, and he and his Brother be witnesses

to your signing it. I have mentioned Mr. Cameron here for your Attorney, that we may keep matters as much as we can among our own Brethren.—I remain, with all wonted regard and affection, my dear and much honoured Sir, ever yours in Dno, GEORGE HAY."

The Bishop, when communicating the same news of Bank Stock to the Agent in Rome, adds [April 16]—"This will put your friend Dauley to his shifts to get his £1800 paid up. His only wish is to be able to do it during his lifetime, that what he leaves behind him may be free of all burden. But, to do this, he will need to live six years, at least, with all the savings he can make."

Bishop Geddes had considerable doubts as to the expediency of lodging so much money in the Bank in one name. He thought it a subject for deliberation and advice, on account of the umbrage it might give to a few malicious persons, that Bishop Hay should have so large a sum of money in the Bank; on account of the inconvenience of transferring so much property in case of the Bishop's death; and on account of the temptation it offered to his relations, in the event of any informality or error in his possession. Even the inquiry would be disagreeable.—[To B. Hay, April 26.]

Mr. Macpherson's Letters from Rome at this time describe the panic excited there by the threatened approach of the French Army. No reliance could be placed on the Roman Army. In numbers it amounted to no more than 3000, and two-thirds of it was composed of French Emigrants, of Italian Deserters, and of the refuse of every Nation.—[Mr. Macpherson to B. Hay, May 14.] When the French were masters of Bologna, the Romans seem to have considered the game as up. Prince Augustus, before leaving Italy, advised the Scotch Agent to fly with his young charge. But he declared that as long as there was a chance of serving the Scotch Mission in Rome, he neither could nor would fly. The Irish Agent had disappeared; Mr. Smelt, the English Agent, was about to seek safety in Naples; the Scotch Agent was prepared to send his Students to Naples or to Tuscany at two days' notice.—[Same to same, June 25.]

"July 2, 1796.

"Much honoured Sir,—My last of 25th ult.,

enclosed to Mrs. Angelo, must have alarmed you. I now hasten to inform you that, by the Mercy of God and the Intercession of the Apostles, portions of this city were still safe, and have hopes of continuing to be so. About nine o'clock, on the day following my last—[Mr. Macpherson to B. Hay]—a Courier arrived from Bologna, sent by the Spanish Minister Azarra, announcing an Armistice obtained from Bonaparte. How welcome such news must have been to me and to all, you may judge from the following circumstances:—The preceding evening various expresses arrived informing us that a French Army, in three columns, was advancing by different routes. A rumour was spread, and universally credited, that one of these columns was already on this side of Sienna. The greatest part of the Nobility and Cardinals provided themselves immediately with passports for Naples, and many departed that night. I had scarcely finished Mass next morning, when the head clerk of Propaganda came, all in tears, to inform me, from Brancadoro, that all was lost, and to give me, though not yet due, the sums of your last receipts. Without a moment's delay I went to the Cardinal to know how matters stood, and what was to be done. At the Palace gate I met his Secretary going to the Minister of Naples to fetch a passport for the Cardinal. *Presto partite senza indugio: si time che siano gia a viterbo*, were the first words he spoke to me. The Cardinal saluted me much in the same strain. He was dressing in his robes, and in such a panic that it was useless to talk to him. I understood afterwards that he, Antonelli, and other Cardinals were to be at the Vatican before mid-day to persuade H. H. to save himself by flight, and if persuasion would not do, violence was determined on, for it was not questioned that had he fallen into the hands of the French, they would have carried him to Paris, in which event, every bad consequence to his safety and the welfare of Religion was to be dreaded. I returned to the College with all speed to order clothes for the Boys, and to settle other necessary things, with an intention of afterwards calling for a passport from the Neapolitan Minister, but on my way home I was informed by a Friend I met that no passport was given but to great personages. This gave me no great trouble, as I knew I could send my Pupils in the Cardinal's retinue. But I was not so easy on being told there was not a Banker in Town would accept of any paper money. For some weeks before I had begged of the Rector to provide as much coin as possible, cost what it might. He had just told me that morning that forty Spanish dollars were all he could scrape together. No help;—that, with the few silver articles belonging to the Church, were to accompany him and the Boys to Naples. I was to remain concealed in Town to see what further could be done. All my Papers were packed, and just ready to be carried away to a place of

security, when the happy news came that the Courier was just arrived. Such noise and confusion there was in Town—such dejection and despair—surpasses conception. Not a house but resounded with the cries of women and children; not a countenance but expressed terror and dismay. Many entirely lost their judgments, and Parents attempted to make away with their daughters, by a violent death, to preserve them from insult. If the Courier had delayed for twenty-four hours more, scenes would have happened here that would have equalled anything that is barbarous in history, and it is too probable that this day Rome would be a mass of ruins. Glory be to God the danger is over! and I trust there is no fear it will recur. We have made an Armistice, and a Plenipotentiary is departed for Paris to conclude a Peace. The conditions are dreadful and humiliating to the last degree. We have ourselves to blame for them.”

Having nothing to hope for from their Army, the Romans, in the extremity of their terror, betook themselves to Prayer. Every street was crowded with Penitential Processions, at all hours of the day, and even of the night. His Holiness, borne down by the infirmities of age, and by anguish of mind, awaited the catastrophe with the imbecility of despair.—[Mr. Macpherson to B. Hay, Aug. 6.] The day of evil, however, was averted for a time.

The English Bishops had obtained from the British Government a promise of pecuniary assistance for the Catholic Seminaries in England. They owed much of their success to the influence of Mr. Hippisley, now promoted to a Baronetcy, as a reward for his political services. The Scotch Bishops now opened a Correspondence with Sir John, for a similar object. He entered readily into their views, and obtained from them a full Statement of their Funds at home and abroad, and of the claims which they had to meet, in supporting the Missionaries. The annual Income derived from their Funds in Paris, before the Revolution, amounted to nearly £180. When the late disturbances began, the Bishops had disposed of such of their Funds as could be sold, at so great a loss as to have saved only a capital sum of £570. The Income derived from Rome, consisting of Grants from Propaganda, and of the Interest of money bequeathed for the support of their Schools, generally reached the sum of £300. In Scotland, the Bishops had Funds which yielded at Interest about £368 a

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year, together with a Fund, settled on their Schools, which brought an annual revenue of £128 more.

In consequence of the state of France, the Missionaries now depended solely on what they received from Rome, and on their Funds in Scotland, amounting in all to £549 a year. At this date their number was forty-seven. Four of these, however, were privately supported as Family-Chaplains; three more were maintained on separate Foundations made for that purpose; leaving forty Missionaries to be supported on the common Funds. The arrival of two more from Spain was daily looked for. Of the Missionaries thus supported by the common Funds, six were resident in towns, and were allowed £18 in the year; the others receiving only £12. To these expenses must be added allowances made to Superannuated Missionaries, to sufferers from long sickness; the outfit and travelling charges of Boys sent abroad; and the Vestments and Utensils required for the Altar.

After communicating this Statement to Sir John Hippisley, Bishop Hay adds:—

“22d August, 1796.

“Sir,—A few days before your most obliging favour of the 15th July arrived, my Colleague, B. Chisholm, Vicar of the Highland District, came to Town. I was happy that your Letter came when he was here, that the state of our affairs which you wish me to send you might be sent from us both, and attested by us both. We have, therefore, drawn it out upon a separate Paper, and send it here enclosed. In it you have a full state of the temporal affairs of our little Body, and, I believe, will be surprised how our Clergy can live at home upon what our common Stock affords them; but as I wish you to be acquainted with all circumstances relating to their situation, that you may make what use of it you judge proper for promoting your friendly views concerning us, I must further inform you that, in some few places where the number of our people is greater, their Clergyman receives some small help from them; but it being a voluntary act on their side, it is but of a precarious tenor, as experience teaches us; and in the most of our other places the people are, in general, so poor, that they can give no assistance. Besides the several articles mentioned in the Enclosed, there are also two other Funds of a private nature, yielding between them about £30 yearly, committed wholly to the Administration of the two Vicars, and to be applied by them in what proportion they see proper to help any of the Missionaries who are in greatest need, especially those who get nothing from their people. This

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has been a considerable help to such as receive it, and it is given sometimes for two or more years together, where the need requires it, to the same person, and sometimes changed about each year, that all in their turn may receive the benefit. Five pounds is the quantity always given, which is always a good relief to six of our Missionaries every year. In former times, when the necessaries of life were at a moderate price, we made it out tolerably well with the above helps, but of late the price of every necessary is become so high, that it is with the utmost difficulty that many of the Missionaries can live. These difficulties have had one very disagreeable effect, which have given us great concern, as it may even prove of hurt to our Country itself, especially in the present state that Europe is in. Within these twenty years past there have been several considerable Emigrations of our people from the Highlands to America, and some of our Clergy, finding the difficulty they had to live at home, made that a pretext for going along with them; and some of these Emigrations would not have gone had not their Priest gone along with them, as the people themselves declared. There is still a great inclination in many to Emigrate, and if Peace were once come I fear they will not be easily got hindered; and some of the Priests have openly declared that if it should happen, they will go along with them *rather than starve*, as they express themselves, *at home*, which is a great encouragement for the others to go. There is no necessity for returning Mr. Macpherson's Letters till you think proper. Bishop Chisholm joins me in presenting our most grateful acknowledgments for your repeated favours, and I have the honour to be, Sir, &c."

Bishop Hay being detained in Edinburgh by the publication of the Bible, till late in the season, Bishop Chisholm met him there, and they dispatched their Annual Letters to Rome—[Aug. 23]—although, as they said, the state of Europe was such that they were in uncertainty whether their Letters would ever reach their destination. Regarding Bishop Geddes' illness, they informed Cardinal Gerdil that his Physicians were surprised to see him still in life, but his intellect was quite clear, and no vital organ as yet affected.

In anticipation of an early visit from his Friend, Bishop Geddes addressed him in the following affecting terms.—[Aug. 20.]

"Much honoured and dear Sir,—I am much obliged to you and my other friends for your kind concern about my life and health. These two weeks past I have been using the medicine inwardly, as you desire; but I have not felt any benefit from it as yet. Nay, the straitness in

my arms and hands, in my legs and feet, has been becoming rather greater, and, consequently, my pains sharper. However, to give this medicine a fair trial, I intend to continue the taking of it for two or three weeks longer, and, probably, unless I should become much worse, until I shall have the pleasure of seeing yourself. But, my dear Friend, I have given up almost all hopes of recovery, and having been these two or three years endeavouring to prepare myself for death, I should now be well pleased to bid farewell to this bad world, if it were the blessed Will of God to call me out of it. But if it shall be His pleasure that I continue longer to suffer here, that I may be the more purified from my sins, and the fitter to appear before Him, I shall strive, with His grace, to be resigned.

"The times are, indeed, very distressing and alarming, but there is a good God above who will always protect His Church; will not chastise us as our sins deserve; but will, by His Providence, draw much good out of great evils. However, in the meantime, even the true Servants of God may have great trials to pass through. It is our part always to do our duty to the best of our power, and to leave the rest to our wise and good Lord. I am now numbering the days that are to pass before your coming hither; for I assure you, and I know you will believe me, that during my whole life, which is now not short, I never met with a Friend whom I esteemed so much as you, or whom I loved so sincerely. The seeing you again will be a sensible comfort to me: but, alas! like all the comforts in this life, it will pass like a dream. But one hope is to be always happy together in the bliss of heaven. I beg you will make my best compliments to Mr. and Mrs. Angelo, to Mr. and Mrs. Mazzoni, and return them many thanks for the bottles, and for their good wishes, which I know accompanied them: they have mine sincerely. My best wishes also to Messrs. Maxwell, Cameron, Macdonald, and all other friends. My two Nephews join me in respectful compliments to you, and I ever am, with true regard and esteem,

"Much honoured and dear Sir,

"Yours most affectionately,

"JOHN GEDDES, J. E. M.

"[Sua Manu.]

"Aberdeen, August 20, 1796."

"P.S.—There is a most excellent treatise of S. Chrysostom to "*Those who are scandalized when they see the wicked prosper.*" You will certainly remember it. A good English translation of it would make a seasonable Pamphlet, but I fear it would not be bought or read.—Adieu!"

"If B. Chisholm be with you, be so good as offer him my best compliments, and beg of him to remember me in his Prayers."

Early in September, Bishop Hay, having

finished the Printing of his Bible, set out for the North, where he passed the two following months. He found his poor Friend at Aberdeen in great distress; weaker, and suffering more; and more inarticulate in his speech than ever. Intense thought stiffened his nerves to the points of his fingers. He now took from eight to ten grains of Opium in the day. Yet his judgment and his memory were unclouded. Notwithstanding the confusion in Italy, Mr. Macpherson had procured an increase of the Bishop's pension from Rome, so that it now amounted to 140 crowns a year, and he hoped yet to get it raised to 200.

The two Bishops executed a Trust Deed of all their property in favour of Bishop Chisholm, of some of the Clergy, and of two Lay gentlemen, whom they empowered, in the event of their decease, without a Successor, to hold in trust all the moneys standing in their names for the interests of the Mission.

An important piece of news, regarding his Plans for a new Seminary, Bishop Hay communicated to Mr. Macpherson, a few days after his return to Edinburgh.

“Nov. 1, 1796.

“Dear Sir,—The news in our Papers at present are of such a nature, that makes it a doubt with me whether or not this shall reach you. However, at all events, I shall give it its chance. I am a few days ago returned from the North, where I found your friends, in general, in their usual, and glad to hear of you. B. Geddes is still in great distress, his weakness much increased, and his pains always in some degree, but at times very acute; yet still his judgment and memory as sound as ever: his appetite also tolerably good, but his speech more unintelligible than when I saw him last year. Yours of the 25th June and 2d July I received some time before I went North (which was only on the 29th August.) B. Chisholm came in here about the same time, to whom I communicated their contents, and we wrote our common Letter to Propaganda of date the 23d August, enclosed, as usual, to you, which I hope you have received long ere this can reach you. Yours of the 6th August reached me at Aberdeen by the same Post which brought yours to B. Geddes. Their contents relating to the prodigies gave us great consolation, and increased our confidence in God that He will protect you. All your reasons for not leaving that place are laudable, and I hope God will reward your attention to the good of your Country; but, at the same time, I entreat you not to expose yourself when real

danger occurs. Your favour of the 13th Aug. did not arrive here till a few days before I arrived, and as I was then upon my journey Southward, it remained here till my arrival. I immediately communicated its contents concerning the Durham Fund, to Mr. Maroch, but have not a return as yet. Your exertions in that affair are a new proof of your zeal for the interest of our little Body, for which I return you my grateful thanks in name of the whole; in which, I am sure, Mr. Maroch will join me most cordially: at the same time, nothing is more just and reasonable than that you should reimburse yourself, of what you expended on that affair, out of the first of it that comes to your hands. Mr. Maroch and I are the only persons concerned in that for the present, and I am sure he will be entirely of my mind. Your Letter of the 18th June, concerning Mr. Sloane's affair, did not arrive till after your favour of the 25th July. I carried it North with me to communicate its contents to Mr. Maroch. We are both entirely of your opinion with regard to the boy, but, alas! I am afraid it cannot be thought of at present. I have never had any word from Mr. Sloane himself, and did not think it proper to write him till I should consult with Mr. Maroch, and, as matters stand (having had no word from himself), we think it most advisable that you should concert the business with himself in our names. You will, therefore, inform him that we are much edified with his pious dispositions, for which we hope Almighty God will amply reward him and his family; that we gratefully accept of the reimbursement he proposes to give for his own education, and consider it as a particular favour of kind Providence in the present difficulties of our Body, and that we most cheerfully agree that his own boyhood past under your care, and we leave it to you and him to arrange the sum due as soon as circumstances will permit it to be done; but that during the time he is under your care, we will require no more than what he proposes giving on his own account for the education he received in the same place, till such time as the boy is of age to take the Obligation; that if, when he is at that age, he does not choose to take the Obligation, and it be thought advisable to continue him longer in order to complete his education, we shall be content with such additional sum as you and he agree upon; that I shall be very glad to hear from himself, and think it will be most advisable, when he sends any remittance, to make it payable to me, as you proposed to him. In my Answer to yours of the 2d July, I sent you some receipts, at least as far as my memory serves me, I think I did so. You will, I hope, have by now received them. If in your next you let me know what are yet wanting, I shall send you them without delay. I have the pleasure to inform you that when in the North I was upon a bargain with Balquhain for a farm on which to place a new Scalna. It

cannot be finally settled for some months as yet. He has now purchased all his leases, and has his whole Estate in his own hands. The place in view is situated much for our purpose, and the preliminary articles, already agreed upon, are, that I am to have it at a moderate rent, and for 99 years, and all the present outlay will be the building a house and plenshing the farm. This is far preferable to Oxhill, for it would have cost us £3000 at least, before we could have set our foot upon it, for which we should have had a return, at the highest, of only £80 per annum, which would have been a yearly loss of £75, which would have ruined us in a short time, unless we had gotten help from friends to have made the purchase for us, in my application for which I had no better success in other parts than where you are. Yet you, no doubt, were well informed how much Dauley was blamed and bullied for not making the purchase of Oxhill; for which reason, nobody knows of the present proposal but Mr. Maroch, and a few more on whose advice I could depend; and, therefore, though I mention it to you, as I know it will give you pleasure, yet I expect you will not take any notice of it when you write to this Country, till the affair be finally settled, of which I shall give you timely notice. You will, no doubt, have noticed, in some of our old Missals, a Prayer, *pro rege et familia*, to be said after the Post Communion, *sub eadem conclusionē*. One of our own Gentry here, not satisfied with the general intention proposed to the people before Mass, where the King and Family are particularly mentioned, has been insisting repeatedly both with Mr. Maroch and Dauley to have the above Prayer added in the body of the Mass, along with the Post Communion, as above. Neither of them were pleased with the proposal. They knew the spirit of the Church with regard to such cases, and they knew that encroachments would not do."

In January, 1797, Bishop Geddes was taken alarmingly worse. Bishop Hay set off at once, as he supposed, to close the eyes of his Friend. He rallied once more, however, and Bishop Hay was at liberty to continue his journey to Fetternear, to confer with Mr. Leslie on the lease of a Farm for the Seminary. The business was amicably settled. The Bishop took a lease of the Farm of Aquhorties, in Donside, two miles from the House of Fetternear, and three from Inverurie, for 107 years. The Farm consisted of 200 acres of arable land, and 400 of moor and hill. The rent to be paid was £120 a-year, or £90 a-year, and a sum of £500 at once. A House for the Seminary, and Farm-offices were to be begun at once. It now became an object to collect subscriptions for this new and some-

what arduous Enterprise. Propaganda was applied to, but could give no assistance, in the state of Italian affairs. Sir John Hippisley also was requested to interest the Government in the scheme. The Lowland Catholics contributed to it more largely than any one had expected. Mr. Bagnal, the young Missionary at Kirkconnel, obtained from his Congregation alone upwards of £80. Edinburgh subscribed £180; Aberdeen and its neighbourhood a similar sum; and other Missions in proportion. The House alone, without offices, cost £1000. It was calculated for the accommodation of thirty Students, besides Masters and Servants.

It was on a day in August, 1853, that the Author of this Memoir visited the House at Aquhorties, no longer a Seminary, but in excellent condition as a Farm-house. It is built of solid granite, three stories high, with an attic, 80 feet in length by 22 in width; facing the South. The river Don is a beautiful object from the front windows. Its little pleasure ground, ornamented with shrubberies and a small pond, is surrounded by a formal belt of trees, in the style of landscape gardening common to the period. At the Western extremity of the building is the Chapel, a room about 20 feet by 14, and rising to the height of the second story. A door admits the Congregation without their entering the House. A Gallery runs round the two sides of the Chapel; in the Gallery facing the Altar, there were seats for the Fetternear Family, and for a few people. In another Gallery, on the Epistle side of the Altar, communicating with the Schoolroom, the Boys used to sit. The Altar and Altar-Rails, were still preserved as they had been originally; the excellent Tenant having formed a resolution that a Place which had once been Dedicated to Divine Worship, should not be turned to meaner uses. Two Corinthian Pillars above the Altar still supported a Canopy. The space on the floor of the Chapel, was used by the Congregation. To the back of the House, a large and fruitful garden, first laid out by the Bishop, is in the highest order.

The front Room on the first floor, farthest to the East, was Bishop Hay's Room. It is entered from the Library. It had a light Bed-Closet, with a window to the back of the

House; the Room itself, being lighted by a window to the front, and by another in the end of the House. Both Room and Bed-Closet, have, since the Bishop's time, been thrown into one, and the window to the back closed up. It was in this Room that the great Bishop closed his eyes on the things of time.

One is reminded in the precincts of this extinct Seminary, of Rogers' lines :—

"Mute is the bell that rung at peep of dawn,
Quickening my truant feet across the lawn;
Unheard the shout that rent the noontide air,
When the slow dial gave a pause to care.
Up springs, at every step, to claim a tear,
Some little friendship formed and cherished here;
And not the lightest leaf but trembling teems
With golden visions and romantic dreams."

Sir John Hippisley,—[April 1]—who was now residing at Warfield Grove, Berks, entered at once into the plan of the new Seminary; advising Bishop Hay, in the first instance, to apply to Mr. Dundas, and through him to the Duke of Portland. The Bishop might also solicit Subscriptions among the English Catholics. If he would send Sir John the particulars of the least possible expense requisite to commence the Seminary, the amiable Baronet undertook to recommend it to Government. Although he was much pressed by business, the Bishop might command his services on all occasions.

Mr. Macpherson, who must be regarded as at least, an unbiassed judge, pronounced in favour of this long lease, as preferable, among a suspicious Protestant population, to a purchase of property. The principal disadvantage of the situation was, that there were few Catholics in the neighbourhood. But the Protestant population of Aberdeenshire was more friendly to Catholics than any other in Scotland. He did what he could to interest Gerdil, Albani, and Antonelli in the young Seminary. They readily gave it their approbation; but nothing more.

Another crisis had occurred in the affairs of Italy. The French were again at the gates of Rome. The panic in the City was of course frightful. The Scotch Agent, acting under the direction of the Cardinal Protector, secured the ready-money and the Church-Plate of the College, and made arrangements for the de-

parture of the two Students, and of fifteen English Students, who had been left by their Agent to shift for themselves. Mr. Graves, an English Merchant in Rome, was of great assistance to Mr. Macpherson at this crisis. Passports and everything requisite being procured, the youthful party left Rome, for Civita Vecchia, February 12; where Mr. Sloane, a Scotch Merchant, showed them every attention. The previous day, eleven Cardinals fled from Rome; the Pope's horses were in his Coach, and himself dressed for flight, when an English Officer, Colonel Duncan, arrived at the Vatican from Florence, with intelligence that the danger was not so imminent. The unhappy Pope shed tears at finding it unnecessary to leave his Capital in that sudden manner. Another fortnight brought back the British Students to their Colleges. The Agent thought the situation still dangerous, but gave way to the importunities of others.

In May, Bishop Geddes was again seized with one of those sudden aggravations of his disorder, which sometimes threatened to put a speedy period to his sufferings. This time, it seemed unlikely that he could survive the accession of fever which complicated his ordinary maladies. At his own request, he received the Sacraments of the dying. At the same time, he addressed Bishop Hay in an affecting Letter, written under the immediate sense of his approaching end.—[May 3. The Signature is weak and tremulous.]

"May 3, 1797.

"Much honoured and dear Sir.—Within these few days, my distemper has affected my stomach in the way of a nausea, and I am otherwise very weak, though not more pained than usual. I apprehend my departure is drawing near, more than the Doctor seems to do; and I am not sure if I shall be able to have the satisfaction of writing [to] you again. And, indeed, I wish now to bid farewell to the World, and converse with my God as constantly as I can.

Now, my dearest Friend, I must thank you sincerely for all the good you have always been doing to me, during the space of forty-six years. I know that you will readily pardon any cause of displeasure, that without intention, I will no doubt have given you. I well know, also, that you will pray for me alive and dead; but especially that I may be guarded against my spiritual enemies at my last hour. I have been an ungrateful creature to my God; but He is infinitely

good ; and with His assistance, I shall always trust in His Mercies.

"I cannot think of desiring you to come hither, as it is uncertain when I may die, and I think it not improbable that I may slumber into eternity. Besides, I even believe that your being here would be a distraction to you from better things, and even to me, considering my weakness. You must imagine to yourself the many things I would have to say, were it necessary, and I were able. I shall therefore bid you farewell, with the pleasant hopes of meeting in a happy eternity. *Lætatus sum, &c.* Farewell, my dearest Friend. I am truly yours,

JOHN GEDDES."

[The Signature unusually feeble and tremulous.]

They were looking for his death every day. He had another chief Friend, to whom he must say farewell ; Mr. Macpherson, in Rome. The Bishop accordingly dictated a Letter to him, a few days later.—[May 9.]

"May 9, 1797.

"My very dear Friend,—I thank you sincerely for the much you have done to be of use to me ; I thank you, also, for the much you have done for the Mission. You must persevere in doing good, trusting in God, who will assist you. He has not promised temporal prosperity to His Church, but he has promised that He will not allow the gates of hell to prevail against her, and He will keep His Word. Great benefit ariseth from tribulation.

"I must now beg of you to remember my soul in your prayers and sacrifices, and must bid you farewell, for all time, with the pleasant and comfortable hope of our meeting in a happy eternity. I earnestly wish you every good thing, and truly am, with great esteem and regard, my very dear Friend, your affectionate and much obliged humble Servant,

JOHN GEDDES."

[Signature weak and trembling.]

Yet, the stamina in his Constitution was such, that he lived over this critical period, and relapsed into his ordinary state of feebleness, without apparent danger. He might yet linger, and he did linger for nearly two years. His tender and indefatigable nurse at this time, and onwards till his death, was his younger Nephew, Mr. Charles Gordon. The Author has frequently conversed with this veteran Missionary, on the subject of his Uncle's last illness. The patient Invalid, was totally unable to move his hands, "even to remove a fly from his face," as Mr. Gordon expressed it. He used, sometimes to require his Nephew's assistance twenty

times in a night. He promised to thank him at the Day of Judgment. Mr. Gordon was, on one occasion, so much exhausted that he fainted while in the act of lifting the Bishop from his bed to his Chair. They lay on the floor helplessly, the Bishop uppermost, till his Nephew recovered his consciousness. It was early on the morning of a day when Mr. Gordon was obliged to say Mass for the People ; he was, therefore, unable to take anything to restore him.

Towards the close of his long illness, the Bishop's whole time was exclusively devoted to preparation for his great change. The last Literary effort that he seems to have made, was a small Tract entitled *Watch and Pray* ; an earnest Appeal to his Friends to Prepare for Death. It was published by his Nephew in 1797. A new Edition of it was printed 15 few years ago, at Aberdeen.

The third week in June, Bishop Hay set out from Edinburgh, to enjoy a course of cold baths in his favourite retreat at Scalán. A month later, he joined his Coadjutor at Aberdeen, and despatched Letters to Rome, on the subject of a new Coadjutor.

The Bishop, in his Letter to Propaganda, set forth at large the melancholy state of incapacity to which long illness had reduced Bishop Geddes and the infirmities which age, hard and incessant labour, and constitutional headaches had brought upon himself. His memory, in particular, was much decayed, as he found to his inconvenience, when anything occurred requiring fixed attention, and recollection of the past. He therefore entreated Propaganda to grant him another Coadjutor, and proposed, as usual, three persons for their choice :—First of all, Mr. Alexander Cameron, Rector of the Scotch College at Valladolid, whose abilities and character stood very high in the estimation of all his acquaintance ; Secondly, Mr. John Gordon, Vice-Rector of the same College ; a man of exemplary piety, and of such reputation for learning, as to be commonly known at Valladolid, as an Oracle of Theological Science : Thirdly, Mr. Donald Stuart, an excellent and meritorious Missionary. All of them had been educated in Rome, which always seemed to Bishop Hay, as he said, to be no small recommendation.

The secret history of the Coadjutorship is contained in Bishop Hay's confidential Letter to the Scotch Agent in Rome, inclosing the formal Letters of business.—[July 20.]

“20th July, 1797.

“Dear Sir,—Yours of the 29th April I received with your accounts on my arrival here, as I had left Edinburgh before it arrived there. I hope before now you will have received the several Letters I wrote you since the 3d of January, in which I gave you a full answer to all the particulars of yours received since that date, with a full state of our new Scalán, and receipts for all the current year, all which, I hope, have reached you before now. The Letter to Mr. C. Maxwell, annexed to yours, just received, I have sent to him, and referred to the Meeting which is appointed to begin on the 13th August. We have lost several of our friends since I wrote you in January—Mr. John Fraser, Mr. Alexander, senior, Letterfoury, and very lately Mr. Constable and Miss Gordon of Auchentoul; and, in all appearance, we will soon be deprived of our good Friend here. This last Winter and Spring has been harder upon me than any precedent period; the continued application I had to give to a multiplicity of affairs, both of a public and private nature, and the decaying of my abilities, which age naturally brings along with it, have had a very sensible effect upon my whole frame, and have brought on a return of my headaches, especially in the mornings after sleep, which commonly continue till the day be well advanced, and sometimes the whole day; an universal weakness, which makes me sometimes unable to stand, accompanied now and then with a slight swimming of the head, &c. This state of my health, together with the gloomy appearance matters have with you, and the consequences that might follow to our affairs in case I should fail entirely before another was appointed in Mr. Maroch's place, induced our friends here to advise and press for the enclosed Letter to Propaganda without delay. I would, however, take no step in it till I should see Mr. Maroch himself, who has not only approved it, but thought it most necessary in the present posture of affairs. Perhaps an objection may be proposed that it may be an additional provision on Propaganda for two, but this needs be no difficulty, for as long as Mr. Maroch continues in life, no such an addition shall be required, if we should live the soberer to support another. You will see by the enclosed, that the one you formerly recommended is not the one proposed. I shall give you the reason. Before Mr. Farquharson came home, both Maroch and Dauley had agreed between themselves that he would be a very fit person for the office in question when the proper period should arrive; and when Maroch and he were on a *tele-a-tele* together, he (Mr. Maroch) gave the other some hint of our

intention, upon which he replied, with great warmth, that if such a thing were proposed, he would go away and leave the Mission entirely. This was rather discouraging; however, it was hoped this would be got over. In the meantime, some of Dauley's good friends, who have been noted for their continual endeavours to undermine his character in the minds of his Brethren, by the most odious misrepresentations of his character and conduct, had so effectually done that in Mr. Farquharson's mind (as if Dauley had declared against him on a certain occasion, in Meeting of 1794, or, to use Mr. Farquharson's own words, in a Letter to me, had a rancour against him, and had shown a marked opposition to his interest), as produced a series of Letters from him to Dauley, of such a nature as far exceeded anything of the kind he had ever received either from Pul. Gn. or any other, and, at the same time, all founded in downright lies and misrepresentation. Dauley, sorry to see such a person so disposed to him, and so imposed upon himself, in his answers said everything he could to undeceive him, but all to no purpose; nay, when some time after, Dauley, in a conversation with him, had given him a clear and exact account of the whole affair as it had passed at the Meeting, and called his Maker to witness the truth of what he said, though this seemed to stun him a little for the time, yet, in the first Letter he wrote Dauley after they had parted, he resumed his former opinion, and told Dauley *that he must certainly have mistaken the sense or meaning of the Meeting!* Dauley saw from this that it was to no purpose to reason with a person so deeply prejudiced against him, and dropped the affair till another Meeting. Mr. Maroch was of opinion that all this was done on purpose to prevent the intention of making him Cor. If this was the view, the means used were a cruel treatment to Dauley. However, he said nothing to his Brethren, kept the Letters under lock and key, and did everything in his power to serve and be obliging to Mr. Farquharson. Yea, instead of opposing his interest, he paid him out of his own pocket a debt due to him by our Friend here, to a considerable amount, of which it was a risk that ever he would have got a farthing, and the want of which sum Dauley feels severely this day, when he has the burden of new Scalán to provide for. You will easily see that this conduct of Mr. Farquharson's was no great encouragement for Maroch and Dauley to persist in their first intention; however, Dauley would take no fixed resolution till he should hear the opinion of his Brethren, and upon doing that, without giving them the least hint of his own thoughts, he found the general run of the whole for Mr. Cameron, and only two (whom you may easily guess) for Mr. Farquharson, which, of course, entirely determined Maroch and Dauley in their choice. We, therefore, hope and expect, as your duty requires, that you exert your

usual prudence to get this important affair brought to a speedy conclusion: there is more reason for it on my account than appears, as I find my faculties decaying very fast, especially since Mr. Maroch failed; and as you know all our pecuniary affairs in this Country stand in my name, it will not be easy to settle them in a legal manner till I get a Successor. I must admonish you of one thing. When Maroch was chosen, his Papers from your parts cost him a large sum, which run him in debt at first, and kept him long under. When I was last in Rome I mentioned this to Cardinal (then Monseigneur) Borgia, who was much concerned at it, and said, as Maroch belonged to the Propaganda, he ought to have paid nothing. You will, therefore, see to prevent this in Mr. Cameron's case. I would have several other things to mention to you, but as I will have to write you soon again after the Meeting, and must here give you a further account of new Scalán, which you will be so good as translate and show to C. Gerdil, I shall refer till my next. I have only to observe here that what I have said above is neither to vindicate myself nor hurt Mr. Farquharson in your eyes, but merely to lay before you the real state of the case, and the reasons why he has not been named to the office. I should be very loath to propagate anything against my Brethren, though I am sorry to find some of them are nowise delicate in that respect with regard to Dauley. They have published the above affair among confidants, in their own way, and endeavoured to prejudice some of our new comers against him; and I have good reason to think that they have written to you also on the subject, but for what credit you ought to give to such accounts from that quarter, I refer you to the infamous Letter you received about the state of Scalán after I last left it; for even that is known, and came to my ears, to the shame of the writer; for from their desire of hurting Dauley, they cannot keep their own secrets; but truth will come out at last and prevail. What, therefore, I write above, is entirely in confidence to yourself.—I am, dear Sir, yours."

"Dear Sir,—After the loss of our two Colleges in France, and Dauley being exhorted by friends in Rome to see to procure some place at home to supply that loss, considered this as an intimation of the Will of Heaven to him. He, therefore, set himself to see if such a place could be got, and on such terms as he could expect to procure. Several places were proposed, but, on examination, he found insuperable objections to them, till Summer, 1796, when Mr. Leslie, of Balquhain, having lately come to the full management of his Estate, made offer to him of a Farm very fit for our purpose, and on such advantageous terms as could not be looked for from any other in this Country, the chief of which is a long lease of 107 years, from Whitsunday this year, which no Proprietor here

would give almost on any consideration. This, then, we have got with all legal security for the full possession of the Farm during that space of time. The soil and climate are good, and the soil capable of great improvement; and were it not that we are obliged to build a house upon it, which (such as we need), with office-houses, will cost a great deal, we would have had a very great advantage by it, especially as he has given a considerable reduction of the rent put upon it (on condition of a sum of money paid in hand), from £120 to £90. As Dauley had a place of this kind in view some years before, he was endeavouring to procure what help he could for accomplishing it, but not being able to do much that way, a subscription was set on foot among our people, who, indeed, did more than could have been expected, considering their abilities, though far below our needs. With their help, and what he got from some other friends, he has been enabled to pay the sum to be paid in hand, which was mentioned in a former Letter, and to provide the most necessary implements for plenishing the Farm. He has also employed proper persons to build the house, which will be roofed before the end of August, and finished by that time next year. Good Mr. Byres gave us a plan of the house; it is only about twelve miles from him. It is thought that when the Farm is brought into proper order, it will enable us to keep about twenty or more Boys, and the house accommodation for such a number. Dauley wrote to several of his friends in England, but has hitherto got little or no help from them, as they have so much to do of that kind among themselves, but hopes he will still get something. If it comes to the worse he must contract debt, and pay it off by such degrees as Providence shall enable him to do. Dear Sir, out of what is above, and what I wrote you before, I wish you to draw up a state of this transaction, such as you judge most proper, to be presented to our friends in your parts, not with a view to ask any help from them—I would be ashamed to do that in their present distressed situation—but merely to give them the consolation to see the goodness of God towards us; a Copy might be given to those to whom the enclosed Letters are addressed. B. Geddes has been very bad, indeed, for some days past. He desires to be kindly remembered to you, as does Mr. James M'D—d, your late pupil, and others here, and I remain,

"Dear Sir,

"Yours, &c., al solits,
"GEORGE HAY."

The first week in August, Bishop Chisholm and the Administrators of the Mission Funds met Bishop Hay at Gibston, near Huntly, for the usual despatch of business. At this Meeting, Bishop Hay took effectual steps to refute

certain reports, (injurious to his character as an upright Manager of Mission affairs,) which had been in circulation since the last Meeting of Administrators three years before. On one particular point, relating to the partial appropriation of a Legacy to a special purpose, his critics had accused him of acting without the advice or concurrence of the Administrators, and of endeavouring to force them in an overbearing manner, to do as he pleased in the matter. On another question, as to an extraordinary supply voted for Division among the Missionaries, the Bishop had been accused of arbitrarily excluding some of them from its benefit, contrary to the known intentions of the Administrators. The Bishop now laid before the present Meeting a full Statement of what had occurred at the last; and out of this Statement he drew a number of Queries, to which he requested categorical Answers. A Copy of those Answers, completely clearing him from all that had been alleged against him, was written out by Mr. John Reid, Clerk of the Meeting, and signed by all the Administrators present. Thus the ill-natured misrepresentations of Mr. Farquharson and of others, who thought themselves aggrieved by the Bishop, were once for all publicly refuted. At this Meeting, also, the Bishop resigned the duties of Procurator into the hands of Mr. Charles Maxwell, who, in consequence of succeeding to the office, soon after removed from his Mission at Huntly to Edinburgh. The total failure of the Mission Funds in France, and the partial failure in the usual remittances from Rome, had produced a serious deficit in the Mission Income, which amounted to no more than £419; while its expenditure for *quotas*, or the support of Missionaries alone, exceeded £550. It therefore became the painful duty of the guardians of the Fund to issue a Circular Letter, informing their Brethren of the necessity which compelled them to reduce the *quotas* to £15 for the large Towns, and to £10 for country Missions.

Appended to this disagreeable Document, we find an earnest Exhortation, signed by the Bishops, and addressed to the laity, calling on them to make an effort to support their Pastors, otherwise their Ministrations must soon cease altogether.

In their usual Letters to Rome, which Bishop

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Geddes also signed, later, at Aberdeen, the Bishops reiterated their request for a Coadjutor in the Lowland District, and informed the Cardinals of the intention of the Highland Bishop soon to commence a Seminary at home, similar to that which Bishop Hay had already so auspiciously begun. The Invalid Bishop was described as having nearly lost his speech; his appetite was gone, and from time to time he was attacked with such violent internal pain, as to make it difficult to believe that he could live an hour. His patience gave great edification to all.

The business of the Annual Meeting finished, Bp. Chisholm, at Huntly, found leisure to send Mr. Macpherson a curious Paper, containing some cases of "Second Sight."—[Aug. 19.] The Scotch Agent seems to have applied to him for Answers to certain Queries on the Subject, and for authenticated instances, with both of which the Bishop's Reply furnished him.

"SECOND SIGHT.

Aug. 19, 1797.

A (1)^o It is my own private opinion that such a thing has existed, and does now exist, though less frequently than in former times. Many are fully convinced of the real existence of the Second Sight, but many, likewise, look upon it as a chimera. But you'll observe that many are incredulous in matters of greater consequence, and many know nothing about the matter, and many are ashamed to acknowledge their belief on this head, as the belief of the Second Sight is not fashionable.

A (2)^o There are Treatises written on the Second Sight.

A (3)^o Some families are more famous for the Second Sight than others; such as the Family of Macdonald, of Morar, though it cannot be said to be confined to any particular family exclusively.

A (4)^o The nature of it is generally a short and sometimes imperfect representation of what is to happen, does happen, or has happened, at a distance beyond the reach of natural knowledge.

A (5)^o Such as are affected with the Second Sight see, indiscriminately, happy and unhappy events, but more frequently events of a black and melancholy complexion. They see them before the event takes place, while it takes place, and after it has happened, but at such a distance that it would be impossible to know it so soon in a natural way.

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Forbes, of Culloden, President of the Court

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of Session, while employed in checking some of the Highland chiefs from joining the Prince, was cast by contrary winds into one of the small Western Isles. He went, as he landed, to a gentleman's house, who had a snug, elegant dinner prepared for him and his company, on their arrival. 'Sir,' said the President, astonished at the sight of the entertainment, and understanding the gentleman's fortune could not be great, 'may I beg leave to ask if you always live in this style?' 'No, my Lord,' says the Landlord, 'that I cannot afford.' 'And how,' replies the President, 'did you happen to have such a dinner to-day?' 'I knew,' says the Islander, 'that your Lordship was to be here to-day.' 'Impossible!' answers the President, we only landed just now, and, a little before, we knew nothing about it ourselves.' 'Why, my Lord, a man who lives by me announced your arrival by describing your Lordship's person, your company, dress, figure, &c., informing me of the time you would be here to-day, which made me prepare the dinner you see.'

A connexion of mine, Major Chisholm, son to Chisholm of Chisholm, was one day, as he told me, walking with his father before the door of the latter's Castle, when, from the Castle, a woman, famous for the Second Sight, rushed out, and cried aloud, 'God preserve your son, Laird; God preserve your son Roderick; I see him all covered over with blood.' In a short time, who appeared on an eminence coming home, but Roderick, supported by two men, all covered with blood, after a dangerous fall, which was only a prelude to the blood he spilt, soon after, under the Prince, while he commanded his father's men at Culloden. After receiving a mortal wound, my Uncle, who was next in command to him, wanted to remove him from the field, and made a motion to follow him. 'No,' said he, 'command the men, lest any of them should leave the ranks.' His last effort was to discharge at the enemy. His body was never found. He left one natural son only, blind from his infancy, and now an object. Were the Cardinal's circumstances not changed, I would recommend him to his charity, with some few more.—Sed redeamus.

B. Hugh Macdonald's servant fainted one day at table. When he recovered, he was asked the cause. 'Why,' said he, 'I saw a dead child on the table before me.' Within a little space, the dead body of a child was stretched on that very table. The Bishop told the story.

B. John Macdonald's Nephew, bred in England, came to see his friends in the Highlands. While in Morar, among some of his relations, he was all at once struck. When asked about it; 'I see,' answered he, 'a person drowned taken out of the water;' and he described his appearance. In a short time after, the accounts of such a man as he described being drowned and taken out of the water were received. I knew the man.

A short time before you [Mr. Paul Macpherson] went to Rome (1793), in my vicinity, while in Strathglass, a child saw his father, Bailie Hector Mackenzie, factor (steward) to Mackenzie of Seaforth, in the winding-sheets. His father called him his little prophet, and soon after died.

You have now the Second Sight brought down to our time from Culloden. I could, for the information of their Lordships, give you my own opinion relative to the cause of it; I do not mean a natural cause; but as this has not been asked, I refer it to another time. Some, in very pompous expressions, have attempted to explain the Second Sight, in a natural way; but their accounts appeared to me most unsatisfactory and absurd.—I ever am, my dear Sir, unalterably yours, JOHN CHISHOLM."

The late Mr. Donald Carmichael, while residing as a Student at Aquhorties, frequently heard Bishop Hay discuss the *Subject of Second Sight*. Some of his notes of these conversations are now lying before the Author. It seems that a Cardinal in Rome was at one time collecting Facts and materials for a Treatise on this difficult Subject, and the Bishop was at great pains to supply him with instances, gathered principally in the Highlands, together with their authentication. The avowed object of the Cardinal's Treatise was to show that the *faculty of Second Sight* was derived from the Evil Spirit.

As might have been expected from the Author of the Treatise *On Miracles*, the Bishop subjected these Stories to a rigid investigation. In some instances, the gift seemed to be hereditary, the consequence, perhaps, of a former compact with the Evil Spirit; for Bishop Hay took the same view of it as the Cardinal. In other instances, the faculty was acquired by the use of Spells, the result of a traditionary compact, as it was supposed, on which the effect depended; enabling the Seer to describe objects as then passing, and events as happening, at a distance both of time and place. Two examples seem to have especially approved their authenticity to the Bishop's judgment. He used to give all their particulars, the names of the persons, and of the places, together with the witnesses. In one of these instances, a man, who had the faculty of Second Sight, declared that he saw a child, then in apparent health, running through the house, dressed in its grave clothes. In the other, the Seer was heard, circumstantially, to describe the accidental death of a man who was

at the time in perfect health. The death of both of those persons happened shortly after.

While discussing these cases with Bishop Hay, Mr. Carmichael suggested what appeared to him an insuperable difficulty—How could the Devil know these future contingencies? To this the Bishop replied, that although, absolutely, the Devil has no fore-knowledge of the future, he might have seen, in the case of the child, some indications of internal and mortal disease, not yet apparent to human perception. In the case of the man, the Devil might have prepared the accident, and have made a pretty sure guess as to the event, even though it was no more than a guess or conjecture. The Bishop further thought that the occasional fulfilment of the Seer's prediction might be a punishment inflicted on his dupes, while it confirmed them in their evil practices. Against these, and all similarly mysterious agencies, Bp. Hay declared that in his experience one remedy never failed: if the Seer was Confirmed, if he fulfilled his other Duties as a Catholic, and vigorously resisted those Impressions, they soon left him unmolested, an unanswerable proof, he thought, that they were not from God.

[About thirty years ago, while a boy, I saw in a Dream an exact picture of the present Chapel at Preshome. When I awoke, the vision took hold of my mind, and a day or two after, I determined to satisfy myself and visit the scene, which I had never seen before. The first burst of the view of the Chapel was precisely what I had beheld in my Dream. Ever since, this remarkable phenomenon has haunted me. The MSS. of the Rev. Mr. Stothert were compiled, and partly written, at Preshome: but for my exertions they, in all probability, would never have been printed.—[J. F. S. G.]

Preshome Chapel and House stand high and secluded, commanding an extensive view, especially over the Moray Frith, as far as the Mountains of Caithness. A good carriage road leads up to the choice spot off the turnpike, nicely hedged on either side. The Chapel is a large, plain building, erected by Rev. John Reid in 1790, and has been often repaired and altered outside and inside. The Vestries are damp. The Gallery is now taken down, and the Organ placed at the West end on a platform, curtained in, and elevated

two or three feet. The interior is very clean, and has open seats with high finials. The Altar itself is deficient in design. The three large Paintings in the Sanctuary are rather good. There is a Garden, well kept, on the South side of the Chapel, having a Glass House for flowers to the Altar. The passage, or pathway, on the East, which leads to the Vestries, is not tidy. A row of trees here would ornament and give character to the whole place. Bp. Kyle built the present Dwelling House, to which there is attached a small Farm. The House has two Storeys, with small windows. It stands quite adjacent to the Chapel on the East. There are two Reception Rooms on the ground floor: on the walls are a large Painting of the Bishop, sitting vested; his mother; Rev. John Gordon catechising a class of children, in odd costume for the present day, at the Altar of Preshome; a view of Rome; and Engravings and Prints of Popes and Scotch Bishops and Priests. Upstairs are the Bishop's parlour or study, and bedrooms. Immediately above the lobby, on the top of the staircase, is the Library—a small room with one window, containing bookcases having close doors. There is just room to move. Chapelford, or St. Ninian's Churchyard, stands about 1½ miles below Preshome, where many R. Catholic Bishops, Priests, and Laity are buried. Newlands, Auchenhalrig, or Tynet Chapel is about one mile to the West of this: it is termed the "Long Chapel" from its appearance. It is the oldest Chapel in Scotland, and retains still its pristine simplicity. It is even more interesting than Preshome from its associations. During the times of Persecution it was built as a Sheep-cot by Rev. John Irvine, in 1722. Bishop Hay's Bread-irons are here.]

The application for a new Coadjutor reached Rome at an unfavourable time for the rapid despatch in that affair which Bishop Hay desired. The months of September and October, then as now, were regarded by the Romans as exempt from the unwelcome intrusion of business. Every one who had the means escaped to the Country. Yet, so much had the Scotch Agent ingratiated himself with the Authorities at Propaganda, that they consented to have the matter summarily despatched (without waiting for a Meeting of the Congregation) *ex auctoritate*

SSmi.—[Sept. 12.] The choice fell, as a matter of course, on Mr. Cameron, who assumed the Title of *Bishop of Maximianopolis*. It was with some difficulty, however, that Mr. Macpherson dissuaded the Cardinal from Electing Mr. John Gordon; they thought the character given of him by the Bishops so splendid.

The House at Aquhorties, begun in May, was now roofed in, with every prospect of being ready for its Occupants in another year. Stimulated by this example, the Highland Gentry now opened a subscription for a Seminary in their District.

The Bishop returned to Aberdeen from the Meeting, by the Enzie and Buchan, early in September. His poor Friend was in one of his paroxysms of pain. Mr. Rattray, a young Priest, newly arrived from Spain, and appointed to the Charge of the Highland Chapel, in Edinburgh, on the East side of Blackfriars' Wynd, was astonished at the extent to which he found Bishop Geddes' memory revered by all classes of people, for the rare union in his character, of amiability and mildness, with great abilities. Mr. Farquharson, whose tongue could occasionally inflict a sharp wound, while proposing in derision to call the new Seminary *Daulica*, could express his surprise that the poor Invalid should piece out his existence so long. "If he be not ripe for better Regions, pity many a one."—[To Mr. Macpherson, October 14.]

An eye-witness furnishes us with a graphic account of the Sufferer at this date.—[Mr. Jas. Macdonald to Mr. Macpherson, Oct. 19.]

..... "B. Geddes continues still in the same lingering situation. No symptoms of immediate death, but to our great regret and disadvantage, can scarcely utter a word in an intelligible manner, and not that itself without distressing him very much. He cannot so much as move himself, or even put the spoon to his mouth. He needs constant attendance both day and night. He hardly ever gets any rest, and none but by the force of the Opium he daily takes. The Opium, again, occasions great costiveness, and he never enjoys the benefit of the stool but by force of injections, which are, therefore, repeated six or seven times or once every second day; from all which you may form to yourself an idea of what he must suffer. If his dissolution happens, as in all appearance it soon will, I immediately shall acquaint you, and furnish you with the memorandums of him you seem most to relish, according to your Letters.

You may depend upon it, if I be here at the time, as in all probability I will. I informed him that I was going to write to you, and asked if he had any commands for you, and he has desired of me to write you a few things, which I will endeavour to express, as far as I can, in his own words, which I had a good deal ado to understand. They are the following:—I would have a thousand things to say but cannot, and, therefore, I leave them to himself to guess what they are. Tell him that I have been thinking this long time that my death was near, but that others, from appearances, are of opinion that I may live as yet some time. Tell him that I am very well contented, since it has pleased the Almighty to grant me so good an opportunity to prepare myself for my passage from Time to Eternity. Tell him that all care is taken of me, but cannot help regretting of being so troublesome to others. Tell him that I am sure he will not doubt of my good will to him. These words he uttered, and told me he could say no more. On another occasion he spoke to me concerning some remarks of his concerning the Mission during the years 1745, '46, and '47. If you want them let me know by your first, and I shall forward you them immediately. I dare say I will make two sheets of paper contain the whole of them."

Sir John Hippisley had not yet obtained any substantial assistance for the poor Mission in Scotland, but still watched his opportunity. He informed Bishop Hay that but for the eruption of the French into the Papal States, a British Resident at Rome would have been appointed by the British Government. In fact, he had actually been named. But as things turned out, there was to be only a Resident on the part of the British merchants, in the person of Mr. Graves.—[To B. Hay, Oct. 16.]

Mr. Cameron was to be Consecrated in Spain. The first news he had of his Promotion was on the receipt of a Letter from Mr. Macpherson, by the same Post that brought him one also from Bishop Hay, written at Huntly. The Bishop's was kind and flattering to his vanity. Mr. Cameron cherished a warm friendship for the Scotch Agent in Rome, and all his other associates, K.K., G.K.—[To Mr. Macpherson, Oct. 18.] The Scotch Bishops, in view of the Vacancy about to occur in their Spanish College, presented a Petition to King Charles IV. of Spain, to this effect, that Whereas, by Royal Letters Patent—[dated Oct. 18, 1778]—his Predecessor, Charles III., had granted the Scotch Catholic Bishops the faculty of proposing three

Priests to the choice of his Majesty, for the Rectorship of that College, when vacant, they had proposed three such persons, requesting the King to appoint one of them to the Office, at the same time commending the College to the Royal favour.

A little misunderstanding at this time occurred between the Bishop of the Highlands and Bishop Hay, on the subject of the Balloch, or Drummond Mission, then served by Mr. Andrew Carruthers. Bishop Chisholm's long Letters are intemperate in their language, hot and precipitate. Bishop Hay's, again, are closely reasoned and conclusive, without undue warmth or excitement. He concludes a masterly Statement of the whole matter in dispute as follows:—"For my part, I shall form no judgment on the matter. I have taken my final determination, and, having done what I could for the discharge of my duty, I hope Almighty God will not lay to my charge what is not in my power." He felt his health on the decline, yet without anticipating any immediate danger. It was a decline rather of nature through age, as he was now some months in his 71st year.

Mr. Robertson, the Ratisbon Benedictine, now Chaplain at Munshes, in Galloway, gave Bishop Hay some occupation in replying to an Appeal made to him by the Monk, on several points, of no particular moment. He wished English Prayers, and long ones, to be enjoined on all Congregations before Mass; he wished the Sermon to be transferred to the middle of Mass, instead of being always Preached before Mass began, as had been the custom in the Scotch Mission, time out of mind. He wished for Music in his Chapel. To all his wishes, Bishop Hay opposed elaborate argument and flat refusal.—[Dec. 21. Original Letter at Dalbeattie.]

He was not to be put down so easily, however. His Colleague, Mr. Petit, a French emigrant, was entirely with him. Between them, they pressed the Bishop very hard with arguments and quotations from Decrees on their own side. They devoted a page of Foolscap paper to the advocacy of Music in their Chapel. The tone of the whole is unbecoming. It is too elaborate; making much of what was in reality of small importance.—[Jan. 1, 1798.] Bishop Hay, probably out of deference to the Family at

Munshes, who seem to have supported their Chaplain, replied at great length, citing many Theologians, and the Canons and Decrees of Trent, on his side of the question. It is unnecessary to follow him in a disputation of so little permanent interest. Suffice it to say that, after bringing forward his array of proof, and, in his forcible way, clenching every part of his Argument with the severest Logic, he turns on his opponent, thus:—

"Perhaps you may still be of a different opinion from me. If so, then the question is, whether I am obliged to follow your judgment, or my own. I think I have a good deal to say in my own favour, but I shall waive that, and put the question on a different bottom, which you cannot well refuse. If the above does not satisfy you, write your opinion, with all you can say in favour of it, in Latin, and send it to Rome. I give you full liberty to do so. I shall also write what I see proper for my defence; and let Rome decide the question. In the meantime, till that decision comes, I must and do insist on your observing the common practice of making the Sermon before Mass, and on your giving up your Singing. If this occasions any trouble to yourself, you have only yourself to blame for it, from the rash step you have taken, and you must extricate yourself the best way you can. I shall be at no loss to satisfy those who choose to speak to me about it, as to my own conduct. There are several things in your last, which I am not pleased with; some things not fairly stated, some absolutely false, and which would naturally tend to mislead M. Petit; otherwise I am persuaded he would never have encouraged you to make any alteration in the public form of our Service, till it had come from the proper Authority. That Authority I am in duty bound to support, especially in these present unhappy times, in which Innovations, and Changes, and an itch for pretended Reforms seem to have in some degree pervaded all ranks of people. Neither time, nor health, nor inclination, allow me to point out and refute the above unfair parts of your Letter, which I suppose, have arisen from wrong information, and so, with compliments to M. Petit, I remain, &c."—[Jan. 12.]

Mr. Robertson, who had little else to occupy his time at Munshes, kept up the ball in another long Letter to the Bishop,—[Jan. 18]—in which he shewshimself "convinced against his will, and therefore of his own opinion still." His second Letter is in some parts even more offensive in tone than his first; and in conclusion, he pretty roundly gives the Bishop to understand that he

has no intention of giving up his Music, whatever he might do with the Sermon.

This short, stout, merry little Monk was always Jestling, and poking Fun. The following Anecdote of his humour was related to the Author, by a Person of high standing, who was present when the Incident occurred. One evening, while Mr. Robertson was on a visit at Aquhorties, he got the boys about him in the Schoolroom, as they came out of the Chapel, and kept them in a roar of laughter, as usual. The School-room communicated with the Chapel, where Bishop Hay, according to his custom, protracted his devotions long after the rest of the Community. The noise in the School-room only made him remain the longer in Chapel; at last, when he came out and joined them, he was somewhat out of humour at the disturbance, and began asking the little Monk what he meant by all that noise. Mr. Robertson, assuming an air of humility, and striking his breast said, *Mea culpa, mea culpa*. That is not punishment enough, said the Bishop—let me administer it; making a movement with his arm, as if about to inflict a severe blow. "Stop, stop," cried the quick-witted Monk, "that would be, not *mea culpa*, but *tua culpa, tua culpa, tua maxima culpa*." A shout of merriment from the Boys rewarded his ready humour.

Mr. John Pepper, the Chaplain at Terregles, gives his Correspondent, Mr. C. Maxwell, a humorous account of Mr. Robertson's method of Management, in his little Congregation at Munshes:—

"1798.

"Mr. Macdonald seems a very worthy young man. I doubt not he will make a very good Missionary. He seems very desirous of being advised by the older Missionaries. As to Mr. Robertson, it would be lucky if he was of the same way of thinking. I have no doubt of his great zeal; but he manages his Congregation very oddly. A set of elders, so called, form his Council, respecting the poor; a set of Lecturers and Psalm-readers in the Chapel on Sundays; a Council at Dalbeattie once a-week, to discuss points of faith and controversy. Sometimes he presides himself; if not, perhaps Thomas Copeland, John Rigg, (two Tenants) or some other such Doctor of Divinity, takes the Chair. His congregation will, in all appearance, outwit him. I heartily wish the matter was put a stop to. He used, but whether he continues, I don't know, to have singing and ranting Psalms of

his own Translation, which I must confess, I think most improper, in a Roman Catholic Chapel, in this part of the world. It is now a common saying in this country, that Mr Robertson's Prayers are not the same as at Terregles and Kirkconnell. If things go on in that way for any time, whoever succeeds him in the Mission will have a hard task to set matters right again. But Mr. Macdonald will tell you more of this affair, as he was there two or three Sundays. I sincerely wish a remedy could be applied, and Mr. Robertson restricted to Preach, Say Mass, and Catechise, &c., as other Missionaries do; and I should be glad the Bishop was informed of it."

The storm which had so long impended over Rome now burst upon it in earnest. The van of the French army, under General Berthier, entered the City, February 10, and occupied the Porto del Popolo, and the Castel Sant. Angelo. Next morning, they placed Guard at the prominent places, such as the Capitol, Monte Cavallo, and Trinita de Monti. Their Camps lay between Ponta Malle and Monta Mario. Four of the Cardinals whom they found in the City, four Roman Princes, and as many Prelates, were confined as hostages at Monte Cavallo. A handful of the Papal troops was retained as a Guard to his person, the rest were disbanded. The strictest discipline was maintained by the French army. An Edict was published, ordering a Declaration of all British, Russian, and Portuguese property to be made, in twenty-four hours, by the holders of it. The Tree of Liberty was planted on the Capitol, with every imaginable formality. Berthier made a short discourse, chiefly addressed to the Manes of Pompey, Brutus, Cassius, and Cicero. The same ceremony was enacted at Porta del Popolo, and other places. Rome was declared to be an independent Republic, with a new Government. Cardinal Albani fled to Naples; his property was confiscated. The Cardinal Duke of York also had fled. Barberi and Consalvi were in prison. February 20, the Pope was conducted out of Rome by a French Guard. Three days afterwards, the Scotch College was taken possession of in the name of the French Republic, but with every show of civility. Mr. Macpherson remained a month longer, unwilling to throw away a chance of serving the Mission. The last week in March he set out on his journey homewards, in charge

of twenty-two youths, the Students of the three British Colleges. The French Authorities gave him money for his journey, a Passport through France, and a Letter to the Minister of the Interior, in case he got into trouble. Mr. Smelt, the English Agent, had disappeared; the Irish College, also, had been abandoned by its natural Guardians. The Scotch Agent alone remained at his post, and found it impossible to decline giving his assistance to the young Students of the other Colleges. It was a heavy charge, but he acquitted himself of it with complete success. By April 7, we find him as far as Genoa, on his way home. Both there, and at Civita Vecchia, he was treated by the French Authorities with the greatest civility. He now felt assured that he should accomplish his singular task, which he did, a few weeks later, without accident or adventure of any kind, travelling from Marseilles, through the heart of France, to London, with his score of British youths.—[Mr. Macpherson to B. Hay, February 10, 17, 21; April 7; June 6.]

We are told by Mr. Cameron, who then resided at Edinburgh with Bishop Hay, that when the news reached him that Rome was in the hands of the French, and the Pope their Prisoner, the Bishop was overwhelmed with grief. He immediately retired, to unburden his mind in private Prayer; and in a short time he recovered his usual composure.—[*Short Account of B. Hay.*]

The Scotch Agent was the bearer of a beautiful Autograph Letter from Cardinal Gerdil, to the Scotch Bishops. "Etsi absentes corpore," it concludes, "longisque locorum intervallis disjuncti, consociat, facitque nos Caritas Christi præsentibus spiritu. Commendemus nos invicem Patri luminis, a quo datum omne optimum, et donum perfectum. Memores nostri estote in orationibus vestris, dum et nos vicissim D. O. M. Enise deprecamur, &c.—[March 13.]

Early in February, Bishop Hay visited Aberdeen, and the building operations at Aquhorties. He returned to Edinburgh the third week in March. He now had in view the Publication of a short Pastoral Letter, on the Duty of Loyalty to Government, and in accordance with his usual custom, he invited Bishop Geddes to give him a Sketch of its general plan. To this request, the Bishop dictated a long and full Re-

ply; the last Letter which he ever composed. "My distemper increases every day, very sensibly to myself," he says, "though less in appearance to others. The parts from my neck to the foot become more contracted with a sharper pain in the joints. . . . I can scarcely speak and move without much pain. Every night I expect death. In this situation, I earnestly desire to be left entirely to converse with my God. However, as you require it, I shall give you my poor opinion on the subject you mention." He then goes fully into the composition of the Pastoral Letter on Loyalty, with his usual fluency and minuteness. . . . "I have said more than necessary," he continues, "and I assure you even this little has cost me much sweat and pain. I am truly willing to gratify you. Pray for me; and above all, have courage and trust in God, who will support you. Farewell, my dear Friend."—[April 30. The signature is feebler than ever. Some of the upward lines are a mere succession of dots; the hand must have shaken so while held to Sign, for the Invalid had no longer any power in his hands.] He adds, in a P.S., "Perhaps Mr. Cameron, Sen., may see his presence very useful for some time in Spain, and, therefore, it ought to be left much to himself when he is to come away. I hope Mr. Macpherson will be of great use to you. God grant that mutual confidence and union may reign amongst us. Never was it more requisite. I suppose the Pastoral Letter will be common for both Districts. You may, or you may not, put my name to it, as you please.—Yours affectionately."

From this date, this inestimable man took no further share in public affairs, turning his face, like Ezechias in view of death, away from the world, conversing only with God, and preparing hourly for his final change. It came at last, after nine months more of acute suffering.

The Pastoral Letter on Loyalty soon appeared, Printed by Moir, and Published by the celebrated Creech, both of them Protestants. It bore Bishop Hay's name alone. A second Edition of Bishop Geddes' tract, *Watch and Pray*, was Published about the same time.

The brave Scotch Agent, on his arrival in London, suddenly found himself an object of interest to the whole of his Majesty's Ministers.

The never-failing Sir John Hippisley introduced him to them all. He had interviews with the Speaker, presentations to the Prince of Wales and to the Duke of York; the Political world was stirred by the presence of a man who had just run the gauntlet through the enemy's Country. Mr. Macpherson coolly hoped that his new acquaintanceship with those great people might be of use on some future occasion.—[To B. Hay, June 9.]

After Bishop Hay's anxiety for the safety of the Agent and of his travelling Companions, it was "a cordial to his heart" to receive Mr. Macpherson's first Letter from London, dated June 4, announcing his safe arrival, which the Bishop found waiting for him as he came down from Saying Mass, on Corpus Christi. He immediately communicated the good news to Aberdeen and elsewhere, that his friends might be partakers of his joy as soon as possible.—[June 12.]

Mr. Paul Macpherson had brought with him from Paris four valuable Manuscripts belonging to the Scotch College there. While in London, he lent them to Mr. George Chalmers, the Author of *Caledonia*, who, in return for the Agent's polite attention, gave him a receipt for them in the following terms:—

"Green Street, 13th June, 1798.
"Dear Sir,—I have to acknowledge the kindness of your note of this morning with four ancient Manuscript volumes, which had belonged [to] the Archbishop of Glasgow, and which consist—1st, of the Chartulary of that See, marked A; 2ndly, the Chartulary of the same, marked B; 3rdly, an original Register, in paper, of the Lands and other temporal rights of that See; 4thly, another Register, in paper, marked on the outside, 1499—1510,* also concerning the temporal rights of the same See, all which I promise to deliver either to Mr. Alexander Innes of the Scotch College at Paris, or to you, when the same shall be demanded by him, or you, under your hands in writing, or in person.

"I owe you a thousand thanks for this obliging mark of your confidence, and also for the new Roman Constitution. I must study how to merit your kindness, and to convince you with what sincere esteem I am, most sincerely, dear Sir, your faithful and obedient servant (Signed), GEO. CHALMERS."

[Copied, *literatim*, from the original Letter at

Preshome, June 30, 1845, by Mr. James A. Stothert.]

Unfortunately, at the death of Mr. Chalmers, the Chartulary marked A, and the Register of the Lands of the See of Glasgow, were considered to be his private property, although his own receipt for the four MSS. show that he had them all only on loan. The other two MSS. are now at Preshome, among other Historical treasures.

The Agent finished his business in London by the middle of June; he passed a day at Windsor with Sir John Hippisley, then hurried down to Scotland to receive a warm welcome. The day Mr. Macpherson left London, Mr. Cameron, jun., reached it, on his way to Valladolid.

July 19, the Bishop began his journey to the North by riding from Edinburgh to the Park of Stobhall, near Perth, a distance of 48 miles, besides the Ferry, on a little horse that "stood out remarkably well, and was as keen for his corn at Perth as anywhere else on the road."—[To Mr. Rattray, July 20.] A great deal of work lay before this little horse and his master, in the course of the next month or two. Mr. Rattray was left in charge of St. Margaret's Chapel in Edinburgh, while Mr. C. Maxwell had by this time entered on his Procuratorship, and the care of the Congregation attending St. Andrew's, or the Highland Chapel, on the East side of Blackfriars' Wynd.

One of the last days in July, the Bishop and his little horse entered Aberdeen. Bishop Geddes had been so ill, a few nights before, as to insist on again receiving Extreme Unction. His Nephew, however, did not think him dying. A rest of two or three days was sufficient to enable Bishop Hay again to set forward on horseback to his favourite District of the Enzie. On the Festival of the Assumption, which he spent at Preshome, he made the Congregation a present of all he had lent them for the Chapel, on condition of their filling up the Subscription Paper for his new Seminary. He had lent £200, and had received back by Instalments £112. He now remitted the difference.

His next move was to Scalán, thence to Auchentoul and Aquhorties. By the middle of September, he had completed his circuit to Aberdeen. This was his last interview in this

* Protocols of Cuthbert Simson, Notary-Public.

life with his Friend and late Coadjutor, Bishop Geddes.

The whole effects of the Scotch College in Rome were sold, and the Church and College let. Mr. Sloane bought from the Jews the Church Pictures, and the *Pietra Sacra* of the High Altar, with the intention of one day restoring them. He was proud to have them, he said—[To Mr. Macpherson, July 28]—particularly his “Friend St. Andrew,” which he was told was a good Picture, as also St. Margaret, which he was to get repaired. St. Peter’s was to be closed for four months, it was reported, while the Jews were ungilding it, and then the Capuchins were to have it; but it turned out that the Jews offered so small a sum for the gilding, that the operation of removing it was never performed. Bishop Hay received this news from the Scotch Agent, now settled at Gibston, with sorrow; he had no hope of any temporal assistance from Rome as long as the perfidious French remained there, nor would he consent to any one’s going there on the chance of saving something, till the French were gone. Yet the Irish Superiors of the Franciscan and Dominican Convents at St. Isidore’s and St. Clement’s still kept possession of them at their own expense.

The publication of Butler’s Saints’ Lives was now going on at Edinburgh—the third Volume appearing this Autumn. Moir, the Printer, was so dilatory, that Subscribers around Aberdeen were threatening to withdraw their names.

On an afternoon in October, as Mr. Farquharson was leaving his House at Glasgow with a Letter for the Post-Office, he met “Dauley striding towards his humble abode.” The Bishop remained a day or two, both his host and himself being extremely reserved in their communications.

Another step in the gradual progress of liberal sentiments may be observed in a General Order published, December 1st, at the Adjutant-General’s Office, to the effect that non-commissioned officers and men should be permitted to attend Divine Worship in the Churches, Chapels, or Meeting-houses to which they belonged, when an opportunity for their doing so should offer.

The dispersion of the Roman Court was now complete. His Holiness was at a Carthusian Convent, near Florence; Albani was at Gaeta;

the Duke of York, at Naples; Antonelli, at Venice; Borgia, at Padua; Gerdil, at Turin. Many of the best Clergy were begging in the streets of Rome. The *Prelati* in general had sympathised with the Revolution.—[Mr. Macpherson to Mr. Maxwell, Dec. 21.] Mr. Sloane communicated better news; that 20,000 Neapolitan Troops had cleaned Rome of the cursed French; the Vicegerent had resumed his functions, and Mr. Sloane had written to Sir William Hamilton, at Naples, begging him to claim the Scotch College and its estates, as British property.—[To Mr. Macpherson, Dec. 1.]

Sir John Hippisley now resumed in earnest his negociations in behalf of the Scotch Missionaries.—[To B. Hay, Dec. 29.] He had been busily engaged in directing the attention of the Duke of Portland, the Home Secretary, to the subject of their pecuniary relief. In the state of the public purse, he could not, he was sorry to say, propose anything considerable; he had named £50 for each Bishop, and £10 for each Priest, supposing their number to be between 40 and 50. While this negociation was pending he had further urged the importance of procuring some temporary relief for the poor Clergy, during the Winter season. Sir John, therefore, begged Bishop Hay to write him a Letter which he could shew the Duke, in which the Bishop might express his sense of the Duke’s humane reception of the application made to him by Sir John, in behalf of the Catholic Prelates and Clergy in Scotland; and his sense of how much the venerable but distressed Head of the Catholic Church would be gratified to hear of the kind intentions of the British Ministry towards a portion of his Clergy. The Bishop might add that even a small amount of relief would be a boon to some of his Majesty’s best subjects, would prevent emigration, and secure friends to the great cause of subordination and allegiance to his Majesty’s Government. In short, Sir John requested to have such a Letter, as the Bishop’s own feelings would dictate. He might write anything he wished, apart on a separate Letter. Bishop Geddes’ distressed circumstances, might be mentioned in the ostensible Letter.

Without waiting for the Bishop’s Reply, Sir John again addressed him, with further news of these negociations.—[Jan. 3, 1799.] Sir John

had just returned from Mr. Dundas' Country-residence at Wimbledon, where they had had a conference on the distressed state of the Scotch Catholic Clergy. The discussion, in which one or two other Members of Parliament took part, lasted the whole evening. Sir John informed Mr. Dundas of all he had been doing, to gain the Duke of Portland's concurrence, and of the entire approbation which the Minister had given to the Scheme in hand. It was of importance, however, that Mr. Dundas should also be made minutely acquainted with the urgent claims of the case, as his influence in Scotch affairs was great, and the Home Secretary deferred to him on such questions.

When Sir John had finished his Statement Mr. Dundas admitted that a good case had been made out, for relieving the Scotch Clergy, but expressed his fears lest any Scheme for settling an allowance upon them might be misinterpreted by some over-zealous persons. Sir John then drew up an amended Statement, suggesting that some private persons in Scotland might be named, to whom Government might hand over a sum of Money, for the relief of the Catholic Clergy; which sum of money those persons should then pay to the Bishops, for the benefit of their Clergy. Mr. Dundas relished this proposal, and the Papers relating to it were left with him. Sir John, therefore, had no doubt that the matter would soon be arranged. The Duke of Portland, whom he was to see again, the following day on this business, was much interested in it. Sir John finally requested the Bishop to answer this Letter in such a way as might show Mr. Dundas that Sir John had communicated his good wishes to the Bishop.

While this important Letter was on its way, Bishop Hay sat down to reply to Sir John's earlier Communication, of December 29th.—[Jan. 4.] He followed the suggestions of the Diplomatist, with excellent tact. It is singular that the strong point in favour of subsidising the Catholic Clergy in Scotland was felt to be the desirableness of keeping them, and through them their people, at home, and thus preventing emigration. The Bishop presses this point at some length on the notice of Sir John and his Friends. Not long before, the Trustees on Clanranald's estate, had applied to the Bishop through their agent, to dissuade some of the

Clergy in that part of the Country from their resolution to Emigrate to America with a large body of their people. The Bishop had then assured the Agent that nothing but distress could prompt either Clergy or People to Emigrate, and that, therefore, the only way to keep them at home, would be to improve their condition.

Bishop Hay then proceeds to give a sketch of the number and position of the Catholic Clergy in Scotland. Their number he estimates at fifty, of whom forty-five were dependent for their support on the common fund. He again gives details of the losses incurred by the French, and more lately by the Roman Revolution. The three Bishops then in the Country, he tells Sir John, would soon be joined by a fourth, his new Coadjutor, Mr. Cameron, who had been Consecrated at Madrid, in the preceding month of October.

Before the Revolution the Scotch Bishops had no cause to complain of poverty. The two Apostolic Vicars had, each of them, a pension from the Holy See, amounting to about £50. £40 more, were supplied to each, from their Friends at home. On this, they managed to live with tolerable comfort, and even to have something over, now and then to assist others in distress.

The Bishop's Letter concludes with an affecting description of Bishop Geddes' condition.

“Edinburgh, 4th January, 1799.

“Had made them judge it prudent to send as much of our money as they could to Paris, and invest it in the public Funds there, which, with what we had from Rome, made by far the greatest part of our income. All these are now totally lost, and what remains in this Country is not sufficient, since the late addition to our numbers, to give ten pounds per annum to each for their maintenance. This circumstance alone suffices to give an idea of their difficulties, without entering into a detail of particulars, especially in these distressing times, when all the necessaries of life are come to so high a price. It is true, in some few places, the people give their own Pastors some little assistance, but it is so small and so precarious, that little dependence can be laid upon it. At present there are three Bishops actually in this Country; to wit, B. Chisholm, who has the charge of the Highland District, and your humble Servant, who am placed over that of the Low Countries. Bishop Chisholm has no

Coadjutor, nor has he the means to support one. A good many years ago, I, being but in a poor state of health, got my worthy Friend B. Geddes for my Coadjutor: he was of no small assistance to me while his health remained, but for these five years past he has been quite *ab agendo*. Being now in the 70th year of my age, and finding the common attendants of that age fast advancing upon me, and dreading the fatal consequences if the French should become masters of Rome, I applied to Rome about a year and a half ago for another Coadjutor, as it was judged by all his Physicians, that B. Geddes could never recover. My request was readily granted—Mr. Alex. Cameron, who was then Rector of our College in Spain, was appointed for that Office. He was lately Consecrated at Madrid, and I expect him home some time in the approaching Spring, which will make the number of our Bishops four. With regard to our finances before the French Revolution, we had no reason to complain. The two Vicars Apost. had a pension each from the H. See of 200 scudi, which, according to the rates of exchange, yielded between £45, and £50, and we had also some funds in this Country, which, with some small additions since that period, yield £40 yearly to each Vic. Ap. With these two we lived in a tolerably decent manner in those days, and could even spare a little now and then, to assist others in distress. At present, all we had from Rome is lost, and it will be a long time, if ever, before it be able to replace it. Our Coadjutors, when we had any, had also a pension of 100 scudi from Rome, You desire to hear how poor B. Geddes is. I wish I had better accounts to give of his situation. He is at present in the 64th year of his age. About five years ago, he left this City and went to Aberdeen, where he lives with a Nephew of his own, the Priest in that place. His distemper was judged by Dr. Gregory and Dr. Spens, his physicians here, to be a palsy mixed with rheumatism. They were both exceedingly fond of him, and exerted all their skill to relieve him, but all to no purpose. The two first years after he went to Aberdeen, he was able to rise and even take a little walk in an adjoining garden; but these last three years he has been almost constantly confined to bed. He is never without great pains—and from time to time, they rise to an excruciating degree. He is obliged to lie constantly on his back; he is for weeks that he cannot turn himself out of the posture he is in; if his legs be stretched out, he cannot draw them up without help; nor stretch them out if they be drawn up. His speech is greatly failed, so that except his Nephew and those about him, who make out his meaning, though sometimes with difficulty, a stranger will scarce understand one word in twenty of what he says. Amidst so great bodily distress, what is most

surprising, he retains his memory and judgment as sound as ever. Such a distressing situation stands in need of many things which a person in health has no occasion for, besides the necessary attendance. Before he was made Bishop he had been a long time Rector of our College in Spain, where his extensive learning and amiable qualities endeared him to every one who knew him, and particularly to those about the Court, in whose company he had often occasion to be concerning the affairs of the College. By their means, when he was made Bp. he got a very decent pension of about £100 settled on him. Had that been regularly paid, he would have been in no straits in this day of distress. But even before the Revolution began, it had run considerably in arrears. This threw him into debt. He trusted, however, that his arrears would be paid up and relieve him. Since that time some remittances have been paid: these have only extinguished part of his debts, of which £150 still remains due. I had commissioned B. Cameron to do everything in his power, when he was lately at Madrid, to recover these arrears; and, in his Answer of the 29th October last; he tells me that £200 of his arrears are lost by a Bankruptcy, and that it will be a very difficult matter to get any of the rest. In this situation, and his small Roman pension being lost, he has been supported in a great measure, for some time past, by the beneficence of a few friends, who alone, of all his numerous acquaintances and admirers, have ever inquired whether he has anything to live on or not. Helps, however, of this kind are but partial and precarious, especially when they need to be often repeated, as in his case. But I have the pleasure to inform you, as a Friend, that besides the £40 above-mentioned, as annexed to my Office, I have some little personal property of my own, which enables me to make up to my worthy Friend what is wanting in the beneficence of others. Thus, Sir, I have given you a full detail of our situation, by which, I daresay, you will see that it would be an act worthy of his Majesty's Ministers, and would have very good consequences, if they can give any small relief to the distresses of a small part of his Majesty's subjects, whose attachment to his sacred Person and Government may vie with that of any other of his dutiful subjects.—I have the honour to be, &c."

Sir John Hippisley soon wrote again, to prompt the Bishop to the line of Correspondence most calculated to gain their point.—[About Jan. 8.] He did not imagine that Mr. Secretary Dundas could find any fault with the mode proposed for relieving the Clergy, if only the amount to be given were once agreed upon. But knowing, by experience, that the memory of Ministers needed to be often refreshed, Sir

John advised the Bishop to write to him *every week*, till the business was settled. He might as well, also, throw in a few opportune compliments to Mr. Dundas. In stating what he thought would afford a decent maintenance for the Clergy, the Bishop might add that the French Emigrant Priests were allowed a shilling a day. The Bishop would do well, also, to allude to his Seminary, and to the advantages likely to accrue from educating youth at home "in the principles of the Civil Constitution" of Great Britain, instead of sending young men abroad, especially in those times, when every corner of Europe was teeming with Jacobinism. Finally, the Bishop is requested to "burn this Letter," a request which, fortunately for the thread of our Narrative, he omitted to comply with.

Bishop Hay wrote again to Sir John, January 7, but of the Letter no Scroll-Copy is preserved. Sir John replied to it, stating that he had transmitted it to Mr. Dundas.—[Jan. 17.] The day before, he had dined with that gentleman, who informed him that he had spoken to Mr. Pitt on the subject, and afterwards written to the Lord Advocate, to procure further information from Bishop Hay. In fact, the Bishop's last Letter had contained full information on every point. All politicians were agreed as to the importance of encouraging the education of Catholic Priests at home, conceiving it to be an essential part of a good education to be made acquainted with the principles of the British Constitution. It was with the same view that Sir John had exerted himself in Rome, to obtain national Superiors for the British Colleges. If Bishop Hay could now procure an adequate Establishment for education in Scotland, Sir John owned that he should never regret the loss of the Roman College.

The Invalid at Aberdeen was now approaching the end of his long term of suffering. Shortly before the middle of January he became much worse. From constant lying in one position in bed, his back was laid open, in two places, and symptoms of mortification began to appear. His patience never wavered for a moment; he never even complained of pain. The weather was cold and frosty; Sir Alexander Bannerman, his Physician, anticipated the final change as soon as a thaw should set in. It came; Satur-

day, February 9, and the following Monday, at five o'clock in the afternoon, his sufferings terminated. For the two previous days he had been speechless, but he remained master of his mental faculties to the last hour.

The remains of the Bishop were interred in the Snow Churchyard (St. Mary *ad nives*), with all the principal persons in Aberdeen attending his Funeral. The Professors of King's College, the Proprietors of this beautiful little Cemetery, refused to take the usual fees on the occasion, saying that they felt it an honour to have so great and so good a man lying in their ground.

On a square Horizontal Stone are the following simple Inscriptions of two Bishops and three Priests, laid in the same Grave, viz., Bp. Grant and Bp. Geddes, and John Gordon, Charles Fraser, and Charles Gordon, Priests at Aberdeen:—



R. I. P.

SUB ISTO LAPIDE SEPULTI SUNT
JACOB: GRANT: EPISC: SINITEN:
VIC: AP: IN: PLAN: SCOTLÆ.
OB: ABERD: III DEC:
MDCCLXXXVIII.

JOAN: GEDDES. EPISC: MAROCHIEN:
COAD: VIC: IN PLAN: SCOTLÆ.
OB: ABERD: XI FEBR:
MDCXCIX.
ÆT: LXIV.

JOAN: GORDON. PRESBYTER,
MISS: AP: IN PLAN: SCOTLÆ.
OB: ABERD: VIII DEC:
MDCCLXXXIII.
ÆT: LXVII.

CAROLUS FRASER PRESBYTER,
MISS: AP: IN PLANIS. SCOTLÆ.
OB: ABERD: XII MAR: MDCCCLXXV.
ÆT: XLVII.

CAROLUS GORDON PRESBYTER,
MISS: AP: IN PLANIS. SCOTLÆ.
OB: ABERD: XXIV. NOVEM: MDCCCLV.
ÆT: LXXXIV.

[The above is inscribed on a Square Horizontal Stone.]

Besides his printed Works already described, Bishop Geddes left behind him several MSS. of interest to the Student of Scotch Missionary History. The principal of these is a Catalogue

of the Secular Missionaries; a short Account of Mr. Ballantyne, first Prefect of the Mission; an Account of the Bishop's journey to Paris, in 1791, on the affairs of the Scotch College; a Letter to the Scotch Agent in Rome on his duties; Observations relating to the Catholic Missions in Scotland; a short Account of the state of Religion in 1745 and '46; and Observations on the duties of a Catholic Missionary.—[Originals at Preshome; Copies in the Author's possession. I am informed by a competent authority, although the fact has escaped my own research, that Bishop Geddes was the Author of a *Life of Cardinal Innes*, inserted in the *Antiquarian Transactions* about 1794, and Republished in the *Edinburgh Monthly Register*, June, 1810.]

How long and how completely the good Bishop had died out of the direction of public affairs, is proved by the absolute silence regarding him which prevailed from the moment of his physical death. Beyond the communication of the news, his name rarely again occurs in the Correspondence of the period. Bishop Hay only once or twice casually alludes to him. Probably the anguish of mind, which, once before, could find expression only in a dash of his pen, at the thought of his Friend's leaving him alone in the world, sealed the Bishop's lips, and forbade his pen to trace the name of his Friend. But from this time, our History may be compared to a fair landscape of meadow and of mountain, whose abundant foliage Autumn has touched with a thousand tints of crimson and of russet, but from off which, as evening approaches, the golden sunlight has died. We have much energy, much devotion, much sacrifice yet to witness, in our great Bishop, but the one tender, affectionate side of his character is lost to us, henceforth, in the grave of his Friend. Mr. Guthrie was gone; Bishop Geddes had followed him; Bishop Hay's contemporaries and associates now were not the friends of his youth, but younger men, with new ideas, new standards of judgment. Even with the best of them, the aged Bishop could only partially sympathise; many of them were not at pains to conceal their mistrust of him, and their opposition to his plans. His new Coadjutor had all along been his Censor; on the whole, indeed, a friendly one; but the

associate of others who were anything but friendly in the Knighthood of the Gordian Knot.

CHAPTER XXII.

1799—1800.

Government Grant obtained—Dispute with Mr. Reid—Seminary removed from Scalau to Aquhorties—B. Hay's habits in the Seminary—More negotiations for second payment of Government Grant—Proposal for a new Chapel at Edinburgh—Petition of the Clergy for increase of Income.

If Bishop Hay had no natural turn for Diplomacy, his patience must have been sadly tried by the slow and tortuous progress of these Negotiations. Besides corresponding with Sir John Hippisley, he had the Lord Advocate nearer home to inform, as to all the details of the Case, both in personal interview, and in writing. Then the Bishop must send Sir John an abstract of his Interviews and of his Correspondence with the Lord Advocate. Nothing that official politeness could do to relieve the tedium of these interminable Memorials, was wanting. Every assurance was given the Bishop of the sincere desire of Government to raise the position of his Clergy somewhat nearer a level with the times. The Lord Advocate also usefully befriended a Priest of the Highland District, against whom the tyrannical Proprietor of Barra had lodged a frivolous accusation. Bishop Hay was requested by the Advocate to assist him in promoting greater cordiality between the Priest and the Proprietor for the future.

Sir John Hippisley again assured the Bishop of the good intentions of all concerned, and told him that they were only waiting for the arrival of the Lord Advocate with the Bishop's Memorial, as to the Funds belonging to the Catholic Clergy.—[March 5.] Bishop Hay might well say, "Matters of this kind are not concluded in a day, but I hope it will end to our wishes."—[To Mr. Macpherson, April 18.]

Sir John Hippisley had his hands full of Irish Catholic affairs; also, Corresponding largely with Archbishop Troy, and Lord Castlereagh.

The next Communication that Bishop Hay received on the subject of the Grant from

Government was from the Lord Advocate in London.—[May 2. This Letter was Autograph, unlike most of his Correspondence, which was dictated to a Clerk, and merely signed by himself.] He was directed to ask the Bishop's opinion of the following Scheme of relief, and to invite any amendments or alterations that might occur to him. Government proposed to give each of the two Bishops £100 a-year; each of the two Coadjutors, £60; and to each of fifty Clergy, £20 a-year. Bishop Hay was asked whether he would wish a distinction to be made between Bishops and their Coadjutors; whether the Bishop first in rank should have more than his Colleague, say £120, and the second £90, or £100; and the Coadjutors in a similar proportion: and whether the £1000, which the Government designed for the "inferior Clergy," should be divided equally among them all. As to the "Schools," the Bishop's Letter of February 26th, on which this Scheme was based, did not state explicitly what amount of aid was necessary to preserve them in the same state, as before their Continental losses. Their Funds were stated to be thirty Shares of Bank Stock, and £800 Capital, equally divided between the two "Schools." The Bishop was now asked to say whether more than this was required for their efficiency, and how much more. As to the two Colleges which were then in progress of erection, the same inquiry applied. "Your own good sense and discretion," the Lord Advocate concludes, "will, I am sure, dictate to you the delicacy of this last topic, and the unavoidable necessity of these two Establishments being kept on as private and limited a footing as is consistent with the object of the undertaking." When the Bishop's Answer should arrive, the Advocate trusted to be able, before long, to inform him, "that a class of persons whose virtue and loyalty I so much respect, as I do that of the Catholic Clergy and Laity in Scotland, are relieved by the liberality of the British Government from the distresses under which they have been so unfortunately subjected."—[sic.] The business was finally settled at an interview held by both the Scotch Bishops, with the Lord Advocate in Edinburgh.—[June 17.] Each Bishop was to receive £100, and his Coadjutor £50 a-year. It was arranged that the Government allowance to the Clergy should be at such

a rate as, when combined with the income of their common Fund, should give each Missionary £20 a-year. The new Colleges were each of them to receive £50 a-year, and each of them a grant of £600 towards their erection.

The first impulse of the Bishops was to address a common Letter of thanks to their Friend, Sir John Hippisley.—[June 19. See Memoirs of Visc. Castlereagh, ii., 332.] They informed him of the result of their interview with the Lord Advocate, and tendered Sir John their acknowledgments, as follows:—

"Edinburgh, June 19, 1799.

"Most dear Sir,—Only two days ago, the Lord Advocate found leisure to give us an audience, and this morning our affair was finally adjusted. Though you will, probably, know the terms on which matters were settled, we thought it our duty to let you know them from ourselves.

"We are allowed such a sum for the support of our Clergy as, with what we have of our own, will enable us to give each of them, according to our present number, £20 yearly, with a small balance to be reserved for other common exigencies, as mentioned to you in a former Letter would be necessary. Each of the Vicars get £100, and each of the Coadjutors £50; also, £50 are allowed for each of our Colleges, to help their yearly support, and £600 are to be given to each, to defray the debts incurred in their erection. . . . You will easily conceive how great a consolation this intelligence gave us, to see ourselves and our Clergy, by this singular assistance from our generous Benefactors, raised to a comfortable situation from almost absolute poverty. But what greatly enhanced the favour was the amiable and endearing manner in which his Lordship communicated the intelligence to us. He seemed even overjoyed to have had it in his power to do what he was pleased to call an act of justice. He did not omit giving us to know how much we were indebted to your exertions in our favour. This we well knew before, but we are very much at a loss to know how to express the feelings of our heart towards you, our best of friends.

"Be assured, most dear Sir, that we shall never forget what we owe to you for the disinterested friendship you have shown us; but, being unable to make any suitable return for so much goodness, all that remains is earnestly to recommend you and yours to that Supreme Being, who never fails amply to reward even a cup of cold water given to His servants in their distress, and who alone is able to reward you for the charity you have shown to us and our Brethren.

"We had some thoughts of writing a Letter of thanks to our generous Benefactors, his Majesty's Ministers; but, not being accustomed to write

to those in their high station, and unwilling to intrude upon their precious time, we hope you will take the trouble to assure them of the grateful sense we have of their goodness and generosity, and that we shall never be wanting in giving every proof in our power of our loyal attachment to our most gracious Sovereign, and of promoting the same among our people, both on public and private occasions.

"We have the honour to be, with every sentiment of gratitude and respect, most dear Sir, your most obedient and most obliged humble servants,

GEORGE HAY.
JOHN CHISHOLM."

[Copied from *Memoirs, &c., of Viscount Castle-reagh*, ii. 332.]

The same day, the Bishop and the Procurator addressed a Circular Letter to the Clergy, informing them of the good fortune that had befallen them, after three years' negotiations with Government. "Thus you see, while in all human appearance the future opened nothing to our view but ruinous prospects, through the interference of a Divine and bounteous Providence, the Missionaries are placed in a situation more comfortable than they ever enjoyed before now; for which dispensation we should return our most grateful and humble acknowledgments to the Author of all our enjoyments." It was necessary however, to maintain the profoundest secrecy as to this grant of Public Money; even the Catholic Laity must not know the particulars of it. The continuance of the Grant might depend on the preservation of the secret by the Clergy; it might depend, also, on the Life of his Majesty, on the present Ministry's tenure of office, on the good conduct of the Missionaries and of their people. It was hoped that the first remittance would be received in November, ("at Martinmas.")

On receipt of the Bishops' Letter of thanks, Sir John Hippisley, observing the name of Bishop Chisholm at the bottom of it, and overlooking the name of Bishop Hay, addressed his Reply to the Highland Bishop.—[June 25.] He thought it necessary to offer some apologies for the smallness of the Grant. The demands of so many other kinds on the public Purse, and the notorious fact that many of the Established Clergy, in Wales especially, were living on £20 a year, forbade the friends of the Grant to press for a larger sum, for fear of losing

everything. It was much, he said, to get a footing *in limine*. He suggested that the Scotch Bishops should thank the Duke of Portland and Mr. Dundas, otherwise than through him, though he would not fail to convey their message of acknowledgment. Some Religious women, he added, who had lately formed an Asylum at Haggerstone, had been charged with Assessed Taxes; on their Appeal, the Commissioners had decided against them. But Sir John had prevailed on the Treasury to waive its claim, on the ground that Nuns were Paupers.

A few days after the date of this Letter, Sir John discovered his oversight as to Bishop Hay's name, and hastened to rectify it.—[June 28.] He had shown the Bishops' Joint-Letter to Mr. Dundas, who had put it into Mr. Pitt's hands. Both of those Ministers expressed to Sir John their satisfaction that the Affair had met with the cordial approval of the Scotch Bishops. The Duke of Portland, in like manner, when thanking Sir John for having transmitted to him the acknowledgments of the Scotch Catholic Bishops, adds, that if the aid given them by Government, in addition to simply making them comfortable, had given them opulence, and power into the bargain, they could not have expressed their sense of it in more grateful or interesting terms.—[Duke of Portland to Sir J. Hippisley, July 27; Castle-reagh *Memoirs*, ii., 362.]

Letters of compliment were the order of the day. Bishop Hay, while at Scaln, took the hint given him by Sir John, and wrote, in his Colleague's name and his own, a Letter of thanks to Mr. Secretary Dundas.—[July 9.] Sir John had furnished the Bishop with an outline of the Letter most likely to conciliate the Minister, which Bishop Hay, unaccustomed, as he said, "to correspond with persons in Mr. Dundas' high station," followed closely, even in its very terms. He concluded by expressing the ardent wishes of the Scotch Bishops that Almighty God might continue to protect his Majesty's Arms against their Infidel and inveterate foes, and, in the end, crown the labours of his wise and steady Ministers with as great success as their conduct had been brilliant in the eyes of Europe.

This interchange of civilities was appropriately

closed by the following brief Note of Compliment from Mr. Dundas to the Scotch Bishops.

“29th July, 1799.

“Reverend Sirs,—It is with much pleasure that I acknowledge the receipt of your Letter, particularly as I find by it that the aid which his Majesty’s Government has been enabled to extend to you, and to the rest of the Roman Catholic Clergy under your authority, promises to afford so much comfort and relief to such a pious, loyal, and respectable body of men, as the Roman Catholic Clergy of Scotland have constantly shown themselves, and which I can have no doubt they will ever continue to be, while they have the benefit of such an example as you have invariably given them. With every good wish for your future health and happiness, I remain, with much respect and regard, reverend Sirs, your very faithful, humble servant,

HENRY DUNDAS.”

This Grant from Government, obtained at so great an expense of patience, and time, and excessive compliments, hardly lasted longer than the time spent in acquiring it. Each year, as it became due, its dilatory payment was procured, only after an amount of solicitation and Diplomatic finessing, almost equal to the original outlay of those articles. The last remittance ever paid was in May, 1805, and then only of arrears, up to the Summer Term of 1804.—[Letter to B. Cameron, May 20, 1808.]

Great exception has been taken, by an anonymous Irish Critic, to the abject humility of the Bishops’ gratitude for a paltry favour, especially evinced in their Letter of June 19 to Sir John Hippisley.—[See *Tablet* newspaper, November 4, 1848; Review of Castlereagh Memoirs.] But the circumstances of those times must be taken largely into account, and the necessities imposed even on a Bishop who hopes to wring so much as an act of justice out of the Circumlocution Office. Bandied about from Sir John Hippisley to the Lord Advocate, and back again from the Lord Advocate to Sir John, the Bishops knew that their only chance of obtaining some relief for their starving Clergy was to husband their patience, and remember that such “matters were not usually concluded in a day” in that celebrated Office. Even after the favour was once secured, its repetition or its continuance was a future contingency, depending, in great measure, on the ability of the Bishops and their friends still to conciliate the British Minister.

Hence their gratitude had a prospective object as well as a retrospective one. They still had something to gain from the Minister, and they were willing to pay for it in such coin as he was most likely to be pleased to receive.

We ought to remember, also, if we wish to form an impartial opinion on this matter, that, by his Grant to the Catholic Clergy, the Minister incurred a very considerable risk of rousing the Wolf of Intolerance, in a Country where its slumbers have never been very profound, and where its waking might easily have cost the Minister his place. Twenty years before, the fury of Scotch public opinion had shaken him in his seat. He was, therefore, entitled to an expression of cordial thanks from the Body he had benefited, to the extent of the risk his act had cost him, as well as of the gain it had brought to them.

In all times and circumstances, suitors will always instinctively employ the means they think most likely to attain the object of their suit. To-day, it may be conciliation and excessive deference; to-morrow, a bold and independent tone, may appear more efficacious. To judge of the tone best suited to one period, by the circumstances of another, can only mislead to erroneous and absurd conclusions. Bishop Hay and his friends adapted their means to their end, without the sacrifice of one iota of principle; and they gained their end. It will be well if posterity can say as much for their critics.

Especial exception was taken by the anonymous critic to the remark of the Bishops, that they were not accustomed to write to persons in the high station of his Majesty’s Ministers. “Surely,” says the critic, “a Prelate who was in the habit of corresponding with the Pope and the Princes of the Church in Rome, was accustomed to write to those in as high station as Pitt and Dundas. How, in this total abnegation of Episcopal dignity, does the miserable slavery of those times shew itself.” This captious criticism is not supported by the obvious meaning of the Bishops’ words. They do not say—“to those in such high station,” but, “to those in their high station,” that is, in the station of his Majesty’s Ministers. It was one thing for a Catholic Bishop to correspond with even the highest Dignitaries of his Church, on

affairs of common interest ; and quite another and a much more difficult and delicate matter, to address a Protestant Minister of State, surrounded by all the punctilious forms of etiquette, not perhaps entirely divested of "the insolence of office." The Bishops do not contrast the two elevated stations, in their height, but in their nature, and in their accessibility to themselves. A somewhat later Document, from the pen of Bishop Hay, places this interpretation of his meaning beyond a doubt. This Document was not a Letter of compliment, but a Letter on business of great urgency, relating to the recovery of Mission property in France. It was necessary to address a Memorial to Lord Hawkesbury, the Foreign Secretary, to solicit his interference ; and the Bishop thus expresses his difficulty to his Friend, Sir J. Hippisley ; "I am somewhat at a loss how to write to Lord Hawkesbury, not being acquainted with the proper style of addressing those in his station on such, or similar occasions. However, I shall do my best." (October 18, 1801.) Here it is plainly the style and form of his application, and not the august station of Foreign Secretary, that puzzled the Bishop. His meaning in the other case was of a perfectly similar kind. A less captious critic should have paused, before flinging such bitter words at the memory of the Scotch Bishops, for the Letter in question was their joint expression of feeling.

Besides all his other innumerable avocations, Bishop Hay's Correspondence alone sometimes occupied him till after midnight. — [May 1. Near midnight he began an important Letter to Mr. Macpherson, which had to be posted before eight next morning.] Yet his capacity for work, and especially for Writing, was limited only by the demands made upon it. One of his Clergy, Mr. Reid, Missionary at Kempecairn, near Keith, who was already Tenant of a Farm, by which he eked out the miserable subsistence derived from the Mission, had lately taken a lease of a second Farm, at some distance from his residence. The Bishop's attention was drawn to it; he deemed it an infringement of the Ecclesiastical Law, which prohibits the Clergy from engaging in Secular pursuits. To think with him was to act. A Letter of immoderate severity was addressed by the Bishop to Mr. Reid, in which the Missionary was informed,

that since he took a lease of his second Farm, he had been living in a state of mortal sin.— [March 29.] A fortnight was allowed him to return a decided answer as to whether he would give up the Farm or not. To enable him to make up his mind, the Bishop enclosed a long Treatise, extending over seven closely written pages of foolscap paper, and demonstrating from Scripture, and the Canons of the Church, the criminality of the Missionary in retaining his second Farm. The Bishop took for the text of this elaborate Document, 2 Tim., ii., 4—*Nemo militans Deo, &c.* Had this Treatise emanated from a Cloister, or from a Professor in a College, we should have thought little of it, as a laborious task ; but it excites one's astonishment at the amount of time and labour devoted by the Bishop to an Episode in his daily avocations, in appearance hardly worthy the outlay. But he felt that he had to clear his own soul from complicity in what he regarded as a serious offence; and he did it, with a vigour of style and manner, somewhat out of proportion to the real offence of the Missionary, who had acted simply from inadvertence, and, doubtless, in ignorance of the Law on the subject to its full extent, and, perhaps, under the impression that the circumstances of the Scotch Clergy were in many respects exceptional. A Farm was then, as it is now, frequently necessary to the support of a Scotch Priest in a poor Mission. It was the second Farm which brought the Bishop down on Mr. Reid, aggravated, no doubt, by its distance from his ordinary residence.

Another valuable old Priest dropped away, in the Spring of this year ;—Mr. Alexander Menzies, of the Pitfodels Family, a Benedictine Monk, originally from Ratisbon, and Chaplain at Auchentoul. His death was much and universally regretted. Bishop Hay, especially, lamented his loss.—[To Abbot Arbutnot, May 10.] He had always found him a man of clear and solid judgment, and always most candid and upright in giving the Bishop his real opinion in cases where he was consulted. For this reason, the Bishop had often applied to him for advice. There was none of their little Body in whose judgment and sincerity the Bishop had more confidence.

This good man, with a larger spirit of charity than was always to be found among his Reli-

gious Brethren, had left a Letter, to be delivered by Bishop Hay to his Abbot, in which he requests that at least half of several hundred pounds which he left behind him, might be given to the Fund of the Secular Mission. He left a Will, also, dated January 28, 1796, in which Bishop Hay was named his sole Executor. The Abbot was to have the offer of all his money. His poor were to have what the sale of his clothes might bring; his books and his linen, he requested, might be given to his Brother-Monk, Mr. Robertson.

The Abbot Arbuthnot, with equal liberality, at once consented to a division of Mr. Menzies' money between the Monastery and the Mission. The half amounted to rather more than £400.

Bishop Chisholm, as we have seen, met Bishop Hay in Edinburgh in June. Mr. Farquharson, from Glasgow, joined them. The dispute with Dauley was quashed; a bonfire of their Letters on both sides taking place in Blackfriars' Wynd. —[Mr. F. to Mr. Macpherson, June 14.] The week following, the Bishops travelled together as far as Perth. At Perth they separated; the Highland Bishop going to Braemar; his companion to Aberdeen. This was Bishop Hay's second and final farewell to Edinburgh, as a residence. He looked forward to Aquhorties as his future home.

A welcome Letter from Monsignor Erskine followed him to the North, announcing the arrival of 500 crowns from Propaganda; an unexpected addition to the year's income. All the news of the Pope that the Prelate in London could give, amounted to this, that he was a Prisoner in France, some said at Valence, others at Briançon. He died in August.

In July, Bishop Hay removed his Students from Scalán to the new Seminary at Aquhorties. He had always felt an attachment to Scalán; and he confesses that it cost him some regret to leave it, "Where we have been so long, and where so many worthy Missionaries have had the rudiments of their education. I cannot help having a particular attachment to the poor people about it, who were always very obliging to me, and I earnestly wish to get them served by one who would be of real benefit to their souls."—[B. Hay, to Mr. James Sharp, Oct. 31.] It was arranged that Mr. James Sharp should remain there, in charge of the Mission.

The Students of Biography and of History, have this advantage over the actors in either, that they can read the Present in the light of the Future. Our Bishop may have thought it probable, but we know, that his coming to Aquhorties was the commencement of the last period in his busy life; that here he was, in a few years to find—

"The haven of peace,
Where hushed is complaining,
And wanderings cease."

This undefined hope must have been strong within him, if it could entirely and at once reconcile a man of his years, to so sudden and complete a change in all his habits, as was implied in the Bishop's assuming the direction of the new Seminary. Edinburgh and Aberdeen he had long known; Scalán he had long loved in spite of its wilderness, perhaps on account of its solitude. But Scalán had a history. Aquhorties was a bleak and desolate Morass, unlike the smiling Farm which it has since become. With the exception of the Family at Fetternear, there were few or no Catholics near it. The superintendence of a large Establishment, from which the carpenter and the plasterer have just retired, with everything to be found, prepared, and organised, for a Community of Boys and their Masters, is not exactly the kind of work which most men at the age of seventy would court. Yet our Bishop settled down to his new employments with the same composure, and in the highest sense with the same indifference with which he would have returned to one of his most familiar, or of his best-loved haunts. Only give him time and Aquhorties shall have a History too.

With the usual infelicity of House-builders, the Bishop had found the actual cost far exceed the estimate; he had need of every spare shilling of his own, to set the establishment going. It was not enough for him to superintend, he must take an active share in the daily work, as long as he was able. He taught the Classes of Mental Philosophy, and of Metaphysics, employing as his text-Book, Dr. Reid's Works on the Moral and Intellectual Powers. Besides Lecturing on those subjects, which he managed to explain with as much clearness as they probably admitted of, the Bishop has left behind him a monument of his patient and

humble industry, in a mass of MS. Abridgments, made from many Authors, for the use of his Students, both at Scalan and at Aquhorties. Perhaps, as a relaxation to his mind, after these abstruser studies, we are told that he was very fond of teaching the Rudiments of Grammar, and that the little Boys engaged in this study, formed a Class under his management.

The Bishop regularly took Breakfast, Dinner, and Supper in the Refectory with the Community; and invariably attended the Evening Prayers of the Community in Chapel, as well as the Visits to the Holy Sacrament, after Dinner and Supper. He continued to spend several hours of the day in Mental Prayer, and in Spiritual Reading, sometimes in Chapel, sometimes in his room, and not unfrequently out of doors.

Till his health finally gave way, he Said Mass every morning; unless, indeed, as sometimes happened through inadvertence, his habit of Chewing Tobacco had interfered to prevent him.

For these little personal details, the Author must again acknowledge his debt to Mr. Carmichael, who began his studies at Scalan, and resided eight years at Aquhorties, with the Bishop. During the greater part of that time, Mr. Carmichael had charge of the Sacristy; and several times when he went in the morning to tell the Bishop that everything was ready for Mass, he remembered seeing the Bishop take the Quid, which he had left in his mouth all night, and dash it into the grate, with "That Abominable Tobacco." The young Sacristan one day ventured to ask him his reason for indulging in this habit. The Bishop at once gratified his curiosity by replying, "Do you think that, for any cause, I would continue that nasty habit, if I did not find it necessary? I will tell you the reason. I was long subject to a state of health which occasioned me violent headaches, and I tried every remedy I could think of, to no purpose; till I tried the daily use of small Twist, which keeps me in much more healthy condition. Were I to give up Chewing Tobacco, my old complaints and their bad effects would follow; I am, therefore, obliged to continue the ugly practice."

In the time of Recreation, the Bishop would

frequently mix with the Students in the Play-room, or in the Grounds. Even when he was very old, Mr. Carmichael has seen him, on a Holiday afternoon, looking on at a well-played game at Hand-ball, with all the interest and vivacity of one of the Boys.

If the Boys could see the Bishop in one of his solitary walks in the Grounds, when he was not occupied with his Prayers, they would throw themselves in his way, to hear him tell one of his charming stories of Divine interposition, particularly in past times of trouble, for Religion.

No one, says another of his Students, could match the Bishop in his captivating power of telling a story. When he came among the Boys at recreation, and began one of his stories, every game was stopped, and all the Boys crowded about the old man, to hear what he was going to say. His face gave suitable expression to his descriptions; and the gestures of his hands also helped to impart a sense of reality to what he was saying.

It was in Winter, during the Christmas Holidays, that the Boys most enjoyed the company of the Bishop. Combining the playfulness of a Boy, with the warm affection of a father, he would sit among them, after Tea, while they were playing the Italian round game of Cuckoos. He gave them prizes to be played for, and when the prizes were all disposed of, if he saw their amusement flag, he would announce one prize more, and when the game was played out, would excite a shout of merriment by producing with great formality, and with a quiet smile, the coveted prize of a few Almonds, or perhaps of one.

Throughout the Winter Season, the Bishop usually joined the Boys after Supper in the play-room, where they often made a semi-circle with the benches in front of the stove. The Bishop would then take his seat in the middle, that every one might see him, and the fascination of his Stories began. He told them so graphically, and to the life. The hour for Evening Prayers often seemed to come too soon, to interrupt the flow of anecdote.

On one of those evenings spent round the stove, the Bishop gave the Boys a narrative of his Father's apprehension in 1715, for his attachment to the Stuarts, and of his escape. The

tears were running down the Bishop's face, as he related the story.

When the Boys were sick, the Bishop not only prescribed for them, but administered his medicines with his own hands. If they were confined to bed, he would often remain in the room with them, Saying his Prayers, and helping them by turns, with the tenderness of a nurse, till he saw they were better. Mr. Carmichael was once threatened at Aquhorties with Inflammatory Fever. The Bishop gave him some medicine, and for three or four hours never left the bedside of the sick boy, until he saw that the worst symptoms were abated. He then gave him his Blessing, wished him a quiet night's rest, and assured him that he would be better next day. When the Boy awoke in the morning, he found himself well enough to rise, and go on with his studies. His rapid recovery he used always to attribute to the Bishop's Prayers, more than to his Medicines.

The children at Fetternear, found the old man equally charming. One of them, grown to venerable age, told the Author many particular traits of the Bishop. He was very fond of telling of the Jacobite times, and used to amuse the family circle with stories of his own adventures in the Prince's army. When he had finished hearing the children the Catechism, he would sometimes play tricks for their amusement, hiding things for them to find. He used often to hide his little gold Crucifix, which they always said he had concealed under his brown wig. We now resume the thread of our narrative.

"We are now safely come down to this place," the Bishop informs the Procurator at Edinburgh,—[July, 27]—the day after his arrival at Aquhorties, "bag and baggage, as they say, and have taken our farewell of Scalas as a School." He contemplated a business trip to Aberdeen, in a few days. The Boys of course enjoyed their change of Residence immensely; a few of them were very promising, and several more were expected. We have fortunately a Letter from one of the Boys to Mr. Macpherson, to give us a little insight into the general feeling about their new Seminary.—[Aug. 5.] This Boy was one of the two Refugees from Rome, John Gordon, a son of the Tenant at Tullo-

challum. The Boys, he says, were very well satisfied with their new situation. Their Masters, Mr. John Gordon, lately at Aberdeen, and Mr. Badenoch did all they could for the Students. There were no Ex-licitors, no serving at table, no sweeping of the house, or other menial work to be done, any more by them. Even their beds were made for them; and it was reported that one of the maids was to ring the first Bell in the morning. There were two sides, however, to the new arrangement, and not both equally agreeable. It was impossible to obtain any play from the Bishop; there was to be no vacation. They were to have one afternoon in the week, for play, their vacation was to consist of three afternoons in September. The new Rules, however, had not yet been published.

Monsignor Erskine sincerely congratulated the Bishop on the success of his Government Grant, and on the bright prospects of his new Seminary. Cardinal Borgia, the temporary head of Propaganda, then residing at Padua, had been informed of both of the Bishop's successes. The Bishop took the hint, and despatched long Letters to the Cardinals, Borgia and Antonelli, giving them all the details of his recent transactions.—[Aug. 16. In Italian.] It had at one time been proposed to erect one Seminary for both the Districts, but the Scheme had been abandoned, in compliance with the wish of Government. So much ill-will, jealousy, and rancour still remained among the common people, towards the Catholic Body, that danger was apprehended, if many Students were assembled in one Place. The Lord Advocate had therefore advised the Bishop to begin his Seminary with a few, and in course of time their number might be increased. The Superiors of the Seminary consisted of an *Economo*, or Procurator for its temporal concerns, and of two Masters for its studies; the Bishop designing to remain in it for some time at least, till its discipline and its rules were well established.—[The first winter, the Community amounted to 21, including servants. B. Hay to Mr. Rattray, March 19, 1800.] The expense of its erection had been upwards of £2000. The Highland Bishop, in like manner was engaged in raising funds for a new Seminary; but Bishop Hay anticipated that, like himself, his Colleague

would have to borrow money before everything was finished. He then laid before the Cardinals a summary of his Negotiations with Government on the subject of the Grant, concluding thus ;—"O quanto sono ammirabili, le opere della divina Provvidenza ! Venti anni sono bruciarono nostre case e cappelle, e minacciarono di esterminarci affatto; ed adesso ci carezzano e ci ajutano, a fabricare case, cappelle, e colleggj ! Piaccia a Dio di darci la sua grazia, di corrispondere a tanta bontà, e di renderci degni della continuazione, della sua divina protezione !"

According to the usual course of things in Britain, the new Seminary soon attracted the notice of the Tax-gatherer, and it was charged for Window-Tax alone, £17 8s., a sum of money exceeding what was calculated for the maintenance of a Student. The Bishop had recourse to his good friend, the Lord Advocate, on the ground that his Seminary was a Charitable Institution, erected and supported by Charity, for a similar purpose. He pleaded the remittance of the Tax lately granted to the Rouen Nuns at Haggerstone. He pleaded in vain, however. Unpleasant questions were also put to the Bishop about his Income-Tax; in short he had begun to taste the trifling drawbacks to social position in a Country heavily taxed. Worse than all, his grown-up Students were found liable to be drawn for the Militia; and on application to the Authorities, he was told that there was no help for it, till the case of one being drawn should actually occur, when he might find a remedy.

The Government Grant had been promised, at some outlay of time and patience, and correspondence. We have now to see how much more it was to cost to obtain even the very first payment. Sir John Hippisley writes—[Aug. 27]—to inform "my Dear Dr. Hay," that he had written the same day to acquaint the Lord Advocate with the fact that Mr. Secretary Long of the Treasury would write to apprise his Lordship of his having received orders to pay £1600, in three weeks hence, on account of the Catholic Clergy in Scotland. The Lord Advocate had previously written to request Sir John to remind Mr. Pitt and Mr. Dundas of the arrangement. Time went on, the Treasury three weeks had spun out to nine, when we find Sir John promising, on his return to town, in a

fortnight, to give Ministers a souvenir about the remittance. He went to the Treasury,—[Nov. 16]—and was told that there was a difficulty, owing to the Scotch Catholic Clergy having no representative in London. He therefore wrote at once to beg Bishop Hay to send a Power of Attorney, in Bishop Chisholm's name and his own, authorising Sir John, and Mr. Spalding, M.P. for the Galloway Burghs, to receive the money granted to the Scotch Clergy. Sir John's Letter found Bishop Hay at Edinburgh. He accordingly prepared, signed and sealed a Letter of Attorney, which was simple enough; but it had then to be despatched for Bishop Chisholm's signature; and the Bishop was at that time at his Seminary in Moidart, where there was Postal Communication only once a week with the nearest town. A delay of three weeks was therefore inevitable, before the document could get back to Edinburgh. Bishop Hay, when informing Sir John of this unfortunate delay, adds, significantly enough, "It would be a great relief to have this money paid soon."—[Nov. 20.] Mr. Farquharson, on the other hand, entered grimly into the humour of all this circumlocution, and "How not to do it," and we find him writing to Mr. Macpherson in these terms; "No cash remittance as yet, from our venerable, big-talking Procurator, (Mr. C. Maxwell,) and of course I wrote to him yesterday, that if large sums be not soon sent, he, Dauley, Lord Advocate, Pitt, and George III., shall be all shipped for Botany Bay."

The next time that Sir John Hippisley visited the Treasury, on this endless business, he learnt that there was such a run on the Treasury at that moment, as to make it certain that the money he wanted would not be paid till shortly before Christmas. It was not till the 21st January, 1800, that the Procurator was able to inform Bishop Hay that the money was paid. But for Sir John Hippisley's indefatigable perseverance, it seems unlikely one farthing of the Grant would ever have been paid.

The last week in October, the Bishop is again found on the road to Edinburgh, where he proposed to remain a month or five weeks; but his stay was protracted till the middle of December. His Coadjutor had now been Consecrated a year,

yet he neither came home, nor wrote to tell any one why he did not come. A faint hope of recovering the Scotch College in Rome, began to appear, and gave the Bishop an additional subject to revolve in his mind. Mr. Macpherson, the late Agent in Rome, was naturally selected again, to fill a post for which his own inclination eminently fitted him. A Commission was prepared, in the name of both the Bishops, empowering him to act for them in recovering the Mission property in Italy. Mr. Andrew Scott took the Agent's place in the Mission at Huntly, in the following January.

Sir John Hippisley had now undertaken another project, which he followed out with his usual success, by procuring from Government some pecuniary assistance for the Cardinal Duke of York. Remembering his Roman acquaintance with Mr. Macpherson, Sir John now wrote to him, requesting him to send his reply in an *ostensible* Letter, stating the state of distress to which the Cardinal had been reduced before Mr. Macpherson left Rome, the friendship shown by the Cardinal for the British; and the value of his fine Library, and of his Plate, and Jewels, once belonging to his Royal Ancestors. All of those little incidents Sir John proposed to submit "to those in power."—[To Mr. Macpherson, Dec. 9.] Before the end of the month, it was settled that the Cardinal should receive £4000 a-year from England, and £2000 for his immediate relief. Sir John professed to be glad that his name did not appear in the transaction, for he wished it to be considered as the spontaneous Act of the Government. This intelligence was first communicated to Cardinal Borgia, who had removed to Venice. From Venice, he wrote, in the name of Propaganda, to express to Bishop Hay the extreme consolation which the news of the Government Grant to the Scotch Clergy had given him, under the loss of Propaganda funds in Rome.— [Nov. 19.]

Some delay occurring in Mr. Macpherson's leaving Huntly, and the affairs of Rome pressing, Bishop Hay, with concurrence of Lord Grenville, and Sir John Hippisley, requested Mr. Moir, a British resident in Rome, to act for the Scotch Bishops until their Agent should arrive. A Letter of Procuracion was written, signed, and

sealed by the Bishop at Edinburgh, to empower Mr. M'Nair to act.*

A curious altercation between Bishop Hay and Mr. Maclachlan, the Missionary at Banff, arose out of Mr. Menzies' last illness and Death. Banff is ten miles from Auchentoul; the Missionary had to visit the old Benedictine once a week, besides frequent calls, when he thought himself worse than usual. This continued for the last three months of Mr. Menzies' life. At his death, Mr. Maclachlan made a claim for some remuneration; it had been necessary to hire a horse for each visit. The winter season, and bad weather, he said, entitled him to a further consideration. The Bishop, under correction of Abbot Arbuthnot, Mr. Menzies' Legatee, allowed the Missionary £6, for the hire of a horse, and £6 more for his trouble and inconvenience. But the Missionary was more exacting in his claims. He demanded £12 more. It was in vain that the Bishop composed a little treatise in his usual manner, to demonstrate that so exorbitant a claim had no foundation in Justice, and deserved no better name than Simony. The Missionary persisted, and even grew violent at one or two personal interviews with the Bishop. A reference to Rome confirmed the Bishop's opinion; but it had to be made a second time, before this pertinacious Pastor of souls would submit to forego his claim.

The printing of the Saints' Lives was now finished, and we learn incidentally that the

* December 16. On the Seal, which is oval, is the Hay Shield, now defaced by time, surmounted by the Mitre on the dexter side, and by the Pastoral Staff on sinister side. Over the whole, the Prelate's Hat, with six Firechi, in three rows, (the proper number for a Bishop.) On the margin of the Seal, on dexter side, are the letters—G. D. V. A., and on sinister side—IN. SC. It is now in the keeping of Bp. Strain, Edinburgh. It evidently was used as a Watch Seal.



Bp. Hay's Seal.



Bp. Geddes' Seal.

Bishop's three best known Works were, at this time, entirely out of print.

The Catholic Body in Edinburgh began, about this time to form a plan for disposing of their two Chapels, and erecting one which should be common to both Congregations. Mr. C. Maxwell was first in the field, with a proposal to purchase a house in St. John's Street, Canongate, which, as he described it, appeared very eligible for the Priests' residence, while a garden, a quarter of an acre in dimensions, offered a good site for the new Chapel. It had been built and inhabited by the Earl of Wemyss; and its selling price was 1000 Guineas.—[To B. Hay, April 9.]

Bishop Hay's reply to this was on the whole encouraging, but cautious.—[April 14.] He told Mr. Maxwell not to depend for Subscriptions on the Catholic Body in the North of Scotland; they had had too many calls lately for money, to build Chapels all over the country, and were beginning to tire of it. The Bishop himself had so many claims still to liquidate, and so many daily burdens of expense, that he was still £900 in debt. All that he could promise to do for the new Chapel was to permit the two old ones to be sold, as a corner-stone for the new Establishment. This, however, could not be done till the new Chapel was finished; "for we must not lose one foot till the other be fastened." Then, again, St. John's Street might be a good situation; but was Mr. Maxwell so sure that the neighbours, who were reported to be particular as to who came to reside in it, might not oppose the erection of a Chapel, after the house was purchased. He had been very nearly in this predicament, after the purchase of the house for St. Margaret's Chapel; a vexatious Law-suit was begun, and but for the good sense of Lord Westhall, before whom it first came, the consequences might have been fatal to that Chapel. It would be further desirable to acquaint the Lord Advocate and the Lord Provost with Mr. Maxwell's intentions; he ought to employ some common friend to represent them in a favourable light.

There are two sides to every story. The Bishop had heard Maxwell's account of the proposed purchase; he had still to hear what Mr. Rattray had to say against it. Mr. Rattray's objections were two-fold. The situation in the

Canongate was bad, because inconvenient for the Congregation; and the house was too small for the residence of the Clergy. With great difficulty he succeeded in stopping all proceedings in the matter, till the Bishop could be appealed to. It turned out that the house, though built, indeed, by Lord Wemyss, about 1735, was only a wing of the original house; its accommodation was not sufficient. The present Proprietor, a bookseller, who resided in it, had bought it a few years before for £350, and the value of houses in that part of the town had been falling since then, the proprietors being generally glad to sell them at any price, and move off to the New town. Yet this rogue of a bookseller had deceived Mr. Maxwell, and persuaded him to offer £1000 for this fraction of a house.—[Mr. Rattray to B. Hay, April 23.] Mr. Maxwell, also, was indignant at Mr. Rattray's interfering to stop the bargain.

The Bishop was naturally puzzled by these counter-statements. He authorised Mr. Rattray, in whom he placed most reliance, to obtain from the Committee, formed to promote the plan of the new Chapel, an exact description of the house in St. John's Street, of its dimensions and conveniences, signed by all the Members. They would also oblige the Bishop by giving him answers to a few Queries that he had to propose. Supposing little assistance to come from England, where did the Committee expect to make up the deficiency? If the £1000 which they meant to borrow, must be paid for the purchase of the house, how was the building of the new Chapel to be paid for till the contributions came in? How, also, was the interest of the £1000 to be paid? and on whose security was that sum to be borrowed? The Seat Rents of the old Chapels would not pay the interest, and give each Missionary his £12 a year besides. Had any person of skill been employed to value the house; and say what it was really worth? The Bishop could not understand how a house, bought a few years ago for £350, should now be worth £1000, considering the general fall in the value of houses in the Old town. Had Mr. George Maxwell's opinion been taken in the matter?—[B. Hay to Mr. Rattray, April 28.]

The knot had become too intricate for any hand less practised than the Bishop's own. Mr. Maxwell, therefore, requested him to come to

Edinburgh and unravel it for himself. The more narrowly the bargain was examined, the more undesirable did it appear. It turned out that the house was actually condemned to be pulled down, the walls from their age letting in water.—[Mr. Rattray to B. Hay, May 6.] The sagacious old gentleman, Mr. George Maxwell, had suspected the nicely plastered walls of a design to conceal flaws.

The knot was pronounced to be worthy of a Bishop's disentanglement. Bishop Hay, accordingly, informed both the contending parties that they might expect to see him in Edinburgh about the middle of May. He would make the journey on horseback.

Before leaving Aquhorties, he received official information from Mgr. Erskine of the Election of Pope Pius VII., which he immediately intimated to Bishop Chisholm and to his own Clergy. In his farewell Letter to Mr. Macpherson, who had reached London on his way to Italy, Bishop Hay—[May 2]—discusses the propriety of his sending a Letter of compliment to the new Pope.

“Dear Sir,—I have received yours of the 26th ult., acquainting me of your safe arrival at London; I hope when your route is determined, you will write me a line to let me know how you are to proceed. Mr. Sloane has no reason to complain of our not employing him in our affairs at Rome. Seeing the difficulties of your first plan of leaving this in the dead of Winter, I consulted our worthy and steadfast Friend, Sir John Hippisley, who recommended the plan we followed, and certainly it would not have been using him well, to have taken any other; and I had no other to consult with, in whom I could have such an entire confidence, as in Sir John, both as to capacity to give us a good advice, and to his good will towards us, to give us the best he could. I wrote to Cardinal Borgia, along with the Commission to Mr. Moir, and gave him an account of the plan we were taking, and by whose advice we took it, at the same time recommending it to his Eminence for his protection. As Mr. Moir got the packet, I could have no doubt of his giving or sending the Letter to his Eminence; and when you left this, I had nothing more to say on the subject, as you would let him know, *con amore*, any other particulars about us.

Your hint of writing to His Holiness is very just; we never failed in this point of duty on former occasions of the same kind; but as all our relations to the Propaganda were written in common by the Vicar-Ap. here, and signed by them all, it was thought

more advisable to write those to the new Pontiff in the same manner; and my writing at present by myself out of the ordinary form, might not be agreeable to my Colleague, B. Chisholm, to whom it might appear as if I were wanting to steal a march upon him; but as we are to meet together in the month of July, we shall not fail in this duty. Please inform Mr. Erskine of this, with my best compliments, and tell him I received his official Letter of the new election, and shall communicate the happy news to B. Chisholm without delay. . . . It is become a very great burden on me, for some years past, to write in foreign languages, or indeed, to do anything that requires much deep application. My memory particularly, is greatly failed, even in the most ordinary things; the ideas do not occur to me, and very often, even in common conversation, the words, even the most customary, escape me; my judgment of course, for want of ideas, is very much weakened, and if this decline in my faculties go on for a short time as they have done for some years past, I will soon be good for little. God's will be done! As I am now in the 71st year of my age, and 41 of these in the Mission, and I must look for nothing but a decay of this kind. Be so good as present my most respectful Compliments to our much-esteemed Friend and benefactor, Sir John Hippisley, whose many good offices to those in distress will, I hope, bring the blessing of God upon him and his. My best wishes attend him daily; and most cordially wishing you a speedy and happy journey, I am, dear Sir, ever yours in Dño.

GEORGE HAY.

“Aquhorties, 2d May, 1800.”

The good intentions of Mr. Moir, in Rome, with regard to the recovery of the Scotch property there, were anticipated by a Mr. Fagan, who, the moment that the city was occupied by the Neapolitan Troops, claimed restitution of all British property from General Naiselli. Mr. Moir, therefore, found it now necessary to use his Letter of Procuration, but awaited Mr. Macpherson's arrival.—[Mr. Moir, May 9.]

Bishop Hay, on reaching Edinburgh, set about examining the proposed purchase for himself. He found the objections made to it to be only too reasonable. But more serious difficulties still seemed to him to stand in the way of the plan under consideration. The proposed loan of 1000 guineas would imply an annual burden of £50; another £1000 were required for the erection of the Chapel. It was hoped that a Subscription would defray this, but a Subscription was uncertain, and in case of more money

being borrowed, how, the Bishop asked, was all this interest to be paid? It was answered that the Seat Rents would do it. The Bishop made a calculation that the burdens on the Seat Rents would amount to £96 a year, for the support of the Clergy, the necessaries for the Altar, Public Taxes, and the interest of the first thousand guineas. This was a sum which he could never expect to be raised by a poor Congregation, nor had he any authority to lay such a burden upon them. Even should he do so, it would never be paid. At a Meeting of the Committee, the Bishop laid his financial difficulties before them; from their answers, he perceived that the plan had not been sufficiently matured in all its bearings; he, therefore, withheld his approval, and the scheme was dropped in the hope that "Divine Providence would sooner or later provide some more rational and safe manner of getting the necessary assistance to secure our wishes."—[To Mr. Rattray, Sept.] Such were the principles of prudence and of foresight with which this "experienced Nestor in persuasion skilled," averted the dangers of a too hasty and inconsiderate zeal, even in a cause which he had so near at heart.

To the proposal for Subscriptions, the Bishop, in any case, attached three conditions essential to secure his approbation. He insisted that the Subscription to be made in the Congregations should be left entirely to their own good will; that after the first was gathered, there should be no application made to the people for another; and that the Seat Rents should never be raised to such a state, as might occasion murmurs or complaints among the people.

By the 21st of June, the Bishop had got as far as Aberdeen on his way home; having travelled round by Galloway. His whole ride from home and back again, he counted 280 miles. He still had a little leisure in the day for Music. We find him ordering five shillings' worth of the best Fiddle-strings to be sent after him from Edinburgh, along with some other Commissions.

This Summer, the Benedictine, Mr. Robertson, retired from the Mission, Mr. Andrew Carruthers succeeding him at Munshes. Mr. Robertson had for a long time been pressing the Bishop to let him go; at last, the Abbot, at the Bishop's suggestion, recalled him to Ratisbon.

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He never left Britain, however, and being weary of the Mission, and having no means of support, he advertised himself as a Teacher of Languages in Edinburgh. By the Abbot's directions, he sent off several boys to recruit the Noviciate at Ratisbon. They went by sea from Edinburgh to Hamburgh, and thence, overland. To the Abbot's dismay, he had to pay £143 for their expenses. His own journey from Ratisbon to Scotland, in 1772, his journeys up and down the Country, and his return to his Monastery with six Boys had cost him only £70. Yet, besides an illness on the way, he and his party were detained a week at Montrose, and a fortnight at Scarborough, by contrary winds.—[Ab. Arbuthnot to B. Hay, Aug. 18.]

Mr. Macpherson's first Letter from Rome—[To B. Hay, Aquhorties, July 11]—gives many interesting details of the state in which he found Italian affairs:—

"11th July, 1800.

"Much honoured Sir,—My journey, though attended with some inconveniences, was, in the main, pleasant enough. I arrived at Venice from Cruxhaven, in the space of 19 days, and I could have come in shorter time, had the French allowed me to take the direct line. In place of coming by Ausburg, I was obliged to go round by Ratisbon, with the intention of passing by Munich. When very near the latter city, I was forced to measure my road back so far, and make a round by Saltzburg. Thereafter, I met with no interruption. H. H., &c., had left Venice, the day before my arrival. I overtook him at Pesaro, left him at Foligno, and reached Rome before him. The joy of all the places through which he passed, was inconceivable. Ancona and Rome surpassed in their acclamations every idea I had of the kind. He stands, I hope deservedly, very high in the public opinion. Monsignor Erskine will have sent you his Encyclical Letter with his order for a Jubilee. The public Papers will have informed you, that all the landed Property belonging to his See, is restored, with the exception of the three Legations. The Romans dread the French will again rob him of all. This is the fear of the great bulk, but I am happy to find that the most intelligent, and those most interested, appear easy, and are persuaded there is no danger. Our College and its Vineyards are in a deplorable state. The House is going fast to ruin. It is let out to almost as many different families as there are rooms in it, all wretchedly poor creatures, unable to pay the rent, or keep the House in repair. I wished Mr. Fagan to turn them out; he attempted to do so, and could have done it at pleasure, a

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month or two back ; but ever since Card. Albani returned to Rome, they have got Protectors enough among his creatures, and laugh at Fagan. I have seen the Card. He says till Fagan resigns all his assumed power, he will do nothing. His minions do enough. In the meantime, I am obliged to take up my quarters elsewhere, and if ever I get into the College, it will now be with difficulty, and not on the terms you or I expected. The old Rector is returned, and has, by far, more interest in Albani's Court than I ; and I fear, in spite of me, he will enter Rome, one of these days. All this, my good Sir, might have been prevented, if, in place of following the dictates of persons, perfectly strangers to the subject, you had allowed that natural degree of weight to my suggestions which my knowledge of circumstances surely demanded. But all reflexions of that nature are now useless, as the evil is already done. Let them answer for the consequences who were the cause of it. The Vineyards, already in a wretched state, will be in a worse one before we have anything ado with them. They have been let by Mr. Fagan, till the end of this year, for a hundred and few odd crowns. Hence, till Autumn of 1801, though I get possession of the College, I cannot touch a half-penny of its Revenues. But to me, it appears very improbable I will get possession of it. Hence, if I am to remain here, I must have recourse on you, for £40, as settled. Even though I got the College, that behaved to be the case till its Property provided something. When in London, Mr. Chalmers informed me, you occasionally wrote to him. You should cultivate his friendship. He is a good man, and his influence is great with the Ministry. He undertook to procure a recommendation from Lord Grenville, for me to our Neapolitan Minister Mr. [name torn out.] As yet, that paper is not arrived. It will be of very material consequence, and I beg you will put Mr. Chalmers in mind of it. Begging my best compliments to all friends, I have the honour to remain, much honoured Sir, your obedient servant,

P. MACPHERSON."

Towards the end of July, Bishop Chisholm joined his Colleague at Aquhorties. It gives one a good idea of the facilities of the Highland post, sixty years ago, to be told that after leaving his Seminary at Samalaman, on the west coast of Inverness-shire, the Bishop met a man on the road, who stopped him and told him that he had a Letter at Home from Mr. C. Maxwell at Edinburgh, addressed to the Bishop. It was impossible to wait for it, or turn back for it ; so the Bishop expected to find it on his return to the Seminary.

The Bishops wrote their Annual Letters ; one

in Latin to the new Pope ; another, in Italian, to Cardinal Borgia, pro-Prefect of Propaganda ; enclosing them to Monsignor Erskine, in a Letter of compliment.

The usual routine of the Bishops' Annual Meeting was this year diversified by the presentation of a singular Petition from some of the neighbouring Clergy to Bishop Hay, requesting him, urgently and speedily, to use his influence with their Flocks to raise their income to £50 a year. This Petition was the result of a preliminary Meeting at Preshome in the preceding May. Mr. Stuart and Mr. Scott were selected by their Brethren to present it in person. For the credit of this Appeal to the Bishop, it ought to be mentioned that it had appended to it the names of Mr. Paterson, afterwards himself a Bishop, of Mr. Mathison, of Mr. John Reid, of Mr. George Gordon (late of Dufftown), of Mr. James Carruthers, and of Mr. James Sharp, nearly all of whom stood high in the Bishop's regard. The recent Grant from Government, and the distressed condition of the people owing to the scarcity of provisions, rendered their application, to say the least, unseasonable. Bishop Hay treated it with respect, but ultimately declined to entertain it. In his statement of reasons for refusing it, he mentions, incidentally, that, thirty years before, the Mission Funds in the whole of Scotland did not exceed £60 a year—[the Accounts of 1769 show a Home revenue of only £48 belonging to the Mission. Its Foreign income was £200, with 24 Missionaries to share it]—while, owing to the exertions of the Bishops (he might have said, owing to his own), they yielded at this date a yearly income of £466, representing a capital of more than £8000.

With the Pope's arrival in Rome, began another endless negotiation on the subject of National Superiors for the British Colleges. Meanwhile, the Scotch College and its Vineyard property were fast going to ruin. Mr. Macpherson could do little, with no one to support him but Cardinal York and the Secretary of Propaganda, Monsignor Brancadoro. All the other Roman Dignitaries regarded him with mistrust, as an intruder on the exclusive privileges of the Italians. It was not Sir John Hippisley's fault if matters did not mend immediately. He went into the appointment of

National Superiors with all his former vigour, addressing urgent Letters to many of the Cardinals, and even to the Pope himself, written with the influence and authority of the British Government at his back. All the British and Irish Catholic Bishops united in addressing a Memorial to his Holiness, praying for the restoration of the National Colleges in Rome, on such a footing as to afford some compensation for losses sustained in France; praying, also, for the appointment of National Superiors over them.

Before the approach of Winter, Bishop Hay, who was still deprived of the assistance of his Coadjutor, had to make a long tour of Visitation through the Northern portion of his wide District. His first year's experience of the new Seminary was severe in point of outlay. The scarcity and high price of provisions had much increased the ordinary expenses of such an Establishment. Over and above the income of the place, the Bishop had to pay £150 out of his own pocket for the maintenance of his "Family," and exclusive of what he laid out on the Farm. Each of the Boys cost him, this ruinous year, upwards of £27 for Board alone, without counting their Clothing. The Bishop, in fact, was reduced, by the end of November, to his last £5.—[B. Hay to Mr. C. Maxwell, Oct. 26.]

Two of the elder Boys at the New Seminary, about this time, gave the Bishop's indefatigable pen a little extraordinary employment, in drawing up "An Examination and Reply" to their "Remonstrance." It was a peculiarity in the Bishop's character that he could pass over nothing; he could not have any question, or doubt proposed to him, without going to the bottom of it, and turning it about in all its bearings. If two Boys sent him a Petition that they might be permitted to study in a room by themselves, instead of in the common School-room, amidst the noise and the distractions of other classes; if they begged to have a fire in Winter; it was not in the Bishop's character to decide the point out of hand. He must draw up reasons for his decision; he must analyse and take to pieces, and refute the arguments of the lads, with an elaborate gravity and a voluminousness, not a little out of proportion to the trifling nature of their demands. It was the habit of his mind, applied to small things as

well as to great. In fact, he seems to have recognised nothing as small, if it could be reasoned upon, and reduced to the form of an argument.

An incidental comparison of Aquhorties with Foreign Colleges, a point on which the unfortunate Boys had rested a plea, gives us an insight into the Bishop's estimate of his new Seminary. "What is Aquhorties," he asks, "when compared to those? It does not even deserve the name of a College. It is a private Seminary, intended only for educating a few humble, pious, self-denied, Apostolical Missionaries, who may be fit instruments in the hand of God for preserving the small remains of Religion in their native country. The whole amount of its revenue is not sufficient to maintain six Students at the present rate of the necessaries of life. It has no resources on which it can depend. All above its small revenue must be begged from others as a charity."

CHAPTER XXIII.

1801-1811.

New Highland Seminary at Lismore—B. Hay decides against Petition of Clergy—Second Proposal for the new Chapel at Edinburgh—Arrival of B. Cameron—Mr. Macpherson again in Rome—B. Hay asks permission to Resign—Refused—Is seized with Palsy—Partially recovers—Permitted to Resign—Mr. Scott settles at Glasgow—Decay of B. Hay's faculties—He passes a Winter at Edinburgh—Sits for his Portrait—Gradual Eclipse of Mental Power—His Death and Funeral.

The Highland Bishop was now engaged in the purchase of a Site for his new Seminary, on the Island of Lismore; including a substantial house built a few years before, by the Proprietor, Campbell of Dunstaffnage, and an excellent garden. The land was good, and limestone was abundant. It was pronounced in Edinburgh to be an advantageous purchase at its price, £4950. Its easy access from Glasgow gave it additional advantages, as to carrying coal and other necessaries. In addition to the financial attractions of the Place, it could not fail to possess a singular interest for a Catholic purchaser, as having once been the residence of the Bishop of Argyll. Bishop Hay regretted his inability to contribute to the Highland Seminary, but his own had

completely drained his resources, and left him no more than a few pounds in hand for his current expenses.

The Mission had again to thank Sir John Hippisley for the remittance of the Government Grant. On his application for it, at the Treasury, early in January, he was promised £1600 at the expiration of forty days. This good friend of the Catholic interest sent Mr. Macpherson early news of a split in the Cabinet, on the subject of Catholic Emancipation.—[February 10.] Several Members, including Mr. Pitt, Lord Spencer, Lord Grenville, Mr. Dundas, and Mr. Wyndham, were in favour of granting it at once, and had, in consequence, resigned. The King, as usual, was haunted by scruples about his Coronation Oath.

The agitation among a body of the Clergy for an increase of their Income was by no means allayed by the issue of the Deputation to Aquhorthies. It derived fresh force from the Bishop's casual admission that each of his Boys at the new Seminary cost him £27 a year. How, then, it was argued, could a Priest and his servant be expected to keep house on £20? The Bishop again addressed the Petitioners, in another of his elaborate Papers, in which he pronounced their demand for £50 a year to be absolutely impossible, and their Agitation a romantic Scheme.—[March 20.] Since their Petition had been presented to him, he had consulted one or two of the English Bishops, who, of course, had supported his view. In a word, he told the Petitioners that he had no authority to impose on the People the burden they wished to lay on them; what they gave, must be of their own freewill; and then only could all chance of murmurs be avoided. At the same time, he highly approved of the concern expressed by the Petitioners for the greater poverty of some of their Brethren, and he hoped it would be gratifying to the Petitioners, if, in future, he took care that all the Celebrations at his disposal should be given only to the present Missionaries.

While the Bishop was planting this sting in the tail of his Reply, the Agitation was assuming a wider scope, and a more offensive form. It seems that at the Interview between the Bishop and the Deputation, the Bishop told them that they ought to be very thankful for the considerable relief lately granted them by

Government. The Deputation promptly answered that the Government allowance was very trifling indeed. "Trifling," retorted the Bishop, "do you call £1000 a-year trifling?" This, it was alleged, was the first intimation of the amount of the Grant, that the Clergy had ever received.—[Mr. C. Maxwell to Mr. Macpherson, May 28.] The discovery added fuel to the flame of Agitation. The Bishops were roundly accused of misapplying the Bounty of Government, by appropriating £400 a-year to themselves and their Seminaries, and allowing each Missionary only £10. The clamour for an inquiry and an explanation grew louder and louder, and it was felt that nothing could quell it, but a full Statement of the whole Transaction with Government, to be laid before a Meeting of the Administrators. It is strange that the concurrence of Mr. Maxwell, the Procurator, in the Bishop's scheme of division, should not have carried conviction to the most suspicious, that all was open and fair. For in Constitutional language, Mr. Maxwell was one of the Leaders of the Opposition; and if he could have caught the Bishop at fault, would not have spared him an exposure. But a few of the Clergy, smarting under the privations of poverty, and of a season of scarcity, would not take even the Procurator's word for it, that they were not defrauded of their Dues.

The Administrators and a Deputation from the Petitioners met at Aberdeen in August. Before laying on the table the whole of his Correspondence with Government, the Bishop addressed the Meeting, as follows:—

"[August,] 1801.

"It has given me no small concern, my dear Brethren, to understand the violent commotions that have been of late excited among you; but, conscious of my own innocence of many things that have been laid to my charge, I could not attribute them to any other cause than that you have been misguided by false allegations, arising either from ignorance or design. I hope this last has not been the cause. But, at any rate, you will not be surprised that, in justice to my own character, which, in the state in which Providence has placed me, is of very great consequence to Religion, both with regard to my Brethren and to our People, I should insist upon hearing some of these allegations thoroughly investigated. In doing this, I flatter myself that none present will refuse to give me every aid as far as their knowledge goes; especially as

it is of the greatest consequence for enabling me to give you that thorough satisfaction which I wish to communicate to you. On the other hand, I shall give you every satisfaction in my power in every article which seems to have given you disgust; and I pledge my honour and conscience to do so. It would be a sad case, indeed, if, after having laboured for 30 years with all the application I was master of to promote your welfare, during the greatest part of which time I had the immediate charge of your temporal affairs, I should now, in the last period of my life, and, as it were, on the brink of Eternity, be so far lost to my own conscience as to do anything detrimental to your welfare, or even to omit embracing every occasion of promoting it. This I hope to convince you of before we part. But I must repeat what I said above, that this will depend in a great measure on your own candour and sincerity in endeavouring to elucidate that which lies most at my heart and regards myself, and which I consider as the groundwork of all the commotions among you. I have only to recommend to you again to lay aside all prejudices, and to lay open your sentiments, with all freedom and candour, without fear of displeasing, and particularly to observe the rules enacted in the Meeting of 1772."

The result might have been foreseen. There was nothing to conceal, nothing to cavil at. The scheme of division originated with Government. The Bishops could only give effect to it as they had done. A unanimous Vote of confidence in Bishop Hay's honour and integrity was passed, and recorded in the Minutes of the Meeting, and any past complaints against him were declared to be vague and unfounded assertions, worthy only of total disregard. The Bishop was satisfied. "As the clamours had no other origin than groundless suspicions," he writes, "when the state of affairs was laid open to the Administrators, the whole clamours were rejected, and every thing turned out to my full satisfaction."—[To Mr. Rattray, Aug. 29.] All the Bishop's antecedents ought to have saved him this humiliating Trial, could he only have recognised the value of conciliation, as well as of conscious rectitude. The Bar of the Administrators was surely no fitting place for such a man, at the close of a career like his. But he had disregarded Public Opinion, and Public Opinion was only vindicating its indefeasible rights; the moment he deferred to it, its claims upon him were satisfied.

Mr. Macpherson continued to send home gloomy accounts of the Scotch Property in

Rome, and insisted on the necessity of Contributions being made in Britain, to enable him to save even a portion of the Property. This plan Bishop Hay opposed with some warmth.

"13th May, 1801.

Dear Sir, — The enclosed I have just received. . . . With regard to his own affairs, he has written fully to you. The enclosed about common concerns he said to me, and there tells me that the situation of the College is such, that 'we must either procure some help from them, or he must strive to get all our property at Rome sold.' The rest of his Letter will be agreeable to you. He surely knows the situation of our affairs here. To keep up this house (which the description he gives of the College, 'that it will take many years before it can be of any use to the Mission,' makes the more necessary) at present does, and will continue to do, for several years to come, take up not only all the Scalans rents and Government benefaction (which is but precarious) but also, all my own income. You know how Company's funds stand—nothing can be got from them. Where, then, can anything be got from this to supply the College? There is not a single person in England of my former friends remaining, to whom I could apply; the last of them died last year. Nor am I in condition to take a journey to that Country to see to procure new friends. Indeed, I am more failed both in body and mind this last winter, than I was sensible of for several years before; and of course very unfit for such an undertaking. In a word, I can do nothing in what he proposes. I had lately occasion to go to Aberdeen, and though I had an easy horse, and rode at great leisure, yet when I was dismounted, it was with the utmost difficulty I could walk from the stable to Mr. Gordon's through pains and weakness. After resting me at Aberdeen, on my return I came by Fetternear, and when I got there, after a painful ride, on alighting, I could scarce keep myself from falling. I have given you above all that I can say upon this business, which you may make use of in whatever way you see proper; but be so good as return the enclosed with your conveniency, and inform friends in the South with the dispensation of the obligation of Hearing Mass on the two days after Easter and Pentecost. With best compliments to all friends, I remain, dear Sir, ever yours in Dño,

GEORGE HAY.

Aquhorties, 13th May, 1801."

The last day of May, Bishop Hay stepped into the Mail Coach, on its way to Edinburgh, to consult the Procurator on the state of the Mission Property in Rome. The College was so deeply sunk in debt, as to make the plan of

selling it seem the only way of extricating the Mission from its liabilities. To this, however, the Bishop was averse, as long as a chance of retrieving its fortunes remained untried.

The Triennial Meeting of Administrators ought to have taken place in the previous year, but the scarcity of provisions had made it impossible to assemble so many persons in the house of one Missionary as heretofore. The Meeting was, therefore, postponed till this Summer, and took place, as we have seen, at Aberdeen. The inquiry into the exact nature of the late Transactions with Government appropriately terminated in a Letter of Thanks, addressed by the Meeting to Sir John Hippisley, as the sincere and disinterested friend and benefactor of the Mission. They begged him to add to his past favours, by assuring his Majesty's Ministers of the heart-felt gratitude of the Scotch Clergy for the late act of benevolence; and of their habitual disposition to cultivate in their own hearts, and to propagate among their own People, sentiments of loyalty to his Majesty's sacred person, and of attachment to the happy Constitution under which they lived.—[August 26.] To all which Sir John in due course, returned an appropriate answer.

About the same time a contest for the Representation of Aberdeenshire was approaching, and Sir John not unnaturally looked to Bishop Hay for one of those little returns which Statesmen expect for past favours. The Government Candidate, Mr. Ferguson, had warmly seconded Sir John's appeal to Mr. Dundas, for a Grant to the Clergy, and had borne ample testimony to the loyalty of the Catholics in his neighbourhood. Sir John of course was well aware that it would never do for the Catholic Clergy to take part in a contested Election; but if Bishop Hay and his Colleague could find suitable means to promote Mr. Ferguson's Election, it would be doing himself and the Government a favour.—[Aug. 29.]

A month later than the Meeting of Administrators, the Bishops met at Aberdeen, for their Annual business.

The prospect of approaching peace encouraged hopes of recovering a part, at least, of the Mission property in France. Sir John Hippisley was soon in the field, aiding, counselling, and directing the Negotiations. The Bishop

memorialised Lord Hawkesbury, the Foreign Secretary, urging the Propriety of realising and withdrawing from France, all the Property of the Mission, at Paris and at Douay, and transferring it to Scotland. The affair was further complicated, by the ill-omened return of Mr. Gordon, the late Principal, to Paris, who thwarted Mr. Innes at every turn, and much increased the difficulty of Negotiations which in themselves were not of the simplest. The situation of affairs cost Bishop Hay another trip to Edinburgh in November, to take counsel with Mr. Maxwell and Mr. Farquharson. Full powers were given to Mr. Innes, to represent the interests of the Mission, and to act for the Scotch Bishops. Mr. Farquharson was ultimately despatched to his assistance.

Mr. C. Maxwell's plan for a new Chapel in Edinburgh having entirely evaporated, Mr. Rattray adopted one of his own; but before issuing his Subscription papers, he addressed the new Lord Advocate, Mr. Hope, announcing the Proposal, and requesting his concurrence. The late Lord Advocate, now Chief Baron of Exchequer, was also made a party to this official reference. Mr. Hope writing for himself and for his Predecessor, with great politeness, declined to offer any opposition to the proposed plan, but reminded Mr. Rattray of the strong prejudice still existing in the Country against his form of Religion, and therefore recommending him to do nothing to excite it. The more quietly the matter could be managed, the better. The Subscription ought not to be publicly advertised. As a member of the Established Church, the Lord Advocate regretted the impropriety that might be felt by weak brethren, if the Subscription opened with his name. He promised to protect any of the Catholic Body who might in future be exposed to the illegal opposition, or the insults of misguided people.—[Lord Advocate Hope to Mr. Rattray, Oct. 31.]

Mr. Rattray having thus cleared his way at home, applied in all directions for money to enable him to carry his plan into effect. His chief hope lay in the English Catholic Body. Mr. Marmaduke Maxwell, of Terregles, was among the first to give his name for 100 Guineas to the Subscription. Mr. Wild, of Lulworth, in like manner co-operated; and, finding that "good Bishop Hay" was still in life, begged

Mr. Rattray to assure him of his veneration and esteem for him. Sir William Forbes, the Pillar of the Scotch Episcopalian Body, put down his name for £10. Early in 1802 the Subscriptions amounted to £900. Among them were the names of the Duchess of Buccleugh, of Lord Moira, and of other Protestants. The memory of Bishop Geddes was blossoming in the Tomb. For all of these liberal Contributors were among his personal friends. Mr. Alexander Wood, Bishop Hay's old and attached friend, subscribed. In fact, Mr. Rattray was so successful hitherto among all classes, that when an English Catholic Nobleman sent him £5 he was indignant at the smallness of the sum, even although it was accompanied by a promise of soliciting other Subscriptions. A Site had by this time been purchased, for a Chapel and House contiguous, "between St. James' Square and York Place." Its area measured 112 feet by 45. Its price was upwards of £300. The present Chapel of St. Mary's at Edinburgh now stands very near this Site, but its erection was postponed till a later date than the close of our Memoir. It is reserved for another hand to record that incident. Mr. Macpherson, in reply to a commission sent him to procure a good Altar-Piece for the future Chapel, suggested to Mr. Rattray that one of his Correspondents (whose name, unfortunately, is not mentioned) had a Deposition from the Cross, by Vandyke, which would make a good Altar-Piece.

Mr. Farquharson, on reaching Paris, did not find much to encourage him to remain, especially as his Congregation at Glasgow was left without a Pastor. He protracted his stay, however, till June, without accomplishing anything. Bishop Cameron joined him in Paris, late in May, on his way from Spain, and they travelled home in company. The new Bishop left behind him in Spain a large circle of friends; his going was felt as a loss by the whole city of Valladolid.—[Mr. J. Gordon to Mr. Macpherson, May 19.] In Scotland, the most contradictory accounts were in circulation, to explain his long delay in returning home. It was even rumoured by some of his personal friends, that he would probably not come at all, till he could reign alone. Bishop Hay was doubly distressed by his delays—distressed by the want of assistance in the duties of the District, and distressed by surmises as to

the cause of the delay. The Bishop even began to talk of applying for an order from Propaganda to send his Coadjutor home.—[To Mr. Maxwell, March 28.] But this extreme measure, he kept in reserve. As usual, the real causes of Bishop Cameron's detention in Spain were of a kind totally different from the causes assigned for it in Scotland. The Spanish Minister repeatedly refused him a passport while the War lasted. A severe and complicated illness, made it impossible for him to move for eighteen months. For some time, he was without money for his journey, the income of the College having suffered so much diminution. The state of the College required his remaining for a while, till some improvement was effected. His friends and advisers on the spot concurred in detaining him.—[B. Cameron to Mr. Macpherson, Feb. 5.] It was to be regretted that he did not take the trouble of letting his Scotch friends know the real state of the case. He seldom wrote to them at all, and never fully, as to his plans and intentions. He left the College in a reviving condition, with few Students indeed, but with five young Spaniards, who paid for their Board. A third Master resided in it; Mr. Wallace remaining in that capacity, together with Mr. Gordon and Mr. Cameron, the Bishop's Nephew.

Bishop Hay's first Letter to his Coadjutor, on his way home, has a pointed reference to the rumours afloat, as to his delay.—[To B. Cameron, Paris, May 18.]

"Aqhorties, 18th May, 1802.

Much honoured, dear Sir,—I was very happy on receiving your favour of 29th March, which informs me of your speedy return to this Country; but this, though it is of no small importance both to me, personally, and to all our people here, yet did not give me so much satisfaction, as what you say about the insinuations mentioned by Mr. Macpherson. Hints of that nature, I have heard on different occasions, but as they were founded on no authority and much less on any reason, nay, contrary to what reason and charity should have suggested, I despised and rejected them. It, therefore gives me a particular consolation to find by yours that I was in the right, and that kind Providence had preserved me from offending my Maker by giving way to those, and I am entirely of your opinion, that the truth, when known, will rectify all mistakes. This Letter, will, I hope, meet you at Paris, where you will find Mr.

Alexander Innes, and Mr. John Farquharson, authorised by a Commission from us, to endeavour to recover our Property in that Country, lost during the course of the Revolution. Every means in our power has been used by recommendations from those in high stations here, by which we hope that some part of the Property of our two Colleges will be recovered, and I flatter myself, that your presence, with the recommendations you have with you from Spain, will contribute to promote it. It will, on this account, be necessary that you remain there for some time, till we see what can be done. On the other hand, I wish you to come hither as soon as possible, that you may have as much of the summer season as can be got, before the winter comes in. When you get to London, there are some of our friends there to whom I wish you to be introduced; but I shall write you again to London, more in particular, on this head. On your return to Edinburgh, I must meet you there, and you will write me from London, about what time you expect to set off for Edinburgh, that I may take my measures to be there about the same time. There is nothing more occurs at present, that requires to be said, but that with my best wishes to you and Messrs Innes and Farquharson, I remain, my honoured and dear Sir, yours most affectionately in Dño,
 GEORGE HAY.

I wrote to him on 15th June, by Mr. Farquharson, giving him my opinion upon the state of your affairs."

The Coadjutor did not reach London till early in August, and he had many acquaintances to renew, and to make there. Late in the same month, he met the two Bishops in Edinburgh.

Before the Government Grant for 1801 could be obtained, the usual machinery of the Diplomatic art had to be set in motion once more. On Sir John Hippisley's applying to Mr. Addington, he was told that some one must be communicated with in Scotland, before the money could be paid. This excited suspicion of an unfavourable influence. Sir John at once wrote fully to Mr. Addington, the Duke of Portland, Mr. William Dundas, and the Lord Advocate. The Lord Chief Baron was waited on, by the Procurator, and once again, after four months' evasion and shuffling, the Order for payment passed the Treasury.—[B. Hay. March 17.]

Mr. Andrew Carruthers, the Chaplain at Munshes, a young Priest, of an inquiring turn of mind, proposed eight Queries to Bishop Hay, relating to certain practical difficulties. For an answer to three of those Queries, the Bishop re-

ferred him to the *Statuta Missionis*, showing that whatever his young Correspondent's studies might have been, he had hitherto overlooked this Manual of his duties. For the solution of another of his difficulties, Mr. Carruthers was recommended to study a certain Chapter and Section of *The Sincere Christian*, evincing another subject in which his reading was defective. The only point of general interest, among these Queries, related to a Custom which seems then to have prevailed in Galloway, of Abstaining from Eggs on Ash Wednesday and Good Friday. Bishop Hay remarked that on his first coming to the Mission, he had understood from his Predecessors that all *Lacticinia*, or white meats were used in Lent as common food, and for a very satisfactory reason, because by far the greater part of the Catholic Body in Scotland had nothing else to eat, at that season of the year. The long Winter and the late Spring, deprived them of Vegetables, and even Milk itself, was often scarce, when Lent came early. The Bishop found, however, that Eggs were not universally used in Lent. All the Churches and Chapelries which, in Catholic times had been included in the Archiepiscopal Province of St. Andrews, by an ancient Privilege, handed down by a constant Tradition, made use of Eggs from the Second Sunday of Lent, till Palm Sunday. The first ten days of Lent and Holy Week, they Abstained from Eggs. The other Scotch Parishes, not in the Province of St. Andrews, Abstained from Eggs during the whole of Lent. Hence, the Parish of Bellie in the Enzie enjoyed the Privilege, while the neighbouring Parish of Rathven was denied it. Thus, too, Eggs were not used in Aberdeen, in Lent, but in the Mearns, across the Dee, they were used. The Bishop also found that in some inland Places, far from the sea, especially in the Highlands, where the Winters were longer, and the Springs later, it had become a custom to eat Eggs in Lent, with the restriction as to the first and the last weeks.

Bishop Hay, who, throughout the Spring and Summer, had complained of occasional feebleness and attacks of Vertigo set out for Edinburgh in the Mail, early in August. The last week of the month, he was joined there by his Coadjutor, and by Bishop Chisholm, for the despatch of their Annual business. In the

Letter to Propaganda, it is mentioned that Bishop Hay's failing Memory frequently left him at a loss for words to express his meaning.—[Aug. 30.] The last day of August he began his journey back to Aquhorties, in company with Bishop Cameron, who, after spending a month among his friends in the North, returned to Edinburgh for the Winter. Bishop Hay ordained two young Priests at the Seminary, October 20th, and postponed their first Celebration till the 15th, "St. Teresa's Day."—[B. Hay, to Mr. C. Maxwell, October 11.] It was one of the White Days in his year.

This Autumn, Mr. Rattray undertook a journey on horseback through the North of England in quest of Subscriptions for his Chapel at Edinburgh. Aberdeen was also about to possess a New Chapel. Mr. Gordon was soliciting Subscriptions among his friends. Bishop Hay's benefaction took the shape of a loan of £300 without interest.

November 5th, the aged Ex-Jesuit, Mr. George Maxwell, expired in his 90th year. He was found in his chair in a state of stupor, by his servant. Mr. C. Maxwell hastened to him, and gave him Extreme Unction and the last Blessing. Soon afterwards, he ceased to live. This good man was a liberal benefactor to the rising Seminary of his former Brethren, at Stoneyhurst. He contributed a rouleau of £400 in gold; for, mistrusting all Banks and Paper Money, he kept all his Savings about him, in Coin of the Realm. Notwithstanding their serious difference of opinion, as to the declared Property of the Ex-Jesuits in Scotland, Bishop Hay and Mr. Maxwell had a strong mutual regard for each other, the Bishop placing the utmost confidence in the sagacity and strong common sense of the aged Priest. His death cost the Bishop another journey to Edinburgh, in December, on business connected with Mr. Maxwell's last Will. By it, he left his money to his late Order, if it should ever be re-established; its Interest, in the meantime, to be applied to the Scotch Seminaries.—[Mr. C. Maxwell to Mr. Macpherson, Feb. 3, 1803.] The Bishop returned to Aquhorties, shortly before Christmas. His failing strength is painfully depicted in his Letter announcing his arrival to his Coadjutor.—[Dec. 22.]

"Aquhorties, 22d Dec., 1802.

My honoured and very dear Sir,—I embrace this first occasion I have had of writing you, since my arrival at this place, to inform you how matters stood with me since I left you. The first stage to the Ferry, I held out pretty well, but before I got to Inverkeithing, the pain of my back arose; it continued increasing to a greater degree than I ever felt it, since my fall, about 20 years ago, insomuch that I could not get sleep, (or if I began to slumber, I was immediately awaked,) till the very last stage from Stonehaven, when the sleep was so strong, that I slept till I arrived at Aberdeen. After a day and a night's rest at Aberdeen, the pain relented considerably; but going to Fetternear in a chaise, it soon arose again, though not to a great height, as it was but one stage, and the road smoother than in the former part of the journey. Since that time, it has gradually diminished, and is now much in its usual state. But since my arrival, four days ago, I have been in a very languid state, and scarce been able to apply to anything serious; a great drowsiness and inclination to sleep; often seized with a giddiness, especially on any sudden motion of the body, and a confusion and dull pain in my head, especially in the mornings. Most of these I have been subject to for several years past, but of late had been tolerably free of them in any great degree, till my late journey; and I hope, (if it please God) the present paroxysm will wear off. But in this, God's will be done! In the hurry of my departure from Edinburgh, I forgot to get from Mr. Maxwell the Papers we signed about Mr. George's affairs, I mean the Copies of his later Will, and others. Be so good as get them from Mr. Maxwell, and keep them till some occasion occur to send them to me. I am sending by this mail, a box to Mr. Maxwell containing a Thurible, with its Boat and a Remonstrance or Soleil for the Exposition of the Holy Sacrament. Monsr. Latil wished much to have the use of them for his little Congregation, if I could spare one. They are all of silver, and belonged originally to the Chapel of Holyrood House, when the Duke of York dwelt there. I brought them with me to this place, hoping some day to make use of them. But as Mr. Coghlan sent me another set for this place, I return the former set to Edinburgh, where I hope there will be occasion to use them when the new Chapel is in order, and in the meantime let my Friend Monsr. l'Abbe Latil have the use of them. Tell Mr. Maxwell that it was not in my power to send them sooner, so they will go to Aberdeen to-morrow (Thursday,) and be sent off with this Letter by the Mail on Friday, so that he will get the box on Saturday. Please desire him to give the empty box to Mr. Rattray, who has some books to send to me, which he may send in the box by sea. I received a Letter from Mr. Maxwell, on last Saturday, containing the receipt I had to sign

to the Bankers. I immediately sent it back to him to be sent to B. Chisholm. I hope he got it safely. . . . My Hond. and very dear Sir, ever yours most affectionately in Dño.

GEORGE HAY."

"P.S.—The only Copy I had remaining of the Act in our favour, I lent it to Mr. Charles Maxwell, who lent it to Mr. George Stewart; who promised to me that he would return it to Mr. Maxwell soon. Be so good as get it from him, and send it North, with my set of the Papers above-mentioned, and you may send them in the box from Mr. Rattray, when he sends, which I hope will be soon."

Observant critics reported that great cordiality existed between Bishop Hay and Bishop Cameron, nor could Bishop Hay have given his Coadjutor a warmer welcome. The entire charge of affairs to the South of the Grampians was consigned to the younger Bishop.

About this time, a change may be observed in the Bishop's beautiful handwriting. In his best days, it was fair and small, the Letters and words formed with exquisite regularity. As age advanced, it became stronger, larger, and somewhat coarser, but still regular. Now, it is sad to see it rapidly deteriorating, into a weak, rough, and irregular scribble.

Yet, in his best moments of Correspondence, the Bishop could write with all the fulness and the exactness of former days. Witness the following account of the practice regarding Midnight Mass at Christmas.—[To B. Cameron, Jan. 5, 1803.]

"5th January, 1803.

Much honoured and very dear Sir,—I remember to have read somewhere in Benedict's Diocesan Synod, that it is not to be supposed that when any portion of the Church is in distress, or exposed to persecution, she can observe all the Rules of Discipline in the exterior of her Religious Duties, as is done in Catholic Countries, with splendour and regularity. In this Country that has been the case, in many instances, and among others, what you say about the Masses on Christmas night is one. The general practice here, when I came first to the Mission, was to begin Sermon about, or soon after 11 o'clock of night. The people Communicated at the first Mass, that they might have the second Mass in which to make their Thanksgiving and other Devotions. Then, on the Day itself, the third Mass was said, with another Sermon, about 11 o'clock forenoon. Now, as there is generally

only one Clergyman in each Mission, this was thought a very laborious function, especially in a numerous Congregation, when many Confessions were to be heard at the same time; and it certainly was so; but still less fatiguing than any other way; for by this, the Priest had to do the most laborious part of his function when he was fresher and fitter for it, and had five or six hours of repose after it, before he began the other part of it. When I was in the College, sometimes there were three or four Priests; of these, some Said all the three Masses at Midnight, others in the morning, as they found most convenient. From it may justly be drawn that what Benedict says in your citation was only intended for those Churches where there is a Choir and a number of Priests to divide the labour, and where the whole function is done in all its splendour, none of which take place in our situation. Some time after I came to stay at Edinburgh, I was informed that some of our Missionaries had given up Saying Mass at Midnight, partly on account of the bad weather at that Season of the year, especially when there was no moonlight, and partly from the danger of bad practices by evil disposed people on their return home; and we had been informed that this last reason had occasioned the same effect in Rome itself. What they did then amongst us was that some Said two Masses at Midnight, in private, and Said the third to the people at the usual hour of Sundays; and, indeed, I found it necessary to do this both at Edinburgh and Aberdeen, to avoid the rabble coming in out of curiosity, which had been very troublesome in both these places where Mass was said at Midnight. It is a matter of Discipline, and I think the above reasons authorise the changing it. I do not see the propriety of our having any hand in applying to our Government for protection, for two reasons—1st. I do not think our Government would interfere; it positively refused to give us any protection for preventing our losses in France, and it would be a precedent to all the English Monasteries in Germany to apply for saving their Property, and after that refusal it might disgust them against us for troubling them for others. 2dly. Because both our Benedictines and Jesuits always showed an aversion at seeking our assistance in anything concerning them. Had the Abbot written to us officially, and desired us to give any assistance, we could then have applied to our friends in their name. Besides, as they have already applied, and by Mr. Horne's Letter, will have got the answer before now, our application could be of no service. Neither do I think that if they have already refused, anything that we could say would have the smallest weight with them. But in case they do not succeed, which seems to me will be the case, my opinion is, that they ought to *remain where they are, in full enjoyment of their revenues, as long as they live, but without taking new Members*; for in this case, as

their number decreases, they may sequester many things of value, and even a good deal of money, and send to their Country for the support both of the Mission and Religion, which they could not do in the second offer of giving up all, and getting pensions; moreover, it is very possible that many changes may happen before they all fail, which may reinstate them in their Property, which, if they once give away, they probably never will recover, and their pensions may in time be but ill-paid. If Mr. Maxwell (who corresponds with the Abbot) chooses to write him on the present emergency, he is welcome, if he pleases, to let them know this as my advice. I see nothing that can be done at Paris, till we know if anything can be done for us by our Ambassador, and you will do well to write to Mr. Innes, to call for the Secretary, to see what we are to expect; if he succeeds, good and well; but if not, I do not see what further could be done by any other Memorial to the Bureau, which we could make; but if Mr. Innes thinks otherwise, I think he is the only person that ought to make it. He has all the authority we can give him; and he knows all the circumstances better than we, and he may make it in our name if he pleases. From the beginning, I never had any sanguine hopes of getting anything from that quarter; and their whole conduct hitherto almost convinces me that we never will. They want only to wean us out of it, by their delays and change of plans concerning us. You will have observed in our conversation with Lord Chief Baron, that the present Ministry are not clear about continuing our favour, but supposed we had reserved our Property in France and were not needing it any more, which made his Ldp. desire me to write him a Letter, giving him to know that we had got nothing from France, which he said he would send to Mr. Addington. I hope he will pay at least what we ought to get at this time, and I think that a better use could not be made of the five MSS. than what you suggest, to make a present of them to the Throne, accompanied with a suitable Letter, regretting the loss of the rest, and expressing our happiness in having it in our power to give any demonstration of our gratitude for the favour done; and if you can get Mr. Innes to agree to this, I shall find a way of getting it presented in the best manner for getting success. I am glad that the roup has turned out so well; but I (as you do) wish the price be paid. But as for recovering Mr. George's Pension, I am of opinion that it will be throwing out money to no purpose. What you say about Servants being obliged to be present at the Family Worship of their Protestant Masters and Mistresses, I refer you to the first Titles both of B. Nicolson's Statuta, and those made lately. In the former, they are nominatim forbid, and in the latter lays down reasons which apply to these cases also. And if you and Mr. Ratray think these cannot be evaded,

I would wish Servants in that case (especially if their Masters know that they are Catholics,) to tell them when they are engaging, to let their Masters and Mistresses know that they are obliged to say their own Evening Prayers at any rate, and hope they will allow them to take the time of the Family Worship to say their own Prayers by themselves. But if they be already engaged, and must necessarily be present with the Family, let them leave the place at next term. You will observe that B. Nicolson's Statuta were not annulled by the new Statuta; some things were altered, and some additions were made to them, but what is printed with the others are in the same force as before. Besides the Papers which Mr. Maxwell has yet in his custody, I am afraid I also forgot another upon prohibited books, which I wished to have taken with me. It is in Italian characters, and contains an answer to two cases. The first about incestuous Marriages, not discovered till the Marriage was all settled, and could not be avoided; and the other about prohibited books. I cannot find it in what I had with me from Edinburgh, but I had it at Edinburgh, with the design of bringing it hither, and I showed it you when speaking about this last part. I wish you and all friends with you, a copious share of the blessings of this holy Season, and many happy returns. I this day had a Letter from the Enzie, that my sister is in a very dangerous sickness, and I wait till another Letter, to know whether I shall be obliged to go to see her, if the Physician think she will not recover. I remain, much hon'd. and dear Sir, yours, most affectionate in Dño.

GEORGE HAY."

It is ludicrous to observe, as each New-Year arrives, the infinite difficulty with which the Government Grant was extracted from the Treasury. It was now pretended that the Grant was only temporary, pending the recovery of the Mission Property in France; and falsely asserted that this recovery had been effected. It was therefore necessary that Bishop Hay should attest to the Chief Baron that nothing had been recovered from France. This attestation was forwarded to Mr. Addington. Three months afterwards, the Procurator, having occasion to see the Chief Baron on other business, told him that nothing had been heard of the Grant. His Lordship professed to be much astonished, and promised to write to his brother at the Treasury. Five months more elapsed before the Procurator obtained payment of £1000 at Sir W. Forbes' Bank. This reluctant gift was wrung from Government, solely

through the remonstrances of the Chief Baron, to whom, accordingly, the cordial thanks of the Clergy were tendered.

Mr. Sloane, the Scotch Merchant at Civita Vecchia, who had been a considerable Benefactor to the Scotch College in Rome, died, after a rapid illness, forgetting to include in his last arrangements about his Property, a debt of £350 owed him by the College. This sum had been lent, without interest, when the College was in its last extremity of poverty and debt. The Executors of Mr. Sloane's young family now insisted on the immediate repayment of at least half the sum. The Scotch Agent managed to scrape together £70, and conjured the Bishops at home, to come to the rescue of the College Property, by adding the £100 still wanting. The Bishops met and decided that they could not afford to interfere. Meanwhile, Mr. Macpherson, before receiving this intelligence, drew a Bill upon them for £100, leaving it to them to refuse it if they pleased. Bishop Hay, with many protests against so rash a step, gave his reluctant permission to honour the draft of the Agent, on condition that the College, when able to do so, should repay the sum, and that the Agent should not know that the Bishop had contributed to meet the demand. The Bishop protested on two grounds. "Padrones" at Rome might think it odd if the Scotch Bishops who were constantly complaining of their extreme penury, should promptly take up the first random Draft presented to them. He also doubted whether "Padrones" would sit by and see the Roman College lost for want of a few hundred Crowns.

Bishop Cameron's residence at Edinburgh withdrew Bishop Hay from the active part he had hitherto taken in even the most trivial affairs. The improvement of Aquhorties now engaged much of his time, and of his purse. He wrote to Bishop Chisholm, "I am now, in a manner out of the world, and with good reason, as I am almost good for nothing." Yet it was his memory rather than his strength that was failing. He could scarcely repeat a Pater Noster without a Book. There were nine or ten Boys in the Seminary. At Edinburgh, Mr. Rattray having obtained and estimated for his proposed Chapel and House attached, found the sum (£4000) so greatly exceeding his means, that the

scheme was quietly permitted to drop. Bishop Cameron inclined to the purchase of a House with vacant ground attached, on which to build a Chapel.—[Mr. Maxwell to Mr. Macpherson, February 3.]

Bishop Hay, who had already begun to "set his house in order," concerted with his Coadjutor and Mr. Maxwell a plan for transferring his Property to Trustees, so as to obviate the uncertainty and the expense attending his disposal of it by Will. Regarding his Property he says.—[To Mr. Maxwell, February 17.]

"Aquhorties, 17th Feb., 1803.

"Dear Sir,—Since I received your last of the 2d inst., I have been frequently considering the danger that my Executors may be exposed to from the cause you mention and have thought and thought again how it may be obviated. I have sometimes flattered myself, that though the real case should be discovered (to wit) that I am only a Manager for our Brethren and that the Securities for the Monies are in my name only for the easier transacting the interests, yet they could not deprive us of it to be as for superstitious [*sic*] uses, as we are only a Society for our mutual support; especially as we are now restored to the rights of good subjects; but how far this will stand in law I cannot say; it may, however, be consulted on, and I think the first step to be taken should be to lay the case before Mr. Anstruther (if he appeared before the Lord Chief Baron.) As to what belongs to me, as my own personal property in the eyes of the world, I never considered it as such in the sight of God; and, of course, I have always been as frugal on my own person as I could; looking on all I had, as belonging to God, and put in my hands to be one day in my power to put the Mission in a state of independence, both from our people, and from foreign aid; and what I spend upon myself I consider only as an Annuity for my subsistence, which will fall at my death. In the meantime Providence has put this place in my hands, which for the present time takes up all my income to support and improve it, but which, I hope, will be one day another source for the above intention, though in the meantime, it puts it out of my power to increase my stock. In this view, I think there can be no difficulty in laying the above case before either Mr. Anstruther, or Lord Chief Baron, by telling them that not only the Missioners are only life-renters of the portion of the common Stock, which belongs for their support, but the Bishops also, whose portion falls, of course, to their Successors, when any of them dies. But the difficulty is, how to manage matters in getting our Property conveyed to my Successors. On this, I observe—1st. Properly speaking, I make no Legacies, not even to my Executors.

I am only a Manager for others during my life, and on my death, I only convey the goods of others to another Manager, according to the Plan adopted by our predecessors. But, as the Conveyance must be in form of Law, it may be laid hold on as a Legacy, and my Successor be obliged to pay the taxes on Legacies. (2d.) If this should happen, the consequence must be that all our friends concerned, both Bishops and Priests, must remain more than a whole year without having a farthing to live upon; for, as we only get 5 per cent. for our funds at Interest, and the taxes are at 6 per cent., it will require one-fifth more than our whole yearly Income of these Funds to pay them. (3.) If it be said that the taxes may be paid out of the Stock; that is to say, that we must give up one-fifth of our yearly Income, who can scarce live on what we have, and have no other way to supply it. Something to this purpose appears to me to be laid before any of those whom you consult on it. But in case a consultation should not be approved; or be made in any other form by B. Cameron and you, I shall propose another plan, which I think might answer the purpose. That is; to me to divest myself of all in my name by legal Deeds in favour of B. Cameron; and the easiest and most secure way to do this is two-fold,—namely, How to do it with the Bank Stock, and how to do it with the Bonds. With regard to the Bank Stock, I did it with B. Geddes, when he went to stay at Edinburgh, and when his life was despaired of, his Disposition in my favour brought them back to me again: but then there were no taxes on Legacies. And to prevent dangers, that B. Cameron gives me an Annuity Bond to a certain amount for which I shall give him regular Receipts at the Term, and this at once secures the Bank Stock. But it will cost £13. Besides the Stamp Duty, for every Share that is sold or transferred, it costs 2s for each of dues to Bank, and as there are 50 shares of Dauly and as much to Compy. and 30 for Shops, in all, 130 Shares, the whole amounts in all to £13. With regard to the Bonds, if you have put Mr. Stewart's Bond in Mr. Cameron's name and not mine, that is out of the question. I suppose the second Traquair Bond is put in my name as well as the first; it will be necessary for me to assign them both to B. Cameron, with one or two more, him failing; but if the second Traquair Bond be not yet drawn out, cause it not to be made in my name. Mr. Anstruther has two Bonds of £500 each; when he knows how our difficulty stands, I flatter myself, he will take up them both and give us another for the whole £1000 in Bishop Cameron's name, and one or two more, we paying the charges of it; or I can give Mr. Cameron an assignation for both, and so with the other Bonds in my name; and if this plan be approved, then it will appear, and may even be sworn to, that I had no Property of my own, but Annuities which fall at my death, and that

is real fact in utroque foro. On reading over the above, I found I had made many blunders, which has occasioned several blots and interlining, but I hope you will excuse them as my head has been very confused for some time past, and pretty painful, especially this day. The same cause has made me express myself not so clearly as I could wish, but I flatter myself you will understand what I mean. What I have said on my own idea of what is considered as my personal Property, is only for B. Cameron and you, that you may see grounds of the plans I propose. But I refer all I have said on these plans to what you two, and those you consult with, shall judge proper. Make offer of my best respects to B. Cameron. I received his Letter along with yours, and shall write bye and bye. Wishing you all health and happiness, I remain, dear Sir, ever yours in Dño,—

GEORGE HAY.

Aquhorties 17th Feb., 1803.

Waiting for the first occasion to send it to Aberdeen."

The tide of Emigration was again setting strong from the West Highlands to America. Glengarry's Fencible Regiment had been disbanded at the late Peace, and many of the unhappy men reduced to great poverty. Their Chaplain, Mr. Macdonell, promoted their Emigration to Upper Canada, obtaining Grants of many thousand acres of Land for them, and even accompanying them himself across the Atlantic. After many years of Missionary Life spent among his Flock, he was promoted to be Bishop of Kingston; and ultimately returned to his Native land to die, in 1840. Several Highland Missionaries also emigrated at this time with their People; and owing to the consequent scarcity of Priests, we find an Emigrant French Bishop discharging the onerous duties of a Missionary in the remote Island of Uist. It is not surprising to learn that he too, was desirous of seeking better fortunes in the Far West. —[Mr. Maxwell to Mr. Macpherson, June 8.]

The new Chapel at Aberdeen was now in progress. It was formed, by extending the old one into the Garden of the Priest's House. Local prejudice, however, would not permit this to be done without keen opposition. A neighbour claimed a right inconsistent with the use Mr. Gordon was making of his Garden, and the work was stopped. Seven weeks were spent in obtaining from the Magistrates a decision in Mr. Gordon's favour. This case was no sooner disposed of, than another neighbour prosecuted

his imaginary claim, in a similar way, and only to incur a similar defect. But the object in view was gained, if the Catholic Body could be annoyed and thwarted in their work.

Before joining the Bishops' Meeting, this year, the Highland Bishop took possession of his new Seminary at Lismore. He then crossed the Mountains to Aquhorties, where Bishop Hay and his Coadjutor were waiting for him. Bishop Hay seems to have had some sort of presentiment (a false one) that this might be the last Meeting at which he should be present.—[To Mr. Maxwell, June 12.] On the 1st of August, the Annual Letters were written, including one of compliment to Mgr. Erskine, lately promoted to the rank of Cardinal. On Albani's death, a few months later, Cardinal Erskine was named Protector of Scotland. In the Annual Letter to Propaganda, Cardinal Borgia, the new Prefect was informed that Bishop Hay's memory was so much failed that he could no longer venture to Preach or Say Mass in public. At this Meeting the Bishops also drew up a Pastoral Letter on the subject of the War, which had again broken out between England and France. The Pastoral called upon the People to support Government, to the best of their Power, either by enlisting for active service, or by their Prayers. A new Prayer for the King and the Royal Family was promulgated on the Fly-leaf.

M. L'Abbe Latil, Chaplain to the Emigrant Royal Family of France, was the channel of conveying to Bishop Cameron the offer of the first Chaplaincy in the Spanish Chapel in London. It does not appear that the Bishop ever seriously entertained the proposal; his mention of it, however, drew from Bishop Hay a reply in his severest and most stringent manner. It is valuable as containing his view of the Episcopal duties.

“Aquhorties, 13th Sept. 1803.

Much honoured and very dear Sir,—Of all the afflictions that I have met with, since I had my present Charge, the proposal contained in L'Abbe Latil's Letter to you, is the most poignant. Those were only personal, and affected only my sensitive feelings, but this extends to the interests of Religion and pierces all my rational faculties to the quick. Permit me, then, my dear Friend, to open my mind to you with sincerity and candour. What is meant by *The*

first Chaplain of the Spanish Chapel? All that I ever heard about that Office, in any of the Foreign Ambassador's Chapels, was to superintend the other Chaplains, to regulate the Choir, and to pay their wages. This, surely, cannot be the only view in wanting you for that Office. Mr. Hussey had a very different one annexed to that character; it is well known he was the Agent of the Court of Spain, and this, I make no doubt, is what is intended for you. In consequence of this, he was often obliged to go abroad to Madrid and other places, when their affairs required, as I have often heard from his own mouth. This appears to me, to be absolutely inconsistent with your character and your duties. But though you should be allowed to make Edinburgh your residence, you will be obliged to be often in London, and what will become of this poor Country in your absence? You know my situation, how incapable I am become, to go about among our people, which, in the present state of our affairs, I look upon as a most essential duty, and to do it to any advantage would require one of us to be for some time staying with every one of our Brothers, to get a proper knowledge of each Mission, so as to be able to do what our duty may require from us; and how can that be done if you be obliged to go to London as often as their affairs may call you? Or, if you be ordered to go abroad when their affairs require it? Often have I regretted from my heart, and dreaded for my poor soul, when I appear before the Divine Tribunal, that I had not been oftener and longer with each of our Missions than it was in my power, without neglecting the temporal concerns and the public affairs which I was so much engulfed in for the late years, and which could not be neglected. Now, if this was the case with me, though residing in the Country itself, how will you be able to do these necessary duties in this your own Country, when you may be obliged to go to another Country and to a City some hundred miles distant from your present residence, and do not know, neither, how often you may be called to that City, or how long you may be retained there, when you go to it. In a word, from all I have said above, I cannot help being perfectly convinced, that your having any concern in the proposal made, you will contribute to the ruin of Religion in this District, and forward my going down with sorrow to the grave. I make no doubt but the above reflexions will have occurred to your own mind, and many others also; but impressed as I am with the fatal consequences of the offer, I thought it my sacred duty to communicate my sentiments to you, and while I am in that impression I cannot with safety to my own soul approve and much less consent to your having anything to do with it. *The Abbé and Bp. of Arras*, you say, foresee great advantages to our Mission by your accepting the offer; that may be, but it would be too great a price to endanger the anger of God

to gain the whole world. . . . As I received your Letter only late last night, and this goes off to-morrow morning, I had not time to write about the other articles of yours, but I shall write you soon on that subject. In the meantime, I remain, my most dear Sir, ever yours in Dño,

GEORGE HAY."

On further inquiry it was found that of the five Spanish Chaplains not one could speak a word of Spanish ; and that if Bishop Cameron accepted the office, he must, on that account, reside entirely in London ; a condition which he at once regarded as conclusive against the proposal.—[To B. Hay, Sept. 14.]

Bishop Hay thought the time had come when he might again apply to Rome for permission to transfer the duties of his office to his Coadjutor. He accordingly addressed an Italian Letter to Cardinal Borgia, in which he gave such an account of his health, as seemed sufficient to secure an answer according to his wishes. For two years past, he had not Said Mass in public, for three, he had not Preached, so painful was the failure of his memory. Even in conversation, the most familiar words often escaped him, so that he often felt averse to visiting. Attacks of giddiness and great feebleness often made it difficult for him to stand. It was no surprise to him he added, in his 74th year, and the 44th of his labours in the Mission. Having found a Coadjutor according to his heart, he therefore prayed that the Superintendence of the District might be transferred to hands so well able to exercise it.

In October, the Bishops received the melancholy intelligence of Mr. Innes' death at the Scotch College in Paris, which involved new complications of their affairs, and removed still further off any remaining hope of recovering their Property in France.

As time went on, the Bishop's handwriting became more and more unsteady. His letters were sometimes full of erasures and corrections, In one of these—[To B. Cameron, Oct. 22.]—he adds a *P.S.*, as follows :—"On reading what is above, I blushed to see how many errata I had to mend ; [*sic*] but I hope you will excuse it, for my head is in such a state that I cannot write a few lines of anything, without falling into numbers of blunders."

Cardinal Borgia informed Bishop Hay of the application lately made by his Colleague for a Coadjutor, and requested to have the Bishop's advice as to the comparative qualifications of the three Candidates named. The choice ultimately fell on Mr. Æneas Chisholm, a brother of the Bishop's. A few days later, a second Letter from Propaganda,—[Dec. 3]—conveyed to Bishop Hay, a polite refusal of his request. He was recommended to lay the principal burden of his duties on his Coadjutor, but still to retain the office of Vicar in his own hands.

Dr. Milner, writing from Longbrich to Bishop Cameron, says,—“I hope the venerable Bishop Hay is well. I had the honour to be known to him 25 years ago, when he was in London.”—[Dec. 11.]

The year closes with a Christmas Letter from Bishop Hay to his Coadjutor—[Dec. 28]—in which he says :—

“Aqhorties, 28th Dec., 1803.

Much honoured and my very dear Sir,—Before I answer your last favour, I must make you my most cordial wishes of a large portion of the Blessings of this Holy Season, with many returns of the same. It is my daily prayers that God may be your Protector and Conductor in all your doings for promoting His Glory and the good of these Missions. I find myself failing daily, particularly in my mental faculties ; sometimes I am tolerably free in my thoughts, but that does not last long ; it is succeeded with such confusion, giddiness, and feebleness, that I am good for nothing. My memory is so far gone that I am not only at a loss to remember the most common words in speaking, but I am obliged to have an English Dictionary at hand, when writing, to know how to spell many, even of the most ordinary words. I am glad that you have got the Dundee affair settled, and I have the pleasure to tell you that a few days ago, I had a Letter from Mr. James M'Donald, which was very agreeable. He begins by telling his difficulties candidly (which arise from much misrepresentation) but ends with the words of S. Paul—*Nihil horum vereor*, &c., Acts 20. It is true I have not written as yet to Mr. Stewart, but I could not say anything to him till I should get some one to supply the vacancy here. I shall now write Mr. Stewart without delay, and get all matters settled, as soon as possible. I am wholly in your opinion that both Chapels, Houses, and Farms should be the property of the Mission ; but I am afraid it will be difficult to get it done to the purpose. My reason is, I had in view some time ago, to set that plan on foot, and began with the houses and furniture, and set up no less than 5 ; I shall

give you one sample of how I was treated. I built the house by myself, with some small contributions; that then stands still to me; but for the Furniture, I gave £25, and got an obligation from the Incumbent to leave as much on his removal. In the small time of two years, he was removed, and on valuing the Furniture, it was diminished to £17, but instead of making up the deficiency by the out-going Incumbent I was obliged to help him to the place he went to. What could I do? He had nothing. I have the obligations of the other four, but I fear it will have the same fate. However, it is a good plan, but it will not be easy to get it accomplished; it will require a good deal of thought to fall upon a proper plan, and perhaps it would be proper to have it treated by our Administrators at a Meeting. I am much pleased with the Letter from B. Milner, and to hear that matters are amicably settled in his District. Be so good as make offer to him of my Congratulation on his new Office, and my best wishes and best respects. Mr. Horn has fallen on his feet as to this world. God give him grace to have the same for the next. Please say all that is kind to my good Friend, Mr. Dick; happy am I to hear of the change in his Family. I congratulate with him and his spouse and Brother, and assure them of my best wishes. I just receive a Letter from Mr. Maxwell wishing me to write to Sir John Hippisley about Government affair. This Letter to you is written before our Runner's time, to be ready to embrace any other occasion to send it to Aberdeen, if that does not happen till the Runner goes. An answer to Mr. Maxwell will, I hope, come to him along with this, but if not, please tell him that it will be sent without delay. With my best wishes I remain, my honoured and very dear Friend, your most affectionate Friend, and most humble servant in Dño,—

GEORGE HAY.

P.S.—I really cannot make up my mind about sending Mr. Cameron to Paris; Mr. Henry Innes mentioned something to me about some Friend of his among those of this Country, a prisoner at large, as one he thought of writing to, and giving him a power to see after his interest, as heir to his deceased brother: but I do not remember what he said about it. Indeed, it happened that my head was then in such a situation that I scarce understood what he said. But if you think it expedient to send Mr. Cameron, I shall cordially agree with you. Adieu!

The Devout and The Pious Christian had been lately translated in America into the French Language; and the French Priest who had executed the task for publication in France applied to Bishop Cameron for a short account of the Author. His request was forwarded to

Bishop Hay, who did not much relish the proposal. He replied in a very few lines, giving the date of his birth, "of a respectable Family;" mentioning that his father had "given him a full education in the Medical line;" that during his studies he had embraced the Catholic Religion, and pursued a full course of Theological Studies at Rome; returning to the Mission in 1759, and being Consecrated Bishop and Coadjutor in 1769, succeeding to the Vicarate in the Eastern District of Scotland, in 1778.—[B. Hay to B. Cameron, February 4, 1804.]

The Bishop's pupils in Philosophy at the Seminary were engaged with him in studying Logic and Natural Theology. They were about to enter on their course of Natural Philosophy, for which the Bishop employed Para's Physics, as a Text-book.—[Same to same, March 18.]

The Bishop and his Coadjutor were more at one than certain persons affected to suppose, as the following confidential note clearly shows.—[Same to same, June 9.]

"Aqhorthies, 9th June, 1804.

Much honoured and my very dear Friend,—I was very happy to learn by your last, that you had recovered pretty well of your late complaints, and still more, when I was informed the other day, by a Letter from Mr. Maxwell, that you continue well. I pray God to grant you good health and a long life, for I am much afraid that if it should turn out otherwise, it would prove very detrimental to our common cause. I do not say this, my dear Friend, to flatter you: God forbid. From the first time, I had a thought of getting a Coadjutor, when I saw that B. Geddes would not be long in this world, you were the person I immediately cast my eyes upon for that Office. What you say about the great change you observe in certain novelties among our Brethren both in Houses and Furniture, &c., has *often often* grieved me, and every time I think upon it, never fails to give me the greatest distress; and I know no other but yourself, whom, as far as I know, or can judge of mankind, I could have pitched upon for my Coadjutor. However, as this is not the place to enlarge upon this subject I shall say no more here, but shall open my mind candidly to you when we meet. Mr. Maxwell will have told you of my late jaunt to Aberdeen in order to try how far I could undertake a longer journey, if it should be necessary; but it had the same effect as my going to the Enzie last year, and as the pain it occasioned was not likely to go off in a few days, I thought it best to take a chaise on my return last Saturday, which was much easier. . . . I find

Letters to be very difficult to me, I must think upon the words I have to use, which often do not occur to me. I must often have recourse to the Dictionary, to know how they are spelled. *Fiat voluntas Dei!* With my best wishes to all friends with you, I remain, my much honoured and dear Friend, yours most affectionately,

GEORGE HAY."

Wild rumours were flying about to the effect that the Society of Jesus had been re-established, and that Mr. John Pepper had renewed his Vows at Stoneyhurst. A Circular Letter from Propaganda, forwarded to Scotland by Bishop Douglas, brought the information that all such rumours of the restoration of the Society were false; that they were still limited to the Russian Empire only.—[B. Hay to B. Cameron, June 12.]

The time for the Annual Meeting was approaching, and Bishop Cameron purchased a horse for his journey, at Perth, and a Friend insisted on his accepting the loan of a gig, in which he travelled by Braemar, Strathdown, Glenlivet, and Huntly, to the Seminary; and in which he drove Bishop Hay down to Preshome, where the Meeting of Bishops took place this year, in the middle of August. Mr. John Reid, who had served that Mission for 40 years, was permitted to retire on an Annuity of £50. The Bishops addressed a congratulatory Letter to Cardinal Erskine, on his succeeding to the Protectorship of the Scotch Mission. Propaganda had sent a number of questions in the Statistics of both Districts, which the Bishops answered. It was the first report of any kind ever presented by the Bishop of the Highlands.

At the Meeting of Administrators, Bishop Hay resigned the Presidency to his Colleague, Bishop Chisholm. His increasing inability to remember words, expressive of what he had to say, kept him silent. When anything of importance was under discussion, his Coadjutor spoke for him. It seems that on some days he was more subject to this painful inaction of his memory than on others.—[Mr. Maxwell to Mr. Macpherson, Aug. 29.]

Everything was ready for the Consecration of the Highland Coadjutor; but Emigration and Death had so seriously thinned the numbers of Highland Missionaries, that Mr. Chisholm's services as a Priest were required for the en-

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suating Winter. His Consecration was therefore deferred till the following year.

It must have been on one of the most vigorous of his remaining days, that Bishop Hay dictated the following directions to his Trustees, as to the management of his fifty Bank Shares. They exhibit his clearness in calculation in a remarkable degree.

"31st Aug. 1804.

Plan to be followed by my Trustees in the management of fifty Bank Shares, committed to their trust, for accomplishing certain ends, pointed out in my instructions to them. First: The Dividends of the 50 Bank Shares are to be employed in paying the interest of my Debts and the Annuities due by me, and in the payment of £100 Sterling, per Annum, towards the improvement of the Farm of Aquhorties, until the surplus of such Dividends gradually pay off and extinguish my debts at which time the following plan is to take place. The 50 Bank Shares, at the present rate of the Dividends gives for the whole 50 Shares the sum of £270 16s. 8d. sterling in the year. But as these Dividends are paid at 2 terms, to wit, April and October, it will be necessary, in order to have the full advantage of an accumulating fund, to have a new transaction with a Banker, at each of these terms, that the half-year's Dividends then received may be placed at Interest with whatever sum may be in the Banker's hands. Thus, in the supposition that the first Capital to be placed in a Banker's hand to accumulate, was the Dividend for one half-year, or the sum of £135 8s. 4d., at the next term the Capital placed in the Banker's hand would consist of 3 sums; to wit, the old or first Capital, the half-year's interest of the same, and the Bank Dividends received for the second half-year, as per Mem. :-

| | |
|--|-----------|
| Old Capital, | £135 8 4 |
| Half-Year's Interest (Divd.) | 2 14 0 |
| Second Half-Year's Divd., | 135 8 4 |
| | £273 10 8 |

In this manner, the Capital in the Banker's hand is to accumulate, by adding at each term the Interest due on what is in the Banker's hand, with the half-year's Dividends then received, to the former Capital, and from the 3 sums, forming a new Capital, and thus go on accumulating from time to time, until the sum amounts to £1000 Sterling, and upwards. When this comes to be the case, the £1000 are to be taken up, and applied to the end pointed out to my Trustees, by the instructions given them. The surplus over £1000 is to be applied as a Foundation for a new Capital to which is to be added the Bank Dividends for the half-year, payable at the time the £1000 were taken up, and these together will form a new

3 M

Capital, to accumulate in the Banker's hand in the same manner as the foregoing. The period of time or the number of transactions required to accumulate £1000 with a Surplus to begin a new Capital, I call a Rotation. It is to be observed that for the second Rotation, the first Capital will consist of the Surplus, and the Dividend of Bank Shares, for half a year, consequently is greater than the first Capital of the first Rotation. In like manner the 1st Capital of each succeeding Rotation will be greater than the preceding one, by which means it will be found that there will be a Surplus of nearly £1000 at the end of the fourth Rotation. But this Surplus, with the Dividends, must continue to accumulate until the end of the fifth Rotation, when there will be a sum of £2000 Sterling, and a considerable Surplus. The £2000, as well as the £1000 accumulated at the end of each Rotation, are to be taken up at the time they amount to that, and applied to the uses pointed out in my instructions to my Trustees. These 5 Rotations, I call a Circle of Rotations, which, by giving 4 years to each Rotation make 20 years. The Surplus which was over the £2000 taken up at the end of the fifth Rotation is to be applied as a Foundation for a new Capital in order to begin a new Circle of Rotations, to proceed in the same manner as above explained, until the particular ends I have mentioned in my Instructions to my Trustees are fully accomplished. It is hoped that the above explanation of the plan I wish to be followed will be understood and approved by my Trustees, as it is the best which has occurred to me for attaining the ends I have in view, and I expect that due attention will be given to the observance of it. This, and the preceding page, written at my desire, by the Rev. John Gordon, sen., residing with me at Aquhorties, contains the plan I wish to be followed by my Trustees for the management of the 50 Bank Shares in the Bank of Scotland intrusted to them, and to which plan I refer, in my instructions to them of this date, in witness whereof, I have subscribed these presents, at Aquhorties, this 31st day of August, in the year 1804.

(Signed,) ✠ GEORGE HAY,
Bp. of Daulia, and Vic. Apost. in the
Low Country District of Scotland."

Bishop Hay was able to send his Coadjutor a favourable account of the Seminary-Farm, later in the Season; they had had a delightful Harvest and an abundant crop; everything was carried home.—[To B. Cameron, Oct. 20. The handwriting and spelling of this Letter show a rapid failing in powers.] The Boys and their Masters were all well. He imagined that the dampness of his bed-room for two years past, had affected his health. He had, therefore, had

the walls of his room covered with laths, and plastered anew. For in those days in Scotland, the plaster, even in good rooms, and in good houses, was laid on the walls without the intervention of anything to prevent the damp from percolating through.

During the night of the 25th-26th of October, the aged Bishop was struck with Palsy. He was unaware of what had occurred till he attempted to rise, when he felt his right side affected. He got out of bed, however, into his chair, and managed to dress himself, before the youth who was to Serve his Mass came to tell him that all was ready in the Sacristy. He was then hardly able to move or speak. His countenance was much distorted. They put him to bed again immediately, and sent for Medical advice. Mr. Carmichael mentions, in the Notes which have been already more than once referred to in this Memoir, that on going into the Bishop's room that morning to inquire for him, the old man, who was then in bed, raising his one hand, and his eyes to Heaven, gave a look of resignation to the Divine Will; then stretched out his hand to the youth to shake. His mind was not in the least affected by the stroke. During the whole of the day he continued to be so much oppressed as to request towards evening that he might receive the Viaticum, fearing that later, he might not be able to swallow. It was accordingly administered to him. His Medical adviser could recommend nothing but warmth and friction. But the Bishop remembered having heard that Anodyne Plaster was used in Spain, with advantage, for Paralytic affections. He accordingly had a large one applied to his loins. He passed a good night; slept well; and seemed better next morning. His speech, too, was not so inarticulate. Encouraged by the success of the Plaster, he applied it to his head, and those parts of his limbs where he was most affected; and with excellent results. His strong constitution slowly rallied from the attack. By the 30th of October he was able to leave his bed, and to dress and undress himself, taking his food with sufficient appetite. Next morning, he rose at seven; a late hour for him. His right side gradually recovered its power; his indistinct utterance alone remained, as evidence of his illness. Under God, he attributed his recovery to

the Spanish Plaster, and he would hear of no other remedies.

Bishop Cameron received bulletins from Aquhorties, regarding the state of the Invalid, till all cause for anxiety was past. He then wrote to Bishop Hay, telling him that besides his Coadjutor's, he had the Prayers and wishes of many friends at Edinburgh for his recovery. To this friendly Letter, the Bishop replied, employing Mr. Charles Gordon as his Amanuensis. —[Dec. 17.] After giving some of the particulars of his attack, he proceeds :—

“ Aquhorties, 17th Dec., 1804.

Much honoured and very dear Sir,—Mr. Chas. Gordon has been so good as to bring himself your Letter to me, and as he proposes to return to town to-morrow, I do not choose to let slip so good an opportunity of giving you a speedy answer. I shall first give you an exact account of my late illness. When first I was attacked with a stroke of the Palsy, I only perceived it when I was going to rise, and, I found it had affected all my right side. However, with some difficulty, I got out of bed, but when my friends came in, it appeared much worse than I had apprehended. The whole of that day, I was so oppressed, that Mr. Gordon and I were both of opinion that I should receive the Viaticum in the evening. In the meantime it had occurred to me, that you had told me that the *Anodyne Plaster* was used by your friends in Spain for Paralytic distemper. I therefore got a pretty large one for my loins, and put it on that night, and next morning, after a pleasant sleep, I found myself much better, and I soon found the beneficial effects of that Plaster. I then put it on several places where I thought it was necessary, and from that time, I have been generally getting better. My speech was from the beginning the most affected; and it is only within these 2 or 3 days, that I have been able to make myself easily understood, and even still, the distemper affects my faculty of speech occasionally very much. I have tried 2 or 3 times to Say my Office, but I found so much difficulty in expressing the words, and so violent a pain in my head even before I had proceeded far in it, that hitherto, I have entirely given it up, and recited the Rosary in place of it. On Sunday was 8 days, I made an effort to Say Mass, but it cost me more than a full hour to finish it, and I had several vertigos during the time of it, and must refer the trying it again, till I be a little better. In my right foot, upon the edge of the heel, I feel from time to time, a severe pain, but I think the Plaster has diminished it. I do not expect that my right hand will ever again be what it was, as in it, I have experienced no alteration since the 2 or 3 first days of the distemper. My head is so weak, that any atten-

tion affects it much, and breeds a very great confusion in my mind, so that I employ myself in reading pious books and saying the Rosary. I am often seized with Vertigos and fits of weakness; but I take a walk in the Garden, when the weather permits it, from which I feel a good deal refreshed. I thank God, I have no constant pain, and I sleep well in the night time. I am much obliged to my good friends with you, for their kind remembrance, and for their good Prayers. I must deplore the state of Spain, if the accounts our Papers give of it be true. As for our public concerns one must just wait God's time. Mr. Maxwell has given me a long statement of the state of my affairs. I should think that he would do well to write to Lord Melville about the Commissioners, if they be not satisfied with what he proposes to tell them. His Accounts are very exact; I shall send him a Receipt for my Annuity soon, when I shall have got a proper Stamp. Please desire him to apply Riddle's Celebration to whom he pleases for this year, and pay you for the next. As I probably will [shall] be good for nothing for the time coming, all that I can do, is to Pray that God may direct you in everything you have to do, and I am, much honoured and my very dear Sir, ever yours in Dño.

GEORGE HAY, [*propria manu.*.]”

“*P.S.*—Perhaps it will be better that Mr. Maxwell sends his Letter, (if he writes to Lord Melville) to Sir John Hippisley to deliver it. Be sure to give my best wishes to my friends there, and as I was accustomed to write to Mrs. Bonette about Christmas, make my excuse for not sending her a Letter this year, and tell her that I shall be happy to hear from her.”

Propaganda accompanied a Remittance of 200 crowns, with a Letter of encouragement, to the aged Scotch Bishops,—[Feb. 9, 1805]—consoling them in their infirmities, congratulating them on having spent the greater part of their lives in the Vineyard of the Lord with so much usefulness, that they might say to the just Judge, with the Apostle of the nations, Bonum certamen certavo.

In March 9, Bishop Hay had so far recovered his powers, as to attempt a short autograph Letter to Bishop Cameron, chiefly to convey the information that his Sister, Miss Hay, had lately died, and to beg that her Soul might be remembered. The writing is sadly irregular and weak, blundered, blotted, and misspelt, giving plain token of feebleness alike of hand and of mind. The outward man was perishing, indeed.

Employing the pen of Mr. Gordon, one of the

Masters of the Seminary, the Bishop again solicited permission to resign his Official duties, together with a Dispensation from the Recitation of his Office.—[Mr. J. Gordon, to Mr. Macpherson, March 19.] This time he applied in the first instance to the Scotch Agent in Rome, begging him to make interest for him, with Cardinal Erskine, to obtain his request. The Letter contains interesting particulars of his state of health, and of decay :—

“Aqhorties, 19th March, 1805.

Most honoured and dear Sir,—Your kind Letter of the 19th Jan., I received about a week and a half ago. I cannot express with what satisfaction I perused it, and you have my warmest acknowledgments for the information it contained, and the kindness which you are pleased to manifest in my regard. You mentioned in it that your reasons for not writing me so soon as I could have wished, was to spare me the expense of unnecessary Letters. Although I scarce can consider any Letter from you as unnecessary, yet I will own that a regard to my scanty income would have prevented me from troubling you again so soon, did I not write at B. Hay's request, and of course, at his expense. He defrayed the charges of the last, and will do so of this also. After mentioning what he wishes me to write to you, I can add what I think necessary from myself. Your Letter to me being, if you remember, an answer to one which I wrote you at his desire, and containing besides some intelligence of general importance, I read it to B. Hay. It was his intention at first to have written in his own name to Cardinal Erskine and yourself. But he thought it necessary first to write to B. Cameron, in order to make inquiry after Cardinal Erskine's kind Letter, and the minute account of the state of the College, both which you mentioned as being sent to this Country, in the month of Aug. 1804. You expressed a dread of their never having reached the Bishops. B. Cameron's answer is now arrived, and unfortunately, your conjecture is fully verified. B. Hay regrets it exceedingly. I am commissioned by the Bp. to make known to you the following particulars. He is much obliged to you for the concern and regard which you express for him, and begs you would return his warmest thanks to Cardinal Erskine, on the same account, and for his kind remembrance of him at all times. He wishes you to know, and through you, his Eminence, that he still continues in a very poor state; that although in some respects he is better than ever we expected, yet his strength is daily decaying. He is also much afflicted with pains in his arms, and the joints of his fingers, accompanied by a want of sensibility in both his hands, but especially in his right one. What gives him most trouble,

however, is the gradual loss of his memory, and of his faculty of speech. A sensible decay was observable in both for some time before he suffered the Paralytical shock; but they have since that time been failing still more. He complains that he often forgets the beginning of a sentence before he has arrived at the end of it. In reading, he cannot pronounce the words, but is forced to content himself with glancing them over. When he speaks, the most ordinary words and expressions escape him, and he finds a strange difficulty in pronouncing those which he remembers. This affliction in his speech renders it impossible for him to say his Breviary. He has frequently attempted it when he found, or thought he found, himself better than usual. But a heat and confusion in his head, a palpitation in his heart, a shortness of breath, and some further relapse into his malady, were the infallible consequences. He would, on this account, have recourse to Propaganda for a Dispensation from his Breviary. But as his friend Card. Borgia is now no more, as Card. Antonelli, if in life, is at Paris, and as a new Prefect of Propaganda is not yet named, as far as he has heard, he knows not to whom he should have recourse. He, therefore, begs that Card. Erskine would be so kind as procure for him a Dispensation from the Obligation of Reciting his Office as long as it shall please God to continue his present distemper. For, although we think here that his case is such as to stand in need of no Dispensation, yet it would be an ease to his conscience. Some time ago, when he found his health declining apace, he wrote a Letter to the S. Congregation of Propaganda, begging to be allowed to resign the charge of Vicar Ap. in favour of his Coadjutor, in whom he reposes the greatest confidence. The S. Congregation did not think fit at the time to grant his request. As now, however, his state of health is such as to render him still less fit to superintend the affairs of the Vicariate (I write as I am desired), and as his opinion of the talents, zeal, and virtue of his Coadjutor are still as favourable, he flatters himself, that upon a new application the S. Congregation might, perhaps, be induced to grant his request. He earnestly wishes to dedicate what remains of his time to this House, and to make a due preparation for that tremendous hour which will put a period to his life, and which, he thinks, can be at no great distance from him. If Card. Erskine would interest himself to procure for him the leave of resigning, it would be doing him a great favour. He begs that you would let his Eminence know his wishes and sentiments on these two heads. He would have, undoubtedly, wrote to him, as well on these accounts as to signify his gratitude for the great exertions of his Eminence in behalf of the College since he became its Protector, but he preferred doing it in company with his Colleagues. Now, his Eminence knows that it is not possible for them

to meet in this country at so early a period of the season. However, he begs you would signify to his Eminence his sentiments. He begs, also, that you yourself would please to accept his acknowledgment and thanks for your endeavours and labours in behalf of that Establishment. Thus far am I ordered to write by B. Hay; what follows is from myself."

Communicating to his Coadjutor the state of febleness and pain in which he continued, the Bishop adds, "But all comes from the hand of a good God."—[April 5.] To Mr. James Sharp, at Scalán, also, a few weeks later, he adds, "But at my age it must be looked for such infirmities. The Will of God be done. I have no reason to complain."

A casual gleam of good fortune fell, for the moment, on the Mission, and on the Scotch College in Rome, owing to the strong representations of the new Protector.—[Mr. Macpherson to Scotch BB., April 13.] A grant of 1700 crowns was remitted to the Procurator in Edinburgh, and the College debts were put in train for being liquidated in a few months. There was even a revival of the forlorn hope that its Neapolitan Abbacies would be restored; a vain hope, as it has turned out, from that day to this. Mr. Macpherson gives the following account of these Abbacies.

"13th April, 1805.

My Lords,—I carefully delivered to the personages to whom they were addressed the Letters your Lordships did me the honour to enclose me in August of last year. Propaganda has already acknowledged those addressed to it; and Card. Erskine has answered you by the private conveyance of a Friend returning to that country. I am happy that at last Propaganda has been induced to consider and afford some relief to your difficulties. I have now sent to Mr. Maxwell orders from Propaganda for the value of 1770 Rom. crowns. Propaganda's Letters inform you of the destination of that sum. I would not do justice to Card. Erskine did I omit telling you that he, with the greatest zeal and all his influence, assisted me in obtaining that money. Indeed, the interest he is pleased to take in all our concerns, must ever make him ready to support us in everything conducive to the advantage of Religion in our country. You will see that the above sum is just the allowance that Propaganda made you in the best times, with the addition of 400 crowns for your Seminaries; and as now we have surmounted the greatest difficulty in obtaining a recommendation of that allowance, I am perfectly satisfied you must take the blame to yourselves

if it be not yearly continued, provided public affairs do not again ruin this Government. Probably you may deem it presumptive in me were I to dictate to you on this or any other subject, still I must beg leave to repeat, what I often wrote before, that unless you strongly petition it will be a wonder if you get any help of this nature from hence. I feel much satisfaction in informing you that, by the great attention and activity of the Cardinal, this College will, in the course of this year, clear all its debts; and I am desired by his Eminence to tell you that, if no public misfortune intervenes, in the course of next year he will call for four Students. Propaganda has promised to pay for two of them; the other two will be maintained by the College. More it cannot do for the present; its income is small, and every article of household furniture must be bought, besides paying for the journey, I fear, of all four. His Eminence hopes it may be soon in his power to increase the number very considerably. We are promised the Dataria pension when the College is opened; and, moreover, we do not despair of having the Neapolitan Abbeys, at least in part, restored. Perhaps you do not know much about that property: give me leave briefly to inform you of it. At the foundation of the College, Clement VIII., besides other funds, endowed it with an Abbey in Calabria, and another near Benevento, both yielding about £150 sterling yearly. The College remained in peaceable possession of them till the expulsion of the Jesuits from that kingdom. On that event they were seized by the Crown as Jesuitical property. In answer to the reclaims made by Card. Albani, the Protector, and by others, the Court offered to restore all upon condition that the Jesuits were removed from the administration of the College. This was peremptorily refused, and to this day the College has been deprived of this revenue. Last year, when the Jesuits were re-established in Naples, it was thought proper to make some inquiry after these Abbeys, and, at the Cardinal's desire, I wrote to their Procurator-General, informing him of every particular regarding them, and begging he would find out how they were disposed of at present, and if there was any appearance of a possibility of having them restored: signifying, at the same time, the Cardinal's confidence and your Lordship's, that the College would be supported by all his influence at Court, which is very considerable, in re-acquiring them. In answer to this, he gravely informed me that he was sorry there could be no prospect of the desired restitution, as both the Abbeys had been granted very lately by his Majesty for the Jesuits. I'll make no remarks on such an answer. None honourable to the Society can be made. Besides, Card. Erskine, Antonelli and Borgia, had taken up the affair with great warmth, and were ready to proceed in it with all diligence, when the two latter were obliged to follow the Pope in his unhappy

journey to Paris. On that account, and because of the unsettled state Naples is in, the affair lies dormant for the present; but by no means will it be given up without using every effort to obtain justice. Card. Erskine hopes to engage the British Ministry in our cause. Pray, could your Lordship give any assistance in that point. The Card. bids me inform you that for various weighty reasons which will occur readily to yourselves, he wished the Students to be well advanced, both in age and studies; he trusts you, by means of your Seminaries, will not find it difficult to satisfy him in this. He likewise wishes you to be informed that it is his intention to have National Superiors, and thinks it indispensably necessary there should be another besides me. Two are always requisite, and more he thinks superfluous. These two should and must, he says, be Nationals, else, in change of Protectors, the Nation would be in too palpable a danger of again losing the Administration. As to the person whom you will send with the Boys, he would wish to leave the choice entirely to you, whose knowledge of your Clergy will enable you better than any other, to fix on a proper subject. There are some considerations in making the choice he wishes you to have in view; that the jealousy of the Protectors of other foreign Colleges by this, his resolution, will be raised much, and every action of Superiors and Students watched narrowly. Hence much attention must be given to this in choosing Superiors and Students. Of your Clergy, he is only acquainted, he says, with Mr. Farquharson, whom he saw on different occasions in Paris, and with whose prudence and knowledge he was much pleased, and if your Lordships have no objection, his Eminence is of opinion a fitter person could scarcely be desired. His having been here for some time a Student, and for years Superior in Douay, are circumstances extremely favourable. I have only to add that the Cardinal desires to be informed if Students and Superiors can be made ready at a call, any time next year. The Pope is supposed to have left Paris on the 6th inst. I hope he will meet with no more impediments on his way. Card. Dugnani and Monsi^r. Coppola desire to assure you of their sincere attachment and readiness to assist you on all occasions. I have already informed you by Mr. Maxwell, that Dugnani is Prefect of Propaganda, only till C. de Pietra's return. I have the honour to be, with profound respect, my Lords, your Lordships' most obedt. most humble servt.

P. MACPHERSON.

To the Right Revd.
Dr. GEORGE HAY,
Dr. JOHN CHISHOLM,
Dr. ALEX. CAMERON,
Dr. ÆNEAS CHISHOLM."

In May, a tract of cold and damp weather had an unfavourable effect on the Bishop's

health. To this was added much anxiety regarding a spirit of discontent among some of the Boys, in consequence of Mr. Gordon's Bill of Fare. The Bishop was able to walk about the Garden a little, but he was feeble than he had been, since his illness in the preceding October. He again imagined that he was not to be long in this miserable world.—[To B. Cameron, May 16.] He felt unequal to arrange the matters in dispute, between the Head-Masters and the Boys, and earnestly adjured Bishop Cameron to come to his assistance.

The double permission for which Bishop Hay had applied, to lay aside his Breviary, and the burden of the Vicariate together, was granted, *Ex auctoritate SSmi.* June 16.

Late in July, Bishop Cameron visited the Seminary. Bishop Hay was then able to walk with him, one day, to Dinner at Fetternear, a distance of two miles, and to return on foot after Tea, without being much fatigued. Before they separated, he, in a formal Document, dated August 24th, transferred the whole Government of the Lowland Vicariate to his Coadjutor.

Bishop Cameron continued his journey to Lismore, the Highland Seminary, where he Consecrated Bishop Æneas Chisholm, Sept. 15th. The Annual Letters to Rome were prepared a few days later and signed; Bishop Hay's honoured name for the first time disappearing from them. This season, also, Mr. John Reid, retired from the Mission, Mr. James Carruthers taking his place, and Mr. Andrew Scott succeeding Mr. Farquharson, commenced his career of labour at Glasgow, which was closed by his death after the lapse of 40 years. The somewhat eccentric Mr. James Robertson became a Professor at Maynooth College with the title of Doctor.

The Annals of the Scotch Mission have thus far been interwoven with the Memoirs of our Bishop. But from the date of his committing the burden of his Vicariate to another, those Annals must cease. They belong to the future Memoir of his Successor, — of the courteous and accomplished gentleman who carried the Pastoral Staff of the Lowland District for 20 years; a Memoir for which the lapse of time must yet prepare the way. Our regards will henceforth be fixed solely on the private life of the great Bishop. We have yet before us the

painful but instructive duty of watching the gradual eclipse of his powerful mind, under the influence of age and of infirmities; the descent of the impenetrable cloud, in which his memory and his reason were wrapped, till he passed the confines of the tomb.

The Bishop's memory and his speech continued to fail. When he attempted to write, he required to consult a Dictionary five or six times for the same word. Hence, most of his Letters after this date were dictated to one of the Masters, and merely signed by himself. But while his mental powers decayed, his physical strength rather improved. One day in October of this year, he walked to Fetternear, to see a workman who had been run over by a cart, and severely bruised. The Bishop returned to the Seminary in less than two hours. The Boys gave him less cause for anxiety than they had done. The Masters studied his comfort in every way, providing him with a bell, and with a double door, to shut out the noise from his room, more effectually.

In May, 1806, the Bishop was able to undertake a journey to Edinburgh; the Highland Bishops were there also, and his name re-appears in the Annual Letters despatched as usual to Rome. He travelled in Company with Mr. John Gordon, Head Master of the Seminary; returning home by Dundee, towards the end of May, none the worse for his journey. Three weeks later, he had another slight stroke of Palsy, which again enfeebled his limbs and further impaired his speech for a time. Yet his elastic constitution carried him on again. He anticipated the ensuing Winter with uneasiness. A few lines of Autograph Correspondence now cost him half an hour's toil. In one of his Letters this Summer, he desired his remembrances to his old friend Mr. Wood, at Edinburgh. He frequently also sent messages to Madame Bonnette, who was now the mistress of a flourishing Dancing Academy there. Early in August, there came another slight shock of the enemy, which lasted longer than the previous one. Its effects were, in no long time, removed by the Anodyne Plaster.

A beautiful Letter of Bishop Cameron's, at this date, evinces his anxiety that the aged Bishop should be as carefully tended as possible. —[To the Superiors of Aquhorties, Sept. 24.]

“Aquhorties, 24th Sept., 1806.

Rev. dear Gentlemen,—Confident, as I am, that your inclination, as well as your duty, will always make you pay every attention in your power to our careworn Superior and Father, B. Hay, I have very little to say to you upon that subject. But I hope you will not take it amiss that I lay before you some reflections which I have much at heart. You will observe that he has lately given you a signal mark of his regard and affection in the Foundation of a Weekly Mass to be said by each of you. I need not tell you that these Masses are always to be said in the College; that they are to be said on Week-days, because your Masses on Sundays and holidays are applied for the people and for the College; and that every one is to say his own Mass, except in case of sickness. These three conditions are attached to the Foundation. What I wished to insinuate was the propriety of your saying these Masses, particularly, in the B.'s room or closet, when he permits it. This can be of very little inconvenience to you individually; it can be of none to the Community; and it may be a great comfort to him. It is natural and most just that you, as well as I, should look up to him as to what he will be whilst he lives—our Benefactor, our chief Superior and Father; but we are to remember that he is no longer capable of those exertions in which his health and strength have been exhausted. We reap the fruit of his labours; let us endeavour to convince him that he has not laboured in vain. A strict compliance with our respective duties will do this effectually. I therefore hope, and earnestly request, that you will pay the most scrupulous attention to every branch of domestic discipline. Few doubts can occur to any of you, and, in any real difficulty, you will always find me ready to fly to your assistance with my candid opinion, my best advice, and all the authority with which I am intrusted. It will, no doubt, be a pleasure to B. Hay to know and see that everything goes on well; and it is our business to give him that pleasure. But let us avoid, as much as possible, everything which could disturb the tranquillity of his mind. Let him enjoy the evening of life, and employ it wholly in preparing for Eternity. —Accept my best wishes and affectionate blessing, and believe me to be, very sincerely, Rev. dear Gentlemen, your most obedient humble Servant,

ALEX. CAMERON.”

The same anxiety was shown by Bishop Cameron during his Autumn visit to the Seminary. He gave two of the eldest Students a written Paper of directions as to their attendance on Bishop Hay. The Bishop, hearing of this Paper, asked to see it, and seemed pleased with it. The Youths then requested him to

name certain times in the day when they might go to his room and see if he wanted anything. As long as the Bishop could walk about, he bade them not come to him too frequently. They urged the instructions given them by Bishop Cameron, which they interpreted into an order to visit Bishop Hay five or six times a day. To this he entirely demurred, alleging that Bishop Cameron must have forgotten that he had only to touch the Bell for the Maid when he wanted anything. The Youths dropped the subject for fear of annoying the Bishop, but continued to visit him every day, about noon, again at four o'clock, and again at seven, the master taking tea in his room at five. The Bishop at last limited their visits to one, late in the evening, when he wanted a good book read to him.

While Bishop Cameron was at the Seminary, he was invited, as usual, to accompany Bishop Hay to dine at Fetternear. Bishop Hay rode on a little pony; and, happening to wave his hat to his companion, who was on foot, the pony, being rather lively, took fright, and threw the Bishop. The accident, though not serious, renewed a good deal of the pain occasioned by his fall at Aberlour some years before, by which several of his ribs had been dislocated. His mental affections and impeded speech were better one day, and worse another.

In October, he dictated a minute account of the Studies and the Routine at Aquhorties to the new Prefect of Propaganda, Cardinal di Pietro. As Winter advanced, he again suffered from the cold and damp, but from his habit of inveterate economy, he kept the fire in his room low, for fear of spending too much coal.—[Mr. J. Gordon to B. Cameron, Oct. 30.] He had by this time given up the whole charge of the Establishment to Bishop Cameron and his Deputies.

Towards the close of this year, the decay of the Bishop's mind evinced itself in new forms of caprice towards the Master and Students; at one time admitting one of them to his sole confidence, and presently, for some fanciful reason, withdrawing it, and taking another confidant. He would not permit any one to accompany him in his walks. His last Letter of this year to Bishop Cameron, which is autograph, consists of only a few lines, sadly scrawled, corrected, erased, and blotted, with mis-spellings and in-

correct idioms, so unusual with him in his best days. Even this short scrawl cost him two hours' hard work. The handwriting is strong, and the signature pretty good. That was the last thing to fail.

With the new year [1807], something of his old force seems to have revived in him; and he discusses a series of Clerical changes impending, with a minuteness and point to which his Letters had long been strangers. His Signature, though weak, is pretty regular. The last week in February he was worse than usual, with a violent cold and a rheumatic fever; and it was thought that he had several small shocks of Palsy. His weakness was very great, accompanied by greater failure in his memory, and greater difficulty in speaking than ever. His Bed was moved near the fire in his Sitting-Room, so that he might lie on it when fatigued during the day, for Aquhorties did not possess a Sofa. Another Bed was also put up in his Sleeping Closet, for a Student who took care of the Bishop through the night. Great fears were at this time entertained for his life. Medicine could do little for him; but the inherent strength of his iron frame bore him once more safely through his illness. By the middle of March he was in his usual health again, if anything rather better than before his last attack.

In May, Mr. George Wood addressed a Note to Bishop Cameron, with a request that he would communicate to Bishop Hay the news of his old Friend, Alexander Wood's death. Bishop Hay, in reply, was sorry to hear of the death of his "good Friend."

In July, the Bishop received a long and careful Medical opinion, about the management of his health, from Dr. Livingstone, his Physician at Aberdeen, who strongly dissuaded him from remaining at Aquhorties, a place far too damp in situation for an Invalid. He recommended the Bishop to give his mind complete rest from all study, calculations, accounts, and business of every kind, prescribing a simple regimen as to food. It is probable that Bishop Cameron may have taken this method to convey advice to his Friend in a way that he would respect. It produced a change as to his residence. Early in September, Bishop Hay is found in Edinburgh, with the intention of passing the Winter there. Mr. Charles Gordon, of Aberdeen, was

his travelling companion. Bishop Cameron was out of Town when he arrived, and Bishop Hay, impatient to meet him, wrote to him the following Note, in which something of his old manner remains, amidst the feebleness of second childhood pervading it.

“Edinburgh, 10th Sept., 1807.

Dear Sir,—Your Letter of the 7th was very agreeable to us all, and we hope that nothing will hinder you now from being here with us by the time you give us the comfort of expecting you. I would not have troubled you with this Letter had it not been for a part of yours, which is this, viz., the mortification you feel that you have not been able to join me sooner, and I am no less mortified that I have not had the pleasure of seeing you. But as your Letter gave comfort to me, so I hope that mine will afford you a like satisfaction, for you will find me another person from what you left me, as I have got considerably better in my health. I shall not descend to particulars, but I hope what I have said will be agreeable to you. I suppose you have had a great deal of trouble, but I hope it will be all to the pleasure and glory of God, and the good of His holy Religion. I hope, when once you have returned, you will not soon leave us again, which will afford us new joy and satisfaction. I shall not trouble you with more in this Letter, as I hope I shall soon have the pleasure of seeing you, and the opportunity of communicating my sentiments to you more fully, which, I presume, will be more agreeable to us both. I earnestly beg of God Almighty to bless the labours which you have had this Summer, and if it please Him to restore me to health, I shall do what I can to help you, but I can scarce expect that, at my time of life, I can ever be able to endure much fatigue. I beg God to preserve you in health and strength, and to direct you in all your doings to what is most for His glory, and grant you a long life to labour in His service, and to promote the good of His holy Religion.—I ever am, most affectionately, dear Sir, your most obedient humble servant,

GEORGE HAY.”

A few incidents of this, the Bishop's last visit to Edinburgh, have been communicated to the Author, by persons who were with him. Early in January, 1808, the Bishop, who resided with Bishop Cameron in the High School Yards, (now known as Surgeon's Square,) was invited to dine with his old Friend, Mr. Glendonwyn, and his daughters, at Simpson's Hotel, in Queen Street. The Bishop went, attended by a young Priest, the late Mr. Thomson of Ayr. During dinner, the Bishop asked for a glass of Sherry,

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and the Servant, by mistake, gave him Brandy instead. He did not discover the mistake, till he had nearly swallowed the glass; and Mr. Thomson laughed aloud. The Bishop gave him a severe reproof, for his want of manners in company.

It was during this visit to Edinburgh, that the delightful Portrait of the Bishop was taken, by Mr. George Watson, which adorns Blairs College, and is so well known through Copies and Engravings taken from it. Through life, the Bishop had resisted all the requests of his Scotch Friends, that he would sit for his Portrait; but he was now persuaded, at the intercession of the daughters of his late excellent Friend, Mr. Wood. This Picture is a half-length, the size of life. The Bishop is represented sitting, in his Rochet and purple Mozetta, or Cape, with his Pectoral Cross and Chain round his neck. His hands are clasped together; a small Crucifix stands on a table by his side. The back of the red Chair, and a dark brown curtain form the back-ground. His head is covered with a brown wig. The face of the Bishop is characterised chiefly by the union of firmness and repose reflected from it. The compressed mouth is full of taste; the prominent chin, and the thin aquiline nose are remarkable. His high wrinkled forehead, is a monument of intellect and power. In his dark-grey, or hazel eyes, the dimness of age is strongly mingled with a certain far-seeing expression, as if his sight penetrated into the remote future, or the distant past, and his thoughts were riveted by what his eye beheld. The head droops a little forwards on the breast, conveying the impression of great feebleness of body, with which the whole attitude perfectly harmonises. Every accessory is in the deepest repose.

[An admirable Copy of this Picture, by Mr. Joseph Severn of London, is in the possession of the Author. Watson received £20 for the Original. It must have been Painted in great haste. The hands are unfinished.]

This Portrait has been frequently Engraved, An aged lady who knew him well, and who is herself no more, once told the Author that some of the earlier Engravings taken for some Editions of his Works, were “surprisingly like” the Bishop, conveying very well the characteristic devoutness and sanctity for which his face, she

said, was remarkable. Perhaps the severity and the look of command, of which other familiar eyewitnesses have told us, may have somewhat faded with the fading intelligence.

Another original Portrait of the Bishop hangs in the Rector's room in the Scotch College in Rome. It was taken during the Bishop's visit, in 1782.

We learn incidentally, that an ivory Miniature of the Bishop was in the possession of his Friend Mrs. O'Donnell. She preferred it as a likeness to Watson's oil Portrait.

The Author is indebted to Mr. Carmichael, for an interesting Anecdote, connected with the Portrait at Blairs. In 1821, that is, ten years after the Bishop's death, this gentleman was invited from his Mission to Edinburgh, by Bishop Cameron, to give him the benefit of Medical advice in his delicate state of health. One of the days that he passed at Edinburgh, Bishop Cameron, knowing how much Mr. Carmichael cherished the Memory of Bishop Hay, and that he had never heard of any Portrait of the Bishop, suggested to him to go and amuse himself for an hour or two at Watson's Exhibition of Pictures, and see if he could recognise an old Friend there. "As I looked round the Exhibition," wrote Mr. Carmichael to the Author of this Memoir, "my eye caught the striking likeness of my venerable old Friend, the warmest glow I ever felt, came to my heart, and in spite of myself, tears filled my eyes." It is one of those Pictures that commends itself even to a stranger, as a life-like Portrait.

The plan of wintering in Edinburgh succeeded perfectly. The last week in April, all was ready for the Bishop's return to the Seminary. Mr. William Reid, the Missionary at Stobhall, accompanied him. They travelled the first day by the Mail, as far as Forfar, which they reached at 10 at night. The Bishop was not too much fatigued to enjoy his Supper and his glass of Port. Next Morning, at 6 o'clock, they set out for Aberdeen, in a Post-Chaise. The Bishop was a good deal exhausted, when he arrived at Aberdeen; but his night's rest made him quite able to finish his journey to Aquhorties, the following day. Out of compliment to his travelling companion, he gave the Boys a whole Play-day, an event unprecedented up to that time, in the history of the Seminary. During the jour-

ney, the Bishop suspected that Mr. Reid was taking care of him; and he asked him why he was going to the North. Mr. Reid replied that he was going, at Bishop Cameron's request, to see how the Farm at Aquhorties looked. The Bishop was satisfied, and added that if Mr. Reid had been going on his account, he could have gone quite as well by himself. The journey, with every economy, cost £18.

The Bishop's first Letter to Bishop Cameron, after his return, gave a good account of his improved strength. He was full of gratitude to all his Edinburgh friends for their kind attention to him, particularly naming the three Miss Woods, Mr. and Mrs. O'Donnell, "than whom my own father could not have been more kind to me," his old Friend Madame Bonnet, and a young Miss Masson.

Nothing gives me a higher idea of Bishop Cameron's kindness of heart, than the admirable way in which he humoured the old Bishop in his Correspondence; writing to him cheerfully, lightly touching on matters of the simplest business, which would occupy his mind without distressing it. It was among the old Bishop's last enjoyments to receive a Letter from Edinburgh; he sometimes carried it about in his pocket till it was worn nearly to tatters. The state of mental confusion at which he had now arrived, may be estimated by the difficulty he found in understanding why the hour hand of a Watch did not go as fast as the minute hand. He desired his Amanuensis, in a clearer interval, to tell Bishop Cameron that, though his bodily health was good, he felt at times such a confusion in his head, that he feared he might become more incapable of acting than he was. "But it will be as God wills."—[May 29.] A few days before he mistook the evening for the morning, and, instead of going to supper, went to Chapel with his Stole on, waiting for Mass and Communion. Yet his old habit of calculating was so strong, that on hearing his Amanuensis make 50 and 40 amount to 80, the Bishop at once corrected him, saying, No, it was more.

The Bishop dictated a long Letter to Mr. and Mrs. O'Donnell, beginning, "Dear Madam and Sir," and filled with expressions of gratitude for their attention to him during his late visit to Edinburgh, and assuring them of having his warmest Prayers for their welfare and pros-

perity—[July 13]—with his Blessing to the young girls, their servants, who had also been so attentive to him.

Bishop Cameron paid his Autumn visit to the Seminary. He found the poor old Bishop a prey to the wildest suspicions. His locks were broken, his drawers rifled. One day he would give a Lecture in Philosophy. When he was on the point of beginning, he found that he had not an idea on the subject. Bishop Cameron related to him, from time to time, the efforts that were in progress for erecting a Chapel at Paisley, which gave the old Bishop, in his lucid moments, sincere pleasure.

Towards the close of this year, the Bishop's health took one of those periodical turns of improvement that had all along marked the progress of his decay, with alternations of better and worse. The cold weather braced his nerves; he could fix his attention on a book for a longer time without inconvenience. His tongue, however, depending on his brain, did not grow less stiff in utterance, nor his memory less feeble. In a Letter dictated to Bishop Cameron at this time, he alluded to the slender chance of Government continuing to assist them, adding, "We must thank God for all His favours, but never be too sanguine. I have always found that anything lucky is sure to be followed by some stroke of adversity."—[Dec. 19.]

The Signature of the Bishop's Letters throughout his decay, affords a good criterion of his health, mental and bodily. When both body and mind were unusually weak, his Signature was feebly written and trembling, or much distorted. When the mind was clearer than usual, the Signature was always more regular, however feeble the lines might be. And towards the last, in particular, when his mind was much decayed and his bodily strength improving, his Signature, though out of all measure distorted, continued to be bold and strong in its lines.

The Seminary now received an addition to its inmates, in the Youths who had just escaped from Valladolid, under the guidance of Mr. Wallace. The Boys resumed their studies, and their Master took a Class in the house.—[B. Hay to B. Cameron, Feb. 8.]

Throughout the Winter, Bishop Hay appeared better than he had looked for years before. Bishop Cameron visited Aquhorties in January,

and, on his return to Edinburgh, the Correspondence was resumed. Humouring a particular request of the Invalid's, Bishop Cameron sent a List of Dates in Bishop Hay's Life—a List which enables us to correct a common error in most of the Notices of his Life—which assigns the date of his Conversion to December 21, 1749, instead of to 1748.—[April 12.] To this Communication, the Bishop replied in almost childish language—[April 25]—He had not thought he was so old. On another point, too, he had been set right. He had always thought that the principal incidents of his Life had happened in some of the *Nines*, but he now saw that several of them, such as his Conversion and Ordination, had occurred in the *Eights* of the Century.

The Bishop, about this time, made Mr. James Gordon (afterwards of Tombae in Glenlivet) a present of his best Fiddle. But soon forgetting what he had done with it, and missing it, he turned the house upside down, searching for his *Missal*. At last he discovered the Fiddle in one of the rooms, and carried his precious *Missal* off in triumph. He now said of his own Works that "they were written by a good enough man, but were full of errors; he intended to publish a new and correct Edition of them some day."

In May, the report regarding his state, sent to Bishop Cameron, was to the effect that the poor Invalid was *tanquam non esset*; he was devoured by suspicions. He suffered much pain in his limbs throughout the Summer, occasionally alleviated by the use of the Plaister. In November, we arrive at his last Letter. He had seen in the *Edinburgh Advertiser* an account of the Opening of the Paisley Chapel, and he hastened to assure Bishop Cameron that every one in the Seminary "was elated with joy on hearing of his success" on that occasion.—[Nov. 8.] Thus the latest sympathies of this aged High Priest were with the Ark of God.

From this date, [1810], the progress of the Bishop's infirmities becomes too painful to follow minutely step by step. As the light of his intellect was more and more eclipsed, his strength of limb improved. In defiance of every entreaty he one day walked as far as Inverurie, remaining at the Inn all night. Next day he was decoyed back to the Seminary in a Post-Chaise, under pretence of going on to Edinburgh. At last it

became necessary to interpose force to keep him at home. One of the Masters now reported that the Bishop had reached "the state in which all who knew him had long desired to see him. His glimmering intelligence was completely extinct."—[June 3.] From this time, he was watched by the older Boys in rotation. He would sit listlessly in his room, sometimes taking up a book, sometimes opening his Breviary; but his head would sink down again on his breast, and he relapsed into vacancy. When the little Timepiece over the fireplace struck the hour of 12, and of 6 in the Evening, the old man, with the instinct of half a Century's habit, would kneel down, as if to repeat the *Angelus*; and sometimes would remain kneeling for a quarter of an hour, fingering the buttons of his Cassock as though he were Saying his Beads. He went down to Hear Mass every morning; at the time for Communion, he walked up to the Altar Rails, and remained there a while; but nobody taking any notice of him, he would return to his seat. His whole demeanour, when in repose, was pure and simple as a child's. He took his plain food, as usual; eating sparingly of it as in former times. Those who watched him declared that his whole behaviour was full of edification to them, proving so evidently the strength of his interior habits of virtue, thus to keep his conduct unblameable, when his reason was no longer there to control it.—[The late Mr. Forbes, of Elgin, who was one of the older Boys.]

His habits sometimes showed themselves in another form. He would be engaged for hours in instructing an imaginary company of people, speaking in a language which not more than one or two, most intimate with him, could understand.

Thus, time wore on, till April, 1811, when the Bishop was seized with alarming illness in the night. His danger appeared to be so imminent that he was Anointed. Contrary to the expectation even of his Physician, he rallied before morning, and continued to improve, although the stupidity and torpor in his countenance, was permanently increased after this attack.

This was a year of deaths in the Scotch Mission. Mr. Charles Maxwell finished his course in March; Cardinal Erskine, a fortnight later, expired at Paris.

Bishop Hay passed the Summer in his usual

health, externally; his mind totally eclipsed. At last, the End arrived, on a day which had always been to him one of his favourite Anniversaries, St. Teresa's Day. For two or three weeks previously, he had been rapidly failing in strength. Yet, until the day before the last, he was able to walk about a little. In the afternoon of the 14th, he was put to bed, and continued in a state of total insensibility till the end. Next day, in the afternoon, he was Anointed by Mr. James Sharp, who, several years before, had exchanged his residence at Sealan, for the New Seminary. Life ebbed gradually; the Bishop's last moments were tranquil, and he Expired without a struggle, at a quarter before six o'clock in the evening.—[Mr. James Sharp to B. Cameron, Oct. 15.]

Two of his Clergy, one at Paisley the other at Preshome, in their reply to the Circular Letter addressed to all, communicating the intelligence of his death, and requesting all to commend his Soul to God, pronounced his Eulogium in few but eloquent words: "The venerable Bishop Hay, then," says Mr. Rattray, "has gone to receive the reward of his long and faithful labours in the Vineyard of Christ. He certainly proved by his learning, and his bright example of all virtues, while among us, a most signal blessing to that Vineyard; and now we have every reason to believe he is where he can, and where he will still render it service. For his Soul was holy, and most zealous for the Divine Honour." Mr. James Carruthers, in fewer words, gives utterance to a similar hope. "The exit of our most worthy and ever to be revered Father, Bishop Hay, although with good reason it has awakened the most lively feelings, was certainly a desirable event. The purification, I trust, was completed, and the veil dropped, to afford easy access to the Sanctuary. Yet the tribute we pay is exacted by gratitude and justice."

In the pleasure grounds of Fetternear House, a picturesque little Burying-place, of ancient date, overhangs a steep bank round which the river Don sweeps; the murmur of its waters at the Dam a little lower down, filling, without disturbing the quietness of, the sequestered spot. It was here, in the Enclosure dedicated to the deceased Members of the Leslie Family, that they laid the remains of our Bishop. Since

that time, a new Chapel has been erected there, and the Bishop's Grave is now enclosed in the south Transept of the Building. Monday, the 21st of October, was the day of his Funeral. The simple cortege consisted of a Hearse, the Pitfodels Carriage, and two Post-Chaises. The weather being fine, the Company walked from the Seminary to the Churchyard. Of Protestant gentlemen, there were present, Sir Alexander Grant of Monymusk, Mr. Gordon of Manar, and Mr. Harvey of Braco, with the Ministers of Inverurie and of the Chapel of Garioch. Mr. Menzies of Pitfodels was there, and Mr. John Reid. The Boys of the Seminary, dressed in mourning, followed the Hearse. The company afterwards dined at the Seminary, Mr. Menzies presiding. Everything was over by 6 o'clock.—[Mr. James Sharp to B. Cameron, Oct. 22.]

It is most dishonourable, not only to the Memory of this great Bishop, but to the Catholic Religion in Scotland, which he may be said to have kept alive during a dismal period, that not so much as a *simple Stone* marks his Grave.—[G.]

At Preshome is the gold Pectoral Cross, with Relics, which Bishop Hay constantly wore; and a smaller Reliquary Cross, which he gave to Anne Gerard, the housekeeper at Scalán. Another of his Pectoral Crosses, he bequeathed to his good Friend, Mrs. O'Donnell; who in turn, left it at her death, to the late Dr. Sinnott, of Greenock. When he died, it passed into the possession of Bishop Scott. It was placed on the corpse of the Bishop when laid out for burial, and since then, all trace of it has been lost. Tradition connects Bishop Hay's name also with several articles of furniture in the Farm-houses of Glenlivat; the Catholic possessors setting a high value on them in consequence. A Bed here, an Eight-day Clock there, a Chest of Drawers in a third place, being pointed out with pride, as once belonging to the great Bishop.

In the Library, at Blairs College, there is a small MS. in Bishop Hay's handwriting, in cipher; Foolscap Octavo, bound in Vellum, and written probably during the time of his Student-

life in Rome. Pp. 258. It contains a Miscellaneous Collection of Pieces; Heads of Controversial Discussions on some Points of Doctrine and of Practice; a Treatise "Of the Soul of Man: its Powers, Passions, Affections, &c.;" "An Epitome of Scaranalli's Treatise on Mystical Theology;" "Heads of a Treatise on the Church;" and several other Controversial Treatises. Before these last, there is a small Collection of "Controversial Songs," for Scottish Airs;—(1.) On the Properties of the Church of Christ; *Pinkie House*;—(2.) A Demonstration of the True Church of Christ; *Alloa House*;—(3.) Demands to be asked at Reformers; *My Molly, O*;—(4.) On the Mass, Real Presence, Priesthood, &c.; *Lass of Patie's Mill*;—(5.) On the Real Presence in the Eucharist, and Communion in one Kind; *She rose and let me in*;—(6.) On the Invocation of Saints; *Saw ye not my Peggie*;—(7.) On the Reverence due to Images; *The Yellow-Hair'd Laddie*. Whether any of these were Mr. Hay's own does not appear. They were all found in the Aberdeen Collection of Songs, published in 1802.

At Blairs College, besides his beautiful Portrait, there are several interesting Memorials of him. Among them is a small Alarm Time-Piece, which used to wake him in the morning; an old Vestment of cut velvet, white, turned brown with age. On the double Cross, before and behind, are Figures of Saints, worked with the hand. The Pall, also embroidered with the hand, represents the Marriage of the Blessed Virgin and St. Joseph. Blairs possesses three Pictures which once belonged to Bishop Hay; an Engraving of the celebrated Sainte Face, one unbroken spiral line forming the picture; a Spanish Painting in oil, of the Holy Family, presented by Coghlan, for an Altar-Piece at Aquhorties; and an Engraving which, from the Bishop's contemplative habit of mind, must have been a great favourite of his. It represents the Holy Virgin receiving Communion from the hands of St. John, in the presence of Angels; with an Inscription of singular point and beauty: "Adoptivus matri proprium restituit."

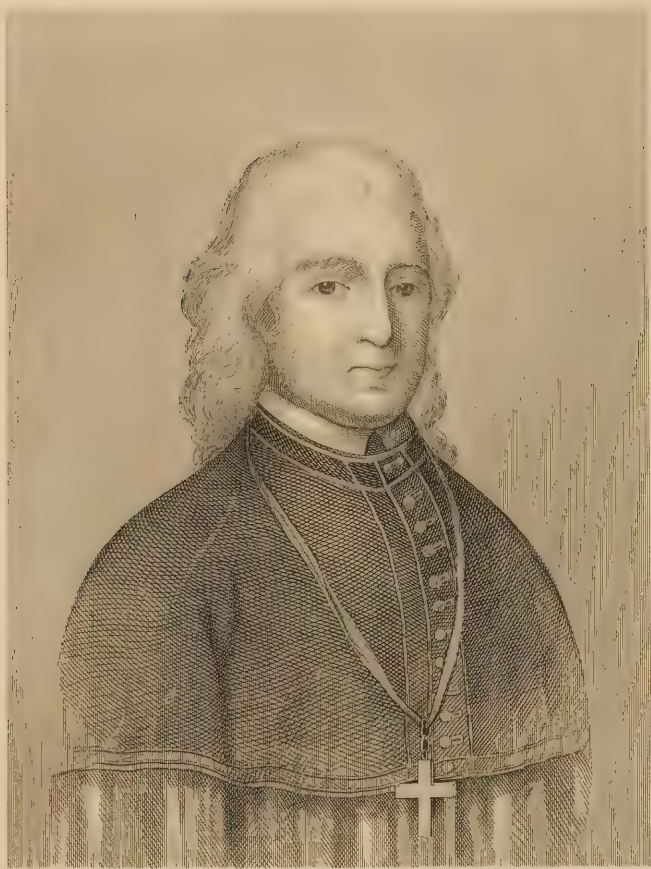
IX.—ALEX. MACDONALD (1780—1791)

Was a native of the Island of Uist, and son of the Laird of Bornish. He studied in the Scots College at Rome, whence he came home Priest in 1765. He was placed as Missionary in the Island of Barra, where he remained till 1780. The Highland District having been unexpectedly deprived of Bishop Hay, the Highland Clergy proposed Mr Macdonald to the Holy See, as a fit person to be Vicar-Apostolic of that District. This recommendation having been received, he was nominated to the vacant charge under the title of Bishop of Polemo. His Briefs were dated 30th September, 1779, and he was Consecrated by Bishop Hay, at Scalau, on the 12th March, 1780. He Died at Samalaman on the 9th September, 1791. [See under Bp. Hay.]

X.—JOHN GEDDES (1759—1799)

Entered the College in 1750, aged 15; and left it, returning Priest to Scotland in 1759. He was Born of pious Catholic Parents at the Mains of Curridoun, in the Enzie of Banffshire, on 9th Sept., 1735, and was Baptized by Mr. Jas. Donaldson at Preshome, on the 11th of said Month. At 6 years of age, he had learnt to read English perfectly well, and could write tolerably. At 7, he began to frequent the Public Schools, when he immediately was made apply to the Latin, in which, in a short time, he made considerable progress. For, besides his many other virtuous qualifications, nature had blessed him with an extraordinary tenacious memory, united with a quickness of apprehension, and solidity of judgment far above his years. To these natural advantages, he united from his infancy, till the last of his mortal life, so far as the necessary occupation of his life would allow, a most diligent application. He was far, however, from being, in any part of his life, disagreeably austere or reserved. On the contrary, he gave spirit and life, even when he was, as to age, still a child, to all the innocent amusements of his School companions. This, with the sweetness of his temper and his obliging disposition, made him, from his earliest years, dear to all his acquaintance. At an early period, it was easy to perceive, from his piety, and whole deportment, Divine Providence intended him for the Ecclesiastical state.

All the Churchmen who had occasion to observe him perceived this, and encouraged him in his studies and good dispositions. In 1747, he lost his Father, who died of a Consumption. Bishop Smith, who happened to be in the Enzie, at the time, showed particular kindness to the Boy, comforted him in the best manner he could, and assured him that he himself, for the future, would be a father to him. Mr. Alex. Godsmen, who shortly thereafter went to reside at Preshome, at Bishop Smith's recommendation, took very particular care of the Youth, instructed him carefully in piety, and assisted him in his studies. This he continued, till the Autumn of 1749, when he sailed from Peterhead for Leghorn, arrived at Rome on the 30th of the following January, and that same day entered the College. There he found himself in his true element, cherished by his Superiors, beloved by his Companions, having nothing to mind but piety and study, in both which he made rapid progress. The Jesuit Superiors, observing him possessed of such fine talents and virtuous disposition, would fain have made him an acquisition for their own Institute; and, though in a distant manner, proposed the matter to him. On the first view of the proposal, before he had with any degree of maturity thought upon it, he felt an inclination for that state of life. But, as he made it a rule from his earliest youth, never to act, particularly in a matter of any weight, without well examining the solidity of the motives, and consulting with some person of good sense and experience, upon fuller consideration, assisted by the advice of the Agent, Mr. Peter Grant, to whom he opened his mind, he readily perceived the insufficiency of the reasons that could induce him to depart from his first Vocation, and never more thought on the subject. In the third year of his Theological Course, his application was so intense, that his health was greatly impaired by it. His breast was particularly affected, to such a degree, that at Easter of 1758, he threw up a quantity of blood, and threatened a Consumption. In June, he was sent, for change of air, to the Country House near Marino, belonging to the College, and there the Rector Alticozzi accompanied him. He found much benefit from the change of air, and returned to Rome about



X *John Geddes, Bishop of Morocco*

COADJUTOR

the end of the month, greatly recovered. It was not, however, till a good many years thereafter, he entirely got the better of this complaint. For all the time he was in Scotland, before his departure for Spain, upon any extraordinary serious application, he felt a pretty smart return of the pain. He took the Vow of the Missions on the 31st July, 1750, received the first Tonsure and Minor Orders all on the same day from Cardinal Spinelli in his own Chapel, together with Messrs. Wm. Guthrie and Geo. Hay. He was Ordained Sub Deacon on the 4th March, 1759, by M. de Rossi, in his own Palace; Deacon on the 10th of the same month, in St. John Lateran's, by Mons. Mattei; and Priest on the 18th by Card. Spinelli; on which occasion John Reid and Peter Fraser, two of his comrades, received the first Tonsure in the Cardinal's Domestic Chapel. As Mr. Geddes wanted some months of the age required by the Canons when Ordained Priest, he got a Dispensation to supply that defect from the Holy See. He said his first Mass on Lady Day, and on 22d of April, departed for the Mission. He sailed down the Tiber with Mr. George Hay and Mr. William Guthrie, who returned to the Mission along with him. They went by sea to Nice, from which Place they took a Chaise to Avignon. Thence they walked on foot the whole way by Paris and Douay to Ghent. Here, again, they took a Chaise to Rotterdam, then went by sea to Buckhaven in Fife, and arrived at Edinburgh on 16th August. Mr. Geddes having staid in the Enzie, among his friends, for a few weeks, went, on the 11th October, to the Cabrach, in Mr. Thos. Brockie's place, who had Died in the preceding May. There he continued till Sept., 1762, serving, by turns, five Stations—Shenval in Cabrach, where he had a House of his own, and, for the most part, had Bishop Hugh Macdonald—for whom it was not safe to reside in the Highlands—for his lodger; Keithmore, where Dr. Gordon, brother to the Bishop of that name dwelt; Beldorny, Aberlour, and Achanacy. Though this Mission was very laborious, he was exceedingly happy in it, and made every one with whom he had concern, equally so. The Seminary of Scalán, though always reckoned of great importance, for preparing Youth for our Colleges abroad, had much

fallen away, from the Rebellion of 1745. This in part was owing to the Persecution excited by that unhappy event, which raged with more or less violence till this time; partly, likewise, to the great difficulty the Bishop found of sparing a fit Superior for it. But now, as the Persecution had greatly relented, and perceiving the vast loss accruing to Religion by the neglect of it, he resolved, at all events, on restoring it, if possible, to its former prosperous state, under Bishop Gordon. The best qualified person to compass this, in the opinion of all, was Mr. Geddes. He, accordingly, was sent thither. Under his guidance, the House soon assumed another aspect. Discipline, Study, and Economy flourished. He prepared more Youths well advanced in their education and well grounded in Piety, than were sufficient for all our Establishments abroad. In place of the miserable Hut wherein Superiors and Students lodged hitherto, he built a decent convenient House, and everything regarding the Seminary was prospering extremely. Besides attending to all the concerns of that place, he served in all the Pastoral duties the Catholics of Glenbucket, as likewise a considerable Congregation in the neighbourhood of the Seminary, and occasionally supplied the want of a Missionary in Strath-avon. He, all his lifetime, never grudged any personal fatigue or inconvenience when he could be of the smallest utility in promoting the happiness of his fellow-creatures. On Bishop Smith's death, Mr. George Hay, who resided at Preshome since 1759, was summoned to Edinburgh, and as the Seminary was now reduced to good order, which it was supposed one of less talents and experience might keep up, it was deemed expedient to send Mr. Geddes to fill that important Station. He arrived at Preshome about the middle of December, 1767. Here he remained till 1770, when it was found necessary to send him, preferable to any other, to recover our College in Spain. Passing by Edinburgh, London, Dquay, and Paris, he arrived at Madrid, 14th April. The business on which he was sent, was of a delicate enough nature. At the first expulsion of the Jesuits from Spain, the Irish had seized on that Establishment, appropriating its Rents to their Colleges at Seville and Alcalà. They were numerous in Spain, and some of them filled offices which gave the whole

Body a good deal of respectability and consequence. They, besides, now for a good many years had been in peaceable possession, the Scotch Clergy having none in Spain to dispute it with them; nor were they at all disposed at the present juncture to give up the point without a fair struggle. Mr. Geddes, on his first arrival at Madrid, had not a friend or acquaintance in the whole Kingdom, but Dr. Perry, the Superior of the English College at Valladolid; consequently had to look for no support to the equity of his cause, but from Almighty God and his own prudence. The event showed neither of these failed him. He soon gained the esteem and affection of some leading men at Court; who, being made acquainted with the justice of his demand, promised to give him every assistance in their power. They were faithful to their engagement. In the beginning of October of that same year, Mr. Geddes called for Students. He not only got possession for the time coming, of all the Property belonging to the College, but likewise obliged the Irish to refund as much as possibly could be recovered of the Rents they had received; and all this without making one of them his enemy. From the Spanish Government too, he obtained a valuable Benefaction to the Establishment. The College, ever since its first foundation by Colonel Semple in 1627, had continued at Madrid till the Irish got possession of it. Mr. Geddes, for various considerations, wished to have it transferred to Valladolid. The climate would be more congenial to the Scots' constitution; and the great and expensive part of the journey from and to Scotland, would be saved. The Youths would not be exposed to so many avocations and distractions as at Madrid. The House which had formerly served for the College had been for many years fitted out in Apartments, and fetched great Rent. By turning it again to a College, not only that income would be lost, but a great sum of money would be required to reduce it into a proper form. The vicinity, too, of the English College at Valladolid, would, he perceived, be of advantage. He was informed by Dr. Perry that a good purchase could be had at Valladolid of a House that, with no very great expense, could be rendered sufficiently adapted for his purpose. All these considerations were alluring, but both he

and his friends supposed the plan would naturally meet with opposition, there being no Nation more averse to innovations, or changes of any kind, than the Spaniards; and many of the great men, on whom the success depended, had conceived so high an opinion of, and so warm an attachment to, himself, that they would not, Dr. Perry feared, easily agree to his removing to such a distance. This last objection, which, in reality, was the greatest, he himself—humility and primeval simplicity being the strong basis of his other qualifications—considered as a mere compliment paid him by his Friend, and would allow it no weight in his deliberations, though he well perceived the strength of the other difficulties. The advantages arising from the success of the Scheme were so important, that he determined to bring it to an issue. With his usual prudence, he opened the subject to some of his potent friends at Court, and laid it before them with such plain, convincing arguments, that there was not one of them who did not approve of his idea, and who were not ready to assist him with all their interest in the execution of it, even with the sacrifice of being deprived of his society. They seconded him in every part of the transaction so effectually, that in a few weeks the Royal permission for the translation was obtained. They, to oblige him, even went beyond anything he could have asked or expected.

At Valladolid there was a fine large College that had belonged to the Jesuits. At the expulsion of that Religious Order from Spain, the Bishop or Parish Priest took possession, but had never made any use of it. Mr. Geddes' friends obtained from the King so much of it as should be convenient for their Friend's purpose. In the course of that and the following year, he was supplied partly from our Colleges in Paris and Douay, partly from Scotland, with a sufficient number of Students and Masters. He had to regret that the choice made, particularly of Students, wherein at the beginning of the Establishment, for obvious reasons, the greatest accuracy and diligence should have been used, was far from being proper. Many of them had never an intention to enter the Clerical state, and some of them were deficient in the necessary capacity. Yet, amid all these obstructions, he governed the House, and di-

rected the Studies to such advantage, that in his time it was of great benefit to Religion in Scotland, and was respected above every other place of education in the City. After Bishop Grant's death, Bishop Hay and every Priest in Scotland looked on Mr. Geddes as beyond any comparison the best qualified to be Coadjutor. Mr. Hay acquainted him with the sentiments and desire of all the Clergy, and conjured him, in the strongest terms, to acquiesce, and look upon it as the declared Will of Heaven. The Briefs of his Election and Consecration were expedited in September, 1779, but he deferred being Consecrated till St. Andrew's Day of the following year, when the Function was performed by the Archbishop of Toledo, assisted by the Bishops of Nigel and Almeria. After his Nomination, his friends procured him from the Court a yearly Pension of about £120, which, after his return to Scotland, was not very punctually paid. In February, 1781, Mr. Geddes left Valladolid, and arrived at Edinburgh in the following May, and was appointed to reside in that City. Bishop Hay, since Bishop Smith's Death, had principally resided there; but now, on account of the odium still existing that was excited against him in the minds of Protestants in the Disturbances of 1779, judged it prudent to retire from that city, and take up his abode in Aberdeen. Bp. Geddes in a short time captivated the esteem and affection of all ranks of people. His learning, which was great, his piety, affability, humility, and that natural disposition of obliging every one as far as it lay in his power, were all qualities so engaging, that it appeared impossible for any one who had an opportunity of being for any time in his company, not to respect and love him. The first people of the City, indeed of the whole Kingdom, coveted his friendship, and he, on his part, judged it highly conducive to the great object he had ever in view, the advancement of the Faith, to make himself very accessible to them, and, by his conversation, to do away gradually the prejudices so deeply rooted in their minds against the Catholic Religion. The success fully answered his wishes. In a few years, so totally were the opinions of Protestants changed, relative to that subject, that they who before could scarcely see a Catholic without horror, and were ready to take

arms and overthrow the whole British Constitution rather than see the smallest exemption from the Penal Laws granted them, were now unanimous to have the whole of that infamous Code buried for ever in oblivion. And, undoubtedly, Bishop Geddes was the principal instrument the Divine Goodness employed to effect this happy change. Besides the duties of his office as Bishop, he had the charge of a numerous Congregation, whom he provided with what at the time was reckoned a good Chapel; and, under the same roof, decent lodgings for the Clergymen. He was, likewise, till about two years before he left that City, encumbered with the Public Money belonging to the Clergy, acting as Procurator. All these occupations, the wide Correspondence he was obliged to keep up, both at Home and Abroad, the crowds of company he found it necessary to see, and the annual visits he was obliged to make through almost the whole Lowland District, together with Glasgow, where there were many Catholics who had no Spiritual assistance but from him—all these so engrossed his time, and occupied his thoughts, that he scarcely was master of a moment at his own disposal, and seldom at night had he time for necessary repose. This, together with the fatigue he took, walking almost always on foot, even on his longest journeys, and the bad accommodation with which he was frequently obliged to put up on the way, ruined a constitution that was otherwise strong and healthy. Ever since his return from his long journey to the Orkneys, in 1790, his health began visibly to decline. He felt a Rheumatic pain in his left arm and leg, which had considerably increased in the following year, so as to affect his walking and the liberal motions of his arm. Still, at the entreaty of the Clergy, he undertook a journey to Paris, late in the Autumn of that year, in the view of saving our Establishments in that distracted Country. On his return in the following May, his complaint, from the fatigue of body and mind which in his journey and during his abode in Paris he had to suffer, was increased to an alarming degree. Not only his left, but even his right side was greatly affected. The first Physicians in Edinburgh, so long as they had any hopes of a cure, gave him all the attendance possible. But finding his complaint so deeply rooted, as

to bid defiance to all their art, they had recourse to their usual advice in like desperate cases, by counselling the good Bishop to try the Country air. He retired to the Seminary at Scalán, in Summer, 1793, where, in place of finding any benefit, he found his complaint increasing rapidly, and threatening a near dissolution. His friends prevailed on him to leave that unfriendly climate, and go to Aberdeen in October of the same year. Here, though he did not feel his pains so acute, yet they still continued, gradually increasing, and affecting every part of his body, even his tongue, to such a degree, that for the latter two years of his life, with difficulty he could be understood. His patience and cheerful resignation to Providence in all his sufferings, were edifying to all who approached him. He never ceased pouring forth his grateful acknowledgments to the Divine goodness, who mercifully was pleased to give him so long and favourable an opportunity of preparing himself to appear before the great Tribunal of his Sovereign Lord. With these, and such other pious sentiments, he drew out his life till the 11th Feb. 1799, when he happily Slept in the Lord. His Funeral was attended by the principal persons in the City. He was interred in the Snow Churchyard of that Town, which belongs to the Old Town College, but the Professors would not take the usual fees for Bishop Geddes' Grave, saying it was doing them great honour to have so great and good a man to lie in their ground. When well, he had written an excellent "Treatise against Duelling," and, during his illness, the "Life of St. Margaret, Queen of Scotland: an Affecting Exhortation to his Friends as his only Legacy," all which were published. He, besides, marked down "Some useful Informations concerning the History of Religion in Scotland;" as, likewise, "A Method for a Scotch Clergyman to direct him from Youth till the Last." These are MSS.

[Abbe M'Pherson's Catalogue.]

[See under Bishop Hay.]

XI.—JOHN CHISHOLM (1792—1814)

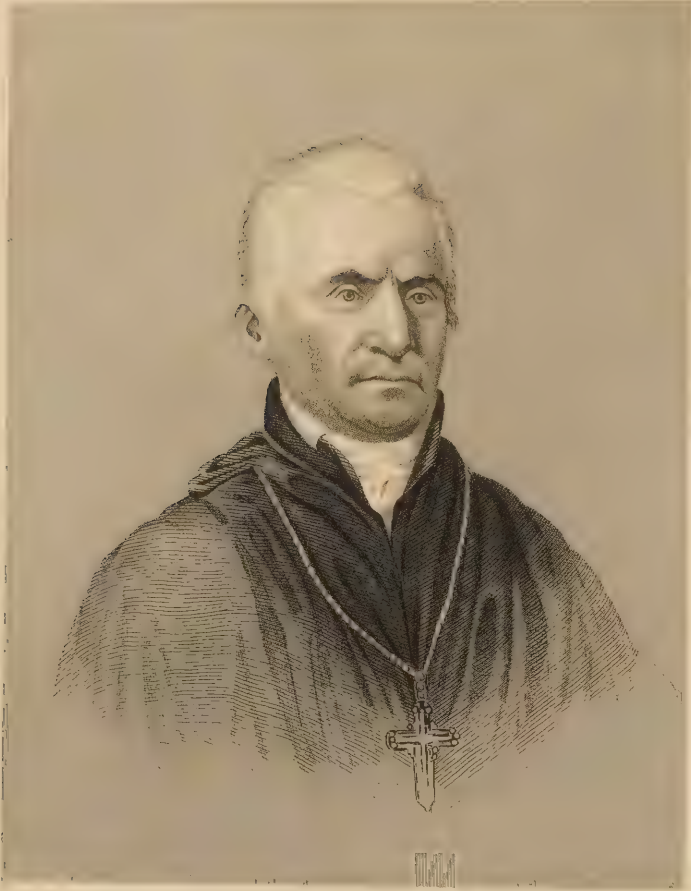
Was Born in Strathglass, Inverness-shire. At an early age he was sent to the Scottish College of Douay, then under the charge of the Jesuits. On the expulsion of that Order from France, he went to the Noviciate of the Order

at Tournay. When the Jesuits were suppressed in 1773, he came back to the Douay College, which by that time had been intrusted to the Secular Clergy. He there finished his Studies, and was Ordained Priest in April, 1777. He returned to Scotland before the Autumn of that year, and was immediately placed in the Mission of Strathglass. In 1791, Bishop Alexander Macdonald proposed Mr. Chisholm to the Holy See, as a fit person to be appointed his Coadjutor. Before the Briefs were expedited, which was in December that year, Bishop Macdonald had Died, so that Mr. Chisholm was appointed directly Vicar Apostolic of the Highland District, under the title of Bishop of Oria. He was Consecrated, at Edinburgh, by Bishop Hay, on the 12th February, 1792. He continued to superintend the Highland District till the 8th July, 1814, when he Died at the little Seminary which he had established in the Island of Lismore, and is there Buried.

XII.—ALEX. CAMERON (1798—1828)

Was Born at Auchindryne, in Braemar, Aberdeenshire, on the 28th July, 1747. After learning all that could be taught him in the country schools, he was sent to the small Ecclesiastical Establishment at Scalán, in Glenlivet. He remained at that Seminary four years, when, in 1764, he went to the Scotch College at Rome, which he entered on the 22d December, aged 17 years. On his arrival there, he was indebted not a little to the good offices of Cardinal York, who, no doubt, was inclined to favour him the more, from the circumstance that his father had held a Commission in 1715; and, in 1745, unable to appear in the Field personally, he had sent two Substitutes to serve in the Prince's Army. During the eight years of his stay at Rome, he distinguished himself above all his Class-fellows. The first place and the first prize, were his; and the estimation in which his talents and attainments were held by the Jesuits, under whom he Studied, is best proved by their having repeatedly solicited him to enter into the Society.

Having been promoted to the Priesthood on the 2d February, 1772, in his second year of Divinity, because there was a great scarcity of Missionaries in Scotland, he returned to Scotland that year, and was appointed to



+ *Alex^r Cameron Vic^o Ap.*

BISHOP OF MAXIMEANCPOLIS, LOWLAND DISTRICT

the Mission of Strathaven. While there, he accommodated himself so well to times and circumstances, that he gained the good-will of all around him, Protestants as well as Catholics.

In 1780, he was nominated Rector of the Scotch College in Valladolid, by his predecessor Bishop Hay; and he set out, accordingly, in the Summer of that year for Spain. His superior abilities, and engaging manners, soon made him a favourite in Valladolid, so much so, that his acquaintance was courted by the leading characters of the place.

[Valladolid is the capital of Old Castile, and contains an ancient and celebrated University; it has also a Court of Chancery, is a Bishop's See, and is the residence of the Captain-General of the Province.]

His opinion and advice were often sought and followed in affairs of public importance. When he arrived in Spain, he was an entire stranger to the language of the Country; but he speedily got over that difficulty, and acquired so correct a pronunciation, that the Natives themselves could not, from his speech, discover him to be a Foreigner.

The affairs of the College obliging him to repair to Madrid, he was there introduced to many of the first men at Court, by whom he was well received, and who (more especially Count Campomanes, Governor of the Council of Castile), ever afterwards showed him marked attention.

In 1797, as Bishop Geddes' infirmities rendered him incapable of performing his functions, Bishop Hay proposed Mr. Cameron as his Coadjutor. Briefs appointing him to that Office, under the title of Bishop of Maximianopolis, were issued on the 19th September of that year, and, on the 28th October, 1798, he was Consecrated at Madrid. He remained in Spain for some years after his Consecration, during which, at the request of the aged and infirm Bishop of Valladolid, he did all the Episcopal duty of that Diocese. About that time, also, he was commissioned by the Spanish Court to visit the Irish College in Salamanca, in order to inquire into, and settle very serious differences which had arisen between the Rector and the Students. This Commission he executed with great prudence and ability. After a patient investigation, he arranged matters to the entire satisfac-

tion of the Court, of the Rector, Dr. Curtis, Archbishop of Armagh, and of the Students, many of whom have since signalized their zeal in their Native Land.

In 1802, though solicited by the Court of Madrid to remain, he returned to Scotland; and in 1806, Bishop Hay having resigned all Vicarial functions, the whole charge of the Lowland Missions devolved upon him. He was wont to regard the years he passed in Spain as the happiest of his life. He often expressed an intention of returning thither, and ending his days in the Scotch College, but he appeared to have abandoned that idea some time before his death. He was frequently spoken of at Valladolid, and always in terms of high commendation.

On his return to Scotland, he fixed his residence in Edinburgh. The Catholics of this Country may date a new era from the day of his appearance amongst them as their Bishop. At that time, the tide of prejudice ran very high. Bishop Cameron was well aware of this, and he exerted his best energies to remedy the evil. The same causes which had made him so much admired and respected wherever he had been, speedily produced effects equally favourable in Edinburgh. His shining talents and polished manners brought him into the acquaintance of the higher circles, and gained him their esteem, while his easy and amiable deportment endeared him to the lower classes.

One object to which Bishop Cameron devoted his most strenuous efforts was the erection of suitable Places of Public Worship. The Chapels throughout his District, with one or two exceptions, were wretchedly bad, and, in many instances, much too small to contain the Congregations attached to them. This evil he set about remedying in a manner worthy of his noble and exalted mind. He began with the Place of his own residence. Accordingly, St. Mary's, Edinburgh, stands a monument of his zeal. James Gillespie Graham was the Architect.

The Ecclesiastical Seminary of Aquhorties was another object of his peculiar care. It was founded by Bishop Hay, in 1799, and in surrendering the charge of Aquhorties to his Coadjutor, he very emphatically besought him to watch over its interests. Bishop Cameron never lost sight of this admonition. He was wont to say that

"Aqhorties was the apple of his eye," and his actions demonstrated that he spoke from his heart. He provided the House with learned and pious Professors; he spared no expense in furnishing the Library with the most useful and approved Works, ancient and modern; he paid particular attention to the comforts of the Students; and he spent large sums upon the improvement of the Farm. Latterly, when he meditated resigning the charge of the District to his own Coadjutor, the idea of abandoning the superintendence of Aqhorties seemed to cost him a struggle—such was the lively interest he took in its welfare.

In 1815, in compliance with the wishes of the greater part of his Clergy, whom he had individually consulted, he named the Rev. Alex. Paterson, then Missionary in Paisley, his Coadjutor, who survived him only about three years and nine months. He received from his hands the Episcopal Consecration, in the course of the following year.

At the Trial of "Scott v. M'Gavin," for Libel, in June, 1821, after the Bishop was examined as a Witness, Lord Gillies said: "Bishop Cameron, your examination being concluded, if you wish to remain in Court, take this seat on the Bench." The Bishop did so accordingly. This was a mark of honour which the honest Prelate was unprepared for, and was a tremendous stunner to the *Ultra Protestants* who were in Court.

At different periods, during the last years of his life, Bishop Cameron suffered much from severe indisposition. In 1825, he had an attack of Apoplexy, which had nearly proved fatal. Contrary to the anticipations of his friends, however, he recovered in a great measure from the effects of that attack, both as to bodily strength and mental energy, and continued to take his wonted interest in the general good and prosperity of his Vicariate.

On the 29th of January, 1828, he seemed to have caught cold, but no serious apprehensions were entertained. The following day, Dr. Ross, his physician, who knew his constitution well, pronounced him to be in a dangerous state. From that day till his Death next month, the hopes and fears of those around him alternately predominated. On the 7th February all doubt was at an end, and he breathed his last, shortly before Midnight, almost without a struggle.

He had previously received and was piously fortified by all the Rites of the Church.

Bishop Cameron lies interred in St. Mary's Chapel, Edinburgh, on the Gospel side of the Altar. It was on this occasion that the Funeral Service of the Church was, for the first time, publicly performed, with the proper Ceremonial, in Scotland, since the Reformation.

XIII.—ÆNEAS CHISHOLM (1805—1818)

Was Brother of Bishop John Chisholm, and Born in Strathglass. He was sent to the Scottish College of Valladolid about 1774, and was there Ordained Priest in 1783. In May, 1785, he was appointed one of the Masters of that College, and passed thence, in the end of 1786, to be Prefect of Studies in the College of Douay. He remained in that office, till Autumn 1789, when he came home to the Mission, and was stationed in Strathglass. On the 1st August, 1803, a Postulation was forwarded to Rome, craving that Mr. Æneas should be nominated Coadjutor to his brother, Bishop John. In consequence, Briefs appointing him Bishop of Diocesarea and Coadjutor of the Highland District, were expedited on the 19th May, 1804. He was not, however, Consecrated till the 15th September, 1805, at the Seminary of Lismore, by Bishop Cameron. He succeeded his brother as Vicar Apostolic in 1814; and Died at Lismore on the 31st July, 1818, and is there Buried.

XIV.—ALEX. PATERSON (1816—1831)

Was Born at Pathhead, in the Enzie, Banffshire, in March, 1766. At the age of twelve, he was received into the little Seminary of Scalan, and next year, he was sent to the Scottish College of Douay, where he remained until 1793, when the College was dissolved, and the Students dispersed by the Revolution which had broken out in France. The abilities he displayed in the course of his Studies, and the admirable conduct which graced and sustained his Literary acquirements, caused him to be chosen Sub-Principal of the College, before he had completed the usual course of Academical instruction. On his return home, he was stationed at Tombae, in Glenlivet, where he remained till 1812. In this remote District, he was the idol and oracle of Protestants as well as Catholics; and he shewed himself the steady



Alexander Gatorson,
Bishop of Caybistra:—
Cons. Aug. 15, 1816. Died Oct. 30, 1831.

friend and protector of the poor, for whose benefit he exerted the great influence he possessed with the Duke of Gordon, and other Proprietors of the Country. From Glenlivet, he was translated to Paisley, where he remained four years. On the 15th August, 1816, he was Consecrated at Paisley, Bishop of Cybistra, and appointed Coadjutor and Successor to Bishop Cameron. Towards the close of 1821, he went to Paris for the purpose of recovering the property of the Scotch Colleges of Paris and Douay, which had been seized upon and confiscated under the Revolutionary regime. In this undertaking he met with great opposition from a Board composed of French and Irish members, but, with singular skill and address, he baffled the manœuvres of his opponents, and at length succeeded in recovering all that part of the property of the Scotch Colleges in France, which had not been sold under the Revolutionary Governments. On that occasion, he also performed a like service to the Irish Establishment.

In 1826, Bishop Paterson repaired to Rome, in order to procure the appointment of a third Bishop for the Scotch Mission; a measure which a variety of circumstances had conspired to render not only expedient, but necessary. In this he also succeeded, and was appointed one of the Pope's Domestic Chaplains. He returned from Rome in 1827, and soon after united the two Catholic Seminaries of Aquhorties and Lismore into one College, established at Blairs, in Kincardineshire, on a Property made over to him for that purpose by John Menzies, Esq., of Pitfodels. On the demise of Bishop Cameron, in February, 1828, Dr. Paterson succeeded him as Vicar Apostolic of the Lowland District; and in September, 1828, he Consecrated the Rev. Andrew Scott as Coadjutor and Successor to Bishop Macdonald, Vicar Apostolic in the Western District, and the Rev. James Kyle as Vicar Apostolic of the Northern District, reserving for himself the Eastern, which is only a part of the old Lowland District.

At the period of the Revolution in France, the unsettled state of that Country, and the perils to which the Students belonging to the Scotch Mission were exposed, having obliged them to return home, Bishop Paterson, regardless of all personal danger, undertook a journey

to Paris, in September, 1830, to save, if possible the Funds of the Scotch College there, from destruction. In this he was so successful, that he obtained from the existing Government the same management of these Funds which he had exercised under the Reign of Charles X., and the Students were enabled, in October the same year, to repair again to Paris and resume their Studies. During the last three years of his life, which he spent chiefly at Edinburgh, Bp. Paterson employed himself, amongst other things, in repairing and embellishing his Chapel; and at the time of his Death, he was concerting measures for improving the state of the Catholic Schools, and placing them on a more respectable footing.

Possessed of acquirements which, if not of the very highest order, were at least more than respectable, he united to these, Moral and Religious qualities of the loftiest description. He was a man of unflinching principle, of invincible steadfastness of purpose, and of equal energy, clear-sightedness and judgment in prosecuting whatever he engaged in. Cautious, cool, and deliberate in forming his opinions, and endowed with that instinct of strong sense which enabled him to detect sophistry or error wherever it appeared, he was neither to be shaken by opposition, however formidable, nor diverted by management, however adroit, when he had once taken his ground. To the former he opposed the firmness of a rock; to the latter a skill, tact, and address in the conduct of business and affairs which have seldom been equalled, and still more seldom surpassed. Withal he was conciliating, generous, and obliging; simple in his manners; eminently social in his disposition; and ever ready to find excuses for those who, under a temporary misapprehension of his character, had done him injustice. When he first came, there existed certain prejudices, misunderstandings, and heart-burnings, arising partly from an unfortunate misapprehension of some transactions in which he had been engaged, and partly from other causes, which it is unnecessary to specify; but he soon lived them all down, and the persons who most violently opposed him, were amongst the number of those who most bitterly deplored his loss. The influence of his primitive and truly Apostolical character proved irresistible. The Doctrine

which he constantly Preached, and which his personal conduct beautifully exemplified, was Mutual Forbearance and Good-will among all Classes and Denominations. Hence he discouraged, both by precept and example, all Wranglings, Contentions, and Polemical Disputations, as tending to widen still farther the breaches already unhappily existing among Christians.

As a Christian Bishop, his conduct was equally pure and praiseworthy, and deserves to be held up as a model to those of other Communions besides his own. Under his Superintendence, no Clergyman, had he been inclined (which among Catholics is seldom indeed the case), could neglect his duty, or even discharge it in a lukewarm or perfunctory manner; in this particular he was severe and exacting, although the stern dictates of authority were, even here, tempered with his natural blandness of disposition, and rendered light and pleasing from the character and example of him from whom they emanated.

On Sunday, 30th Oct., 1831, a Sermon was delivered in the Catholic Chapel of Dundee, by the Bishop, for behoof of the Dundee Infirmary. He left Edinburgh on Friday morning, for this purpose, and arrived in Dundee the same afternoon. Early on Sunday morning the Chapel was opened for Divine Service, when the Bishop Celebrated, and Administered the Communion to upwards of 100 persons. Long before eleven o'clock, the Chapel was crowded to excess. After Mass, the Bishop entered the Pulpit. His dignified appearance, and the decorations of the Pontifical Robes, had a very imposing effect; and the assembled Congregation, (a considerable number of whom were respectable Protestants,) listened with the utmost attention to his Discourse. He took for his Text these words of the Psalmist,—“Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.” In the course of his Sermon, he made a powerful appeal to the feelings of his audience in favour of the excellent Institution for the benefit of which he was Preaching; and, speaking of the liberality displayed in the management of this establishment, he said, “Thanks to the liberal enactments of our Country, the day has now gone by when it was enquired of our suffering fellow-brethren, whether they were Protestant or

Catholic.” In another part of his Sermon, as if foreseeing what was to happen, he said—“Let not your hearts be deluded by the love of that wealth which perisheth—let not your eyes be dazzled by the glittering of gold and silver. All these shall soon pass away. You and I shall soon have to appear before the Tribunal of the Sovereign Judge, to give an account of the use which we have made of the Mammon of this world; and nothing shall remain except what we shall have employed in works of Charity, and in relieving the miseries of the distressed.” Towards the end of his Discourse, which lasted about three-quarters of an hour, his voice began to falter. He finished, however, with a warm eulogium of the Infirmary, and enforced the necessity of contributing to the relief and comfort of those, who, though now laid on a bed of languishment, had perhaps seen better days. He left the Pulpit a little before one o'clock. On entering the Vestry, he complained of a violent pain in his head. A few moments afterwards he exclaimed, “*O God, I am dying! O God, have mercy on my soul!*” In about five minutes he became speechless. A medical gentleman, who was immediately called, bled him profusely; but this afforded him no relief. He received the last Rites of the Church; and at twenty minutes past four o'clock he expired,—thus dying in the humane and philanthropic task of labouring for the relief of the afflicted. His Remains were conveyed in a hearse to Mr. Lee's residence, late in the evening; and, even at that solitary hour, a number of respectable gentlemen, of various Persuasions, followed the mournful Vehicle, evincing every demonstration of regret and respect. Like his predecessor, Bishop Cameron, and according to the Rites of the Catholic Church, the Bishop lay dressed in his full Pontifical Robes, with his Mitre, Cross, Ring, and Crozier.

No sooner had the melancholy intelligence of Bishop Paterson's death reached Edinburgh, than it spread with the rapidity of lightning amongst his friends and the members of the Congregation. All were filled with astonishment and grief. Scarcely could they persuade themselves that he, whom many of them had seen but three days before, in perfect health, could have been so suddenly withdrawn from them.

The friends of the deceased having expressed an earnest wish that his mortal remains should be transported to Edinburgh, to be Interred in his own Chapel, orders were given to that effect. The Body having been inclosed in lead and oak Coffins, was conveyed from Dundee on Thursday, Nov. 3rd, accompanied by the Right Rev. Dr. Kyle, and the Rev. John Macpherson (the latter having attended the Bishop in his journey), and arrived in Edinburgh the following day. The Coffin having been laid in an apartment which was fitted up for that purpose in the Chapel-House, all those who were desirous of paying their last tribute of respect to their lamented Prelate, were freely admitted. Amongst these were his Majesty Charles X. and the Royal Family.

Meanwhile, the most active preparations were going on in the Chapel for the Funeral, which was conducted, almost in every respect, like that of Bishop Cameron. The Railing round the Sanctuary and two of the Pews in front of the Altar were removed, and in the vacant space thus obtained, a Platform was erected for the reception of the Coffin. The Platform, the Steps of the Sanctuary, and the space around it, the Pulpit, the front of the Gallery, the Painting and Decorations about the Altar, and the front Pews in the body of the Chapel, were covered with black cloth. Several Escutcheons, with various Devices, were also attached to the front of the Gallery, Pulpit, &c. The Grave was opened on the Right Side of the Altar, immediately under the Bishop's Seat.

On Monday the 7th, in the Evening, when several of the Clergy, who came to attend the Funeral, had arrived, the Office of the Dead was Performed, at which some Members of the Congregation were present. The Coffin was then removed to the Chapel, and laid upon the Platform prepared for it.

As it was understood that great anxiety was manifested to assist in the Funeral Obsequies, to prevent confusion, Tickets of Admission were previously issued, under the direction of some gentlemen, who had consented to lend their assistance for that purpose, as well as to preserve regularity during the Service. On Tuesday, which was the day fixed for the Funeral, shortly after the doors were opened, every part of the Chapel not appropriated for

the Service, was filled. Some of the seats in front of the Altar had been reserved for, and were occupied by, those friends of the deceased who had been specially invited. At this moment the Chapel presented a very imposing appearance. The Pall, surmounted by the Mitre, the Crozier, and the other Insignia of the Episcopal dignity, and surrounded with a number of lighted Tapers, lay on the Platform in front of the Altar. The sable Hangings above the Altar, on the Pulpit, and front of the Gallery, had a striking effect; while the solemnity of the whole was greatly heightened by the dress and demeanour of the dense multitude present, the greater part of whom wore deep mourning, and of whom many manifested symptoms of sincere sorrow.

At eleven o'clock, his Eminence Cardinal de Latil, Archbishop of Rheims, the Rt. Rev. Drs. Kyle and Scott, entered the Chapel, preceded by the Clergy. These Prelates occupied the seats prepared for them on the left Side of the Altar. High Mass was Sung by the Rev. Wm. Reid, assisted by the Rev. John Murdoch as Deacon, and by the Rev. James Mackay as Sub Deacon. The rest of the Clergy took their places on each side of the Coffin. The whole Service was conducted by the Rev. John Macpherson, who was Master of Ceremonies.

After Mass, the Rev. Alexander Badenoch delivered a short, but well-suited Discourse, in which he gave a concise account of the Bishop's life, and, referring to the suddenness of his Death, made a most appropriate allusion to the Pestilential scourge which had reached our shores, in order to impress upon the minds of his auditors the necessity of being always prepared for Death.

The Funeral Obsequies commenced immediately after the Discourse, and were performed by Bishop Kyle. The Sub Deacon, with the Cross, placed himself between two Acolytes at the head of the Coffin, immediately opposite the Bishop, who had taken his station at the foot previous to the Sermon, wearing a white Mitre, and habited in a Black Velvet Cope. The *Libera* having been sung by the Choir, the usual Prayers and Ceremonies of Asperision and Incensation were gone through. The Episcopal Insignia and Pall were then removed, and the Body was carried towards the Tomb, where

similar Rites were repeated, and the Coffin was lowered into the Grave, over which the Ceremony of Aspersion was performed in succession by the Prelates and Clergy; who having returned in Processional order to the Vestry, the Congregation quietly retired.

The Brass Plate on the Coffin bore the following Inscription:—

DEPOSITUM
ILLUSTRISSIMI ET REVERENDISSIMI
IN CHRISTO PATRIS D.D.
ALEXANDRI PATERSON,
DEI ET APOSTOLICÆ SEDIS GRATIA,
EPISCOPI CYBISTRANI;
IN DISTRICTU SCOTIÆ ORIENTALI
VICARII APOSTOLICI;

ASSmo. Dno. Vro. Leone PP. XII. adsciti in dignitatem
Prelati Domestici Summi Pontificis a Sotio Assistentis.

OBIT XXX OCTOBRIS M.D.CCCXXXI,
ÆTATIS L.XVI.
EPISCOPATUS XV.

XV.—RANALD MACDONALD (1820-1832)

Was Born at Edinburgh, of Highland parents, and, at a very early period of life, was sent to the Scotch College at Douay, where he went through the usual Course of Study in a very creditable manner, and became an excellent Classical Scholar. Having completed his Academical Education, he entered into Holy Orders, and returned to his Native Country, in 1782, where he spent the remainder of his long and useful life in discharging, with great zeal, and infinite credit to himself, the duties of an Apostolic Missionary. He was first stationed in Glengairn, in Aberdeenshire; after some years he was translated to Glengarry; and thence he was sent to the Island of Uist, where he had the charge of a large and scattered Congregation, till, on the demise of Bishop Æneas Chisholm, Briefs nominating him Bishop of Aeryndela, and Vicar Apostolic, were issued in Autumn, 1819, and he was Consecrated at Edinburgh, by Bishop Paterson, about the end of February, 1820. Although he lived secluded from the world, he never lost the polish of a gentleman, and had more of the air of refined society about him than many of those who have, all their lives, moved in its highest circles. As a Scholar, his attainments were of a very high order, and, even in his old age, he wrote and spoke Latin with great facility, purity, and elegance. In consequence of his Literary ac-

quirements, he was frequently appointed to act as Secretary at the Meetings of the Clergy. A passing expression of sympathetic regret, cannot here be refrained for the loss, not very many years ago, of perhaps, without exception, the most interesting Ecclesiastical Relic which Scotland possessed—the *last Chalice of Iona*, of fine beaten gold, upon which the marks of the hammer were quite distinct. The whole design of the Chalice at once indicated its great antiquity. It had passed from the possession of Sir Charles Lachlan Maclean, to that of Æneas, created by Charles II., *Lord Macdonnell and Aros*, and was gifted by Col. Ranaldson Macdonell of Glengarry, to Bishop Ranald Macdonald, on whose death it came into the custody of his Successor, Bishop Scott. Very unfortunately, the Sacristy of St. Mary's Chapel, Abercrombie Street, Glasgow, where the Chalice was kept, was broken into, and the Police got a clue to the Sacrilegious theft, only to find that this precious Vessel was in a Crucible in a state of fusion. It has been said by some, however, that this was not the case, but that the Chalice may yet be discovered in some *howff* in High Street, or environs. If well-founded, this is a consolatory hope which may, some day, cause once more to turn up a Memorial of the highest interest and value—Consecrated by the hands of the earliest Christian Missioners—which Clansmen had good reason to preserve and be proud of—and which had survived the vicissitudes of upwards of Ten Centuries. One of the thieves, who was a Catholic, died of Typhus Fever, somewhere in the Upper Ward of Lanarkshire, a few years ago, and on his Death bed, seemed to have something preying much on his Conscience, which he wished to confess; but, from his inarticulate speech, through the power of the disease, nothing was revealed.

The Bishop was a man of unaffected liberality of sentiment, and ever ready to lend his aid in forwarding any Scheme which had for its object to advance the interests, and promote the happiness of his fellow-creatures. When Bishop, at Lismore, he readily concurred with Principal Baird in his exertions to diffuse Education among the Highlanders. When Scotland, viewed *Catholic*, was, with his concurrence, in 1827, divided into three Dis-



Andrew Scott

BISHOP OF ERETRIA.
CONSECRATED SEPT 21. 1828
DIED DECR 4 1846

tricts, he, from being Vicar Apostolic of the Highlands, became Superior of the Western District. On the occasion referred to, he chose as his Coadjutor, The Rev. Andrew Scott.

In private life, Bishop Macdonald was amiable and kind-hearted; combining a simplicity and elegance of manners with a quiet vein of humour peculiar to himself, benevolence of sentiment, and a considerate attention to all around him, which rendered his society delightful. He rejoiced in the happiness of others, and his own seemed to consist in diffusing cheerfulness, and endeavouring to promote innocent enjoyment. He was equally beloved and respected by persons of all Persuasions; and he could reckon as his personal and sincere friends some of the most eminent Ministers of the Established Kirk of Scotland.

He did more, by his walk and conversation, to soften down Religious prejudices, and root out Religious antipathies, than perhaps any man of his time. Towards the end of his life, he was afflicted with almost total Blindness; in consequence of which, his Coadjutor obtained, in the end of 1831, independent Authority to govern the District.

Bp. Macdonald Died at Fort-William, on the 20th Sept., 1832. His Funeral Service was performed by the Right Rev. Dr. Scott, assisted by several of the neighbouring Clergymen, and his remains were interred within the Catholic Chapel at Fort William.

XVI.—ANDREW SCOTT (1828—1846)

Was Born at Chapelford, in the Enzie, Banffshire, on the 15th February, 1772. An elderly Clergyman had been on a visit at his father's

house, when, being struck no doubt with the soul already beaming in eyes as yet so young, (the Bishop was then but five years old) he said, smilingly, to his parents, "There is the making of a Priest in that little fellow." The then "little fellow" caught up the words as an oracle, and treasured them in his heart; and from that moment he



The Bishop's Gold Seal, with Cairngorm stone, usually hung at his Watch, is kept in the Chapel House, Great Clyde Street, Glasgow.

determined, that, come what might in his way, he would be nothing else. The assiduity he afterwards displayed at College, and the success which from the beginning there attended his studies and crowned his application, made good the prophetic saying. He was admitted on the 25th January, 1785, into the small Seminary of Scalán, and soon after was sent to prosecute his Studies for the Priesthood in the Scottish College at Douay, where he resided for several years, remarkable no less by his proficiency in literary pursuits, than by his piety and edifying conduct, till at length he was compelled, by the breaking out of the French Revolution, to abandon that Seat of learning, and to return home, in 1793, to prosecute his Studies within the humble walls of Scalán. He finished his course of training in Aberdeen, under the direction of the Rev. John Farquharson, the former Principal of Douay, and was there Ordained Priest by Bishop Hay, on the 25th March, 1795.

Immediately after his Ordination, he was appointed to the Mission of Dee Castle, in Aberdeenshire. The small Congregation resident in that locality, was then without a Place where the Divine Mysteries could be decently Celebrated. There stood before the young Missioner, on the banks of the Dee, the dismantled walls of a Baronial Castle, and his first attempt at Christian Architecture was to fashion them into a Temple; and afterwards he erected there, under one roof, a modest but commodious Chapel and Dwelling House. In 1800 he was transferred to Huntly; and, in 1805, he was appointed to the Mission of Glasgow, the theatre of his future herculean labours.

Previous to that period, the mere handful of Catholics in Glasgow were supplied by the Rev. Alexander Macdonell, who afterwards became Bishop of Kingston, in Canada; and subsequently, by the Rev. John Farquharson, who erected a Chapel in the Calton.—They were obliged to live concealed. There was not then almost a vestige of Catholicity around Glasgow, nor in the surrounding Counties, if we except the remains of the Cathedral, Abbays, and Religious Houses,—and these sadly mutilated.

But this state of things was not to last. Impoverished at home, many from Ireland had begun to Emigrate to the Scottish shores in quest of employment. The successful introduc-

tion of the Cotton Trade into the West of Scotland afforded that employment; and, exposed as they were, to much obloquy on the score of Country, but more particularly on the score of Religion, they, notwithstanding, rekindled among their rivals the Lamp which had been so long extinguished. For them, Glasgow, by reason both of its Trade and of its convenient Geographical situation, was the chief point of attraction. To it, accordingly, the greater number bent their steps.

Father Scott's appearance amongst them, although penniless, with his extraordinary energy and unbending firmness, soon proved for them a tower of strength. The only Place of Meeting for Catholic Worship in Glasgow, then, and for many long years after, was more a Garret than an Oratory, in a dingy Lane leading off the Gallowgate; and, though much increased in number to what they had been, the Members of his Flock were far from presenting the imposing aggregate they are now known to form in the Population of the great City,—as may be gathered from his then List of Easter Communicants, which amounted only to about 450. Few years, however, did he allow to pass, ere, through his untiring activity and zeal, he had contrived to swell it into a Roll of nearly 3000,—while yet alone and without even occasional assistance for Glasgow and the whole Western Lowlands. They only who know the extent of preparation necessary to be gone through, before approaching Communion in the Catholic Church, can form any adequate idea of the fatigue and labour which such results entailed on him who had achieved them. But who shall tell of that other labour of love, that never-ending obscure toiling of the Catholic Priest, as, midst the cold darkness of night, as well as throughout the most inclement days, he wends his way, unnoticed and unpraised, to the poorest and most revolting hovels of suffering humanity, and often to the very storehouses of pestilence and death? He goes upon an errand of mercy and peace, bearing concealed upon his breast One more hidden still than himself from the surrounding world; he goes to break the Bread of Heaven to the Christian pilgrim departing for Eternity; to bend himself in charity over Fever's stench, and frequently to inhale some killing breath,

In this hard department of the Sacred Ministry,—in the irksome solicitude of Sick Calls, did the lonely Priest of Glasgow continue to toil, for years and years, often amidst the taunting sneers of scoffing Bigotry, and the hootings of rabblement; and not unfrequently was he obliged to crave the safe conduct of some trusty friend to guard him from personal violence. Yet, as new obstacles were observed everywhere to rise up around him, he seemed, naturally, to rise above them all, till the greatest difficulties he had now to contend with, were those of his own creation,—the prodigies of his own zeal.

The old Calton Chapel had, by this time, grown far too small for those who crowded to its door; and, while each succeeding week was opened for those about them as a Day of joy and gladness,—to thousands of poor Catholics, the Sunday brought nothing round, save a return of sadness and disappointment, a reminiscence of the exile from the Land of their fathers with its many Altars, and the pain-giving thought that among them, as of old, the Child of Bethlehem was houseless. Their generous-minded Priest was still poor, but not in courage; and he vowed to the God of Jacob that he would not give slumber to his eyelids, until he had found a Place for the Lord. He set at once at defiance every timid counsel and officious critic; and, calling practical skill to his aid, he conceived and built St. Andrew's Chapel, Great Clyde Street. At the time, the more wary who gave themselves credit for superior prudence and sagacity, condemned the Undertaking as a piece of most inconsiderate rashness, which would result in nothing else but the disgrace and utter ruin of its Author and his Religion.

Scarcely had he entered, as it were, under a passing gleam of sunshine, when suddenly the atmosphere began to lower around him; and there burst upon the community one of those stormy vicissitudes, which, despite all human foresight, must visit, at times, a great Commercial Empire like ours. Public credit had been shaken, and business was at a stand, wages had fallen and the price of food was high; and the poor Catholics began to look with dismay on their unfinished Walls, and dreaded their growing into a Ruin, ere they grew into a temple. One heart alone had not yet quailed, nor was the reward of Christian hope long withheld from its owner.

Midst every possible disadvantage, the new Church was completed, and stood forth a not unworthy monument of Catholic zeal, even beneath the shade of Glasgow's ancient and more gorgeous Minster. A great Work had been accomplished. Scott had created a proof from which no eye could shrink,—that the Catholics of Glasgow were no longer a gathering of outcasts, few in number, and whom it was safe to despise; for, the thousands that now issued, like the waters of a mighty stream, from the arched outlet of St. Andrew's, told at once of the Church whose Prophetic type had been witnessed above in Apocalyptic vision.

But, while many rejoiced because this House of God was finished, there broke upon the ear of the ever vigilant Minister another outcry for aid, that rent with sorrow his fatherly heart. Hundreds upon hundreds of Catholic children clamoured around him for the Bread of Religious instruction, and no means were at hand to satisfy the cry. It was then, that, straightened upon all sides, and reduced to choose forthwith between the certainty of vice and the danger of seduction, Father Scott boldly determined on a measure which many questioned, and not a few blamed, but of which, long years of experience have left nought to be said than that it *was* a bold measure, and the far-sighted resolve of no ordinary mind. An offer had been made of *Protestant* co-operation, on condition that the Protestant Version of the Scriptures should be introduced into the Schools. Rather than see his little ones abandoned to hopeless ignorance, he consented to their being taught to read in a Bible not their own! Many now came readily forward from without, with Funds, and Books, and kind and liberal Speeches about opening up unto all, the blessings of Education; suitable Teachers, members of the Congregation, were subsequently appointed; and, for the first time, since the days of Knox, the Public heard tell of the *Catholic Schools of Glasgow*. It was then that the extensive premises in Portugal Street, which the sagacity of one Bishop and the zeal of another have since permanently secured to Religion, and now converted into *St. John's Church*, were selected as a fit Place in which to assemble the children, and were occupied under the name of the *Gorbals School*. Their extent, however, was soon found to be insuffi-

cient for the multitudes that eagerly flocked for instruction from all parts of the City; and to the Gorbals were afterwards added several other Catholic Schools in the Districts of Anderson, Bridgeton, Calton, Cowcaddens, and North Quarter.

The same weapons of ridicule and abuse which were pointed at the People, were levelled against the Pastor. While he Celebrated the Divine Mysteries, the Windows of his Chapel were repeatedly smashed with stones.

The erection of St. Andrew's Chapel, Great Clyde Street, produced two opposite effects in Glasgow. In the estimation of the Catholic citizens it redounded greatly to the position of their Religion; but Orangemen and Ultra-Protestants viewed, with disgust and horror, the "Man of Sin" again rising so majestically with uplifted head. "Popery" must afresh be unveiled to the People in a Serial, titled, "THE PROTESTANT, by Wm. M'Gavin, Esq.," commenced in 1818, and finished in 1822. The profits he offered for the support of the Glasgow Catholic Schools, which were declined, being regarded only as an insult.—Mr. M'Gavin was Born on the Farm of Darnlaw, in the Parish of Auchinleck, Ayrshire, on the 12th August, 1773; he removed with his parents to Paisley in 1783, where he earned his bread, first, as a Draw-boy in one of the Factories, then as a Silk Weaver, and afterwards became an Apprentice to John Neilson, a Printer and Bookseller. The popular opinions of that period were adopted, in all their latitude, by this Hero. In 1793 he taught a School. In 1798 he abandoned this, as not agreeable to his genius and temper, and was engaged as Book-Keeper and Clerk by David Lamb, an American Cotton Merchant, whose Partner he became some years afterwards. In 1805 he married Isabella Campbell, who kept a Boarding-School at Paisley, and who brought him no children. The firm of M'Gavin & Lamb proving unprofitable, the former undertook, in 1822, the Glasgow Agency of the British Linen Company's Bank, which he kept till his death (suddenly at Dinner, of Apoplexy), 23d Aug., 1832. Mr. M'Gavin was brought up in the sternest phases of the Presbyterian faith, as professed by the "*Original Anti-Burghers*." But in 1800 he changed his belief, and joined a Mr. Ramsay in forming a new *Independent*

Church, where his *Rev. Compeer* ordained him to exercise his gifts at Preaching. This new Invention ultimately completely broke up into sad dismemberment; and in 1808 Mr. M'Gavin joined the kindred Congregation of Greville Ewing in the Nile Street Meeting-House, Glasgow, where he was soon invested with the office of Deacon. Amid Mercantile avocations, he found time to write a number of Religious Tracts and Stories. His Posthumous Works, accompanied with a Memoir, &c., are in Two Vols.,—1834. He pursued the mingled callings of Controvertist, Merchant, Factor, Arbitrator, Banker, Teacher, Preacher, Trustee, and Referee. He is Buried in the Vaults of Wellington Street U.P. Church, although a grim Pedestal Statue was erected to his Memory in the John Knox Necropolis by his admirers.

The memorable Trial, "*Scott v. M'Gavin*," for *Defamation*, which took place on the 25th June, 1821, is given at full length in the columns of "*THE PROTESTANT*,"—except the splendid *Speech* of Francis Jeffrey, one of the Counsel for the Pursuer, which lasted about two hours. It was delivered with amazing rapidity, and is supposed to have contained 50,000 words, many of them new and curiously compounded. Mr. Dow, the short-hand writer, applied to Mr. Jeffrey to see if he would draw up or dictate a Report of his *Speech*; even Twenty Guineas were offered to cover any costs; but, from some cause or other, such Report could not be obtained.

The libellous language originated in sarcastic observations printed in *The Glasgow Chronicle* Newspaper, in July, 1818, and afterwards in *The Protestant*, about an Oratorio for a Charitable purpose, which was performed in St. Andrew's soon after it was finished. The Rev. Mr. Scott was accused of "Extorting money to build his Chapel by a sort of Poll-Tax from the starving Irish, and that by the fear of future punishment."—"Let the means by which that House was reared be inscribed upon its front, and it will remain for ages to come a Monument of Popish hard-heartedness and cruelty."—Again: "The house that is building West of the Chapel, and which is, it is said, intended for the *Manse*, will be large enough to accommodate a dozen of Priests, while they remain unmarried, as they must always do; from which, I infer, that [Mr. Scott] either has, or intends to have, abundant

assistance in milking and managing his Flock. It is doubtful how far he exhibits the character of a faithful Pastor, while he seems to care only for himself. He asked no answer or explanation for his Flock; it was for himself as an individual. . . ."—Mr. M'Gavin also Published that Father Scott refused to Baptize the children of several Labourers (whose names, unfortunately for himself, he specified), until they contributed towards the Building of the new Chapel, and paid up all their arrears; and that the Masters of certain Public Works were applied to, to retain the weekly earnings of Catholic employés to aid the erection of the said R. C. Chapel."—Damages laid at £3000.

These, and similarly coloured Calumnies, were trumped up and fixed upon Father Scott. It was a period fraught with deep anxiety. He, who was so slandered, was innocent; but that had to be proved and vindicated before a one-sided Public. How could this be done, with such a dead bias against "Popery" and "Papists?" The detractor, backed by the great bulk of the community, shouted defiance, and reckoned himself all secure. ANDREW SCOTT stood alone, undaunted and determined. Twelve ordinary Jurymen, "in spite of the prejudices of their education, in spite of their Religious antipathies, in spite of the fierce Controversies of the day, in spite of all the means used to excite their Anti-Catholic feelings,—when it came to the point, threw their prejudices to the wind, stood to immortal justice, and vindicated the cause even of a Catholic Priest." Contrary to general expectation, M'Gavin and his Abettors were *cast in damages*. After the Charge of the Right Hon. William Adam, Lord Chief Commissioner, the Jury retired for upwards of an hour. A little before five in the morning, they returned to the box, when they unanimously found for the Pursuer, against the Defender William M'Gavin, *damages*, £100; against the Defender William Sym, Clerk of the Glasgow Fever Hospital, £20; and against the Defenders Andrew and James Duncan, Printers in Glasgow, 1s.—Mr. M'Gavin's fine of damages, with law expenses, bordered on £1400.

Detail, were it always at command, would be endless in a Life so full of incident as that of Bishop Scott; of which few days passed unstamped with an interest peculiarly their own,

and around which, his innumerable feats of Pastoral solicitude have thrown a halo so characteristic and varied, which cannot find utterance in words. For half a century, the Banks of Glasgow could tell of his high honour and punctuality in the discharge of business; its many mercantile Marts, of the shrewdness he brought to bear in the prudent outlay of Money, and of his scrupulous exactness in the payment of Debt; its Streets, of the homely broad unstudied salute, as he met some old Friend, or little Children, or the Poor that besought his Charity in the Name of Christ (for his hands were never found to be closed when real necessity or mercy had a claim to urge); nay, the very Cells of the condemned Criminals, and the Scaffold itself, have tales to relate of this distinguished Prelate and his Penitents, that invest even their dreary image with thoughts of admiration. His Administrative tact and wisdom, as a Bishop and a Ruler, could not be surpassed; he knew when to be as pliant as the ozier branch, as well as unbending and even stern and austere, when besought to give way to the much-abused aphorism of *being all things to all men*, the sure way of *being all things to none*. That sturdy manliness and withal *bonhomie* which pervaded his whole manner, and made him not to be resisted, were but the shadowings forth of his inward uprightness, which made his friendship so precious a boon, and his counsels so prized by his brother Bishops. As a man of business, among his Brethren he had not an equal. In getting receipts and discharged accounts, nothing in the ordinary run would suffice. The counsel of a "man of business" was generally resorted to. The lengthy, verbose, Deeds of Contracts, Estimates, &c., thoroughly debarred any over-reaching or quibbling at the time of settlement. In the numerous Chapels and Houses which he built and repaired throughout his Diocese, and in the many loads of wood shipped for the Highlands from the Quay of Glasgow, to be *Scotch canny* was a chief desideratum which Dr Scott ever fairly used, and, from practical experience, he knew well how and when to show evidence of. Mr. M'Hardy was his lawyer and confidant. It was said that the Right Rev. Client, ever sharp as a needle, had frequently to instruct and correct his Attorney. He was one of those

few men who appear seldom on the stage of time, and his name will glide down its stream and be remembered in future generations, as the *Modern Apostle of the West of Scotland*. Of course, many complained of the very plain-spoken broadsides they not unfrequently got in the way of Pastoral rebuke and correction. But there are blendings in human nature as in the skies; for, as the heavens can look at times as if of iron, and then again melt gently down into softness and sunshine, so it can be told of Bishop Scott, by those who winced under his fatherly reproof, that it never was given but when necessity required. The keen dark eye that sparkled from beneath his brow, cowed the forward and the forward; but they never feared to kneel at his feet, and to cast themselves upon his ever-forgiving heart. Although the Bishop spoke in the Provincial Doric of his native County, many of his Sermons, which still remain in the Presbytery House of St. Mary's, Greenock, are carefully written, and are samples of excellent English composition, well worthy of being preserved in print.

In 1825, there was Published a Pamphlet of 122 pages, titled "Address of the Glasgow Catholic Association to the Catholic Public, showing the utility of Associations in general in Promoting the Great Cause of Catholic Emancipation; and containing a Defence of the Principles of the Glasgow Catholic Association, and the character of its Members, against the unwarrantable, unprovoked, and very surprising Attacks of the Rev. A. Scott and the Rev. J. Murdoch, Pastors of the Glasgow Catholic Congregation; with some Remarks upon the gross Impropriety of excluding the Catholic Congregation of Glasgow from all knowledge of the state of the Funds or management of the Temporalities of what has been called *their Establishment*, and a Plan pointed out for obtaining their right in this respect.—Glasgow: Printed by John Graham & Co., 136 Tron-gate.—1825.—Price One Shilling and Sixpence."

This was written by a Catholic "Sabbath School Teacher," in Bridgeton, named Wm. M'Gowan, "Secretary to the Glasgow Catholic Association." The rather smart Brochure was lately reprinted in the columns of the notorious *Glasgow Free Press* Newspaper. It seems that the "Glasgow Catholic Association" was

established on Saturday, the 11th October, 1823. The first Meeting was held in Frazer's Hall, and was numerously attended by Catholics of the City and Suburbs. One of the first acts of the Association was to open a sale of cheap Catholic Works in Glasgow, Paisley, Greenock, Dumbarton, Ayr, and Kilmarnock. In June, 1824, this Institute passed a Resolution to establish a Catholic *Newspaper*,—and, a short time after, another Resolution was passed, to collect for a *Catholic Library*. This Association originated through the burning zeal of Irish Members of the Church, and was the beginning of the multifarious sorrows which have, ever since, beset and worried the indigenous Bishops and Priests in the West of Scotland. For two years, many were the stormy Meetings held in the Gorbals School Room—racy were the Articles which appeared in the *Orthodox Journal* and *Catholic Miscellany*; the *London Truth-Teller*; and the *Glasgow Chronicle*, Newspapers, and rich were the piquant hits and salutes which issued from Father Scott, in the strongest Banffshire accent, as he stood in the Pulpit of St. Andrew's, Great Clyde Street. Dead letters cannot at all describe the style of his eloquence, which was delivered with little or no "action;" but, without the living man, no adequate portraiture can be drawn by description. He denounced the Association and all connected therewith, (on the authority of Daniel O'Connell himself), as utterly illegal; declared that all Meetings held independent and in defiance of their Pastors, were Schismatic and Heretical; that not half a dozen of them "had even a pair o' hale breeks;" that, even when they came to their duties, he was disturbed by the forms and destruction of animal life, which he saw infesting their persons; that they were so illiterate as to be utterly unfit to manage anything of the sort; and that, if any more such Bills as he had seen were circulated, he, who should do so, "would never be alloo'd to set fut in this Chapel.—If yer nae pleas't wi' the way that I dae for yer gude, what for dinna' ye tak' a sail to Rome, and see hoo ye come on at the Vatican, if ye ken whar that is; or, may be, a lot o' ye that's camstreery and bully-rag me here, wad like to try the way that they dae in M'Lean's Kirk ower the water there. The males and the females, they tell me, a' get in a word in cleckin their

ministers and layin oot the siller; and that's what a pack o' ye wad want to hae here—to meet, and spyke, and jaw, and instruc me hoo to dae wi' this, and hoo to dae wi' that. But I'll tak' care o' ye. Ye first meddle wi' Temporalities, and if ye wad get yer ain way, ye'd nae be lang o' tryin' yer han' at the Spiritualities. Ye little ken that the Temporalities cost me a hunner fold mair bother than the Spiritualities. This is a *Catholic Church*, and I sall ever keep it sae, for nae ane o' ye I'll alloo to cheep. That's my deceeshin for yer disgestin' a' nicht."

At p. 42, of M'Gowan's Pamphlet, the Memorial for redress of grievances, sent to Bishop Cameron, complained, that, "on Jan. 29, he (Mr. Scott) attacked them, once more, both at the Morning and Mid-day Services, calling them the most offensive names, and representing those who signed the Requisition as '*illiterate ragamuffins*;' comparing the roughness of their hand-writing to their '*tattered coats*,' and recommended them, if they had any money on hand, to employ it in purchasing old clothes to cover their naked members. He declared he knew little of them who signed the Requisition, but by the Scandal they had given to Religion."

All this, set off in Bishop Scott's mien, with his sparklings of *mother-wit*, was inimitable.

Bishop Scott was a good type of the Scotch gentleman of the last Century, at whose manners and eccentricities we can now smile with veneration and esteem. There are many Anecdotes about him treasured up by his Clergy and surviving Members of his Flock. The authenticity of the following, as well as the above specimens, can be unquestionably attested:—

The Bishop wished the Rev. John M'Donald to vacate the Gorbals Chapel for the Island of Barra, in the West Highlands. The good Gael did not at all relish the idea of an exchange from plenty of comforts to a wilderness of penury, and remonstrated that he had now forgot all his Gaelic, and that his English Preaching would be quite lost in such a region. The Bishop rather curtly interposed, with, "Ye needna be frichten'd for that, John; for, in the name of a' Guidness, tell me in what language *can ye Preach*?"—M'Donald was speechless.

St. Andrew's, Glasgow, will contain 2,500 people, and, in the Winter Season, at an early Mass, the Bishop delivered this Admonition:—

"I canna hear the soun' o' my ain vice for yer coffin.—Noo, dinna spit; O! dinna spit it oot! Yer filin' a' the Chapel for them that's jist comin in efter ye.—Mrs. D—— has opened a braw Shop in the Stockwall, an' gin ye tak a stap in tae see it, she can gie ye a Nepkin for four an' a bawbee; and gin ye wash't ance in the acht days, it wul last ye a hale twalmonth. So, I beg it o' ye, efter this, to spit yer foul batteries into yer Nepkins."

The Bishop was not a rigid Ritualist; for, at a certain part of some High Solemnity, one of his Priests went forward to take off his Mitre, when the Bishop asked, "What are ye aboot, min?" He said, in a low voice, "My Lord, I am going to take off your Mitre." This was met with "Na, na, there's nae chiel 'ill tak aff my Mitre. Lat it sit whar it is.—Dinna mak mistaks."

Poverty had taught the Bishop to be in all things a rigid Economist, even to the turning down the Kitchen Gas Burner to a diminutive peep.—"Lassie, hain the Gas, hain the Gas.—In my younger days, what ye flare awa in ae nicht wad hae been licht to me through a hale Winter.—Dinnapit it up when my back's aboot."

The Bishop was very kind to young Priests, but withal kept them at drill. One, still alive, remembers quite well this Exhortation:—"My young frien, alloo me to tell ye that you'll be nae use to me, unless ye gae oot the Announcements better. I care na hoo poplar some o' the folk think ye as a Preacher. Ony o' us can Preach, efter we're tacht the plans; but the gran' pint is to lay aff the Intimations in the Chappel, and to mak them stick upon the hearers. Noo, you'll never learn this till ye notice hoo this ane duz't, and what way that ane duz't; and ony Sunday that yer orra, tak rouns o' lessons, an' you'll come on brawly."

In giving examples in his Lectures of "Protestant Calumnies," the Bishop used to repeat how one of the name of Gillis, the *Cicerone* of St. Mary's ruined Chapel at Rothesay, was in the habit of gulling Tourists. In pointing out the *Holy Water Stoup*, Gillis informed his visitors that "the Papist Bishop of Glasgow" came every year and washed his face in it. Dr. Scott happened, on one occasion, to be in Rothesay, and accompanied some friends to see the interesting Ruins, when this *ruse* was tried. He listened patiently, and nudged his friends. Said

he to Gillis, "Aye, and dae ye ken the Papist Bishop o' Glesgae?"—"Hoot aye, fine that; when he comes, he winna lat me see what he is to gaun to dae, but tells me to stan' oot by there till he's dune." Quoth the Bishop, "Aweel, man, yer this day in a snorl; for I'm the Papist Bishop you've sae aften seen come to wash his face, an' tauld the folk aboot.—Here's a saxpence for yer trouble."

Dr. Robert Hay, of Rothesay, has kindly communicated the following:—

Speaking of the condemned Cell, reminds me of an Anecdote of the late Bishop Scott, who was a strict Disciplinarian, as all subject to his authority knew; and amongst these were the Schoolmasters. It was the custom, on occasion of the half-yearly Sacraments of the Established Kirks in the City, to close the week-day Schools from the Wednesday Evening till the Tuesday Morning following. On the forenoon of the intervening Friday, having a condemned Prisoner to attend, I went to spend two or three hours with him. After sitting about an hour, the door of the Cell was thrown open, and *Bishop Scott* walked in, followed by the Turnkey who, however, immediately withdrew, locking the door after him. Of course, I received his Lordship with all due respect, and handed him the Chair which I had just vacated—the only one in the Cell. I then hinted that with his permission I would now leave; which, being answered by a slight inclination of the head, I gave signal for the Warder to let me out. A sudden idea seemed to strike the Bishop, and he turned to me abruptly and said, "Mr. Hay, before ye gang awa', wad ye just let me ken' wha's takin' care o' you're skule, whan you're here?"—I felt that his Lordship's question inferred, though only by innuendo, a suspicion of a certain amount of negligence on my part; but, when a man is conscious of being on the safe side of a difficulty, that knowledge has a wonderful effect in enabling him to put on a bold front, which I did in this case, and satisfied the Bishop that I was just where I ought to be at that particular time. "Man," said he, "that's nice; ye can come here the morn, an' Monday, the same oors ye wad be in the skule; an' Mr. Murdoch 'll hae mair time tae attend the sick calls.—Wull ye mind that noo?" Of course, I promised, knelt to receive the Bishop's blessing, and then left.

Some of his Congregation had been summoned to qualify as Burgesses, with the threat that, if they did not, their Shops would be shut up. But on presenting themselves, they were called upon to take an Oath, which, taken by a Catholic, would have amounted to a formal Abjuration of his Faith. In this dilemma Mr. Scott took the matter in hand himself, and waited more than once on the Dean of Guild in his own Court. A wonderful ignorance of Law was displayed, not merely by this Official, but by his Legal adviser. The applicants had recourse to such Lawyers in the City as bore the name of possessing some liberality, but no one could be induced to take up the case. Mr. Scott persevered, and by proving the actual state of the Law, and by threatening more serious Legal proceedings in another quarter, if his Congregation were not fairly treated, had, at length, justice done.

A Catholic had been left for Execution at the Assizes. Mr. Scott attended him, and duly prepared him to meet his dismal fate. But as the fatal Day drew nigh, a very weighty difficulty occurred to a Presbyterian Minister, and to the Magistrates, that it would be contrary to all wont and propriety, that the Catholic Priest should be seen publicly on the Scaffold. The Priest, however, feeling no inclination to trust the soul of his Parishioner to "Heretical cure" in his last moments, objected to the services of the Minister on the occasion, firmly declaring that he "never would consent to any such iniquity."—A grave consultation was then held; the upshot of which was the deputing of a Magistrate to remonstrate with the refractory Priest. The reasoning deserves to be recorded. "Mr. Scott," he said, "I have never, in all my experience, known of a Roman Catholic Priest being on the Scaffold at an Execution." "For this reason," was the reply, "that you never had a Catholic to hang yet."—"But if you persist in this determination, it will cause much talk, give great offence, and not one shilling more will be subscribed by any Protestant to your new Chapel."—"Nae matter; I canna help that, nor the like o' that; I maun dae my duty; and you'll alloo me to tell ye, that I sall dae it tae.—Na, na,—nae threats 'll frichten me, Bailie."—He did do so; and not a Protestant contributed a Sixpence thereafter.

At another time, some of his Flock had

offended by doing something about their shops on a "Sacramental Saturday;" for which misdemeanour they were summoned to the Police Office. Mr. Scott extricated the offenders in a very summary and satisfactory manner. Appearing at the Bar of the Police Office, he reminded the Magistrate that the "Sacramental Fast" was but an Ecclesiastical Law, and that any violation of it could be punished only by Ecclesiastical Pains and Penalties; and therefore called on them to inflict only such Pains and Penalties,—they having no objection to the infliction of the same.

The following Story was related to the Author of "FOOTSTEPS OF SPIRITS," p. 39, Burns & Lambert, London, in 1845, by Bishop Scott,—a man most unlikely to have been imposed upon by the credulity of another. The Author took down his Narrative in writing, and subjected it to the Bishop's revisal some months after. The Story is, therefore, exactly as the Bishop remembered it:—

"A man named Witherington, a native of the North of Ireland, and a Protestant of the Orange type, after losing his little property at home, came over to Scotland, and unfortunately fell into the company of thieves and depraved characters, some of whom were, in name at least, *Catholic*. He himself had never entered a Catholic Chapel in his life. One night he Dreamt that he was chased by Devils along the Saltmarket of Glasgow, and ran for shelter into a house, where, on entering it, he found a man whom he afterwards understood to be a Priest, engaged in Saying Mass. Hearing the noise of Witherington's sudden entrance, the Priest turned round and bade him be comforted, for, as soon as he had finished, he would accompany the fugitive home, which he did; both of them walking together along certain Streets of Glasgow, to Witherington's lodgings. Before he reached them he awoke. The Dream made little impression on him; he, however, mentioned it to his companions. Some time after, he was persuaded by two or three of them to accompany them to the Catholic Chapel in Glasgow, the only one at that day, and served by Mr. Scott, then the sole Missionary. Witherington and his companions seated themselves, awaiting the entrance of the Priest, and the beginning of the Service. The Sacristy Door

opened, and Mr. Scott came out, when Witherington started, with an Exclamation, and whispered to his companions that he saw the man in the strange dress whom he had seen in his Dream. He listened attentively to all that was said, and repeated his own Prayers with some devotion. He even formed a resolution to amend, which, however, lasted no longer than a week or two, when he returned to his former evil courses.—By and bye he was arrested for an aggravated Robbery, committed between Ayr and Kilmarnock, and was taken to Edinburgh to be tried. He was Convicted, and received Sentence of Death. He was to remain in the Jail of Edinburgh until the day before his Execution, when he was to be taken back to Glasgow, and thence, on the fatal morning, to the spot where the Robbery had been committed. His route through Glasgow to the Jail was the same as he had taken when flying from the Devils in his Dream. His route from the Jail was the same as the Priest had led him back towards his lodgings.—Witherington's companion in the Robbery, and under Sentence, was a Catholic. Mr. Badenoch, one of the Priests in Edinburgh, attended him. Witherington begged to be instructed, and was prepared for death by the same Missionary. As the day of the Execution drew near, it was arranged that Mr. Scott should accompany the Convicts out of Glasgow, and that Bishop Paterson, who then had charge of the Paisley Mission, should take his place, and attend them on the Scaffold, as the scene of the Execution lay in that Mission.—The day before the last, the Prisoners were removed to Glasgow. Bishop Paterson and Mr. Scott visited them in the Jail. Witherington's Cell was a dark one, but the moment Mr. Scott entered it, the Convict accosted him by name. He was asked if he knew the Priest. He replied that, although he had never before spoken to him, he should know his face among a thousand. It may be mentioned that Mr. Scott's face was one not easily forgotten. Its bold, marked features bore a striking resemblance to the Portraits of Gregory XVI. When the arrangements for next morning were announced to Witherington, the poor fellow burst into tears. Being pressed to tell the cause, he with great difficulty related his Dream, and entreated

Mr. Scott to go with him all the way, which he did, encouraging and comforting the poor Penitent at intervals on the dreadful journey, and finally inspiring him with every hope of his obtaining mercy from the Eternal Judge.”

Thus he went on, an ornament to the Faith which he professed and taught, always on the watch, like the faithful shepherd, to guard and defend his Flock from whatsoever quarter it was assailed, till at length it was deemed expedient to raise him to the Episcopal dignity. Accordingly, in 1827, in consequence of the joint Postulation of the two Vicars Apostolic in Scotland, the Holy See named him *Bishop of Eretria*, and Coadjutor, with right of succession, to the Right Reverend Dr. Macdonald, in the new Western District. The Briefs for his Consecration were expedited on the 13th February of that year, and he was Consecrated in St. Andrew's, Glasgow, on the 21st September, 1828, by Bishop Paterson, assisted by Bishops Macdonald and Penswick.

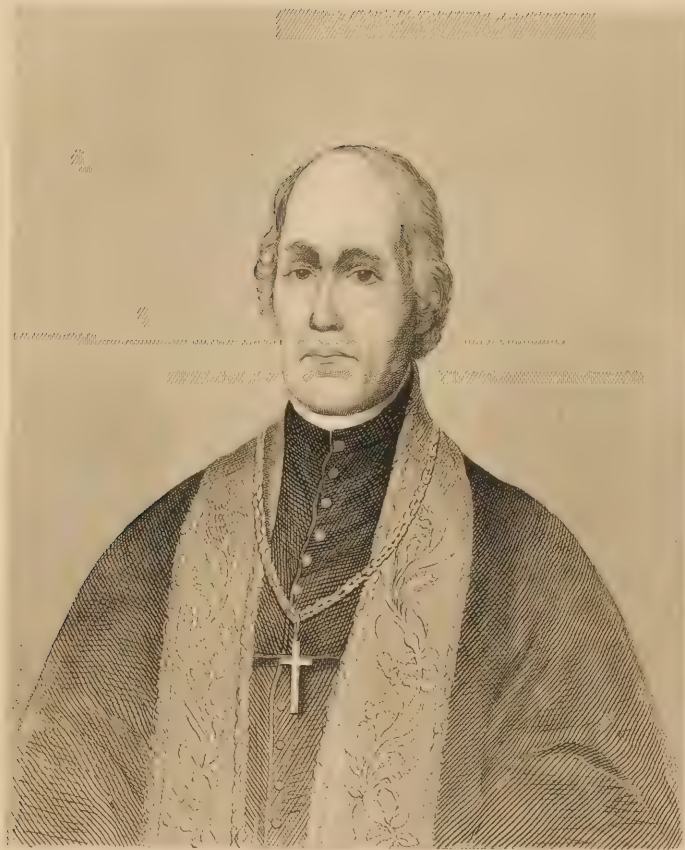
From that period he continued to reside in Glasgow, and took charge of the Lowland portion of the Western District, which he himself had been chiefly instrumental in creating, till the demise of Bishop Macdonald (towards the close of 1832) threw upon him the management of the whole District. He undertook various journeys to the Highlands, where he made several alterations, and effected many important improvements. By his directions new Chapels were erected in North Morar, Glengarry, Glencoe, Morvern, South Uist, and Badenoch. Several others were repaired. His Correspondence, always multifarious, now assumed a degree of more than usual activity, and his simple eloquence grew importunate in its appeals for assistance in behalf of the desolate state of the distant Missions. Where others would have been forgiven for yielding to the weight of years, he grew young again, like the eagle of the Highland Glens, which he had still to Evangelize. The boisterous waves of the Western Seas were never a barrier to his Apostolic solicitude. But his zeal in behalf of the Highlands did not prevent him from attending to the wants of the other parts of his District. Under his superintendence new Missions sprung up, and Chapels were erected in Airdrie, Newton-Stewart, Houston, Barrhead, and Duntocher, and many others were improved and enlarged. With that prac-

tical foresight which marked his every step, the indefatigable Prelate now fixed his eyes upon a future he knew he could not reach, save by endeavouring to consolidate the great works he had begun. To give permanency to the achievements of Missionary exertion, he resolved to build a College. The Estate of Dalbeth, in the neighbourhood of Glasgow, with its finely situated Mansion House, were purchased for the purpose, but they are now devoted to the more urgent use of the Convent of the Good Shepherd and Penitentiary for fallen women. Age and hard labour had now blanched his head, nor was his physical strength any longer equal to the tasks allotted to it, by that vigour of mind for which he was renowned. He retired to Greenock in 1836, having made Dr. Murdoch his Coadjutor in 1833; however, still continuing to govern his Vicariate as his declining strength would allow him. For several years previous to his death, the arduous duties which he had to perform, and the almost superhuman exertions which he made for his Flock, broke down his iron constitution. The illness which proved fatal to him was one of which the seeds had long been lurking. It originated in the damp Vestries of his Cathedral Church, when as yet but newly erected, and when, after the overheating exertions of the Pulpit, he would sit for hours, Sunday after Sunday, listening to plaints of distress, and consoling the broken in heart. His manly mind was to the last unclouded; for, if at the last moment it appeared slightly to wander, it wandered still within the range of Episcopal solicitude. "*Bring my Purple Cassock,*" he exclaimed, as if he had grudged to leave behind him the cherished livery of his allegiance. With the most edifying resignation to God's Will, he made over to his Successor the Staff of his Authority, and knew not, in his simplicity, that he was forestalling his own eulogium, while he begged his forgiveness for leaving him so much to do. He Died at 20 Shaw Street, Greenock, on the 4th December, 1846, aged 74 years and 10 months. His Body was taken to Glasgow, where, after the usual Funeral Obsequies had been performed in St. Mary's Chapel, Abercromby Street, and an eloquent Discourse delivered by Bishop Gillis, the Vault, on the Gospel side of the Altar, was opened on the 10th inst. ♯ receive its first deposit.

XVII.—ANDw. CARRUTHERS (1833—1852)

Was Born at Glenmillan, near New Abbey, in the Stewartry of Kirkcudbright, on the 7th of February, 1770. Sprung from an ancient Family, which had preserved the light of the Catholic Faith amidst all the Trials and Persecutions of the last and previous Century, he received the first rudiments of his education in that quiet and sequestered Village, so remarkable for the romantic scenery around it, and for its noble Abbey, the ruins of which presented to his young imagination the glories of former days, and through the Cloistered Aisles of which he was wont in his boyhood to wander up and down, and to explore every nook and corner of its sacred precincts. This circumstance, joined to a thoughtful and serious turn of mind beyond his years, which he evinced, had already earned for him, among his playmates, the name of the "young Priest." This natural disposition, fortified and matured by an inward grace, determined his future destiny; and, with the consent of his pious parents, he resolved to dedicate himself to the Service of God in the Ecclesiastical state.

In the prosecution of this design, having already made considerable progress in the study of the Latin and Greek Classics, he was sent, in the 16th year of his age, to the Scottish College of Douay. He resided there for six years, and during that period, he displayed in the Public Schools of that University a remarkable proficiency in every department of Literature and Science. He had already made considerable progress in his Theological studies, when the storm of the great Revolution that burst upon France in 1792, compelled him to interrupt them, and to make his escape, along with some others of his Fellow-Students, to his Native land, where, with much difficulty, and after incurring many dangers, he at length safely arrived. After a short time spent in superintending the studies at the Seminary of Scalau, where he was noted for the strict order and discipline he maintained [See p. 348-361], he was sent to complete his Theology in Aberdeen, under the direction of the Rev. John Farquharson, late Principal of Douay, and was there advanced to the Priesthood by Bishop Hay, on the Festival of the Annunciation, 25th March, 1795.



X *And. Canuthers.*

After his Ordination, he was placed as Missionary in Balloch, near Drummond Castle, and had the charge of the Catholics in and about Crieff, and the whole Highlands of Perthshire. This Charge was a very laborious one, on account of the scattered and isolated position of his Flock, which was composed of only a few families, who had remained faithful to the ancient Creed amidst the Mountains and beautiful Glens of that Country. Yet there the young Priest was content to wander on foot from house to house, breaking the Bread of Life, and administering the consolations of Religion to the remnant that still clung to the Faith. On his removal from Perthshire in 1797, he was stationed at Traquair, in Peeblesshire, where he performed the duties of Chaplain to the noble Family of that name, and attended the few Catholics of that District that lay within his reach.

Having remained there for three years, Mr. Carruthers was appointed, in the end of 1800, to the Mission of Munches, the Seat of an ancient Family in his native County, which was then Catholic. Here, besides the duties of Chaplain, he had the Spiritual charge of a numerous Congregation, which assembled for Divine Worship in the Domestic Chapel of Munches House, where he resided. This Property having, some years afterwards, fallen into the hands of Protestant heirs, and the Private Chapel having also become too small for the increasing Congregation, he removed to the neighbouring Village of Dalbeattie, where, in 1814, he laid out a portion of the Funds left to this Mission by Mrs. Agnes Maxwell, the last Catholic Proprietor, in erecting a Chapel and House on a spot of ground which he secured as a Feu. It was not, however, without regret that he withdrew from the hospitable home which he and his Predecessors had so long enjoyed in the House of Munches; and, during his whole life, he continued on terms of the most intimate friendship with that Family.

For 32 years did he labour in this Mission, performing diligently yet unobtrusively, all the duties of a faithful Pastor, and the Congregation over which he presided was, under his vigilant eye, a model of order and regularity. He was most assiduous in instructing the young, and took care that all his people attended punctu-

ally their duties of Religion. Though of easy access, and affable to every one, yet he had a sternness and severity of manner that impressed his Flock with a kind of reverential dread of him, insomuch that they were in a manner deterred by his very frown from any dereliction of duty. They were trained to such habits of propriety and reverence in the House of God, and such was the silence and stillness that reigned during the time of Divine Service, that not even a solitary cough was heard.

The duties of his Charge were neither few nor light. For 25 years he had to extend his labours over the whole Stewartry of Kirkcudbright, with the exception of a small portion in the vicinity of Dumfries; and even into the neighbouring County of Wigton, as far as the Irish Channel. In various parts of this wide District he had Congregations to attend. He formed Stations at Kirkcudbright, at Gatehouse, and at Parton in the one County, and at Newton-Stewart in the other. All these Stations he visited periodically during the time of his Incumbency, with the exception of Newton-Stewart, to which the Rev. Dr. Sinott was appointed in 1825. It may give some idea of the labours he must often have had to undergo, and the distant journeys he had to undertake, when it is mentioned that one of the Stations was 40 miles from his residence, another more than 20, and none less than 12, and that now four Priests divide between them the Charge which he had so long to bear alone.

After the erection of the Chapel at Dalbeattie, he employed part of his leisure hours in improving and embellishing the Piece of ground in the centre of which it was built. On this Ground there is a small rocky eminence, which was useless for all purposes of husbandry. The stony protuberances he covered over with ornamental shrubs; the other parts, where there was any soil, he cultivated and formed into a Flower garden, where, being an excellent Botanist, he collected a considerable variety of plants, in the training and tending of which he took great delight, and every portion of this Garden was so tastefully laid out, that it became an object of curiosity and attraction in that part of the Country—insomuch that if there was a plantation to be laid out, an avenue, a shrubbery, or a garden to be planned, nothing could be

done until he had been consulted. In his early years, he had also contracted a great taste for Experimental Philosophy, and particularly for Chemistry, and this Science he cultivated at intervals throughout the whole of his life. His moments of relaxation from more serious duties, he often employed in making Chemical experiments, in which he was generally very successful. He always took care to make himself acquainted with the most recent Discoveries and Improvements in that Department, and during the few years he resided at Blairs College, it was his delight to infuse into the minds of the Students a fondness for these Philosophical pursuits.

Neither did his application to Missionary duties make him neglect the study of Polite Literature. To a most refined taste he joined an extensive and intimate knowledge, not only of modern Literary Authors, but also of the Ancient Classics. He wrote Latin with great facility and elegance. Though he left France at an early age, and never visited that Country in afterlife, yet he spoke French with fluency, and with a peculiar correctness of diction and purity of pronunciation. His Conversational powers were remarkable, his inexhaustible fund of Anecdote made him a welcome guest to every acquaintance; and when suddenly called upon to speak on any Public occasion, his observations were always singularly apposite and happy. While he lived in Galloway, he commanded the respect and esteem of the Protestant gentlemen in the surrounding Country, who, notwithstanding the difference of his Creed, of which he was an uncompromising though unostentatious Upholder, sought his acquaintance and courted his society.

During his Missionary life he seldom went any distance from home, and was little heard of beyond the tract of Country through which his duties led him; he was even but little known to his Brother Clergymen, particularly in the Northern part of the then existing Lowland District, probably on account of the remoteness of the Locality where he resided; in consequence of which, he never took any active part in the questions that concerned the Missions generally; nor did he attend any Meetings of the Clergy, till, in 1827, he was present at the Annual Meeting of the Friendly Society

held at Huntly. The judicious and well-timed observations which, on that occasion, he made on the various subjects under discussion, left a most favourable impression on the Meeting, and raised him highly in the estimation of many to whom he had hitherto been a stranger. On returning home, he resumed his usual Avocations among his People, little dreaming that, in a few years he was to be wrested from his beloved retirement, to be placed in a more eminent position, and to exchange the care of one portion, for the Charge of the whole of the Eastern District.

When the late lamented Bishop Paterson, who, early in 1827, had obtained from the Holy See a new Partition of the Ecclesiastical jurisdiction in Scotland, and the establishment of a third Vicariate, was suddenly removed by death on the 30th October, 1831, a considerable delay took place in the choice of his Successor. At length the other two Vicars Apostolic, with the general concurrence of the Clergy, addressed a Supplication to the Holy Father, Pope Gregory XVI., in which they Postulated for the appointment of Mr Carruthers to the vacant Vicariate. In consequence of this Postulation, Briefs were issued on the 13th November, 1832, Nominating him Bishop of *Ceramis in partibus Infidelium*, and Vicar Apostolic of the Eastern District. His Consecration took place on Sunday, the 13th January, 1833, in St. Mary's, Edinburgh, the Consecrating Bishop being the late Right Rev. Dr. Penswick, then Vicar Apostolic of the Northern District of England, assisted by the Right Rev. Drs. Scott and Kyle, the Vicars Apostolic of the Western and Northern Districts of Scotland.

On his elevation to the Episcopate—a dignity which, so far from coveting, it was with the utmost reluctance he could be induced to accept—Bishop Carruthers immediately began to make himself acquainted with the circumstances and wants of the Flock committed to his charge. The Clergy and Missions of his Vicariate were, at that period, but few indeed. The number of his Priests was only ten—that of his Missions nine, and one of these was without a Chapel; there was no immediate expectation of any considerable accession to the ranks of his Clergy, and no funds for the erection of new Places of Worship. Meanwhile, the Catholics

were increasing, if not in opulence, at least in numbers, and altogether the prospect before him was discouraging in the extreme. Yet, relying on Grace and Strength from on High, he did not shrink from the duties of his Office, but busied himself in making all the improvements in his various Missions which the circumstances and the means within his reach would permit. Aided by a Gift of money from the late Mr. Menzies of Pitfodels, who was a munificent Benefactor to the Mission in general, he erected in 1834 the Chapel of St. Patrick, in Edinburgh. Through the exertions of his Clergy, whom he encouraged, and with whom he, in some cases, co-operated in the good work, the Churches of St. Andrew's (1836) and St. Mary's (1851) in Dundee, and those of Stirling, of Falkirk, and of Hawick, were raised. He himself took the direct management in the erection of the Churches of Campsie and Arbroath, and, in accordance with his instructions, a Chapel was bought in Portobello and another in Annan; Houses were purchased in Kirkcudbright and in Forfar, which were converted into temporary Places of Worship, and a site for a Chapel was secured in Leith.

Thus, during his Episcopacy, the state of the District was gradually but most materially improved; the number of the Clergy and Church accommodation for the Faithful were more than trebled. In the erection of so many Churches, he was aided to a great extent by the charitable Grants made of late years to the District by the "Society of the Propagation of the Faith." When he himself had any Pecuniary aid to bestow, he gave it readily and cheerfully, but often in so secret a manner that it may be truly said of him that his left hand knew not what his right hand gave. Out of his slender income as Bishop, he spent on himself barely what was necessary for his most urgent wants, and bestowed a great part of it in works of Charity and for Religious purposes. In drawing up a small Memorandum regarding the Settlement of his temporal matters, he prefaced it by these remarkable words—"I know not that I have anything to leave." In his intercourse with his Clergy, while he wielded with a firm hand the authority which God had committed to him, he was invariably kind, indulgent, and condescending, and by them, in

return, he was beloved and revered as a Father.

At length, feeling the infirmities of advancing age, and being sensible that he could not long sustain alone the burden of so weighty a Charge, he determined to apply for a Coadjutor, with whom he might share his labours and solitudes; and obtained from the Holy See, in 1837, the appointment of the Right Rev. Dr. Gillis, who was Consecrated on the 22d July, 1838. To him he soon afterwards resigned the direct Charge of the Edinburgh Congregations, and withdrew to Blairs College, where he spent nearly four years, continuing, however, to superintend the other Missions of his District as his declining health and length of years permitted him. As Dr. Gillis was frequently obliged to absent himself from the District in order to promote elsewhere the general interests of the Scottish Mission, Bishop Carruthers in 1844 resumed, for some time, his ordinary residence in Edinburgh, till the end of 1849, he retired to Dundee.

During the whole period of his Episcopacy, he was indefatigable in visiting the different Missions in his District, going about from place to place, Administering Confirmation whenever it was requisite, forming plans with his Clergy for the advancement of Religion, and often for their own personal comfort, exhorting and stimulating all, both Priests and people, to active zeal in the sacred cause of God and of his Church. When any pious Work was to be promoted, when any Measures were to be entered into, for paying off or diminishing the debts, with which some Missions were burdened—in a word, wherever he saw the prospect of any good to be done, he never grudged any personal inconvenience, but was always ready to give his countenance and assistance in every possible way. Thus, when *the Society of St. Andrew* (the object of which is the establishment and support of new Missions in those Localities where the Catholics are, of themselves, unable to maintain a Clergyman), was first projected, he encouraged it by every means in his power, and had the happiness to behold the first fruits of that Society in the foundation of three new Missions. Nor was he less solicitous in promoting the cause of Education; for, when *the Academy of Wellburn, near Dundee*, was set on foot for affording solid instruction and Religious training to the Catholic

youth, he gave to the Undertaking not only his assent, but also his patronage and encouragement, and nothing delighted him more, during his later years, than to watch the progress which that Institution was steadily making. He also took a warm interest in the Education of the poorer classes. This he evinced by his anxiety to see Schools for the Catholic Poor established, and, in a special manner, by his constant solicitude for the success of the *United Industrial School in Edinburgh*, of which he was one of the Vice-Presidents, and the Meetings of which he regularly attended.

Although, for the last three years of his life, he had fixed his ordinary residence at Dundee, yet during that period he made frequent Excursions, when duty called him, to various parts of his District. It was after one of these Journeys to Edinburgh—the last which he ever made—that the first symptoms of the fatal disease (Typhus Fever) which, in the course of eleven days, carried him off, made themselves manifest. His sufferings he bore with the most exemplary patience, and having received, with the most fervent piety, the last Sacraments, he calmly resigned his soul to his Creator on the evening of Monday, the 24th May, 1852, in the 83d year of his age, the 58th after his Ordination, and the 20th of his Episcopacy. His Funeral obsequies, at which the Right Rev. Drs. Murdoch and Smith from Glasgow assisted, and which were attended by all those of his sorrowing Clergy who could possibly be present, were performed on Friday the 28th following, in St. Mary's Church, by the Right Rev. Dr. Gillis, and his remains were laid in the same Tomb, on the Gospel side of the Altar, which nearly 25 years ago had received those of one of his illustrious Predecessors, Bishop Cameron.

At the conclusion of the solemn Rites, Bishop Gillis intimated that, on occasion of the Clergy assembling again to hold their Annual Meeting, the ancient Catholic custom of celebrating the "Month's Mind" should be revived, for the first time for at least 300 years; and, accordingly, another Funeral Service was Celebrated by the same Prelate at St. Mary's, on Thursday the 8th July following, at which nearly all the Clergy were present, and a Funeral Discourse was delivered by the Rev. John Strain, who was his Successor in the Mission of Dalbeattie.

By particular request, this Discourse was afterwards published, and from it the foregoing Memoir has been made up.

XVIII.—ALEX. SMITH (1847—1861)

Was Born at the Farm of Newbigging, in the Parish of Rathven, Banffshire, not at Cuttlebrae, on the 24th January, 1813. He was sent, on the 12th of August, 1826, to the Seminary



of Aquhorties, Aberdeenshire, whence he was transferred, along with the other Students, on the 2d June, 1829, to St. Mary's College, Blairs. Having there completed his Classes of Humanity, he was sent, on the 7th of August, 1833, to the Scots College, Rome, and on the demise of the Rev. Angus Macdonald, Rector of that Institution, he Studied in Propaganda. In 1834 he returned to Scotland in bad health, and after residing for some time at Blairs, he was called, in 1835, to Greenock, where he finished his Theological Studies under the eye of the late Bishop Scott, and was promoted to the Priesthood, on the 2d of February, 1836, by the Right Rev. Dr. Murdoch, being the first Priest Ordained by that Prelate. After having laboured with much zeal in Greenock, and for a short time in Paisley, he was appointed, in 1842, to Airdrie. After five years of arduous duty in that Town and Vicinity, his rare qualities pointed him out as a most fit person to be raised to the Episcopal dignity. The Right Rev. Dr. Murdoch Postulated the Holy See for him as his Coadjutor, and Bulls were accordingly expedited appointing him Bishop of Parium and Coadjutor of the Western District, with right of Succession. He was Consecrated in St. Andrew's Church, Glasgow, on Sunday, the 3d October, 1847, by the Right Rev. Dr. Murdoch, assisted by the Right Rev. Drs. Kyle and Carruthers, the Right Rev. Dr. Gillis preaching the Consecration Sermon.

His fitness for the Episcopate was evidenced by the universal satisfaction with which his Promotion was hailed, but still more so by the striking example of virtue and piety displayed in his after career. Though frequently suffering from ill-health, he manifested an amiability of disposition, coupled with indomitable vigour and firmness of purpose, which it is rare to witness. His winning ways, his mild yet firm character, endeared him to all who came in contact with him. Endowed with high mental powers, his counsel was eagerly sought by all who might have been perplexed by difficulties; and never yet did any one regret having followed his advice. In March, 1848, he proceeded, delicate though he was, on a Mission of urgent charity, across the Atlantic, accompanied by the Rev. John Gray. After a very laborious and fatiguing Tour through the greater portion of North America, he returned early in 1849, to continue his exertions for the advancement of Religion in Scotland. In the same year he founded the Franciscan Convent of the Immaculate Conception, 58 Charlotte Street, Glasgow (the Parent House), a Community which already numbers more than 100 members, and has already three very flourishing Branch-Houses—one in Aberdeen, one in Inverness, one in Jamaica, and an affiliated House in Bayswater, London. His retiring disposition went far to conceal the serious difficulties he had to encounter in establishing these Houses. His Life Insurance Policy of £1000 was Willed to this his own Foundation.

His health continuing to decline, he was advised by his Medical Attendant to repair to a warmer Climate, and at two different periods he went to Italy, where, at the Mineral waters of Monte Catini, he sought that health which his own Country seemed unable to bestow upon him. Notwithstanding, his constitution proved unable to resist the virulent nature of his Complaint, and, surrounded by a number of his Priests, and after the Prayers for the Dying had been recited by Dr. Murdoch, he Breathed his last calmly and contentedly on Saturday, the 15th June, 1861, about 12 o'clock noon. His chief Medical Attendant, Dr. Jas. Scanlan, had shewn throughout the whole of his last illness the most unremitting attention, having spent the last nine nights in the Chapel House, and

watched assiduously by the bed-side of his much-esteemed Patient. His Parlour and Bedroom were those presently occupied by Bishop Gray, immediately above the Dining Room and Lobby of 52 Great Clyde Street.

On Thursday, the 19th June, the Funeral of the deceased Prelate took place in St. Andrew's Church, Glasgow, and the demonstration then made must have abundantly proved in what high respect he was held. The Church was hung round with black, and the reverential stillness and order maintained throughout by the crowded Audience, testified to their appreciation of the solemn nature of the purpose for which they had assembled. At 11 o'clock the solemn Mass of *Requiem* commenced, the officiating Bishop being the Right Rev. Dr. Kyle of the Northern District, attended by the Very Rev. Dr. Macpherson, as Assistant Priest, the Rev. James Macintosh as Deacon, and the Rev. John Vasall as Sub-Deacon. There were also present the Right Rev. Dr. Murdoch, the Right Rev. Dr. Gillis of Edinburgh, and about 70 Priests, the Very Rev. John Gray being Master of the Ceremonies. The Music, which was very effective, was under the direction of the Rev. A. Reid, then at St. Andrew's, now at Girvan.

At the conclusion of Mass, the Funeral Sermon was most feelingly and impressively Preached by the Right Rev. Dr. Murdoch; after which the Absolutions of the Roman Ritual were pronounced over the Body by the three Bishops and two of the Clergy. Thereafter the Coffin, which stood within the Altar railings, and on which were laid the Mitre and Crook of the deceased, was carried in procession down the centre Aisle to the Hearse outside; the solemn strain of *The Dead March in Saul* concluding the Services in the Chapel, which had lasted over two hours. The scene presented in Great Clyde Street during the formation and starting of the Funeral *cortege* for Dalbeth Cemetery, was certainly calculated to corroborate what had been said by Bishop Murdoch of the deceased Prelate's popularity. No adequate idea can be formed of the number of people who had turned out to witness the spectacle, while the number of Mourning Coaches and Carriages amounted to about 80. At Dalbeth, the Grave had been prepared at the extreme South-west corner of the Cemetery, and with flowers strewn

around its margin, awaited its silent Tenant. In the course of the forenoon, the children of the Orphanage in Abercromby Street, to the number of nearly 200, visited the spot, and said a Prayer for the repose of the Soul of the late Bishop. The boys of the Reformatory School, too, were in the Burial Ground, and remained during the Ceremony of Interment. Bishop Murdoch, as chief Mourner, having taken his place at the head of the Coffin, the remaining posts around the Grave were distributed, and the Prayers for the occasion having been Chanted, the Body of the deceased Bishop was committed to the earth.

XIX.—JAMES GILLIS—(1838—1864)

Was Born in Montreal, Canada, 7th April, 1802. The father of this able and accomplished Prelate, was a native of the Parish of Bellie, in



Banffshire. He had emigrated in his youth to Lower Canada; where, by his industry, he had acquired a competent fortune. He had united himself there in Marriage to a Miss Langley, then a Protestant Episcopalian, and the

fruit of that Marriage was an only son—the subject of this Memoir. He received the first elements of his Education in the Sulpician College of his Native Town, in which he was placed as a Boarder. This College was Established about the middle of the 17th Century; by Priests of the Congregation of St. Sulpice, who were sent out to Canada by M. Olier, the Founder of that Congregation. The French Government, to which Lower Canada then belonged, and to which it owes its Civilisation, had granted to the Sulpicians an extensive tract of Land, and conferred upon them many valuable rights, and, amongst others, the Feudal superiority of the Island in the River St. Lawrence, on which the Town of Montreal is built. It was to the circumstance of his being placed in this College, where French is the usual language spoken, and in which the Studies are carried on, that Mr. Gillis was indebted for his great proficiency in that language. It was there also that the first germs of his Vocation to serve God as His Priest began to blossom; for in his early years his delight was to erect and deco-

rate miniature Altars, and to get his young companions to join with him in Religious functions and Exercises of piety.

His parents, having disposed of their business in Montreal, came to Scotland in the Summer of 1816, and of course their son came along with them; and, having purchased some House Property in Fochabers, they lived in comparative retirement, and ended their earthly career in that Village, his mother having been received into the Catholic Church not very long before her death. Mr. Gillis was received as an Ecclesiastical Student into the College of Aquhorties on the 27th October, 1827. That Institution had then for its Superior the Rev. James Kyle, now the venerable Bishop of the Northern District, assisted by the late Rev. William Caven, of Auchinhalrig, while the Rev. James Sharp managed the Temporalities,—the number of Students, including Boarders, being then 21.

That portion of the Scottish Property in France devised for the education of Students for the Scottish Mission that had not been Confiscated during the first Revolution, having been partially restored after the return of the Bourbons, Bishop Cameron determined to resume the practice of sending Students to that Country, and, accordingly, after the preliminary arrangements had been made, and the more serious difficulties surmounted, Mr. Gillis and four companions set out, on the 3d December, 1818, from Aquhorties, on their journey. Having sailed from Aberdeen for London on the 8th, they arrived in Paris on the 15th, and on the following day entered the Seminary of St. Nicolas, then the Classical Institution for the Diocese of Paris. In that City the old Scots College, in the Rue des Fossés St. Victor, is still in existence as the property of the Mission. But that House, from its size, being considered too large for the accommodation of the small number of Students that could be maintained there from this Country, and too expensive to be carried on with the requisite number of Masters, &c., it was judged more advantageous to let it to a Tenant, and to place the Students in French Ecclesiastical Establishments.

Mr. Gillis remained at St. Nicolas till October, 1823, when, having completed his Classical Studies, and obtained some Literary honours in the School of Rhetoric, he entered the Seminary



+ Jas. Gillis

of Issy—a House about two miles from Paris, belonging to the Sulpicians, where both Philosophy and Theology were at that time taught. To these Studies he diligently applied himself, and had nearly finished his first year of Theology when he was compelled, by frequent recurrences of bad health, to suspend the course of his Studies, which, from that cause, he was never able to resume with much advantage while he remained in France, and it was deemed advisable that he should return to Scotland, which he did in April, 1826.

Soon after his return, he was sent by Bishop Paterson to Aquhorties, and, though not yet in Holy Orders, he undertook to introduce some changes into the Rules, Discipline, and Studies of that Institution, which he thought open to improvement, so as to assimilate it to those he had seen in France. These changes were, however, soon afterwards, in a great measure, set aside as being unsuitable in the circumstances of the House and Country, and the Rules laid down by Bishop Hay, the Founder of the College, were resumed. In the Autumn of that year, he went to reside in Glasgow, and there continued his Theological Studies under the direction of the Rev. Andrew Scott, afterwards Vicar Apostolic of the Western District. Early in the ensuing Summer he returned to Aquhorties, where he was Ordained Priest by Bishop Paterson on the 9th June, 1827.

The Autumn and Winter after his Ordination he passed chiefly at Blairs, then the country Residence of Mr. Menzies of Pitfodels, with whom he had become acquainted while in Paris, occupying himself in revising his Studies and attending the small Congregation in the neighbourhood. On the death of Bishop Cameron, 7th February, 1828, his Successor, Bishop Paterson, took Mr. Gillis along with him to Edinburgh, and committed to him the charge of conducting the Ceremonial of the deceased Prelate's Funeral; and it was on this occasion that he first began to display, on a more extended scale, that taste for arranging, with effect, Religious functions which he had partly imbibed in France, and for which he was so distinguished in after-life. On Bishop Paterson fixing his permanent residence in Edinburgh, he appointed Mr. Gillis as one of the Missionary Priests there; but the state of his health, which was even then very

precarious, precluded him from undertaking in full the more arduous and toilsome duties of a Missionary. Yet he Preached frequently when at home, and prepared his subject with great care, while he did not overlook the accessories of style and delivery. It was then that his talent for Pulpit Eloquence began to attract considerable notice. He also evinced great zeal for the improvement of the Young, and for training them to habits of piety and virtue.

In 1829, he was deputed by Bishop Paterson to collect money in France for repairing the Edinburgh Chapel, which, from some defect in the construction of the roof, was then threatening ruin. In this Mission he was very successful: he raised a considerable sum in Paris and other Towns by Charity Sermons, for Preaching which he was eminently qualified. The roof of the Chapel was rendered secure, wings were added to the façade, and the whole interior was repaired and painted. While he was in France, the Revolution of 1830 broke out, which event compelled him to return home, and it was not without some difficulty, and even danger, that he effected his escape.

On the arrival of the exiled Royal Family at Holyrood, he was much engaged in making himself useful to them and to the members of their suite. Gratitude for the liberality of the French towards Edinburgh was his leading motive in the performance of these offices to them. He fitted up an elegant Pew for them on the Right Side of the Altar, and made at the same time considerable improvements in the Sanctuary.

Mr. Menzies having, in January 1831, taken up his permanent abode in Edinburgh, Bishop Paterson went to reside with him in York Place, taking with him Mr. Gillis as his Secretary, while three Clergymen remained at the Chapel House. Mr. Gillis had known this gentleman for some years previously,—had often an opportunity of being in his society, and it is believed that at this period sprang up that esteem and close friendship between them which never varied in after-life, and which were, subsequently, productive of such important results to Religion in Scotland.

In the Summer of 1831, being furnished with Letters of introduction and recommendations from the exiled French Family, Mr. Gillis set

out on a journey through France, Spain, and Italy to collect Funds for Founding a Convent in Edinburgh. In this undertaking his success was not altogether commensurate with his expectations. The state of France was at that period so disturbed and unsettled, that he had much difficulty in enlisting public sympathy in favour of his Mission. In Spain it had not hitherto been the custom to go about raising Contributions for such objects, and the Dignitaries of the Church gave him but little countenance. In Italy the same causes militated against him. Still he succeeded in realising a certain amount of Funds.

During his absence on the Continent, Bishop Paterson died suddenly on the 30th October, 1831. This unexpected event spread a gloom over the whole Eastern District; but no one evinced more poignant grief than Mr. Menzies, with whom the Bishop had been for many years on terms of the greatest intimacy. The only thing that seemed to assuage his sorrow was his being told that the loss would be less sensibly felt by him, as there was a chance that Mr. Gillis, whom he so much esteemed, would be the future Vicar Apostolic. This appears to have been the intention of Bishop Paterson himself; for when, after the Funeral, his Papers came to be examined, a Form of Postulation was found drawn up, in which he petitioned the Holy See to appoint Mr. Gillis as his Coadjutor. This Postulation had never been despatched. Though a few of the Clergy of the District were, from various motives, favourable to his promotion, yet it was not then countenanced by the other Vicars Apostolic, or by the majority of the Clergy, who, notwithstanding his merit, considered that he had not sufficient experience of the duties of a Missionary to be at that early age intrusted with so responsible a Charge; and, in little more than a year after, the Rev. Andrew Carruthers was raised to the dignity.

Soon after his return to Edinburgh, in 1832, he undertook the erection of the small Building, which was known as the Cloister Chapel, on the left side of St. Mary's Church. The purpose of this Erection was that it might serve for a Sunday School, and in other respects it is a very convenient Appendage to the Church. It was always used for Saying Mass to the Congregation on Week Days, and also for Instructions.

Since the burning of the Theatre adjacent, in 1866, when St. Mary's was so much damaged, this Cloister Chapel has been reduced to more than half its former size, and what was the South end of it has been converted into a spacious Lobby, communicating with the Church, the Vestry, and the new Cloister Chapel.

The Consecration of Bishop Carruthers took place on the 13th January, 1833. Mr. Gillis exerted himself to render the Rite as solemn and imposing as circumstances would allow: he partly conducted the Ceremonies, and Preached the Consecration Sermon. In that year he was on the list of Candidates presented to Propaganda, from which a Coadjutor was to be chosen for Dr. Macdonell, Bishop of Kingston, Upper Canada. On that occasion the choice fell on the Rev. John Murdoch, of Glasgow, and the Bulls for his appointment were actually ready for being expedited, but were cancelled on a strong representation being sent to Rome by the Scottish Vicars Apostolic, and Mr. Murdoch was soon afterwards nominated Coadjutor of the Western District.

It was soon after this period that Mr. Gillis set in earnest about the undertaking which he had so much at heart, and had long contemplated—the Founding of a Convent in Edinburgh. For this object he had obtained the sanction of the new Bishop, and Mr. Menzies, on whom he partly depended for the means, entered warmly into the project. As a convenient Site for the new Institution,—the first in Scotland since the destruction of the Ancient Religious Houses at the Reformation,—a House and large Garden were secured in the southern vicinity of the City, in February, 1834; and, about the same time, Mr. Menzies purchased, in the immediate neighbourhood, Greenhill Cottage, which was greatly enlarged, and to which he, along with Mr. Gillis, removed his residence. Several extensive alterations in, and additions to, the building already existing, were necessary for the accommodation of the new Community. These were soon effected, and a very handsome Chapel, in the Saxon Style, was erected, and opened with great solemnity on the 16th June, 1835, under the invocation of St. Margaret, Queen and Patroness of Scotland. Towards the end of 1836, several Nuns from the Ursuline Convent at Laçon, in France, whom Mr. Gillis

had previously invited over, came to take possession of the new Establishment, and some others received the Religious Habit at the Ceremony of opening the Chapel.

In Founding this Institution, he had a three-fold object in view:—1st, The education of females in the higher grades of society; 2d, The education of the female children of the poorer classes; and 3d, The visitation and Religious instruction of the sick poor in their own houses. To promote the first of these objects, the Convent was established; to provide for the second, a separate Institution, with a school for girls under the direction of the Nuns, was set on foot at Milton House in the Canongate, to which was attached an Orphanage and a Medical Dispensary for the poor; the third object was also attempted at first by the Nuns at Milton House, but in a short time it was found to be impracticable in the circumstances, and was consequently abandoned. The Orphanage was also given up after a certain time, and a secondary School for Boarders was commenced at Milton House, and afterwards carried on with good results in rented premises at Pentland House, George Square, and Lochrin House in succession, till 1858, when it was discontinued from the difficulty of procuring suitable accommodation.

In the Summer of 1837, Bishop Carruthers, with the concurrence of the other two Vicars Apostolic, presented a Postulation to the Holy See for the nomination of Mr. Gillis as his Coadjutor. The application was favourably received, and the Bulls appointing him Bishop of Limyra, and Coadjutor of the Eastern District, with right of Succession, were issued on the 18th July of that year. Owing, however, to some verbal error in these Documents, which required correction, the Consecration was not proceeded with till Sunday, 22d July, 1838. On that day the solemn Rite took place with unusual splendour in St. Mary's Church, Edinburgh. The Consecrating Prelate was Bishop Baines, V.A., of the Western District, England, assisted by Bishops Scott and Kyle, of the Western and Northern Districts, Scotland. Bishop Carruthers was present in full Pontificals, and Bishop Murdoch, of Glasgow, Preached the Consecration Sermon.

Soon after his Consecration, Dr. Gillis paid a

visit to Paris, and appeared several times in the Pulpits of that Capital, where he was much admired and sought after as a Preacher. But his chief object in that journey was to endeavour to procure Funds for the Scottish Mission from the Society of the Propagation of the Faith, which had been established at Lyons in 1822, and of which one of the directing Councils was fixed in Paris. This Society having refused to grant aid to Scotland, on the plea that the object of its institution was to afford assistance to Missions beyond the limits of Europe, he exerted himself to get another Charitable Society founded on the same footing for European Missionary Countries. In these efforts he was eminently successful; several Religiously inclined and influential persons supported his views, and the new Society, under the name of "L'Ouvre du Catholicisme en Europe," was established in Paris. In a short time so promising were the prospects of this undertaking, that the Councils of the parent Society, fearing lest its prosperity might be endangered by that of its younger rival, referred the whole case to the Pope, who decided that, rather than have two Societies, whose interests might clash with and injure each other, it was more prudent that the Missions of all Countries, whether European or otherwise, should in future receive aid from the original Society in proportion to their respective necessities, and to its means of granting aid. Thus, the good work set on foot with such happy prospects was given up; but soon after the case of Scotland was entertained by the Council, and ever since it has shared largely in the distributions of the Society. During his stay in Paris, he also obtained the sanction of the French Government to have what still remained of the Library of the Scots College there, sent home to that of Blairs. He returned in May, 1839.

The Hon. and Right Rev. Dr. Alex. Macdonell, Bishop of Kingston, in Upper Canada, having Died suddenly in Dumfries on the 14th January, 1840, Dr. Gillis had his Remains conveyed to Edinburgh, and the Funeral Obsequies were performed with extraordinary pomp at St Mary's. The Body was then transported Processionally in a magnificent Funeral Car to St. Margaret's, where it was deposited in the vaults under the Chapel till it should be carried to

Canada. This was not effected till July, 1861, when the Right Rev. Dr. Horan, the present Bishop of Kingston, claimed it and directed it to be conveyed to its last resting-place.

Up to this period it does not appear that Bishop Carruthers had given to his Coadjutor any direct share in the government of the District; but, feeling the infirmities of advanced age growing upon him, he determined to retire to Blairs College, and to resign the immediate charge of Edinburgh to Dr. Gillis, while he still retained the general management of his Vicariate. This determination was announced by a Pastoral dated from Blairs, and read from the Pulpit of St. Mary's Church on Easter Sunday, 1840, in which he gave up to his Coadjutor the charge of the two Edinburgh Congregations, which the latter then assumed with the assistance of three Clergymen. It was then that Dr. Gillis began to effect the various alterations and improvements which he had projected in the Church and Presbyterium in Broughton Street. The Pews were altered and partly renewed, a new Altar, with Altar Furniture, and a new Pulpit were erected, a costly Screen of elaborately-carved Oak was fitted up round the Sanctuary, within which was placed a Bishop's Throne, also a Choir Organ, while the great Organ was repaired and enlarged, and the whole Church was newly painted and decorated with much taste. Great alterations were also made in the House, the walls were raised a few feet higher, and new Furniture was provided. Soon after this, he founded a Catholic Society, under the name of "The Holy Gild of St. Joseph," the object of which is to provide, by regular contributions, assistance for the ordinary members in sickness and old age, and also to defray Funeral expenses. Honorary members are also admitted, but without view to personal benefit. This Society is still in existence, and prospering, and has acquired some property.

In August, 1843, he set out on a journey to Bavaria, to visit the Scottish Benedictine Monastery of Ratisbon. After some delay in several places on the way, he had arrived in Munich, when a Letter conveying the intelligence of the death of Mr. Menzies, on the 11th October, overtook him. On receiving this information, he hastened home, and arrived to perform the Funeral Obsequies of his departed

Friend, which had been postponed on his account. These were carried out with unwonted pomp and magnificence on All Souls' Day. The Right Rev. Bishops Scott, Kyle, and Murdoch were present, as also several of the Clergy from various parts of Scotland; and the absence of Bishop Carruthers, who, being from home, had not, by some mistake, received timely notice, was much regretted. St. Mary's Church, where the Service took place, was draped in black, the Windows were darkened, and the Church was dimly lighted by means of large Sepulchral Urns on lofty pedestals, in which Spirits of Wine were burned, and with a profusion of Torches. The Body of the deceased was raised on a gorgeous Catafalque, around which the Urns and Torches were placed, and Dr. Gillis presided as Chief Mourner, attired in *Cappa Magna* and Stole. Bishop Kyle sung the High Mass of *Requiem*, and Bishop Murdoch Preached. Towards the conclusion of his Discourse, he made an allusion to the virtues of the venerable Defunct, whose Funeral Oration, he said, he left to be pronounced by one present, who had been, more than any one else, conversant with his earnest piety and munificent Charities.

It will be in the recollection of many still living, how completely the Population of Edinburgh were taken by surprise on viewing the magnificent and unwonted pageantry of the Funeral Cortège, as it set out from the Church and proceeded through the most public Streets to the Chapel of St. Margaret's Convent, to the Crypt under which, as to their last resting-place, the mortal Remains of the deceased were that day consigned. In his Testamentary Settlements, which had been executed partly in 1834, Mr. Menzies, besides Bequeathing a considerable Sum of money and a small landed Estate for behoof of St. Margaret's Convent, appointed Dr. Gillis his Residuary Legatee, and left him the Property at Greenhill, along with the Plate and Furniture; also the Library during his life, and then to a future Catholic College of the Eastern District. The Debts on the two Chapels in Edinburgh were directed to be paid out of his Funds. Legacies were also left for each of the three Vicars Apostolic, for Building new Chapels in the Highland portions of the Western District, for erecting a new Church in Aberdeen, besides several other Bequests to

individuals; so that the bulk of his Property was devised for Ecclesiastical and Charitable purposes in Scotland.

After Mr. Menzies' death, Dr. Gillis continued to reside at Greenhill, and to superintend the two Edinburgh Congregations. He frequently Celebrated Pontifical Mass, Preached and Delivered Courses of Controversial Lectures at St. Mary's. In September, 1844, he purchased in the vicinity of his House a large piece of ground, which he intended to be the Site of a Catholic College for the Education of young men for the Priesthood. In May, 1845, he established a Conference of the Brotherhood of St. Vincent of Paul, which is a Lay Association, having for its object the Visitation of the Poor, and the Relieving of their Wants. This Brotherhood was Instituted in Paris in 1833, and has Branches all over France, and now in all Countries where there are Catholics. In Edinburgh there are now three Conferences, one in each Congregation. In 1846 he Wrote and Published, in two parts, a "Letter to the Moderator of the General Assembly of the Free Church," relative to certain false statements and misrepresentations made against the Catholic Church, by M. Frederick Monod, a Calvinistic Minister from the Continent, which he, as the resident Catholic Bishop in Edinburgh, deemed it his duty to contradict and refute. That Letter was handed to the Moderator during one of the Sittings of the Assembly, but no allusion was made to it.

Early in 1847 he set out on a Tour through the Continent, and visited Ratisbon, Munich, Vienna, Venice, and Rome. It was understood at the time that this Journey, which had before been suspended, had reference to the Monastery in Ratisbon, which it was desired to Secularise, and to convert into a Seminary for the Education of Students for the Mission. This matter was then postponed to a future period. However, while in Rome, he obtained a Brief from Pope Pius IX., approving and recommending the erection of a Cathedral in Edinburgh. Nothing was said of this Brief till it was Published on Easter Sunday, 1849, in a Pastoral issued by Bishop Carruthers.

In July, 1848, having received from the Vicars Apostolic ample powers to negotiate and to conclude the business relating to the Monastery and Seminary at Ratisbon, on the most

advantageous terms he could obtain for the benefit of the Scottish Mission, Dr. Gillis, after Preaching at the opening of St. George's Church in London, proceeded to Bavaria, and, having interested in his favour the Bishop of Ratisbon and the surviving Religious, repaired to Munich, and had an audience of the King, who received him favourably, listened to his application, and referred him for a definite Answer to his Minister for Ecclesiastical Affairs. After a delay of four months an Answer was returned, refusing everything, and threatening that, if within six months the Monastery were not supplied with Subjects, it would be delivered over to Native Members of the same Order. This Document, founded on erroneous assumptions, was replied to by Dr. Gillis in a Memorial, entitled, "Reclamations," setting forth the claims and rights of the Scottish Mission to the whole Property, proving that the intention of the Founders and Benefactors was to benefit the Catholic Religion in Scotland, and not the Bavarians, and pointing out the injustice of wresting the Seminary from the Mission as nothing less than an act of Spoliation. Dr. Gillis submitted this Memorial to Lord Palmerston, then Foreign Secretary, and solicited him to use his good offices with the Court of Bavaria to obtain more favourable terms. His Lordship, in promising to use his influence, suggested that the Memorial should be laid before him in a more condensed form, which was done. Dr. Gillis was engaged in this fruitless Negotiation for eight months, the last two or three of which he spent principally at Bruges, and returned to Edinburgh on the 31st March, 1849. The British Government did make a Representation through their Envoy at Munich, and the Measure was suspended, while the whole Matter was referred to the final Decision of the Holy See.

Soon after his return, Dr. Gillis was busily engaged in preparing Designs for the projected Cathedral and new College, which he proposed to erect in close proximity to it, on the Ground purchased at Greenhill. These Plans were furnished by the late Mr. Welby Pugin, the celebrated Ecclesiastical Architect, who came to examine the intended Site and the quality of the stone under the surface. The Designs were exhibited to the Public in October, 1850, on occasion of a Dispute with the Town Council of Edinburgh.

But no further progress was made towards the raising of these costly Structures, and it was understood that but a very small amount of Funds had been provided to meet the necessary outlay.

Towards the end of August, 1850, Viscount Fielding and the late Lady Fielding came to Edinburgh to be received into the Church. For this purpose they had recourse to Dr. Gillis, in whose hands they made their Abjuration. Scarce had this Event taken place, when the Earl of Denbigh, father of the new Convert, accompanied by the Rev. Mr. Baylee as his Chaplain, arrived also, having followed him in the hope of dissuading him from taking this step, but had the mortification to find that he came too late. They, however, sought and obtained an interview with the Bishop, when Mr. Baylee provoked a Controversial Discussion on various Tenets of the Catholic Church. This Discussion, of three hours' duration, led to no result. Mr. Baylee afterwards published, in the *Morning Herald*, a garbled Version of what took place at the Interview, and this Proceeding forced Dr. Gillis, in his own vindication, to insert a counter-statement in the same Paper. This led to a Newspaper Correspondence, which was carried on for a brief period. But Dr. Gillis, observing that the *Herald* did not report him fairly, deemed it necessary to publish a Pamphlet, detailing the whole Facts and Arguments brought forward.

In August, 1851, Dr. Gillis attended, by request, the great Meeting which was held in Dublin, for establishing "The Catholic Defence Association." On that occasion he made a Speech, which was listened to with very marked approbation, and by which he earned the unanimous applause of that vast assembly.

For several years he had been subject to frequent attacks of severe illness. After long suffering he was induced, in October of this year, to put himself under the care of Dr. Gully of Malvern, who subjected him, for several weeks, to a course of Hydropathic Treatment, and who declared that his ailments proceeded from threatened Congestion of the Brain, which, if allowed to make further progress, would end in Paralysis. After having gone through this course, by which his health was much improved, he returned to Edinburgh in January, 1852;

and on the 25th of next March he laid the first stone of the new Church in Leith.

After Easter of this year, having been invited to Preach in London during "the Month of Mary" (May), he delivered three several Discourses, which were much admired. This Course of Instructions was interrupted, however, by the intelligence of the fatal illness of Bishop Carruthers, and Dr. Gillis reached Edinburgh on the day previous to the death of that venerable Prelate, having met with a severe Accident on the journey, owing to a collision on the Railway to the South of Newcastle, the shock from which was supposed to have affected his Spine. Bishop Carruthers having expired on the evening of 24th May, the new Vicar Apostolic discharged the last duties to him on the 28th, in St. Mary's Church, on which occasion he read a Pastoral, notifying his assumption of the Administration of the District. On the 8th of July following, he celebrated "the Month's Mind" for the departed Prelate, when a Funeral Discourse was delivered, at his request, by the Rev. John Strain, then of Dalbeattie, who now so worthily succeeds him. At the Annual Meeting of the Clergy on the previous day, he explained several Measures which he had in contemplation for the better organisation and management of the District, such as its partition into Provostries and appointing Provosts, which was soon after carried into effect; also, the introduction of the Regulars to aid the Secular Clergy, besides giving Missions, Retreats, &c. This was partly accomplished in the following October, by placing the Oblate Fathers of Mary at Galashiels, where Mr. Hope Scott had lately provided premises for a new Mission; and by appointing two Priests of the same Order to the Charge of Leith, which, in 1859, was finally made over, with all its burdens, to that Order. He appointed about the same time a Missionary for New Abbey, which had been left vacant since the death of the Rev. James Carruthers in 1832, the people there being attended in the meantime by the Rev. Thomas Witham, of Kirkconnell; and, in December, he sent a Priest to Forfar, hitherto an Appendage of Arbroath, attaching to it Brechin and Montrose as Stations.

Being obliged, on account of his health, to

return to Malvern in May, 1853, he appointed, by authority of Propaganda, a Vicar General, to whom was given, subordinate to him, Ecclesiastical Jurisdiction over the District. He returned to preside at the Meeting of the Clergy in July of that year. At that Meeting it became apparent that there was a difference of opinion between him and his Clergy, among other matters, as to the management of St. Andrew's Society, which had been instituted in 1850, for the purpose of raising Funds to aid in the founding and support of new Missions. This difference was made up for the time on the understanding that the Provosts were to be consulted in the distribution of the Funds; and afterwards it became the Rule that all the Missionaries present at the Meeting, who had made the Annual Collection, should have a voice in making the allocation. At that Meeting he also expressed doubts as to the propriety of setting up the Academy at Wellburn, which had been so much patronised by his Predecessor, and, likewise, as to the mode in which that Institution had been managed, and said that he intended to put it on another footing. Soon after he appointed new Superiors to it. But its popularity was gone, and it was finally closed as a Place of Education in February, 1854.

In the Summer of 1853, the erection of a new Church was commenced at Dalkeith, through the munificence of the Dowager Marchioness of Lothian, who provided the Funds, and in September a Priest was appointed for Haddington, which had hitherto been a Station attended from Portobello. In August of this year the first Clerical Retreat for the District was given at Wellburn, over which the Bishop presided. These Retreats were given annually for some years, and then given up.

Early in this year he issued a Pastoral for the institution of the "Sodality of the Sacred Heart of Jesus" in all the Missions of the District. In April he Published a "Letter to the Lord Provost of Edinburgh," animadverting on a Speech made by his Lordship on the Education Bill then before Parliament, and immediately after set out for London to aid in preventing the Convent Bill, introduced by Mr Chambers, from passing in the House of Commons. That Bill was eventually thrown out. He then pro-

ceeded to France, and Officiated Pontifically at Amiens on Easter Sunday. He Preached also in that City at the Translation of the Relics of St. Theodosia, and was present when the French Emperor, along with the Empress, visited Amiens on the occasion of that Solemnity. He then repaired to Lyons, to solicit an increase of the Grant, from the Society of the Propagation of the Faith, for the necessities of the District. Before the end of May he had arrived in Rome, and while there was instrumental in the purchase of some old Buildings contiguous to the Scots College, with the view of having it enlarged. The Purchase-Money was supplied by a benevolent lady, who Mortgaged it for a small Annuity during her life, which Annuity Propaganda agreed to pay.

On leaving Rome, towards the end of July, being recommended to try the virtue of the Mineral Springs in the south of France, which were reputed very efficacious in affections of the Spine, he went to Ax, in the Department of the Ariège, celebrated for its Hot Springs; but after giving them a fair trial for about six weeks, and reaping but little benefit from them, he set out in September on his way home, and after spending some time in England, he reached Edinburgh on the 6th November. He had been expected to return to Rome, to assist, with the other assembled Prelates, at the Dogmatical Definition of the Immaculate Conception, which took place on the 8th December. From some misapprehension, however, he did not attend; but he issued on Christmas Day a long Pastoral in explanation of that Dogma. Soon after he published another Pastoral, in behalf of the British Sick and Wounded in the Crimean War, in which he enjoined Prayers for the Soldiers of the Allied Armies who had fallen in Battle or by Sickness, and exhorted the people to make liberal Contributions, both in Money and Clothing, for those who were laid up in the Hospitals. In this year (1855), he appointed a Priest to the new Mission of Jedburgh, where a Chapel House and School had been purchased and fitted up by the Marchioness of Lothian. He also Blessed the new Catholic Cemetery at Dumfries. He opened, besides, a private Chapel, fitted up by Mr. Trotter of Woodhill, and also a large Congregational Chapel, erected by Mr. Dick of Tullymet. On

all these occasions he Officiated Pontifically, as well as at the Opening of the new Chapel in Blairgowrie, on the 13th January, 1856. In February of this year he effected very numerous changes among the Clergy, by removing many from the positions they had previously held to other Missions.

It having been found, by experience, that the existing Chapel of St. Patrick, in Edinburgh, erected in 1834, had become quite inadequate for the accommodation of the numerous Congregation resorting to it, the necessity of providing a much larger Edifice had been long felt and frequently complained of. It happened that the Cowgate Church, which the Episcopalian Communion had erected about a Century ago, and is a spacious and substantial Structure, was then for sale. This building the Bishop secured in February, 1856, and got possession of it in May following. The cost was £4000, of which it was stipulated that £2000 should be paid at the time. Of this sum the Catholics of Edinburgh raised about £1000 by contributions, and another sum of £1000 was found by the Bishop. The remaining £2000 are being paid off in yearly instalments, by Collections raised through the instrumentality of the Catholic Aid Fund. About the same time he purchased a large house adjacent to the Church, as a Residence for the Clergy. To meet the necessary outlay, he disposed of the house in Brown Square, in which they then resided. This house had been purchased some years previously by the Congregation, with the view of its being converted into Schools; its destination was, however, altered, and applied to this use by the Bishop. It was finally vacated at Whitsunday, 1858; and as the repairs and alterations necessary in the new Presbyterium were not commenced till late in 1859, the Clergy of St. Patrick's resided for some time in rented premises, and then at St. Mary's. The cost of these repairs is being paid off by the same means as the debt of the Church.

In the beginning of 1857 he undertook a journey to France for the benefit of his health, and passed some weeks at the Waters of Vichy; and in May, on the invitation of Mgr. Dupanloup, Bishop of Orleans, his former College companion and intimate friend, he pronounced in the Cathedral the Panegyric of Jeanne d'Arc, the heroic Maid of Orleans, who had, in 1429,

achieved the deliverance of that City from the English, the Anniversary of that event being still held sacred by the inhabitants. At the close of this Discourse, which, by its power and eloquence, produced a thrilling effect on the crowded audience, the Bishop of Orleans went through the Church in person, and received the Offerings of those present for promoting an object which Bishop Gillis had much at heart, but did not live to accomplish, which was to effect such a change in the shape and architecture of the new Church of St. Patrick as would give it the form of a Roman Basilica, the idea of erecting a Cathedral having apparently been abandoned. It was on that occasion that the *Heart* of King Henry II. of England, who died at the Castle of Chinon, on the Loire, in 1189, was presented to him by the Mayor of Orleans, as a tribute of thanks for the noble Panegyric which he had delivered.

During the Summer of 1858, he was much occupied in making very extensive alterations in the former Chapel in Lothian Street, which he converted into two Schools for the girls of the Congregation of St. Patrick's. This he was enabled to effect chiefly by means of a considerable Grant of money, which he had obtained from the Committee of Privy Council on Education. On the completion of these alterations, the Schools were placed under the care of the Sisters of our Lady of Mercy, a Colony of which Order he had invited from Limerick to found a House in Edinburgh. To the large-hearted bounty of a charitable lady is this Community indebted for the beautiful Convent which it now possesses in Lauriston Gardens, and which was erected in 1859, under the superintendence of a gentleman to whom she intrusted the entire management. Some years previously Bishop Gillis had placed the other Schools in better localities, so as to improve their condition and increase their number. They were put in connection with the system of primary education established by Act of Parliament, and were made subject to the annual visits of the Catholic Inspector appointed by Government. He had also, in 1858, secured a property in Potter Row, on which to build an Infant School, and had received from a benevolent lady a considerable sum to aid him in that undertaking.

In September, 1858, Miss Maxwell died. This

lady, daughter of Dr. Maxwell, of the Family of Kirkconnell, and as such, a relative of the late Mr. Menzies, of Pitfodells, with whom she had resided since 1833, and who had left her a considerable Legacy, continued her residence at Greenhill till within a short period before her death, when she went to London. Thither the Bishop was summoned to attend her in her last moments, and to him she devised almost the whole amount of what had been left to her by Mr. Menzies.

In the beginning of 1859 he put in execution another part of the plan which he had announced at the Meeting of 1853,—the introduction into the District of the Fathers of the Society of Jesus, to whose charge the south-western division of Edinburgh was allotted as a Mission. They first purchased in the Grassmarket premises which were converted into a temporary Chapel, and soon after erected a large Church in Lauriston Street, after the opening of which, in 1860, they fitted up the previous Chapel as a School. To them, also, owing to the want of Missionaries, was assigned the provisional charge of Dalkeith and Galashiels.

Soon after this the Bishop commenced the building of an extensive addition to the Convent of St. Margaret, which was rendered in part necessary for the accommodation of the Religious and their Pupils. This addition was completed at very considerable cost to the Community, and forms one side of a spacious Quadrangle to be completed at some future period. Of the whole proposed Structure he left detailed designs.

Before the Society of Antiquaries, 14th June, 1859, Bishop Gillis read a Paper on the authenticity of a Brace of Pistols which belonged to the Poet Burns, and which he presented to the Museum. They are in a Mahogany Case.

The almost continual state of suffering under which he had for many years laboured, and which had received but little alleviation from the various means recommended, had latterly become so very severe, as, if not to prostrate him completely, as it sometimes did, to incapacitate him generally for the efficient discharge of the many onerous duties of his station; and even with all the aid that a Vicar General could afford, it was felt that the interests of his Vicariate were in danger of not being attended to

with all the care and assiduity desirable. He had himself expressed a wish to be relieved of a burden which he found he could no longer bear with satisfaction either to himself or to his Clergy: he had even petitioned the Holy See for permission to resign his Office. This he had intimated in a Pastoral, in which he announced an official Visitation of the District, which he performed in person, but did not complete. His offer of Resignation was not then finally accepted, and he was invited to proceed, if his health permitted, to Rome, to assist at the Solemnity of the Canonization of the Martyrs of Japan, on Pentecost Sunday, 1862. This journey he was enabled to accomplish, and had an opportunity of laying before Propaganda the state of his health and the difficulties with which he was surrounded, as well as his inability to cope with them effectually. He was then informed that he would be afforded the assistance of a Coadjutor, and, in the Summer of 1863, steps were taken to carry out this measure; but the appointment was then, for various causes, postponed. When he left Rome, he proceeded to Spain, in order to institute a search for the *Relics of St. Margaret*. It was believed that, at the period of the "Reformation," these had been conveyed to Spanish Flanders, and thence to the great Reliquary in the Escorial, and various attempts had been made to discover them, but without result. On arriving in Spain, Bishop Gillis presented a Petition to the Queen for permission to make a search in the Escorial, and, if he succeeded, to secure a part to be carried to Scotland. On this permission being granted, he instituted a search, and had the happiness to discover a notable and well-authenticated *portion of the body* of the holy Queen, part of which he took home with him, and it is supposed that this precious Relic is now deposited at St. Margaret's.

In February, 1863, he effected the purchase of the Academy at Crieff, which had been erected by the Rev. Alex. Lendrum for a Protestant Episcopalian Institution, called "St. Margaret's College," and which was then in the market. It was understood that his object in this purchase was to turn it into a College for the Eastern District, and for this purpose to dismember, as far as that District was concerned, the common College of Blairs, which had been founded in

1829 by Mr. Menzies for the benefit of all Scotland. The judiciousness of this measure, and without any apparently adequate means of defraying the debt contracted for the purchase, as well as of setting up such an Establishment, and maintaining it on an efficient and permanent footing, was doubted by the generality of the Clergy, and no further steps were taken to carry the design into execution.

It had, by this time, become painfully evident to all around him that his constitution was irretrievably exhausted; and of this he gave unmistakable indications, when in April, 1863, he went, by special request, to Preach at the Opening of St. Peter's Italian Church, Hatton Garden, London, which was the last Sermon he ever delivered. He had become unable to perform scarcely any of the Episcopal duties, and even to Say Mass but seldom, and that itself not without much pain and exertion. But it was only a few days before his death that he became convinced that his life was so near its close. His valued friend and Spiritual director, the Rev. Father Lowe, of Morpeth, O.S.B., immediately came to his assistance, and Administered to him, in presence of several of the Clergy and of the Community of St. Margaret's, who had always been his cherished children, the Holy Sacraments of the dying, which he received with the most lively faith and edifying devotion. When that solemn Act was over, he scarcely uttered a word, but his lips were observed moving in fervent Prayer, and thus, surrounded by those who had long loved him as their Father, and revered him as their Bishop, he expired a few minutes before three o'clock p.m., on Wednesday, 24th February, 1864.

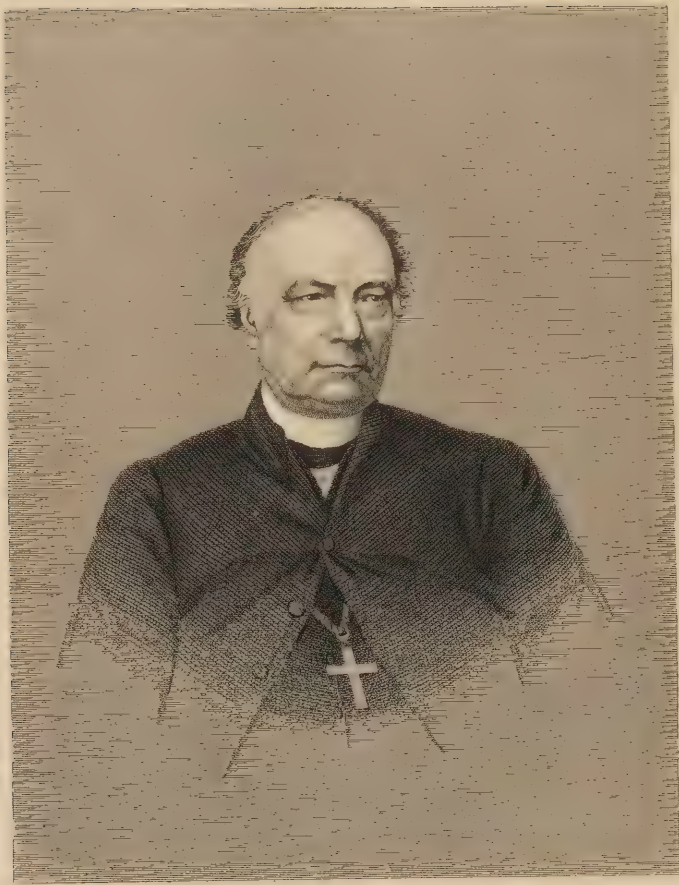
On Friday following, his mortal Remains were conveyed to the Chapel of St. Margaret's, and on Saturday morning the Office of the Dead was chanted by the local Clergy, and a Mass of Requiem offered up by the Very Rev. A. Macdonald of St. Mary's, Dundee, V.G. The Plain Chant Requiem, so replete with hope and with sorrow, and the tearful Sisterhood kneeling around the Bier of him who had been to them as a Father, had in them a something far more touching than even the more solemn rites on the day of the Funeral. The Convent Chapel was open on Sunday to all who might wish to

enter and Pray for the repose of the soul of their Bishop.

The solemn public Obsequies took place on Tuesday, 1st March, in St. Mary's, Broughton Street, to which the Body had been borne privately the previous evening. The Right Rev. Dr. Murdoch, Bishop of the Western District, officiated Pontifically, assisted by the Rev. Dr. Macpherson as Deacon, and the Rev. A. Gordon as Sub-Deacon, the Very Rev. A. Macdonald, V.G., acting as Assistant Priest. The Right Rev. Dr. Gray, Coadjutor of the Western District, was also present. Nearly all the Clergy of the Eastern District were assembled round the Bier of their Bishop, and the Church was crowded in every part by a sorrowing Congregation. The gorgeous Coffin, on which were laid the Mitre and Crozier, rested upon a splendid Catafalque, surrounded by a blaze of light from huge silver Candelabra. At the corners of the Bier rose four alabaster Vases, with Spirit-Lamps, which threw the changeful flickering of their flame fitfully on the rich purple velvet of the Coffin, and its heavy studding of gilt nails. The Windows of the Church were darkened, so as almost wholly to exclude the light of day. The Sanctuary and Galleries were draped with black. The scene was one of imposing grandeur, as, through this twilight gloom, the silence unbroken by a whisper, the voices of the Choir broke in with the solemn opening of Mozart's Requiem.

At the conclusion of Mass, the Rev. Father Grant, S.J., delivered the Funeral Oration from the words, "Though he is dead, he yet speaketh." The Discourse was brief, but set forth with much eloquence the leading characteristics of the deceased Prelate's life:—

"Only now have we begun to understand what we have lost. What has the testimony of the last few days proclaimed to us all? It has proclaimed that Scotland and the Church have at once lost a son eminent for talents, for eloquence, for taste, for art, for polish, for all that adorns the life of a man and the Cause which he served. Now that he has gone from us, it has been revealed what a martyrdom of pain was in that heart, what a martyrdom of suffering was in that body during the whole of the last years of his life! I have sat with him on social occasions, and assisted him in his Ministration, but I never knew that beneath that calm and seemingly untroubled breast there was concealed a



Your very obed^t Serv^t
John Messeli R. C. Bishop

Vicar Apostolic West Dist; Scot;

John Tweed.

pain sharper than the tooth of a serpent. I have heard him in the midst of society—I have seen his smile—I have listened to his wit—I have remarked his fertility of illustration, and noted his beautiful expressions; but I never knew that beneath all this there was a heart that was being racked with pain and suffering. His patience under this gave him great self-control, and makes him now the object of our admiration.”

Then, turning his face in the direction of the Bier, on which was laid the Body of the Bishop he was eulogising, and speaking as if he were addressing the dead, the Preacher continued:—

“I have now, in conclusion, to say to him, our departed Brother, in the name of his admirers, his friends, his Flock, and the Church at large, the one sad word—Farewell. Adieu, then, holy Man, good Father, pious Pastor! Adieu, in the name of the Church at large. Adieu, in the name of the Church of Scotland, whose ornament thou hast been. Adieu, in the name of these venerable and venerated Bishops now present, who allow me, in their name, to pronounce a Farewell to their late Colleague in the Episcopate. Adieu, in the name of the poor. Adieu, in the name of the orphan, the widow, and the distressed, whose hands have been filled with thine alms. Adieu, in the name of every son of sorrow in this Country. Adieu, in the name of the neglected and despised whom thou hast succoured. Adieu, in the name of all that is great, that is sincere, that is friendly; and, if I may be permitted to add, Adieu, in the name of a friendship too late begun and too early broken off. Adieu, in the name of the love and esteem that I had for thee. Adieu, in the name of all the Church of God, which introduces thee now to the Church of Heaven, whence we hear once more the words of solace and encouragement—‘Blessed are the dead who die in the Lord, for they shall rest from their labours;’ and the Prayer that comes henceforth also—‘May my soul die the death of the righteous, and may my latter end be like his.’”

The Absolutions were then given by Bishop Gray, the Rev. Mr. Strain, the Rev. Dr. Macpherson, the Vicar General, and the Right Rev. Bishop Murdoch, after which the Coffin was removed to the Hearse, amid the solemn strains of the *Miserere*. The crowd which filled the space in front of the Church, and all along the route of the Procession, was immense, and the behaviour of the assembled multitude testified to the respect in which Bishop Gillis was held by men of all Creeds. His last resting-place was to be his well-beloved Convent of St. Mar-

garet, and thither the long Funeral Procession now directed its course, passing on its way, for the last time, his own door. Inside the gate of the Convent, the cortege was awaited by the Nuns and the Sisters of Mercy, accompanied by the Pupils of both Communities. The Coffin was borne to the Vault prepared for its reception, while the Nuns chanted the *Miserere*. After a space, the plaintive notes of the *Benedictus* were heard, the last response of the Funeral Service was sung, and the mournful Procession quitted the Vault, leaving him there to await a glorious Resurrection, watched and prayed over by the Holy Sisterhood, whom in life he had cherished and loved so tenderly and so well.

XX.—JOHN MURDOCH (1833—1866)

Was Born at Wellheads, in the Enzie, Banffshire, on the 11th November, 1796. This place was attached to the Congregation of Tynnett, or Auchinhalrig, which was then, and for many



Watch Seal, see p. 496.

years subsequent, under the charge of the Rev. George Mathison. He, observing the happy dispositions and the signs of talent which the youth evinced, recommended him as a fit subject for the Church to the notice of Bishop Cameron, who sent him to the College of Aquhorties, which he entered on the 24th of January, 1809. Having completed his Classical studies in that Seminary, he was sent, along with other six Students from it, and four from Lismore, to the Scots College of Valladolid. They left Aquhorties on the 2d November, 1816, proceeded by sea, and arrived at their destination in January following. During the partial occupation of Spain by the French for some years previous, it had been found necessary to interrupt the succession of Students in that Establishment, and it was at this period that it was restored. While Mr. Murdoch was an inmate of that House, he gave unmistakeable proofs of the eminence which he attained in after life. He was at the head of his Class in almost every Department, while for solid virtue he was second to none.

He was promoted to the Priesthood on the 19th of March, 1821, and soon after set out on

his return to Scotland. He arrived in Edinburgh while the memorable Jury Trial, at the instance of the Rev. Andrew Scott, Vicar Apostolic of the Western District, against the Editor of *The Protestant*, and others, for Defamation, was pending. It was a question at that time of sending Mr. Murdoch to Ayr, which had been without a Pastor since the decease of a French emigrant Clergyman, who had discharged the Clerical functions in that Town for several years; but that arrangement did not take place, and he was appointed by Bishop Cameron as Assistant to Mr. Scott, whom he accompanied to Glasgow, which was destined to be the field of his future labours, and which was the only Charge he ever held as a Missionary.

During the 12 years that he performed the duties of a simple Priest, nothing more requires to be recorded of him than that he laboured with the zeal and energy of an Apostle. Such was the reputation which he had acquired in a few years for Pulpit oratory, that when there was any particular Solemnity in any part of the Scottish Mission, he was generally called upon to Preach; and he was, on various occasions, invited for the same purpose to England. For the duties of the Pulpit he prepared himself with the greatest care. He very seldom trusted himself to extemporaneous speaking, but his Discourses were all studied and meditated upon; and he strongly recommended the same method to the junior Missionaries. His delivery was, to a degree, solemn and impressive; his utterance unusually clear and distinct, and the imposing tone of his voice added a singular dignity to the manliness of his figure.

He was unremitting in the Confessional. Almost every night in the week there he was to be found; and this onerous duty he discharged, both as Priest and Bishop, to the very last. He was also unwearied in his care of the sick and the dying. The more loathsome the disease, the more wretched the abode, the more abandoned the sufferers were, the dearer they became to his paternal heart. In a word, he was looked upon in the punctual discharge of his duties as the model of all the younger Priests. Never was he in better humour than when, after a day spent among the sick and the dying in the Closets and Lanes of the City, or away in the distant Villages, he would return

home so worn and wearied that he would be scarcely able to go upstairs to his bedroom. He was also intimately associated with his Predecessor in all his exertions for the progress of Religion, both in Glasgow and the West of Scotland. In 1828 Bishop Paterson, then Vicar Apostolic of the Eastern District, proposed to take him to Edinburgh. To this change he himself was averse, and the influence of Mr. Scott, who wished to retain his services, finally prevailed.

Fifty-three pages, folio, of *Forty Years' Personal Reminiscences* of Dr. Murdoch, were courteously handed to the Editor of this Work by his affectionate friend and admirer, Dr. Robert Hay, 47 Ardbeg Road, Rothesay. These have been revised by several Clergy, in whose judgment he had confidence, and are embodied here in an abbreviated form, interspersed with incidents from other known sources:—

In 1827, Bishop Murdoch received me as a Convert into the Catholic Church. Our relative positions for the next two years were simply those of Pastor and Penitent. About the end of 1829, I was appointed to succeed Mr. Hugh Margey, now Catholic Bookseller in Glasgow, as Teacher of the Catholic Sunday School in Calton; which, being under the immediate auspices of Mr. Murdoch, as Clerical Patron, I was thereby brought more frequently in contact with him. At this period, and for some years previous, it was the custom for the Sunday School Children—(and when I say *Children*, I mean the young of both sexes from 8 or 9 to 20 years of age, and even beyond that)—to assemble in the School Room every Sunday morning, Summer and Winter, whence, after reciting their Morning Prayers, they walked in procession to St. Andrew's, to be present at the first Mass at 9 o'clock; and this practice prevailed in all the other Districts of the City. In 1830, it was suggested that, as the Children were all necessarily disengaged on New Year's Day (Feast of the Circumcision), and as the Day was one of full Obligation, it might be advisable to have them assemble as on Sunday, and walk in Procession to Morning Mass. Mr. Murdoch assented, though somewhat reluctantly; his principal objection being the risk of insults to the young women, on their way to Church, by drunken people on the streets.

The Procession did take place, and without a single insolent remark being directed towards it. When the Children had all taken their seats in the Gallery of St. Andrew's, Mr. Murdoch came up stairs, and eagerly inquired whether any molestation had been offered on the way; and, when answered in the negative, he expressed his gratification, and said that he had been most anxious during the morning. The Calton School continued to Walk in Procession every New Year's Day afterwards, until the erection of St. Mary's, in Abercromby Street; and the other Catholic Schools followed the example, until Churches were opened in the various local Districts.

In 1830, besides having the Sunday School to superintend, I had been appointed Teacher of the Week Day School, and had thereby ample opportunities afforded me of witnessing the paternal solicitude Mr. Murdoch at all times evinced to enter into the feelings of the young people of his flock. His manner, always devoid of art, was winning, natural, and affectionate. If he intimated at anytime that some poor woman in the locality was sick, and would be the better of some one to visit her, to read to her and instruct her, preparatory to her receiving the Sacraments of the Church, a dozen female volunteers would instantly offer themselves. In like manner, the young men would vie with each other in showing alacrity to give their aid to any poor sick man requiring it.

A blind old Negro dwelt in the immediate neighbourhood of the School Room, and had to be led to Church every Sunday morning. Mr. Murdoch's rule was, that only the best conducted young men should be permitted to share such an honour; and a Blessing has followed those who thus led the Blind; for some of them now hold situations of position and trust here and in other parts of the world.

A Charitable Institution, termed the "Benevolent Society," existed at this time among the Catholic Body. Its Funds were made up by Subscriptions of a *Penny a Week* from each householder able to pay it. And these Contributions, supplemented by a Donation from the Church Funds of £20 a year apportioned amongst the six local Districts, were all that the Society had to depend upon to meet the constantly recurring demands upon its bounty. There was

no "Parochial Board," properly so called, in those days; the interests of the poor being wholly committed to the care of the "Kirk Session," a body composed principally, if not entirely, of Members of the Presbyterian Communion. Indeed, the "Benevolent Society" was founded ostensibly for the express purpose of counteracting, as far as the limited means at its disposal would permit, the consequences resulting from the injustice practised towards Pauper Catholics by the "Kirk Session."

On one occasion, while acting as a Visitor for the "Benevolent Society," it was my duty to call upon a distressed family at Barrowfield Toll, where the father, mother, and two of the children were down in Typhus Fever; and what made the case more lamentable, was the fact of an infant lying in bed vainly endeavouring to extract nourishment from the breast of its unconscious mother. Of course the Society did all it could to alleviate the distress, and provide a nurse for the infant; but its best efforts were inadequate to cope with this emergency. Mr. Murdoch visited the School that same evening, and I took the liberty of detailing to him, in a cursory way, the scene of distress I had witnessed. He handed me 5s., which I received, and continued my Narrative.—"Go, go," said he, "I have heard more than enough for five shillings."

While a Student in Spain, where all classes, even ladies, are given to Smoking, Mr. Murdoch was sometimes fond of a Cigar, and used to indulge in a Pipe. Knowing this, I asked him to honour me with his company at Tea, and a Smoke after. He assented at once, and the Affair came off on a Sunday Evening, after School hours. Bishop Hay's Works, which he revised and corrected, were Published at this time by Denis Kennedy, Catholic Bookseller in Glasgow; and while we were enjoying our Smoke, I asked him, in alluding to Dr. Hay's Works, whether he had known the Bishop. "Yes," said he, "I knew him; and he gave me good reasons to keep him ever in loving remembrance." I saw from the merry twinkle in his eye that there was something amusing to follow; for he could not only enjoy a joke thoroughly, but when anything was uttered in a mixed conversation, calculated to excite his

risibility, he would indulge, without restraint, in a good, hearty, vigorous laugh. He now related, graphically, the following amusing Anecdote:—"When Bishop Hay, in his old age, had become infirm and blind, he retired to wear out the evening of life to the Seminary of Aquhorthies. I was a junior Student at the Seminary, and might be about 14 years of age, when the incident alluded to occurred. It was the custom to give the old gentleman an airing every fine day round the grounds; and, being blind, he required to be led. It happened that the Bishop had taken a fancy to press one of the junior Students into the duty; and though it was objected that the time taken up by this occupation would seriously interfere with the young man's Class-duties, the objection was met by the Bishop stating that he would take the hour allotted for Recreation for his walk. This point being settled, he named me as his guide. Of course, I was a mere boy at the time, and therefore thought and reasoned as a boy, looking upon the whole arrangement as a very great hardship. I had, during Class-hours, to be as busy as the rest; and, when the time for Recreation came, instead of being permitted to romp at Football with my companions, I was every day doomed to lead and sit down beside an old blind man in his dotage. The Bishop walked very slowly, and leaned his left hand on my right shoulder. One fine day, when the other boys were busily engaged with their Sports, I could not resist the impulse to slip from under the Bishop's hand; and so I was off like a shot to take part in the diversion. When the time was up, however, I resumed my former post, and led the old man back to the House,—he seemingly being quite bland and affable, and not making the slightest allusion to my playing him a trick. However, we had no sooner reached the Entrance Hall, than the old gentleman adroitly seized me by the collar, and gave me a good sound welting, round and round, with his stick. As soon as his laboured respiration would permit, he quietly told me—"Now,—if it were not for the great love that I have for you, I would not have put myself to all this trouble of giving you such a feeling proof of it."—Whether," concluded Mr. Murdoch, "I venerated his Lordship more after this counter-check, I can't say; but I know

that I ever after respected the *Walking-Stick*."

"Molly Stuffer's Close," off the Main Street, Gorbals, a few years ago was rather renowned for its hospitable *Shed*, which contained multifarious "combustibles," inclusive of stray Hibernians from "The Ould Counthrey," whom the patriotic Molly Macguire never turned adrift in a cold night, but contrived, somehow or other, to get all "*Stuffed in*." Probably kind Molly indulged in the Contemplative Weed,—although she kept no *Episcopal Pipe*: but her neighbour, John Macaulay, did. Bishop Murdoch frequently had to call upon John, in the way of business, as he was a faithful "Chapel-Collector." In a square brick hole, at the cheek of the fire-place, reposed the *Bishop's Pipe*, and no Crony dared cast an eye upon, far less, touch or lift it. The treasure in the "Bole," in process of time, got to be well known, which only caused its guardian to keep more diligent vigilance over the honoured implement.

Thirty years ago, the punishment of death was more frequent than it is now; and when, after the Assizes, it happened that any unfortunate Catholic prisoner was left for Execution, one of the Schoolmasters, along with some intelligent member of the Congregation, were appointed to act as auxiliaries to the Clergyman having the case in charge. This duty generally devolved upon Mr. Patrick Black (father of the Rev. John Black, of Rothesay) and Mr Robert Hay, on account of their residences being in the immediate vicinity of the Prison. The Clergyman attended every day from 11 till 2 o'clock; and they, alternately, every evening from 4 till 7 o'clock; and this continued during the whole period (generally 21 days) elapsing between the Sentence and the execution of it. During the night immediately preceding the fatal morning, the Assistants remained with the Prisoner. We never yet saw a condemned Criminal who did not sleep soundly the night before he was to die. The Priest would arrive two hours before the Execution, and it was then that the tragic ordeal began to tell upon the victim. Never was a Clergyman better fitted than Mr. Murdoch for such a trying duty. He seemed to know, intuitively, what to say, and how and when to say it, in order to keep the mind of his Penitent wholly and

steadily fixed on the Future. Having finished his exhortations, he would kneel down, with the Culprit at his side, and throw his whole heart and soul into his supplications. The tone of his voice was deep, solemn, and plaintive; and, as he recited the Prayers for the Dying, his entire inner man appeared wrapt in an ecstasy, holy and sublime. With his hands and eyes raised towards Heaven—the great drops of sweat streaming from his brow and temples—his incessant appeals to Heaven in the Litany, blended with the sobbing, tremulous aspirations of the poor Culprit giving the responses, made him appear as if he were actually wrestling with Almighty God for the boon of mercy. And thus, still on his knees, he would continue, until the sound of the key, grating in the lock, heralded the entrance of the Sheriff to demand the body of the Prisoner, when he would place himself by his side, and, during the process of pinioning, whisper in his ear consolatory words suitable to the occasion. Nor from this, till the moment when the Drop fell, did he allow any worldly thought to intervene to distract the Penitent.—Fourteen times Dr. Murdoch conducted Criminals to the Scaffold, and all died deeply contrite.

In the Summer of 1832, when Asiatic Cholera made its first appearance in Glasgow, Mr. Murdoch was from home for a few weeks to recruit his health from over fatigue. His brother Clergymen, exclusive of Bishop Scott, were, at this time, the Rev. Charles Grant, who died of Typhus Fever in 1837; the Rev. Wm. Gordon, now of Greenock; and the Rev. Peter Forbes, now of St. Mary's, Abercromby Street—the two last having just arrived to serve on the Glasgow Mission. He had left injunctions with his Colleagues, that, when it had been ascertained that the Pestilence had reached the City, he should at once be written to; but they magnanimously agreed to defer acquainting him, and buckled themselves to the work with redoubled energy. In the meantime, he was rusticated in the far North, secluded in the Enzie. One day, when taking a solitary walk, to screen himself from the scorching rays of the mid-day sun, he entered an humble wayside Inn, and, being seated, lifted a Newspaper of the venerable age of some two or three weeks. However old the Paper, its contents were new to

him. His feelings can only be conjectured when he found that the deadly Scourge was falling heavy on the doomed City, and that its victims were already being reckoned by hundreds. That night found him on his way to Aberdeen, whence he took coach to Glasgow, where his Brethren were not sorry to see him. Two of them were nearly exhausted by the first terrific onslaught; and then, without interruption, by day or by night, they had to maintain the combat for weeks.

When this afflicting distemper had passed over the Town and Neighbourhood, carrying with it whole hecatombs of dead, it left behind many living sorrows; especially a great number of Orphans, thrown suddenly upon a cold world. The Catholic Population in Glasgow, in 1832-3, would probably number 50,000 or 60,000, and of this number very few would rank higher than a Factory-worker or out-door Labourer. It was amongst this class that the ravages of the disease had pressed most severely; and, although the destitute Orphan children had a Home provided for them by law, in the Poor House, it was not a boon of which the Catholic portion of them could avail themselves, except at the cost of the sacrifice of their Faith. Mr. Murdoch, therefore, had the children sought out, and those, whose kindred could be traced, were forwarded to their friends; the others he boarded out—one here, one there,—in decent working people's houses, and paid for out of his own scanty means. This he continued to do during the Winter of 1832-3: but in the following Spring, finding his private resources exhausted, he was compelled to ask Catholics generally to share the burden with him. They did so,—generously adopted the children as their own,—and thus founded the *Glasgow Catholic Orphan Institution*.

He had now been about 12 years stationed in Glasgow, and had won the esteem of the whole Catholic community. He was their counsellor in all their little troubles and difficulties. It would have been nothing short of a calamity had anything occurred to sever the link of mutual endearment which bound Priest and People together. This was very clearly exemplified in the Summer of 1833, when it was rumoured, with truth, that Mr. Murdoch had been selected as Coadjutor for Dr. Macdonell,

Bishop of Kingston, in Upper Canada. Instead of being rejoiced at his unexpected elevation to the Mitre, the whole Congregation appeared to be actuated by a feeling of universal sorrow. However, Bishop Scott at once put his Veto upon the appointment. He remonstrated with the authorities at Rome, and the result was a notice from the Prefect of Propaganda that Mr. Murdoch was to be raised to the Episcopal Dignity by the title of *Bishop of Castabala* (the title held by the late Dr. Milner), and Coadjutor of the Western District of Scotland. The anxiety occasioned by the former tidings was now changed into exuberant joy. The very children of the Schools resolved to anticipate the Consecration of their Pastor by presenting him with a Testimonial; and, to further this object, waited upon the various Schoolmasters, 7 in number, asking them to form themselves into a Committee to see it carried out. It was very gratifying to witness the simple cheerfulness with which the very youngest tendered their little contributions, varying in amount from a Penny to a Sixpence; and the more advanced, from a Shilling to a Crown. The necessary sum was soon raised. The Committee met, and drew up an Address as emanating from the young people of the Schools, and which, a few days before the Consecration, Dr. Hay had the honour of reading, in name of the children, and presenting, along with the Testimonial, to the Bishop Elect. The Testimonial consisted of a Gold Chain and Cross, Gold Episcopal Seal, Gold Ring, with large Amethyst Stone, and Silk Cassock, all fitted within a Mahogany Case, lined with crimson, and surmounted by a silver Plate bearing a suitable Inscription. The Reply was moving and pathetic. It concluded thus:—"Go back, then, Gentlemen, to your respective Schools. Tell my young friends how much I prize this costly and substantial Token of their esteem and respect towards me; that I shall never ascend to the Altar of God without offering a Prayer for their temporal and eternal happiness. Tell them that a conscious sense of their love and friendship is engraven on the inmost recesses of my heart; and, until that heart ceases to beat, I shall always entertain for them all the esteem, affection, and solicitude of a Pastor, a Father, and a Friend."

Dr. Murdoch was Consecrated in St. Andrew's,

Great Clyde Street, on the 20th October, 1833. Dr. Kyle was the Consecrating Bishop, assisted by Dr. Scott and Dr. Carruthers. His elevation made not the slightest alteration in his bearing towards the inferior Clergy. He literally slaved, and performed all Pastoral functions the same as the youngest of his Priests. Throughout the years 1834-5, he took a lively interest in the welfare and progress of the Orphan Institution. The premises occupied by the Orphans were situated directly under the large Hall used for the Week Day and Sunday Schools, in Marshall's Lane, Gallowgate. On a Sunday evening, after School hours, the Bishop would make it a point, before he left the neighbourhood, to visit the Orphanage; and the poor children were so happy at the prospect of meeting Dr. Murdoch, in what they termed their "ain hoose," that it was sometimes difficult, in their boisterous hilarity, to make them observe proper decorum. In the large Apartment used as a Refectory, his Lordship would assemble all the youngest of the children, whose ages would range from 3 to 6 years; from these he would make a selection of the very youngest, to whom, having placed them on a Form to be out of harm's way, he would dole out "Sweeties," and other Comfits. He would then gather the others to the centre of the floor, throw a handful of "Goodies" to the ceiling, and cry "Scramble,"—when a most amusing scene would ensue. The happy young things, seated on the Form, would laugh, and cheer, and clap their hands—the Bishop, all the while, acting as "Fugleman." Our Prelate could thus stoop, betimes, even to childhood, with playful simplicity, in order to shed a ray of joy on the heart of the innocent Orphan.

Early in 1835, he deemed it expedient to commence liquidating the heavy debt with which St. Andrew's was burdened. In pursuance of this object, he called a Meeting of the whole Congregation, in the Gorbals School Room, laid before them the state of the Debt, and explained the measures which he had devised for its speedy extinction. The proposal was received with the greatest unanimity and enthusiasm; the zealous co-operation of all was promised; Weekly Contributions were set on foot; Collectors were appointed; and the result was, that in five years not only was the

Debt paid off, but some Funds were provided to aid in the erection of other Chapels. St. Mary's Chapel and Clergy House were completed in 1842. New Missions were opened, and new Chapels raised in various places in rapid succession. Thus, during his Episcopacy, no less than 56 Churches and Chapels were erected. Of these, some few in the Highlands were superintended more immediately by Bishop Scott. About five were raised chiefly by the munificence of private individuals. The rest were reared directly by him and by the Clergymen within his jurisdiction; all of whom most zealously co-operated with him, and exerted themselves to procure Contributions from their People, and many by personal application in other quarters. Attached to these Chapels, Houses for the Clergymen, and, generally speaking, Schools were also erected. These latter the Bishop was most eager to encourage; and in most of the Congregations there are now Day and Sunday Schools carried on in a very efficient manner. None could excel him as an Instructor of youth; indeed, he instituted an entirely new phase, far ahead of the old Catechism-style.

On the 26th January, 1836, an Article appeared in *The Scottish Guardian* Newspaper, headed, "Bible Burning in Glasgow," which resulted in a Correspondence, which lasted until April, between Bishop Murdoch and The Rev. James Gibson of the College Established Church, now Professor of Church History in the Free Church College, Glasgow,—the former replying in *The Glasgow Argus*.—The whole also appeared in a closely printed double columned Pamphlet of 16 pages, giving the Depositions on both sides of the question. Dr. Murdoch had published a small Vol. of Lectures (1s. 6d.), which were delivered on Sunday Afternoons, proving that *The Church of Rome was not an Idolatrous Church*. Mr. Gibson characterized these as "Twelve penny Lectures of a very straddling texture;" and said, that, "as I believe him [Dr. M.] to be a Minister of a Church which I account Antichrist, I do not call him *Reverend* at all." The Bishop rejoined: "To this loss I must endeavour to submit as resignedly as possible." It unfortunately happened that, upon the very day that the *fama* was got up, a cart load of Protestant Bibles, sent by a Bible Society, was brought to St. Andrew's Chapel

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for the use of the Catholic Schools; and were thankfully received by the Clergy for that use.

The gist of the whole Fracas may be gathered from Dr. Murdoch's last Crusher:—

To the Editor of The Glasgow Argus.

Sir,—It is now a month since I published in the *Argus* the Affidavits which Mr. Gibson so clamorously demanded. During all that time, I have looked, but looked in vain, over every Number of the *Guardian*, for some Communication from my Rev. Antagonist. His silence has astonished me not a little; as, right or wrong, I have formed of him the idea that he is one of those who, though vanquished, can argue still. In a small Note, posterior to my Answer to his long Letter, he talked of farther Proceedings, and said something, to me unintelligible, about application to a Magistrate, whenever my promised Depositions should be brought forward. If he has taken any Proceedings, to the surprise of all who have felt any interest in the Controversy, they as yet remain a secret. Is he aware that many, who were at the outset firmly convinced of the truth of the Bible-Burning Story, now as firmly believe it to be a sheer fabrication? I can assure him that this is a fact. I do not know how he feels in such circumstances, but I know I should be anything but comfortable in his situation. I would do one of two things: I would either endeavour, if I saw the task at all practicable, to overturn the evidence resulting from the seven Affidavits; or I would at once frankly give up my case as a bad one. If he had nothing to do with the trumping up of the Tale, it would assuredly be no disgrace to him to confess that he had been deceived by the Deposition of a worthless woman. Recantation of error, in my opinion, is honourable—not discreditable. In the meantime, considering the evidence I have adduced; considering my twice or thrice repeated Challenge of the production of the Protestant man's (M'Kee's) testimony; considering, also, my opponent's silence—I hold myself justified in now fearlessly declaring the story of the Bible Burning by a Catholic in Glasgow to be a base falsehood. If the Volume exhibited with such parade by Mr. Gibson was ever tossed into the flames, a Protestant, not a Catholic hand, did the deed, and that Protestant hand, whether Clerical or Lay, did the deed for a vile purpose. I accuse not Mr. Gibson of the Sacrilege. I impeach him not of having been the deviser, or one of the devisers, of the paltry plot. I hope, for the honour of the Cloth, he had no concern in it. But it is clear as noonday that Forgers there were. No man of common sense believes that Margaret Atkins contrived, and, without other aid, executed the scheme, clumsy as has been its execution. Margaret Atkins was but a mere puppet on the stage. Her movements were guided by strings held in

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hands behind the curtain; and, *en passant*, I would advise her friends to be kind to her, or that curtain may yet be partially, if not entirely, withdrawn, and leave them in not a very pleasant plight.

Mr. Gibson has given me to understand that he had nothing to do with the origination of the story, but it cannot be denied that he was its principal Promulgator. And I think I do him no wrong, when I charge him with unchristian rashness, and unjustifiable obstinacy, in still continuing to exhibit the Burned Bible, after the fact of its Burning by a Catholic was called in question. Some people think that his angry refusals to disclose the names of the parties said to be concerned, the flimsy pretexs for concealment that he alleged, and other circumstances, give ground for something like a suspicion that his hands are not altogether clean of the dirty work of Fabrication. Be this as it may, he will not surely be offended when I tell him that, as a Christian, and as a Minister of the Gospel, he has a solemn duty to perform. He has Published a Falsehood injurious to a large body of his Neighbours; for Papists, though they be Papists, are, in spite of him, his Neighbours. That Falsehood he is bound to retract, even in the supposition that he was guiltless in its publication. Justice also requires that the Retraction should, as far as possible, be made as public as was the Defamation. But, Sir, is it not effrontery in me, a Popish Bishop, to ask for justice at Mr. Gibson's hands? I don't see that it is effrontery, but I believe it is utter folly. "Down with Popery," *per fas et nefas*, seems to be his Motto, and I really begin to fear that the unholy and falsely alleged Popish Doctrine, "that the end sanctifies the means," has crept into his Creed.

It is a common saying that *extremes meet*. Intemperate or over zeal is often as mischievous as want of zeal. Mr. Gibson's exhibition of the Burned Bible, I humbly think, has done no good to the cause of Protestantism—as little ill to that of Popery. Nay, I rather opine that the latter has gained by it. When the weapons of Trickery and Falsehood are employed against any Cause, the employment of such arms generally turns out, at the long run; to the advantage of that Cause. In the late violent attack on Popery, Mr. Gibson wished, it would appear, to distinguish Himself conspicuously. While the other Eleven Anti-Popery Lecturers generally resorted to the days of yore, and travelled to distant lands, in order to collect illustrations of the wicked workings of Popery, Mr. Gibson thought he would make a Home-thrust at the Monster, by ocular demonstration of its Fiendish doings at home. But he has miserably failed; and thus, among the Twelve, he has turned out to be a Judas—a Traitor to his own Cause—by his unworthy conduct. Were I one of his Colleagues, I should certainly propose, at the first Meeting of Presbytery, that, as an erring

Brother, he should receive a Reprimand with or without shut doors.

With this Letter, Sir, and with my warmest thanks for your kind indulgence, I close my Communications to you and the public on the Bible Burning affair. Unless my Opponent break his long silence by the production of some Counter-Evidence worthy of notice, I do not mean to continue them.—In the meantime, I am, Sir, your most obedient and obliged servant,
JOHN MURDOCH, C.B.

Glasgow, 28th April, 1836.

P.S.—In passing along the Trongate yesterday, I observed, in the Window of a Bookseller's Shop, a small Placard, headed—"Bible Burning." On glancing over the Placard, I found that it announced the publication of the Correspondence between Mr. Gibson and me on that affair. I have seen the Sheet. It contains Margaret Atkins' Affidavit, my first Letter, and Mr. M'Corkle's more lengthy than logical Observations on it. Next follow, like a cart before the horse, Mr. Gibson's long Epistle and my Letter, to which his purports to be an answer. Thus, two of my Letters are suppressed, as well as the Seven Affidavits in favour of my case. Verily, Sir, there is here an admirable specimen of fair play, and a most masterly attempt to impose upon the Public.

J. M.

There is a Silver Chalice, which cost £30, used in St. Mary's, Abercromby Street, having this interesting Inscription on the base:—"Presented to the Right Reverend Dr. Murdoch, by the Very Reverend Cheobald Mathew, Commissary Apostolic.—Glasgow, Aug., 1843."—This is the great Father Mathew.

In 1836, Dr. Murdoch had an attack of Typhus Fever, the same disease which, in the following Spring, carried off his senior Clergyman, the Rev. Charles Grant. The malady nearly cost the Bishop his life. Dr. Jas. Watson attended him in this illness. About this time, also, as the usually robust health of Bishop Scott began to exhibit signs of breaking up, he changed his residence to the Chapel House at Greenock, and thus almost the entire Episcopal duties of the District devolved upon his Coadjutor in Glasgow.

In November of the same year (1836), Mrs. Kelly, the first Matron of the Orphan Institution, died. This good woman, though far advanced in years, had conducted the affairs of the Orphanage to the entire satisfaction of the Directors. She had been many years a widow,

without family, and, though in the humble walks of life, she was a person of superior attainments. Having in her early years become a Convert to the Catholic Faith, her kindred had, by degrees, become estranged or dead. At her Funeral, the Coffin was borne on the shoulders of four of her most intimate friends; and Bishop Murdoch walked at the head, as Chief Mourner, to show in what esteem she was held. No stone marks her grave.

Dr. Hay writes:—"Happening one day to visit a patient, and meeting the Bishop at the bedside, I naturally inquired after his health. He told me his general health was quite good, but that he was suffering acute pain from Toothache. I saw that he was really distressed, and, on the impulse of the moment, I asked him to wait my return five minutes, and I would at once give him relief. I went for my instruments, and was back in the time specified.—'Now, Bishop,—I would much rather see that bad tooth in my hand than in your head, so you will just allow me to extract it.'—He did so, and I concluded that the result of the short operation gratified him; for, in a few days afterwards, I was called in to attend him for a temporary illness, and was thus installed as the *Medical Friend of the House*."

Notwithstanding the cares and anxieties inseparable from many and extensive undertakings, Dr. Murdoch never relaxed from the discharge of his Episcopal duties, as well as the ordinary duties of a Missionary. He generally Preached every Sunday, and often twice on the same day; attended regularly the Confessional; and took his share in the duty of assisting the Sick and the Dying. When he observed that any of his Priests was overtaken with labour, he was always ready to relieve him, or at least to aid him, if he possibly could. At various periods of his life he had thoughts of resigning his high office; and, on one occasion, he had gone so far as to supplicate the Holy See to relieve him of his burden. This request not being acceded to, he obtained, as Coadjutor, The Rev. Alexander Smith, who was Consecrated on the 3d October, 1847. After the example of his venerable Predecessor, he had resolved to give up to his Coadjutor the direct and immediate charge of the Glasgow Congregations, and to confine himself to the general

management of the District; but the execution of this design he was obliged to postpone till after the return from America of Bishop Smith, who had undertaken a journey thither, accompanied by the Rev. Mr. Gray, with the object of collecting Funds to aid in the liquidation of the Debt on the property of Dalbeth, which had been purchased in 1846 with the view of founding an Ecclesiastical College for the Western District. The latter returned in January, 1849; and, soon after, Bishop Murdoch removed from St. Andrew's, Glasgow, to St. Mary's.

He felt the burden of the Episcopate so hard, that he more than once said to his Clergy, on putting on his Mitre, "Gentlemen, if I could, I would cheerfully make you a present of this; for, ever since I have had the honour to wear it, it has been to me only a crown of thorns."

When sitting at Dinner, with several of his Clergy, he was asked good-humouredly, "Well, Bishop, as this is the Anniversary of your elevation to the Mitre, what are you going to give us?"—He pensively replied, "Oh! that weary, weary, Mitre. I should never have taken it; for I was much happier as a Priest. You ask me what I am to give you? I wish that I could give you some of my sackcloth and ashes."

The increasing duties of his Vicariate now so widely extended, and the infirm state of health of his Coadjutor, combined with other circumstances, did not, however, allow him that repose which he so much required. The visitation of his numerous Missions, to Administer Confirmation, to Preside at the opening of Chapels, and to Perform other functions; his periodical journeys to the Highlands and Islands on the West Coast, as well as a multitude of other transactions in which he was necessarily engaged, engrossed all his time, and he continued to labour as formerly. At this period, so straitened was he for want of Priests, that he was obliged to remove from St. Mary's to St. John's in the Gorbals, in order to supply personally the necessities of that numerous Congregation.

Though Religion continued to extend rapidly, and new Missions to be founded in the District,—still, no Religious Order had, as yet, been introduced to minister to the Poor, and to superintend the education and virtuous training of the younger Members of the Flock. To meet this deficiency, in the Autumn of 1849, he estab-

lished a Convent of the Sisters of our Lady of Mercy to take charge of the Female Orphanage, to manage the Girls' Poor Schools, and to give Religious instruction in the Sunday Schools and otherwise, to the immense multitude of females spread over the City. This great work was at length achieved under almost insurmountable difficulties. These Nuns have now the charge of several of the Female Schools in the various Catholic Parishes of Glasgow. About this time the Convent of the Franciscan Sisters of the Immaculate Conception was founded in Charlotte Street, under the immediate management of Bishop Smith. In 1851, the Convent of the Good Shepherd, for the Reformation of Females, was opened at Dalbeth. The intention of establishing a College there, having, in the meantime, been given up, the Mansion House, with part of the Grounds, was made over by purchase to these Religious, who have added to their other good works the superintendence of a Reformatory for Girls. Of this Community, Bishop Murdoch continued the Spiritual Director till his death. In 1860 the Sisters of Charity of St Vincent of Paul, were settled at Lanark. In 1862, the Little Sisters of the Poor established themselves in Glasgow. These receive into their House, the Aged and Infirm, whom they tend with motherly care and affection. But it did not satisfy the zeal of Bishop Murdoch to have thus provided, so far as he could, for the spiritual and corporeal necessities of the female portion of his people; he also introduced into his Vicariate some of the Orders of the Regular Clergy. Thus, in 1859, the Fathers of the Congregation of the Mission took possession of Lanark; in which year, also, the Fathers of the Society of Jesus received the charge of the Parish of St Joseph, and established a College for the education of the youths in Glasgow; the Parish of St. Mungo was handed over in 1865, to the Fathers of the Order of the Passion; while some of the Boys' Schools were put under the direction of the Marist Brothers, who also set on foot an Academy to provide a suitable education for the boys of the Middle Classes.

For many years Bishop Murdoch had a long-
ing desire to visit the "Eternal City," and to Pray before the Shrines of the Apostles. This longing of his, owing to the multiplicity of his

labours, he had never the opportunity of satisfying, till, at last, in 1857, his Coadjutor, being then in tolerable health, and able, so far, to relieve him, he determined upon undertaking the journey. Accordingly, he set out on the 19th November, accompanied by the Rev. J. Macpherson, then Rector of Blairs College. He proceeded first to Ratisbon, where he remained a month in the vain endeavour to render that ancient Establishment available for the interests of Religion in Scotland. He then continued his journey to Rome, where he arrived on the 20th January, 1858. During his sojourn there, though far from being in good health, he visited all the principal Churches and Monuments of Antiquity, had frequent interviews on the affairs of his Vicariate with the Cardinal Prefect of Propaganda and other Cardinals, and also special Audiences of the Holy Father, who received him always with marked kindness and affection. He left Rome on the 24th May, and travelled home through Tuscany, Lombardy, Switzerland, and France. On his return home a Testimonial of £100, was Presented to him. Within a few weeks every sixpence was gone in Charity.

In May, 1859, he undertook a journey to Spain, accompanied by the Rev. W. Gordon, Greenock, to settle some matters relating to of the Scots College of Valladolid, and returned in August following.

In 1861, the health of Bishop Smith, which had been declining for several years, at length gave way completely, and that estimable Prelate expired in June of that year. This was a severe stroke for Bishop Murdoch, who had thus again the whole weight of the Vicariate thrown on his shoulders. With this burden he was no longer able to cope single-handed. He, therefore, had recourse a second time to the Holy See; and the Very Rev. John Gray, who had for sometime been Vicar General, was appointed Coadjutor, and received Episcopal Consecration on the 19th October. Notwithstanding the powerful aid thus afforded him, the good Bishop continued to labour on to the end.

Dr. Murdoch's charity was unbounded; and Heaven knows whence came the supplies. He never ceased giving. No one with a proper cause ever applied to him in vain.—It was, however, during the visitation of Cholera and epidemic

Fevers, and also during the Cotton crisis, that this virtue was forced into view. He would set out with his pockets full of money, and distribute right and left. Sometimes he would have hundreds around him at once. When all else was gone, he sold the silver Tea-Service from his table, and the Watch from his pocket, for the poor and the orphan. During the first visitation of Cholera he was in the habit of sitting up, night after night, without ever undressing or going to bed; he would take what snatches of rest he could, reclining on a sofa with a cloak around him, or sitting on a chair,—ready, at the first sound of the bell, to start whithersoever called.

Some will remember the terrible Fever of 1847. The Infirmary was crowded with patients to excess; the old Poor House, Great Clyde Street, was changed into a temporary Fever Hospital. Famine and Pestilence were raging in Ireland, and the famished and fever-stricken were arriving in this Country in hundreds and thousands—for a time at the rate of nearly a thousand per week. They had no home—no spot on which to lay their aching heads. They sought admittance to the Fever Hospital, and were refused for want of room. Unable to proceed farther, they lay down on the open space just before the door of the Chapel House, which was covered with grass and trees at that time. There they remained until, by death or otherwise, room was made for them in the Hospital. At the same time, Fever raged in every corner of Glasgow. Three of the Clergymen of St. Andrew's Church were laid prostrate. None remained to attend the sick but Dr. Murdoch, and one faithful companion—the Rev. John Shaw. He went out after Breakfast to 20 or 30 Sick Calls, and returned in the evening, about 5 or 6 o'clock, weary and fatigued. He took a little hurried refreshment, and away he went again until 10 o'clock at night. He then began his regular night-shift amongst the forlorn Immigrants in the open air; and there and then he gave them the last Sacraments, like soldiers on the battle-field. He would kneel on the damp ground,—or, when very deaf, he would lay himself down beside them on the wet grass, and hear their Confessions with the greatest care, with no covering over him but the canopy of Heaven. This he continued for week after week, when it was well known

his own physical strength was all but hopelessly exhausted.

On the first Sunday of May, 1847, the Bishop said Mass in St. Andrew's, in the Forenoon. When he got to the reading of the *First Gospel* he stopped, entered the Pulpit to Preach, and had proceeded with his Sermon for about 10 minutes, in his usually lucid style, when, all at once, he came to a dead stop,—hesitated a little, as if he had suddenly lost the thread of his Discourse, then quietly sat down in the Pulpit. There was no commotion in the Church; a sort of silent awe, which expressed more than words, seemed to pervade the whole Congregation; and there were more than 2000 people present. Apprehending the nature of the case, Dr. Hay left his seat and entered the Vestry, where, finding the Rev. Wm. Gordon, he entreated him to go to the Pulpit, and, if possible, prevail upon the Bishop to leave it. This was done, but without avail; he refused to move. Knowing there was no time to waste, Dr H. went and again besought him to come to the Vestry; but he refused peremptorily. "What right," said he, "have you to interfere with me? I must finish Mass—leave me." He whispered to him, "Bishop, you are unwell; I am your Medical attendant, and advise for your good; 2000 people are looking on; I am unwilling to use force; but I must be obeyed." He then submitted passively, and was led to the Vestry. There was evident partial compression of the brain; and, at the moment, having the counsel and assistance of some Medical friends, remedial means were at once used, and, after a little time, he was conveyed to his room, and put to bed. The Dr. remained with him some time, and then left him in a quiet placid sleep: he returned again in two hours, and finding him still asleep, dismissed the nurse for a little while, and sat down at the bedside, wishing to be present when he awoke. The Bishop seemed surprised to find the Dr. sitting beside him. His questions were numerous, short, but quite coherent and rational. Being anxious to learn whether he had any distinct recollection of what had occurred, the Dr. asked him at what hour he had Said Mass. "I Said the Forenoon Mass, of course; ah!—let me recollect myself." Having bethought himself for some time, he then added—"Yes, I Said Mass on to the *First Gospel*,

then Preached for,—let me see,—for a very short time.” He again pondered for some time, and continued :—“After being in the Pulpit a few minutes, I cannot recall to memory, one single iota of anything that may have taken place, up to the moment when I awoke and found you sitting there.” Not to depress him, what had occurred was recounted briefly; and he seemed particularly pleased that there had been no confusion in the Church.

He was not long confined to his room; but, after consultation, his Medical advisers deemed it prudent to forbid his entering the Pulpit, for at least 12 months. His mind remained clear as ever, and with the exception of Preaching, he discharged all the duties of his Episcopate. Bishop Scott having died in 1846, no Coadjutor was appointed for Dr. Murdoch, till near the end of 1847. In the beginning of 1848, he began to fret at still being debarred the Pulpit. However, the year's probation came to an end in May; and as there had been no symptom of any return of the complaint, the prohibition was withdrawn. On a Sunday, about the middle of the Month, he again entered the Pulpit to Preach, and went on for about the same length of time as on the previous occasion, when the same interruption supervened, and the same scene was enacted, though in a modified form, as the attack was not so violent on this occasion. When he recovered, it was held to be the safest course to advise him to eschew Pulpit duty altogether. When this result of the Medical consultation was communicated to him, he assented, seemingly without hesitation, but, by the tone of his voice, he seemed to feel keenly the weight of the blow. When taking leave, he simply said, “Dr., you have heard me Preach my last Sermon.”

Though usually taciturn before strangers, the Bishop could, at times, be agreeably communicative. Taking advantage of one of these happy moments, when alone with him, during this last illness, Dr. H. asked what were his sensations when the interruption took place during his Sermon. “Well,” he said, “I could not say it was the fault of memory; for I saw distinctly on my mind's eye, the sentence which ought to follow, but couldn't pronounce the words.” The attack was therefore conjectured to be a mild form of the

cerebral complaint to which modern Pathologists apply the term “Aphasia.”

For four months during the Winter of 1848-9, Asiatic Cholera was, for the second time, epidemic in Glasgow; and the demand upon the services of all the Catholic Clergymen of the City was necessarily incessant. Still, during the whole of that period, the Bishop displayed to the full as much energy and zeal in his attention to the sick and dying as any of the younger and more athletic of his Clergy. After the abatement, he took up his residence, for some time, at St. Mary's, Abercromby Street. This he had seemingly done for the purpose of enjoying a little repose and relaxation, leaving the more onerous portion of the Episcopal duties to be borne by his Coadjutor, Dr. Smith.—Having a professional engagement at the East end of the City, one Sunday forenoon, Dr Hay took the advantage of attending St. Mary's to Hear Mass. The Bishop officiated, and, after the conclusion of Mass, what was his surprise and sorrow to see him enter the Pulpit to Preach! He spoke for nearly an hour, and his Sermon (if Sermon it could be called) was, at the best, only a painful but ineffectual effort to render his Subject intelligible. How truly were his words verified! *He had, indeed, heard him Preach his last Sermon.* Where all those thrilling bursts of eloquence that were wont to enchain the attention of his auditory? Alas! gone for ever!

Dr. Hay called on him the following day, and, the moment he entered his room, the Bishop anticipated his errand by saying—“You need not remonstrate, Dr.; I appreciate, as I ought, your kind solicitude, but I must Preach. The other Clergymen have more than enough to do, although they are most anxious to relieve me of Pulpit duty; but I cannot, in conscience, permit them. Die I must some day, and it may as well be in the Pulpit as anywhere else; and God knows, between you and me, I care not how soon.”—Ingratitude oppressed him sorely.

In 1850, Dr. H. removed to a distance from the City, and Dr. James Scanlan became his Successor as the Bishop's Medical attendant. When in Rothesay Dr. M. invariably called at his old friend's house. Conversation, on those occasions, was always social and friendly,—enlivened by remarks on the current topics of

the day, or recollections of some amusing incident of bygone times.

The Bishop continued to perform his ordinary round of duty, with his accustomed earnestness, till about 1858, when he complained of a peculiar sense of feebleness in his limbs; a complaint which slowly, but gradually, progressed, and which was just another phase of the same Nervous disorder which had affected him 11 years before. In 1862-3, it had so far attained the mastery that, on occasions when it was his intention to speak for some time, he had to be accommodated with a chair. This was a painful sight to those who had known the Bishop in the prime and vigour of his earlier years. Still, notwithstanding the blight which was evidently withering his physical organisation, his intellect remained unclouded; and, at times, even his ordinary conversation was lively and animated.

Bishop Murdoch had now, for more than 40 years, Ministered in Glasgow; and, during that long period, had commanded the universal respect of Protestants as well as Catholics. Thousands, whom he had Baptized, Instructed, &c., looked up to him as their common Father,—And is it possible that one (so unsullied and self-denying) should be held up, in his declining years, to contempt and reproach as an oppressor, a partisan, and an embezzler of other men's goods? Yet true it is; and the pens which gave birth to such Lies were wielded under shelter of a Newspaper which gave itself out as the Exponent of Catholic Opinion in the West of Scotland, viz., "THE GLASGOW FREE PRESS." This Newspaper was started in February, 1851. After having been under the Editorial control of several hands, viz., Hamill and Monahan, Donnelly, J. B. Bryson, Daniels, O'Keeffe, P. B. Hall Holland, Mark O'Malley, and the Rev. S. M. Harper (a Convert from the English Church), it came, in August, 1862, under Augustus Henry Keane; and lastly, under Peter M'Corry.—*Lawsuits for Libel* were filed against the two last Editors, who were often in Courts.

The whole machinery of Scottish Catholic administration and management in the temporal matters of the Missions and Chapels were condemned and lampooned with many sparkles of ready Irish repartee. The Bishops keeping Sentry and "herding Paddy," at the Door-

Collection Plates were specially Paraphrased. A deal of personalities and private matters were introduced. Special Missions, Missionaries, and "Parish Priests" were singled out, as never out of debt; albeit, the unending begging which the Irish were subjected to. Injudicious comparisons were made between Scotch and Irish Priests. The former were nicknamed "The Hielan Clique," and travestied in "Oh! the Bonnie Hielan Heather." Their mean origin was upcast, and what their fathers and mothers, brothers and sisters, were and did. They were upbraided as "bad men of business," because picked out, at an early age, from outlandish Glens and amid illiterate Clannish catarans, and sent off to be educated upon some Charities. And those who did possess "business habits," were held up to scorn as "worldly-minded,"—and that they ought to be "bereaved of the gifts of sharp Accountants." Whereas, the latter were perfect "gentlemen born," in every sense,—"always patient, meek, and inured to every kind of ill-treatment,—reduced, by an ill fate, to eat the bitter bread of Exile in this thankless and barren Heretical land."—"Nepotism," it was declared, "with all its inherent evils, has, for half a Century, held undisputed sway in the Scotch Mission; where laziness, incompetence, routine, absolutism, and tyranny are the leading features that characterize an alien usurpation of power and position in the Church."

At length, the Sequel (in Italian and English) was printed and largely circulated, viz. :—

"The Case of the Irish Catholics in Scotland Stated; Being a *Memorial* on the Present State of the Catholic Church in Scotland, addressed to His Eminence Cardinal Alex. Barnabo, Prefect of the Sacred Congregation of Propaganda Fide. By A. H. Keane, B.A., Editor of 'THE GLASGOW FREE PRESS.' Glasgow: 'FREE PRESS' Office, 3 Park Place Foot of Stockwell Street; Dublin: Jas. Duffy. 1864. Price 3d."

Week after week the raging fire was kept up, and a continual call was made on the Irish Priests to come forward, and show, by some overt act of their own, that they really desired to be emancipated from those grievances which had lain over too long, and were still undressed. Accordingly, TWENTY-TWO IRISH CLERGYMEN, belonging to the Western Vicariate, met at Glasgow on the 27th January,

1864, and responded to this Appeal in a long Declaration of Fifteen Resolutions. They complained that, while more than nineteen-twentieths of the Faithful, and one half of the Priests of the Vicariate, were, by Birth and Parentage, IRISH,—the *Scotch* were, for the most part, Trustees of all the Ecclesiastical Properties, Lands, Churches, Chapels, Houses, Schools, Colleges, Convents, Orphanages, Reformatories, Cemeteries, &c., &c., which were grossly mismanaged. They gave, as a Cure for these and such like Grievances, the appointment of mixed Clerical and Lay Committees,—the establishment of a Hierarchy in Scotland,—and that IRISH Bishops should be appointed, and not exclusively the small Scotch Element.—This *Memorial*, together with the Resolutions, were forwarded to the Holy See on St. Patrick's Day, and was answered on 25th Feb.

Not only is the Litigation unprecedented in Scotland, but the boldest and most defiant in action since the "Reformation." No Protestant Sect could seek after more downright usurpation. This warfare operated severely on Dr. Murdoch's naturally sensitive temperament, and on his now enfeebled health. Efforts at Peace were attempted in a Correspondence between him and Mr. A. H. Keane, which only made bad worse. The Bishop writes, in April, 1864, thus:—

“I think it my duty, even at the risk of offending you, to draw your attention to the fact that the Prohibition of the Cardinal to continue to expose and discuss Ecclesiastical matters in *The Free Press* seems to have produced no changes in your line of conduct. . . . I would again, before I conclude, appeal earnestly to your regard for your Religion, and for your own Spiritual welfare, and implore you to stop your present, and adopt a more Christian and Catholic course. Do not suffer yourself to be induced by the praises or commendations of other parties, whether Ecclesiastical or Lay; for the hour will come, and God grant it may come in time, when you will bitterly regret your present line of conduct. Aided and encouraged—as I now know *for certain*—as you have been, and still are, by *Priests*,—I attach, I must say, less blame to you than I once did. . . . Again, beseeching the Almighty to forgive you and your abettors the manifold wrongs you have done me, and assuring you and them of my forgiveness, I am, my dear Sir, yours in Christ,

† JOHN MURDOCH.”

It seemed, for a while, as if the very Demons of Insubordination had been let loose to run riot. The Scotch Clergy could neither think, speak, nor do any single thing to please those who were in the heat of the Irish faction. Dr. Murdoch continued to admonish and exhort as long as Nature held out: at last, he bowed his head to the storm of vituperation; for wearing anxiety and increasing bodily infirmities were making fast inroads upon his constitution. The once dignified bearing of the Spaniard, which was wont to cow, had now all gone.

God's Priests are often weak, fallible, and culpable; albeit, they have been chosen and set apart for Sacred functions and to save souls,—and the worst cannot but have these things at heart. The judgments of the Almighty have often fallen markedly upon those who have needlessly interfered with and molested them. In Sir Henry Spelman's *Fate of Sacrilege*, many instances are given of the strange afflictions and divers kinds of deaths which have befallen Families who have laid hands on Holy Things, and shared in Ecclesiastical plunder. Striking casualties can, also, be counted as coming direct from Heaven upon those who have been turbulent towards and set at nought God's Anointed. Their lives have been unhappy ever after; what they did has daily haunted them; and they have had no peace of Conscience:—even a seeming worldly prosperity has at times but ill veiled self-reproach or vituperative feeling, which lay underneath.—The deplorable cabal, which originated in Bishop Scott's Vicariate, and which has continued to harass good men, furnishes alas! modern instances of God's vengeance against such as have mocked, resisted, and grieved their Fathers and Pastors.

The following Congratulation and Reply, (26th Feb., 1864, the morrow after the Date of the Answer to the above Memorial,) took place at the Presentation of a Carriage and Pair to Bishop Murdoch, which ultimately were given to a Lottery for behoof of the Nunnery in Charlotte Street. A handsome Brougham was, before this, Presented by Mrs Wallace, which the Bishop gifted to the Convent at Dalbeth:—

“MY LORD.—May it please your Lordship, We, the Clergymen of the Western District of Scotland, beg to approach your Lordship with sentiments of profound respect and filial affection. We deem it our duty to your Lordship, our people, and ourselves, to make known our sense of

the injurious attacks to which your Lordship has now, for a long time, been exposed in a *Journal* which calls itself 'Catholic,' and would claim to be regarded as the organ of the Catholic Body in Scotland. We take blame, indeed, to ourselves for not having sooner come forward to give public expression to the feelings of indignation with which we have viewed the un-Christian, unmanly, and scurrilous nature of the course adopted by that *Journal* in relation to your Lordship, to declare our utter want of sympathy with it, and to repudiate its pretensions to be regarded in any point of view, as the organ of the Catholic Church in this Country. That we have not done so hitherto must be attributed in a great measure to the belief that we entertained, that the unworthy manner in which so many gross charges and low insinuations have been levelled at your Lordship's person and administration constituted in itself a sufficient refutation of these charges, and furnished ample disproof of any alleged title on the part of the *Newspaper* in question to be considered the representative of any body of right-thinking men, far less of a Christian community. We believe, indeed, that such will be the conclusion arrived at by the public at large, and that, so far from the attempt to spread disunion and discord throughout the Catholic Body in Scotland attaining the result desired by its authors, its only effect in our Congregations will be to cause the People to rally round their Pastors with increased esteem and confidence, and both Clergy and People to surround their Bishop with a stronger defence of love and veneration. Still, lest some of the weaker ones of our Flock should suffer scandal, and our silence be misunderstood or misinterpreted, we think it right no longer to refrain from publicly recording our abhorrence of the unjust accusations brought against your Lordship, our respect and love for your person, our unabated confidence in your virtue, integrity, prudence, and wisdom.

Delicacy would, under other circumstances, have forbidden us to allude, in your Lordship's own presence, to the personal grounds of our love and confidence—to your unaffected humility, your unpretending piety, your guileless candour, your patient forbearance, your constant desire of doing good, and zeal for the salvation of souls, your charity to the poor, the sick, and the dying, your disinterestedness, simplicity, and singleness of purpose; but these virtues have become public property, during the long course of your Lordship's career as Priest and as Bishop, and may therefore be appealed to without impropriety on the present occasion. Your example has been a model—nay, too often a rebuke to us all in the discharge of the duties of our sacred calling. It has urged on the lukewarm and faint-hearted amongst us, and stimulated the most zealous to work on their way with greater earnestness, deeper devotion, and brighter hope.

But we pass on to other motives of confidence in your Lordship's spiritual rule—the fruits which have been developed under its fostering influence. These are best realised, by contrasting the present state of the Church in the Western District with its condition at the period when your Lordship commenced your Episcopal labours. At that time there were about half-a-dozen Churches and Chapels in that portion of the Western District which was committed to your Lordship's charge; there are now, within the same limits, more than fifty Churches and Chapels. Then there were only eight Priests in the same portion of the District; now there are nearly eighty. Then there were no Conventual or Religious Institutions; now there are settled in the District the Fathers of the Society of Jesus—the Vincentian Fathers—the Marist Brothers—the Sisters of Charity—the Ladies of the Good Shepherd—the Nuns of St. Francis—the Sisters of Mercy—and the Little Sisters of the Poor,—all labouring, according to the spirit of their respective Institutes, in the cause of Education, Religion, and Charity. Then the appliances for training or reclaiming the youthful members of the Church, were scanty and limited; now Schools are in operation in nearly every Parish, while two Reformatories, two Industrial Schools, and an Orphanage—the special offspring of your Lordship's fatherly care—are contributing their share to the great work of Social and Religious amelioration which is in progress in the Catholic Body.

Such are the wide and solid foundations which your Lordship has been instrumental in laying down as the basis of a more perfect and glorious superstructure. Such

have been your works in the day of small things, in the period of beginnings and transition in which your lot as a Spiritual Ruler of the Church has been cast; a period involving so many delicate relations with those outside the Church, so many adverse circumstances, unlooked-for contingencies, and novel combinations within. Your prudence, singleness of purpose, and persevering energy have surmounted all these difficulties with a success which is already exhibiting its measure in the improved spirit of Religion within the District, in the more regular compliance of the Faithful with all their Religious duties, in their zealous and effectual support of the various Institutions of the Church, and in their readiness to come forward on every occasion when the interests of charity and truth require some sacrifice at their hands. Such, my Lord, are some of the results of your labours, results which are a sufficient evidence of the merits of your Administration, and which have earned their due meed of appreciation and praise in other Lands than our own.

It is with reluctance and pain that we now turn to the specific *Charges* which are brought against your Lordship.—We will not dwell upon the qualifications of those who have stood forward in the face of the Public as the promoters of these Charges for the office into which they have thrust themselves;—they are estimated at their proper value by all who are in possession of the necessary means for forming a judgment on the question. We will not pause to analyse the motives of those persons; these we remit to a higher tribunal. To stoop to personalities in a case like the present would but derogate from the strength of the Protest which we wish to record against the Charges themselves.

One accusation that is brought against your Lordship is that of *Partiality and Prejudice in your relations with our Irish Subjects*.—Your whole career, my Lord, is the best refutation of this Charge. The love for our Irish People, which led you to decline a Bishopric amongst your own Countrymen in another Land, and to embrace, in preference, the laborious sphere of duty to which you have since consecrated your life, was not likely to wax cold under the influence of that warm affection with which that same Irish people has responded to your exertions on their behalf.—But we beg to notice in particular one ground of complaint which is alleged as a sufficient justification of the Charge of *National partiality* which is brought against your Lordship. It is stated that this *partiality* especially shows itself in the Clerical Appointments and Changes, which must, of necessity, be made from time to time in so extensive a District as the Western. We are convinced that complaints of this kind rest on no solid foundation; on the contrary, that a full investigation into all the facts and circumstances connected with the Appointments or Changes, which have been produced as evidence of the alleged *preference of Scotch over Irish*, would have the effect of rendering many of those who have been led to entertain distrust the foremost in appreciating the purity of your motives, the wisdom of your action, and the impartiality of your choice in the cases in question.

We will advert to one other point which is brought forward as a grievance. It is said that your Lordship *renders no account of the Monies received by you in aid of the Mission*.—The Money received by your Lordship comes chiefly from one source; and of the Distribution of that sum you give a yearly statement to those who bestow it. With reference to the Monies contributed by the various Congregations,—they are not entrusted to you, but to the Pastors of the respective Churches. They, therefore, and not you, are primarily responsible for the proper disposal of such Funds. Wherever the Money goes, it is most certainly not into your Lordship's pocket. In corroboration of which statement, we presume to say that we have reason to believe that *if the whole of your Lordship's personal estate were realised to-morrow, it would barely be found adequate to meet your Funeral expences*.

We Protest, moreover, against the principles which have been promulgated in respect of this matter, as erroneous, and calculated to spread mistaken views amongst our People. It is assumed that your Lordship is directly accountable to the Inferior Clergy, nay, even to the Laity for the administration of the ordinary Contributions upon which the Church depends for support in the District.—We deny this assumption as false in itself, and as savouring of a Schismatical spirit; in so far as it proposes to

substitute the arrangements with reference to Temporalities of Religious bodies which have separated themselves from her Communion for the regulations of the Catholic Church. Your Lordship is accountable to the Holy Father, as Vicar Apostolic; and, if there exist ground of complaint, appeal lies to him whose ears are ever open to the petitions of the lowliest of his children; but not to the Inferior Clergy, not to the Lady of your Flock.—With respect, indeed, to *Lay Management* in the present condition of the Catholic Body, there has been no want of cases in America where it has been tried, and has so disastrously failed, as to hold out no encouragement for a repetition of the experiment on the score of expediency alone.

But, in giving utterance to these principles, we would not have it supposed that your Lordship, or we ourselves, are actuated by any unseemly desire for the exclusion of Lay help in carrying on the great work of the Church. So far from it; we acknowledge, with thankfulness, the benefits which accrue from such help when afforded by those whose earnestness, ability, and piety, have prompted them to undertake a task which makes so large a demand upon their zeal and self-sacrifice; and we gladly avow our conviction, that the Church is then in her normal state when Clergy and Laity are not only working together harmoniously hand in hand, but even trying to outstrip one another in all which may advance the Salvation of Souls and the Cause of God's Truth.

In conclusion, we beg your Lordship to accept this feeble Expression of our desire to afford you some support and consolation under the circumstances by which you have been, of late, so recklessly and so cruelly tried. It is hard that you, who are the common Father of the Faithful in this District, should receive such an unworthy recompense from those who call themselves your Children, for all your sacrifices and labours in their regard. But we believe your Lordship to be upheld under these troubles by the sentiments of the Apostle—that the *Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed* hereafter—and that you look upon these storms which have assailed you so rudely in the evening of your days, as a sure pledge and token of the peacefulness of the Eternal Day, and the fulness of the Eternal Reward, which we humbly pray may be your portion when all dark things shall be unfolded before the Judgment-Seat of Christ.

We have the honour to subscribe ourselves, My Lord, your Lordship's most faithful and devoted Children in Christ, in name of the Clergy,

(Signed) E. SMALL, Chairman.
J. KERR, Secretary."

Bishop Murdoch's Reply:—

"I should deem myself, Rev. dear Brethren, heartless indeed, were I not more deeply touched by the affectionate Address, just read to me, than I can, in words, express. In the utterance of this short sentence, I am sure you will give me credit for sincerity. I dismiss all farther attempt to convey to you any idea of the depth of my feelings at this moment. At the same time, I am not so vain as to be insensible that the high commendations contained in the Address are rather the utterances of your kind hearts, than the dictates of your sober and severe judgment. You have thought it right, on this occasion, to shut your eyes, in a great measure, to my many deficiencies, short-comings, and faults, but to keep them fully open to any little merits or virtues which you think I may possess. These, I have no doubt, you have viewed through a powerful microscope, and so increased them beyond their real dimensions. Still, I do not say that you have meant openly to flatter, but that you have wished to be to my faults not a little blind, and to my merits, such as they are, not a little indulgent.

In proof of my merits, you appeal to the progress that Religion has made in the District, since it came under my charge. I thank God, a certain amount of progress has been made; but to what extent it is attributable to my instrumentality is another question. It is, I may in truth say, with a Bishop as with a General who has commanded a victorious army; the honour of the victory, according to the common mode of speaking, is given to the General; but, in reality, he is entitled to only a limited share. No doubt, he acted a conspicuous and a necessary part in the action; but the fighting, which was essentially the great

and indispensable element, was the work of his Officers and men. What could the highest Military talents and skill have effected, unless responded to and supported by a brave army? In like manner, a Bishop may direct, but Priests and the People are they who do the work, and secure the good result. I feel that I cannot, without intolerable presumption, lay claim to more than a very limited share, in so far as the advancement of Religion in the District is concerned. If I were to do more, I should resemble ambitious Roman Emperors, who sent their Generals and Armies to the field of Battle, to fight and shed their blood, and then claimed for themselves the credit of the Victories won, and paraded the Streets of Rome amidst Triumphant honours. But God forbid, that Bishop, or Priest, or People, should, for a moment, entertain the thought of a jealous contest as to superiority, or to the work that has been done. No, no! Let us bless God that it has been done; and let each one, in his own sphere, comfort himself with the consoling thought, that, in as far as there is question of recompense, he is in the hands of Him Who will reward every one according to his works."

Passing on from the matter of encomium, allow me to address to you a few words, more immediately in connexion with your presence here, and the gratifying Address just read. I am not about to enter on any defence of myself before you. To say anything in this way, would, I consider, be to insult you, in as far as you are here. I conceive, to intimate to me, by your presence and by your declarations, that defence, on my part, is in your minds unnecessary, and that you have come to pour the balm of your sympathy into my bosom, and not to listen to the vindication of myself against the many charges that have been boldly laid against me by *The Free Press* and its abettors, during the course of the now long and systematic attacks they have carried on and still carry on against me.

I had long refused to believe that any Clergyman had aught to do with those attacks. But the knowledge that a few of the Priests of this District, have, to some extent, identified themselves with my assailants, adds the bitterest drop to the cup of my affliction which, week after week, I am condemned to drink even to the dregs. It is sad enough that Religion should have to endure blows from its Lay professors; but it is melancholy, beyond measure, that even one of its own Ministers should stand in the ranks of the assailants, and should assist unscrupulous Laymen to drag it through the deep mire, and thus expose it to the laughter and scorn of its external enemies. It is very lamentable that they should compel Religion, bleeding, to exclaim '*His plagis plagatus sum in domo eorum qui diligeant me!*' Charity, no doubt, calls upon me to excuse them, on the ground that they have been driven into the hostile ranks by their consciences; but it is hard for me to comprehend how any Clergyman could consider himself justified in joining in a war, carried on by such men as the writers in *The Free Press* have proved themselves to be. It is some consolation for me to know, that even now, at the eleventh hour, and after the storm has in a great measure exhausted its fury, my Clerical opponents have seen the propriety of separating themselves from their Lay allies, taken their own separate ground, and adopted a mode of procedure more in accordance with the ways and customs of the Catholic Church. If I am not misinformed, I may, at any hour, have handed to me a Document detailing the errors and abuses of my government, and the grievances of a certain portion of the Clerical body under my jurisdiction. To this mode of proceeding I do not, I have no right to object. But I do confess, it did grieve me to think of a Priest standing shoulder to shoulder, with a man who has been and is, at least the ostensible Leader, in the late attacks, which, if just and well-founded, have left me without a shred of character. Had the limits of truth or anything like truth been observed in my regard, I would not have had such cause to complain; although it would have been fill the part of Priests to drag their Bishop before the tribunal of Public Opinion, and expose his faults to the gaze of the world, especially in such a Country as this; instead of imitating Constantine the Great, who, while yet but a Neophyte, is recorded to have said, 'that if he saw a Bishop sinning he would cast his cloak over him, in order to hide him from the view of the People.'—But I have suffered myself to be carried further on this theme than I intended. I can scarce help alluding, before I conclude, to

the two main charges which, as you have noticed in your Address, are preferred against me. The first is maladministration of the District; nay, even base and foul peculation, in as far as its funds are concerned.—To the first portion of this charge, I will only say, that I have governed the District to the best of my judgment, although, no doubt, I may have committed many errors,—that I have ever been actuated by an earnest desire to act up to the Motto engraved on my Official Seal, '*Omnia pro bono.*' My intentions, God is my witness, have been ever pure and good. The other portion of the accusation I cast from me with contempt and indignation; leaving those who made it to answer at the Tribunal of God for so foul an imputation. The second charge is of undisguised partiality to Scotch, and unconcealed neglect and unjust treatment of Irish Priests; and finally, a deep-rooted prejudice and bitter antipathy to the Flock I have had for so many years under my care, and solely on account of their Country and Race. This triple-pointed shaft has pierced far and deep into my breast, and its presence there would be intolerable, if every feeling in my bosom did not utter a loud Protest against it, and proclaim that my opponents have borne false testimony against me.

Here I intended to have stopped. But, Gentlemen, a second object which you have met to-day to carry out, compels me to say a few words more. I feel humbled by your request that I should accept the splendid Gift which your affection has provided for me. Advanced as I am in years, yet, it is not willingly that I would bear it said I am to Ride through Glasgow in my own Carriage. But, assured as I am that your request is the spontaneous manifestation of your immovable devotion to the principles of Religious authority and of attachment to my person, if in yielding to your wishes I am foolish, in the words of the Apostle, 'You have compelled me to it.'

Finally, Gentlemen, I thank you cordially for the welcome manifestation of your devotion to me, which your Address conveys; and for the Gift which your considerate affection has provided for me in my declining years.'

In the Summer of 1865, the Bp., instead of improving in health, as was hoped, got gradually weaker and more enfeebled in his limbs, till, on the approach of Winter, he was urged to eschew all business. This, however, he declined, and continued, even when his time out of bed was only a few hours daily, to write up his Correspondence, and sometimes give audience on matters connected with the District.—Dr. Hay writes:—Being in Glasgow early in November, I breakfasted with and congratulated him on being able to appear at table so early in the day.—He said it was one of his "good days," and as he had some little writing to do, he hoped to be able to get through it.—"But," said he, "I have got a troublesome pain just at my lower ribs, which annoys me at times, and is getting worse."—I found he had not consulted his Medical attendant,—and, knowing his propensity to procrastination in everything connected with his own health, I resolved to see to that before leaving. He promised to attend to this the following day; but I wrote to him that same night, in which I pressed on him the absolute necessity of taking advice. I also wrote to his Coadjutor, Bp.

Gray, to summon the Medical Attendant at once, without any consulting thereanent. In return, I received a Note from him, acquainting me that the Doctor was already in attendance, having been called in by the Bishop himself. About a fortnight later, I had another Letter from him, informing me that Bishop Murdoch was no better, and that he (Dr. Gray) wished me to come and consult with Dr. Scanlan what was best to be done. We both agreed that, as the malady had now exhibited symptoms of a malignant internal disease, we should call in the assistance of Professor Gairdner. This was done on the following morning, and our worst fears were verified: no power on earth could now save the Bishop's life.—His ailment latterly, was an affection of the Liver, complicated by Inflammation of the bowels. From this time till his death, which occurred fifteen days later, I visited him several times; and during the night immediately preceding that on which he died, sat with him some hours. He bore his acute pains with the most Christian fortitude; and there were moments when he was even cheerful.—In the early part of the evening, numbers of his old attached friends crowded the house, eager to receive his Blessing ere he died. I was afraid that, if this continued long, it would annoy him; and asked him to say whether it fatigued him, and I would instantly put a stop to it.—"Oh, no," said he, "the refusal to be admitted would vex and disoblige them more than the fatigue of receiving them can do me harm now;—but Jessie will be wearied showing them in and out." So anxious was he, even to the last, to promote the happiness of others, rather than to study his own comfort. Late at night, I urged the housekeeper, Jessie,—who was his sick-nurse—to seek a few hours' repose; and she, consenting, placed an easy Chair at the bedside for my accommodation during my self-imposed vigil; at the same moment whispering to me, that it was *the Bishop's Chair*; meaning to do me an honour. But the Bishop overheard her and said, smiling kindly, "Nay, Jessie, you are wrong there. It is not my Chair; it was given to me only during my life, which is now fast coming to an end; then the Chair reverts to its former owner, who is"—but here his memory failed him, he could not remember the name. In a little while he con-

tinued—"But you know her, Dr., she was one of your most exemplary Monitors in the Sunday School, more than 30 years ago, and is now a Nun in the—— Convent, in England." I named the lady to him. "Yes," he continued, "you are right; when she embraced the life of a Religious, having no further use for that Chair, she gave it to me to use during my life; at the end of which, it was to be returned to her. You will see to that, Jessie; for she is now feeble in health herself, and the Chair may be useful to her."—During the hours of midnight he slept, except when awakened by a quick accession of pain, which was very frequent. But he never complained, though his sufferings at times were most severe. At such times, when I looked at him, calm and placid in his agony, lying before me, I could not help being deeply moved. He had been for nearly 40 years my Spiritual Father, my willing Counsellor in trouble, my best and truest Friend. And now what a wreck had his enemies made him? Held him up to scorn and ridicule; heaped upon him unmerited rancour and reproach, till their incessant railing finally crushed his energy and broke his heart. I had learned that, on the afternoon of the day immediately before that on which he died, the two principal Writers and Proprietors of *The Free Press* had, at their own earnest importunity, stirred at last by some compunctious misgivings, been permitted to see the Bishop; and that they had, in tears and on their bended knees, besought his forgiveness and blessing; which were most readily and willingly accorded them by their meek Christian Pastor, whom they had hunted to death. And thus, the Unfortunates when they pressed their polluted lips to the cheek of their dying Bishop, Judas-like betrayed their Master, and at the same moment, their own souls, with a kiss.

Scarcely had the Vault been closed over the mortal remains of the Bishop, when *The Free Press* threw off the mask it had worn so long, and declared itself the organ of the "Fenian Brotherhood;" whose avowed object was the establishment of a "Republic" in Ireland by force of arms.

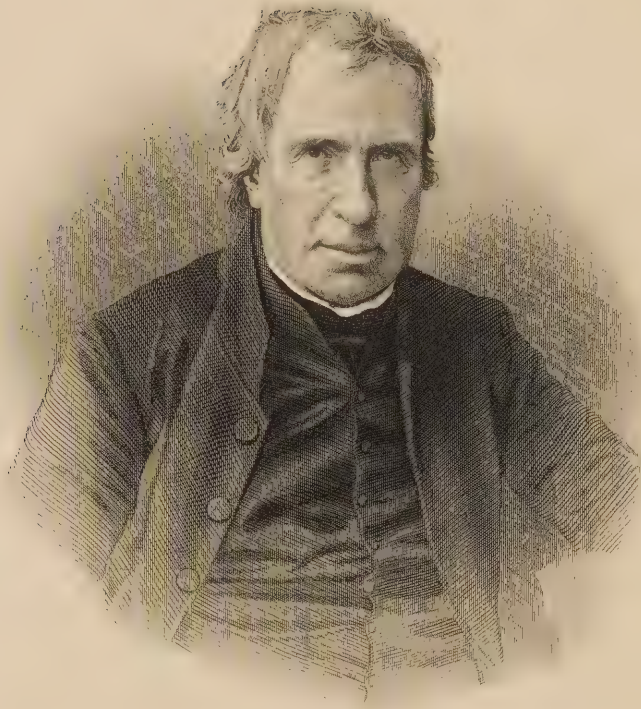
For two years after the death of Bishop Murdoch, this Newspaper continued to pursue its career. At last, ROME spoke out through His

Eminence Cardinal Alessandro Barnabo, Prefect of Propaganda, and the "GLASGOW FREE PRESS" was condemned and crushed out of existence. That this Papal interference (the first in Scotland since the "Reformation") was justifiable, even commendable, may be concluded from the fact that of the whole Protestant Press of the Country, not one disapproved, and some openly and frankly applauded the act. Its short-lived successor (under another Sign-board) was "*The Irish Catholic Banner.*"

Shortly before 3 o'clock on the morning of Friday, the 15th December (the Octave of the Immaculate Conception), Dr. Murdoch died in the back bedroom, above the Parlour, at 52 Great Clyde Street, Glasgow. He sank, day by day, till Thursday afternoon, when, about 4 o'clock, he became insensible, in which state he continued, with brief intervals of consciousness, till he expired. During the last few hours his couch was surrounded by Bishop Gray and a number of Priests.—On Wednesday evening, the 20th inst., at 6 o'clock, the Body of the Bishop was removed from the Chapel House, upon the shoulders of six men, into St. Andrew's, preceded by The Rev. James Macintosh, who said the Office for the Dead, and who superintended the last dutiful acts on earth.

As soon as the Coffin had been placed upon the Bier, the Church was opened to the Faithful, in order that they might inspect the arrangements, and pay their last homage to their late revered Prelate. The people passed in regular order down the centre passage, and, after having been gratified with a sight of the Coffin, retired by the Side door. In this manner several thousands visited the Church up to 10 o'clock p.m., when it was closed for the night. The Church was re-opened at 5 o'clock on Thursday morning (St. Thomas' Day), when it again became filled with an anxious and mournful multitude, whose sobs but too plainly indicated their sorrow. Mass for the repose of the soul of the deceased was celebrated at intervals from 5 up till 9 o'clock, when the Church was under preparation for the *Requiem Mass* at 11.

The Church was draped with black, and on a Catafalque raised about 4 feet from the floor, placed in front of the Altar, covered with a black velvet Pall, and flanked on each side by



+ James Hyle, Bishop of Germania

CHAR. A.

three large Candles, was placed the Coffin. The outer Coffin was covered with crimson velvet, and richly ornamented. A leaden one, as usual, contained the Body. On the top were placed the jewelled Mitre and Crozier of the Bishop, and the following Inscription was engraven on the lid:—

REVERENDUS DOMINUS JOANNES MURDOCH,
EP. CASTAB.
ET
VIC. AP. DIST. OCC. SCOT.
NATUS DIE 11TH NOV. 1796.
OBIT 15 DEC. 1865.
R. I. P.

A brazen Crucifix was placed immediately above this. The Sanctuary Lamp was draped, and flickered over the Corpse lying beneath.

Shortly before 11 o'clock, between 80 and 90 Clergymen, including almost all of those connected with the Lowland part of the Western District, took up their positions, occupying the first six seats in front of the Altar. They were Vested in Soutan, Surplice, and Beretta. Several of the Marist Brothers were also present. Bishop Strain, of Edinburgh, acted as Celebrant; the Rev. Daniel Gallacher, of Partick, was Assistant Priest; Rev. John Vassal, as Deacon; and Rev. John M'Lachlan, of Kilmarnock, as Sub-Deacon. Mr. J. H. De Monti presided at the Organ, and Miss Murie, Soprano Vocalist, was specially engaged to give additional strength to the Choir. The Choir was led by The Rev. Eugene Small, who knows Music well.

An Acolyte having distributed Candles to the Clergymen present, the service was commenced by the Choir singing the *Requiem Deternam*, from Mozart's Grand Mass, followed by the *Kyrie Eleison*, from the *Missa Brevis*, by the same Composer. There was afterwards sung the *Dies Iræ*, from Mozart's *Requiem Major*. Each of the Clergymen then lighted his Candle, and the reading of the First Gospel was engaged in.—This having been completed, the Rev. Peter Forbes, of St. Mary's, ascended the Pulpit, and most feelingly Preached the Funeral Panegyric, which was printed.

On the conclusion, Mass was proceeded with, the Choir singing the *Offertorium*, from the Major Mass of Mozart. The *Sanctus* was next sung, followed by the *Benedictus* and the *Agnus Dei*. This concluded the Service of

the Mass, which had lasted fully three hours. Then followed the Ceremony of the Absolution, in which the two Bishops present and four of the senior Clergymen took part. Without divesting themselves of their Vestments, the Clergymen then formed in procession, and, to the strains of the *Dead March in Saul*, walked up the centre passage of the Church, each having a lighted Candle, to the Carriages, which were drawn up in front, in waiting to convey them to St. Mary's, Calton. The Presbyterian Steeple Bells rung during the Procession. On arriving, the Coffin was removed from the Hearse by the attendants and conveyed to a Bier, erected near the Altar, tastefully draped in black. Here the Office for the Dead was repeated, and immediately thereafter twelve young lady Boarders of Charlotte Street Convent, attired in white, and under the direction of the Reverend Mother Vincent, approached the Coffin, and bestrewed it with flowers. The Body was lowered into the Vault and placed alongside that of Bishop Scott. Thus, were united in death, as they had ever been in life, two bright ornaments of the long-depressed Catholic Church of Scotland.

XXI.—JAMES KYLE

Was Born at Edinburgh on the 22d September, 1788. He was received into the Seminary of Aquhorties on the 23d October, 1799. Hav-



ing concluded his Studies, he was appointed Professor in that Seminary in 1808, and was Ordained Priest on the 21st March, 1812. He remained in Aquhorties till January, 1826, when he was sent to St. Andrew's, Glasgow. On the 13th February, 1827, Briefs were issued appointing him Bishop of Germanicia, and Vicar Apostolic of the new Northern District. He was Consecrated at Aberdeen on the 28th Sep-

tember, 1828. His Lordship was honoured at Glenlivat by a Jubilee on the 50th Anniversary of his Priesthood. He resides at Preshome,—ripe in years and rich in Good Works. His Antiquarian lore, and valuable Library and Archives are well known.—[For interesting details of Preshome and the Northern District, see *Bishop Hay's Life—Passim.*]

XXII.—JOHN GRAY

Was Born at Buckie, Banffshire, on the 16th June, 1817. He went to Blairs College in July, 1831,—whence to the Scots College, Rome. He



MATRIX BRASS.
The Motto is erroneous; being the *Scott Arms* instead of the *Gray*:—"East."

received Minor Orders in St. John Lateran's there. He was Ordained Priest in the Vicegerent's Private Chapel by Archbishop Canali. He remained two years in Rome, after Ordination, to Say Mass instead of Abbé M'Pherson (then ailing) in the Private Chapel of the Scots College. On his return to Scotland, he served in St. Andrew's, Glasgow, for three years; then went to St. John's, Portugal Street, as the first Parish Priest of that Chapel. His activity and success there speak for themselves.—In 1861, while Priest at St. Andrew's, he was Presented by his People with £200. Of this, he gave in Charity £150, before he left the Platform, and the other £50, he gave away to a Charity some few days after:—thus inheriting the large heartedness of his maternal uncle, the noble Bishop Scott, who made over all he had in the world (about £4000) received in Donations, on occasion of the Trial of M'Gavin. All went to help to clear St. Andrew's of Debt; and his Lordship went out at the Door of Great Clyde Street Clergy House, with one Half-Crown, to pay his Passage to Greenock. On Bishop Smith's appointment to be Bishop Coadjutor, Mr. Gray succeeded him at Airdrie, where he remained for about 6 months, when both started for North America on a begging mission, where they remained for nearly 12 months. After his return, Mr. Gray again took charge of Airdrie for a short time, when he was again called to St. John's, Glasgow, for about a year, after

which he took charge of St. Andrew's, first as Parish Priest, then as Vicar General.

On Sunday, the 19th October, 1862, by virtue of an Apostolic Mandate received from the Holy See, he was Consecrated in St. Andrew's, Glasgow, Bishop of Hypopolis, *in partibus Infidelium*, with right of succession, to the Right Rev. Dr. John Murdoch. The Consecrating Prelate was the Right Rev. Dr. David Moriarty, Bishop of Kerry; the Assistant Bishops were the Right Rev. Dr. Kyle, Bishop of Germanicia, and V. A. of the Northern District; and the Right Rev. Dr. Murdoch, named above. The Consecration Sermon was Preached by the Rev. William Gordon, of St. Mary's, Greenock.

The Clergy who filled Offices at this Solemn Function, and at the Pontifical Mass, were the following:—Assistant Priest—the Very Rev. John Strain, President of Blairs College, who read the Apostolic Mandate for the Consecration: Deacon—the Rev. John Vasall, of St. Andrew's; Glasgow: Sub-Deacon—the Rev. David Macdonald, of Blairs College: Chaplains to the Bishop Elect—the Rev. Peter Forbes, of St. Mary's, Glasgow, and the Rev. Patrick Hanly, Springburn: Chaplains to First Assistant Bishop—the Rev. F. Robert Whitty, Dalkeith, and the Rev. John J. Kyle, Preshome: Chaplains to Second Assistant Bishop—the Rev. Daniel Gallagher, Partick, and the Rev. Donald M'Eachen, of St. Patrick's, Glasgow. The Chanting of the Litany and of the Anthems proper to the Consecration was performed by the Rev. Eugene Small, of St. Mungo's, Glasgow, assisted by several other of the Clergy; the Musical Department was conducted by the Rev. Alexander Reid, of St. Andrew's, Glasgow; and the whole Ceremonial was under the charge of the Rev. Dr. Macpherson, New Abbey, assisted by the Rev. James Macintosh, of St. Andrew's, Glasgow. Besides the above, a considerable number of the Clergy, in Surplice and Beretta, were present in the Sanctuary.

XXIII.—JOHN STRAIN

Was Born at Edinburgh on the 8th December, 1810. In 1819, he commenced Classical Studies at the High School, Edinburgh; in 1820, he went to the Catholic College of Aquhorties, Aberdeenshire; in 1826, thence to the Scots College, Rome; in 1833, 9th June, he was Ordained



Yours truly
+ John Leary

Vicar Apostolic West Dist.



+ John Strain D.D



+ James Lynch D.D.
Bishop of Arce-diopole's

Sub Deacon and Deacon at St. John Lateran's, Rome; and, on the 9th June, Priest, in the Chapel of Propaganda. In 1833, he returned to Scotland in September; in December of same year he was appointed Assistant to The Rev. W. Reid, Dumfries; in 1835, he removed to the charge of the Mission of Dalbeattie, which included the greater part of the Stewartry of Kirkcudbright, having Congregations at Kirkcudbright and Gatehouse as well as at Dalbeattie, and smaller Stations in other parts of the County. In 1857, he returned to Dumfries to take chief charge of that Mission; in 1859, he went as President to St. Mary's College, Blairs, near Aberdeen; in 1864, he was Nominated Vicar Apostolic of the Eastern District of Scotland, and was Consecrated Bishop of Abila by his Holiness Pius IX., in his Chapel at the Vatican Palace, on 25th September. He returned to Scotland in the following month. In 1867, he went to Rome for the Convocation of Bishops, on occasion of the Centenary of St. Peter. He was Nominated Bishop Assistant at the Pontifical Throne, June 17, 1864.



GOLD SEAL.

XXIV—JAMES LYNCH

Was Born at Dublin on the 19th January, 1807. He received his Classical Education at the College of the Fathers of the Society of Jesus, Clongowes' Wood, Naas, Ireland, and his Ecclesiastical training at the College of Maynooth. He was Ordained Priest by the Archbishop of Dublin, (Dr. Murray.) He joined the Congregation of St. Vincent de Paul, early in his Missionary career; and was for many years Professor in the College of Castleknock, whence he was transferred to the Rectorship of the Irish College of St. Patrick, Paris,—some eight years before his appointment as Bishop Coadjutor of the Western District of Scotland.

As the Ceremonies attending his Consecration, were more than usually interesting, the details are here subjoined. A Paris Correspondent wrote:—

The Old Quartier Latin was fairly puzzled for the past few days. Carriages with purpled occupants continually drove towards the Irish

College, disturbing the monotony of the Classic hill. People wondered what it all meant, and the *curiosité Française* was not easily satisfied. However, the secret eked out on Saturday; and it was not long until it was known, even at the Tuilleries, that the Rector of the Irish College was about to be Consecrated Bishop of Arcadiopolis and Bishop Coadjutor of the Western District of Scotland. Early on Saturday morning, Nov. 3rd, the immediate preparations for the Ceremony were commenced; and, although there was no lack of excitement, the enthusiasm was heightened by the arrival of M. Lacroix, Administrator, accompanied by a complete Staff from the Tuilleries, bringing a supply of Tapestry, Draperies, Trophies,—everything necessary for the embellishment of the Court, Halls, and Chapel of the College.

The College is a fine old, lofty, Building, founded in 1578, by John Lee, and is in good preservation; it forms three sides of a Quadrangle. It is entered from the Street, *La Rue des Irlandais* (just beside the Pantheon), by a large folding Door-way in the centre of the middle Wing. In the Wing on the left is the Refectory,—in that on the right are the Chapel and Library. The whole Building is skirted with a Colonnade, rising as high as the first storey. A series of some fifteen columns in bronze, support its arched roofing, which is of green varnished zinc, and plate-glass. The interior of the Colonnade was well adapted for displaying, at the Bishop's Consecration, the rich Tapestry sent from the Tuilleries, and for exhibiting the beauty of the groups represented on them. These splendid Works of art, some of which are 20 feet long by 14 high, were from the celebrated *Tapisserie Imperiale* of the Gobelines, executed in the reign of Louis XIV., of immense value, consisting chiefly of Scripture allegorical Pieces after Raphael, the originals of some of which are to be seen at the Louvre, or Tuilleries. These were sent for the *fête*, by the Emperor Napoleon, through the Minister of State, to Canon Owen Lacroix, Administrator of the Irish Establishments in France, and Secretary to the Emperor's Almoner. In the niches of the Windows of the *Rez-de-chaussee*, and in the spaces between the Tapestries, were arranged piles of Standards, representing the Escutcheon of the Napoleon Family. Collec-

tions of Standards of this description are called *Trophées* by the French, but the use of the English word is not the same.

Over the Door, in the centre of the grand Court-Yard, was raised a Cross, under which were engraved *Protegit una Duas*; on one side the word *France*, on the other *Irlande*; over the whole, the French Eagle was supported on each side with tricolour Flags. Above, floated the Papal Flag; and, on the Porch, the Green Flag of Erin, with Harp of gold.

On one side of the above was a Scutcheon bearing the Arms of Glasgow, with the Inscription—“*Evangelizare pauperibus misit me.*” On the other side a Cross, with the Arms of Ireland and Scotland, and the Thistle and Shamrock entwined together.

There was a time when Scotland had its College, too, in Paris; and not far from the Pantheon, over the Gate of a fine old Building, is still to be seen on a black marble Slab, the Inscription in letters of gold, *College des Eccossais*.

Splendid Candelabras between the columns in the great Court-Yard; tricolour Flags floating in the air; the names of every Diocese in Ireland inscribed in letters of gold, (souvenirs of the past,) arranged around the Canopy, richly ornamented, and raised for the occasion; the names of Scotland, Ireland, and France on every side; the Cross of St. Andrew, and the Banner of St. Patrick, beautifully painted on Scutcheons; the rich and costly Hangings; the gold and silver Ornaments;—formed an ensemble of decoration rarely seen in France in a private *fête*. At the Entrance on each side were two Statues, one resembling John Lee, Founder of the College, with the date, 1578; the other, of the Administrator, Canon Owen Lacroix, 1866.

At an early hour on Sunday morning, the few who were invited to assist at the Ceremony arrived in the little Chapel situated in a Wing of the College. It was ornamented with rich Hangings, in velvet and gold, and decorated with exquisite taste. A Canopy of the richest description overhung the High Altar, the folded Hangings just permitting the beautiful marble Statue of the Madonna to be visible. Two gorgeous Chandeliers, with 16 Branches and numerous cut-glass Pendants, adorned each side, whilst two others of great beauty were

hung in front. The varied hues of the light, refracted and reflected, looked like an immense collection of Irish Diamonds. The large Candles on the Altar were adorned with the Arms of the Consecrating Bishop and Bishop Elect. The carpets on the Sanctuary were of the Gobelins' manufacture. The Tribunes were in union with the rest of the Church.

High Mass and the Ceremony of Consecration commenced on Sunday, 4th November, 1866, at 8 a.m.; the whole Community having formed in the Sacristy, whence the Procession started. The Right Rev. Dr. Keane, Lord Bishop of Cloyne, was Consecrator; Right Rev. Dr. Gillooly, Bishop of Elphin, and Right Rev. Dr. O'Hea, Bishop of Ross, Assistant Bishops. These three Prelates were residents in the College in their early days. The Chaplains and other Officers of the Ceremony belonged to the College. There were also present—Rev. Father Jean Baptiste Etienne, Superior General of the Congregation of the Mission; the Rev. Superior of St. Esprit; Rev. Neil M'Cabe, C.M., the newly-appointed Superior of the Irish College; Rev. Canon Lacroix; Rev. Canon Lynch, Dublin, (brother of the Bishop Elect); Rev. Canon Perraud, Orat., Author of the celebrated “*Etudes sur l'Irlande contemporaine*,” Rev. Father Burke, O.S.D.; and a number of other distinguished Personages, Lay and Clerical, residing in Paris.

The Ceremonies occupied more than three hours, and were peculiarly grand and imposing. The bearing of the revered Ecclesiastic, who has been placed amongst the number of the Princes of the Church, was most touching and edifying throughout the Ceremony. The Mitre was a great blow to the humility of the unassuming Rector;—and, towards the close of the Ceremony, when installed on the Throne with Crozier in hand, the strong emotions of his heart were vividly pictured on his countenance. But he looked the Bishop in every sense of the word; and, when he rose to bestow the Benediction on his children, the majesty of the good Father impressed all hearts.

At one o'clock, the Bishops and Dignitaries met in one of the large Halls, together with the Professors and Students. A *Presentation*, consisting of a superb Mitre and Crozier was made to Dr. Lynch. The Crozier bore the following

Inscription:—*Rm^o. D^o. Lynch, Episcopo Arcadia-politano, Alumni Collegii Clericorum Hibernorum, Parisiis, in signum singularis amoris et gratitudinis, dono dederunt, anno salutis, 1866.* On the Mitre were the words:—*Memento Alumnorum tuorum Collegii, Hibernorum, Parisiis.*—An Address was also read, in which the Youths, whilst begging the acceptance of their Gift, and congratulating his Lordship on his new Dignity, expressed their sorrow at the great loss they were about to sustain by his removal from amongst them. Dr. Lynch replied with much feeling and warmth. He said, the Crozier, which was the emblem of authority, reminded him of his happy connexion with the Irish College; for, throughout the long term of his government, he was never called upon to exercise any power but the influence of the heart. The other Bishops, as well as the new Rector, Rev. N. M'Cabe, addressed the Students.

At 6 o'clock a grand Dinner was given in honour of the elevation of the President to the See of Glasgow. It is not often that so many distinguished Irish have met in Paris. Besides the four Bishops, there were the great Irish Preacher, Dr. Burke, (the Dominican,) in the dress of his Order; the Rev. Mr. Hogan, the eminent Professor of Theology at St. Sulpice; the Rev. Mr. Barnard, of the Passionist Fathers; Abbé Perraud, Author of the great Work on Ireland; the distinguished Superior of the Priests of Saint Esprit.

About 160 sat down to Dinner. After sunset the Court and Galleries were illumi-

nated, and presented quite a romantic appearance. The scene on all sides was magnificent. The light from the Chandeliers, falling on the rich Tapestries, was reflected out among the long rows of Chestnuts planted around the Court, and had a very brilliant effect. The different groups and figures wrought on the Hangings could be easily discerned from the centre of the Plateau.

The first work on the right was *The Beheading of Holofernes*. On the left was *Leo the Great meeting Attila outside the Gates of Rome*. *The appearance of the Illuminated Cross to Constantine*, with the words, "In hoc signo vinces;" *The Judgment of Solomon*; *Constantine's Victory over Magentius*; and *Esther before Assuerus, holding out the golden Sceptre*, were some of the principal.

XXV.—JOHN MACDONALD—(Elect)

Was Born in Strathglass, in 1818. He went to the Scots College, Ratisbon, in 1830; and thence to the Scots College, Rome, in 1837. He was Ordained by Bp. Kyle at Preshome, in 1841; and was first placed in charge of the Congregation of Tombae, Glenlivat,—then of Glenmoriston,—then of Inverness,—then of Fasnakyle,—and now of Eskadale, Strathglass, and acts as Chaplain, also, to Lord Lovat. The Gaelic, being his mother-tongue, he speaks and preaches fluently. Just while this Work is being Printed, a Telegram has been received from Rome of date 30th Nov., 1868, intimating that he has been appointed Bishop-Coadjutor to Dr. Kyle; but the Bulls, necessary for his Consecration, not having arrived, nothing has been arranged as to when or where he is to be raised to the Episcopate.

MEMORABILIA AND OBITUARIES

OF

MISSIONERS IN SCOTLAND, AND MEMBERS OF THE SOCIETY OF JESUS.

ABERCROMBY CHRISTOPHER—Occurs as “Procurator of his Brethren” — at Paris, 18th June, 1686. From a Letter of F. James Forbes, Rector of the College at Douay, dated 26th January, 1691, it is evident that F. Christopher was then assisting him at Douay, and could ill be spared for the Scotch Mission. In a subsequent Letter, however, dated Paris, 24th November, 1692, he states that F. Christopher was then proceeding to the Mission. After this I lose sight of him.—[*Oliver’s Collect.*]

ABERCROMBY DAVID.—This Father, as I find by a Letter of F. James Forbes, dated 10th Sept., 1680, was shortly expected in Scotland. “*D. Davidem Abercromium, quem a multo tempore paternitas vestra nobis tam benigne concessit, hic in Scotia brevi expectamus.*” — [*Oliver’s Collections.*]

ABERCROMBY ROBERT.—We learn from F. Tanner’s *Lives of the Confessors*, S. J. p. 106, that, on the failure of *Gaudamus’* Embassy to Mary, Queen of Scots, (to which he had been appointed by Pope Pius IV.) his companion, F. Edmund Hay, succeeded in bringing away from Scotland, James Tyrie, John Hay, William Murdoch, and *Robert Abercromby, qui datus societati nominibus in viros egregios evasere, quibus plurimum Scotia debet.*—After spending 23 years in assisting Catholics abroad, and in training the Novices of the Society; and after labouring during 19 years in the Scotch Mission, and enduring Imprisonment for Christ, he Died peaceably at Braunsberg, 27th April, 1613, ætat. 80. (See F. John Drew’s *Fasti*, S. J. This Posthumous Work contains 516 pp.)—[*Oliver’s Col.*]

ABERCROMBY THOMAS—Had been serving the English Mission for several years with little danger or suspicion, when he ventured into Scotland in June, 1610; but, owing to the heat of the Persecution raging there, he deemed it prudent, at the end of two months, to return to his former situation. With great difficulty he effected his escape, as he informs the General, Claudius Aquaviva, in a Letter dated 3rd Oct., 1610. His Death occurred in England, 4th Feb., 1644.—[*Oliver’s Collections.*]

ABERNETHY THOMAS.—I find by his Letter, dated Douay, 16th August, 1633, that he had safely arrived there from Rome. He was a Missionary in Scotland in 1636, and attached to the Family of the Marquis of Huntly. Further particulars I cannot recover.—[*Oliver.*]

ABERNETHY THOMAS—Was Born, I believe, in the Diocese of Aberdeen, and entered the Scotch College at Rome, in 1624. Here he remained only a few months, leaving it to become a Jesuit. After going through the usual course in that Order, he was promoted to the Priesthood and sent to Scotland, where he soon Apostatized. Besides the great scandal which his Apostasy brought on Religion, he occasioned much harm to Catholics in general, but more particularly to the few Clergymen that were then in that Country, by turning Informer to the Covenanters against them. His former character as a Clergyman, and as a Missionary, gave him good opportunity of being well informed of every circumstance relative to the Catholic Clergy and Laity, of which he took all the advantage he could, during the time of the great Rebellion, and caused many of them to be apprehended. His activity in that respect is mentioned by Spalding, in his *History of the Troubles in Scotland*, Vol. I., p. 166. I have not been able to learn how he finished:—considering his crimes, we may suppose, not in a pious nor edifying manner.—[*Abbé M’Pherson’s MS. Cat.*]

ADAMSON GEORGE.—This was a Character very opposite to the one mentioned above. He was Born in Grange, in Strathbogie, of very respectable Parents. He first was sent to the Scotch College at Paris, where he finished his Humanities. Feeling a desire of visiting the holy Places at Rome, and of being more nearly acquainted with the City, which forms the Centre of Catholic Unity, he petitioned his Superiors to be sent to the National College there. At this time, that House was very scarce of Students. The Superiors had repeatedly desired some might be sent; but from various causes, and especially for want of Money to bear their Charges, the Clergy found it difficult to comply with the Superiors’ request. Mr. Adamson’s desire, on this account, met with less difficulty. Though sorry to part with such an excellent Subject, yet, considering every circumstance, the Superiors at Paris allowed him to depart, accompanying him with a high Character, such as his Talents and Virtues merited. He entered the College at Rome in 1690, being 19 years of Age. Then, having with great applause finished his higher Studies, he was promoted to Holy Orders, and left Rome

in 1697, with intention of going directly to the Mission. Arriving at Paris, the Superiors there standing greatly in need of a Prefect of Studies, and well knowing Mr. Adamson's Piety and Learning, obtained permission from Bishop Nicolson to keep him for some years in that capacity. He continued in this Charge, to the great satisfaction of all concerned, till 1703, at which time he went to the Mission; where, for the following four years that he lived, he faithfully discharged every duty of an Apostolic labourer. After Bp. Gordon, he, by every one, was deemed the fittest to be Coadjutor to Bp. Nicolson; and, undoubtedly, had Mr. Gordon continued obstinate in refusing the Office, Mr. Adamson would have been chosen. It did not please Allwise Providence to prolong his Banishment much, in this Valley of Tears. He was called to receive the reward of his Virtues on 18th May, 1707, to the universal regret of every one that knew him. Bishop Geddes mentions him as follows:—"I have heard those who knew this Gentleman, saying, that he represented the Character of Thomas-à-Kempis, to a very eminent degree, and notwithstanding he was most agreeable in Conversation, yet they could easily observe he had ever his mind fixed on the contemplation of the Divine Presence." When he came to the Mission in 1703, he was threatened with Decline, from which he almost recovered. Dr. Alex. Gordon, Brother to Bp. Gordon, was his Physician. By fatigue, he relapsed and Died, as mentioned above, where he had been Missionary. He was Buried not far from the South-east corner of the ruined Church of Peterkirk, on the ruined Banks of the Devron; where is yet to be seen an Inscription over his Grave, though it is now much effaced. He Died in the 10th year of his Priesthood, and 38th of his age. He was very much regretted by all ranks, even by Protestants. — [*Abbé M'Pherson's MS. Cat.*]

ALLAN WILLIAM—Was Born in Edinburgh on the 8th December, 1825. His father was a member of the Legal profession, and for some time he himself studied for the Bar. Meanwhile, his attention was directed to the Scottish Episcopal Church, in which he proposed to take Orders; and, with that object in view, he attended the Course of Lectures under Bishops Terrot and Russell. After receiving Deacon's Orders, he was appointed to the Charge of the Episcopal Congregation at Dumbarton.—He was a tall, dark, fine-looking figure.—He gave up this Charge, and was received into the R. Catholic Church at Glasgow on the 20th August, 1848, by The Rev. William Gordon; and Confirmed, on the 23rd of the same month by The Right Rev. Dr. Murdoch.

He soon after proceeded to Paris, entered the Seminary of St. Sulpice, and devoted henceforth his attention to the study of Theology. His application here was intense. His Superiors promoted him to the Clerical Tonsure at the

Trinity Ordination, 1849, and to Minor Orders in the Advent Ember Week of the same year. In due course, he was Ordained Subdeacon at Trinity, and Deacon in Advent of the following year; and, finally, he was raised to the Priesthood on the Eve of Trinity, 14th June, 1851. All these Orders were conferred upon him by Monseigneur Sibour, the Archbishop of Paris.

On his return to Scotland, Bishop Murdoch, finding that the severe mental application to which he had subjected himself, had enfeebled his health, and that he required some relaxation, desired him to spend some short time in recruiting his strength. A few weeks after, he entered on his Missionary career in St. Andrew's Parish, Glasgow, on the 23rd August, 1851.

His great zeal and unceasing labours, combined with the severity of Missionary duty, soon began to make a serious inroad upon a constitution which was never robust. Still he struggled against every difficulty, and it was but at the peremptory order of his medical adviser that he could be induced to retire from Glasgow, in the Summer of 1852, to the Mission of Dumbarton, which had been his former Charge. His friends fondly hoped that the change of scene and relief from arduous duty would soon re-establish his health. But in this they were disappointed; for Consumption had marked him as its victim. While his bodily strength diminished, the "zeal of the Lord's House" seemed only to consume him the more intensely; and it was with evident reluctance, that, at length he yielded to the oft-repeated injunctions of his Superior, and withdrew from the labours of his Mission. After several months of continued infirmity and suffering, which he bore with the most edifying resignation and patience, he desired to remove to his mother's house in Edinburgh, where, on the morning of the 6th June, 1853, in sentiments of the firmest hope, he resigned his pure soul into the hands of his Redeemer.—His body was Interred in Edinburgh on the 10th following.— [*Cath. Direct.*, 1854.]

ANAND GEORGE—Was Born in the Diocese of Aberdeen. He was received into the Scots College, Rome, in 1623; was Ordained Priest, and left Rome, in 1625. He went to Ratisbon, and entered among the Benedictine Monks there. This is all the information I could gather concerning him.— [*Abbé M'Pherson's MS. Cat.*]

ANDERSON JAMES—All that I can learn of him is, that he governed the Scotch College at Madrid a very long time.— [*Oliver's Coll.*]

ANDERSON JOHN—Was Born in Glencuck, in the Diocese of Aberdeen; was admitted, when very young, into the Bishop's Seminary at Scaln, where, having learnt the first rudiments of Latin, he was sent to Rome, and entered the College there, in 1772, being then 14 years old. There he remained till 1781, when, on his own accord,

imagining he was not called to the Ecclesiastical State, he left it to return to his Parents and the world. He embarked at Leghorn, on a Tuscan vessel, and was taken by an Algerine Corsair, and, together with other passengers and whole crew, was carried to Algiers. He was stripped of everything, even his Clothes, and would have been sold for a Slave by the Corsairs, had he not been fortunate enough to get the English Consul informed of his situation. The Consul claimed him as a British subject, and he was liberated accordingly. But, having no money or credit to carry him home, after loitering there for some time, he engaged on board of an English Ship of War. There he served till peace was made with the Americans. He then, perfectly tired with the world, returned home, and applied to the Bishops to be re-admitted to prosecute his Studies. Though they wished to facilitate his retreat from the world, they did not deem it prudent to admit him among the Clergy, for fear of the instability of his Character. Thereupon, he was advised to embrace a Monastic life, to which he readily agreed, and went to the Scots Benedictines at Wurtzburg, where he took the Habit, and gave great satisfaction.—[*Abbé M'Pherson's MS. Cat.*]

ANDERSON PATRICK.—Was Born in the County of Elgin. His mother was sister to Dr. John Lesley, Bishop of Ross. After attending the Grammar School at Elgin, and then the University of Edinburgh, Patrick went abroad, and joined the Society of Jesus at Rome in 1597; and, in due time, he acquired the reputation of an eminent Linguist, Mathematician, Philosopher, and Divine. Being ordered to the Scotch Mission, he reached London in Nov., 1609, and after a short stay in that Capital, prosecuted his journey towards his native Country. Admirable were the fruits of his Apostolical career, in the Conversion of the old and the young, of the noble and the poor, even of several members of his own respectable Family, amongst whom may be mentioned his Brother, whom he reconciled to God, and whom he prepared to die in the most edifying sentiments of piety. In his Missionary excursions through the Highlands and Lowlands, he had to encounter incredible fatigue and privations; every place was full of suspicion and danger; and his hair-breadth escapes from the hands of his fanatical persecutors, as detailed in his Narrative, manifest the special interpositions of a kind Providence in his favour. Twice he was in immediate peril from the information given to the Privy Council and its cruel President, Lord George Hume, Earl of Dunbar, by two false Brethren, one of whom the Father had actually employed as Secretary; but, when his apprehension was deemed quite certain, God was pleased to rescue him from danger. To these false Brethren and their families, the good Father rendered the kindest offices and benefits; and he remarks that nothing is more becoming a Member of the Society of Jesus, than to repay

good for evil, and to return a blessing for a curse. Receiving orders from his Superior, F. James Gordon (Huntly), to meet him in France, he quitted Scotland late in 1611.

It is a remarkable fact, that, at the time of his departure, there was but one Priest in all Scotland, and he very old and infirm.—Two worthy Secular Priests, Andrew Creighton and Roger Lindsay, had been apprehended in August, 1610; and, after suffering Imprisonment, had been sentenced to perpetual Banishment. This Lindsay, of Mains, was a relative of the Abbot of New Abbey, and had, some years before, returned as Missionary from the Scots College of Louvain. It is pleasing to find, that, under Lindsay's ministrations, New Abbey, in 1608, was the seat of "the papist chieffes," and that, in 1609, when "minister Murray" was banished from Leith to New Abbey, he settled rather in Dumfries, since "he had not such a fair occasion to preach at New Abbey." However, he extended his visits to Troqueer, "where the parishioners were for the most part, popishlie affected." Lindsay's zeal soon drew the Priest-hunters on his trail. Although we know that he was apprehended in 1610, at the same time as the Rev. Andrew Robert Crichton of Invernettie was captured in Perthshire; yet, no notice of him is to be found in the Criminal Records published by Arnot and Pitcairn, nor in the manuscript Collection of Lord Strichen.—Father Patrick Anderson, S.J., in a Letter dated 11th March, 1611, says that Lindsay, after suffering Imprisonment, had been sentenced to perpetual Banishment. This must have been the commutation of the Sentence, if we may judge from the Trial of his Fellow-prisoner in the Tolbooth of Edinburgh. Mr. Crichton, who was sentenced to be hanged at the Market Cross, to be dismembered and forfeited, after six months' confinement in that loathsome Prison, had the capital punishment commuted into perpetual Banishment, under pain of death against return.

When F. Patrick Anderson reported to his Superior that there was in 1611 only one Priest in all Scotland, he surely meant to convey that there was only one aged *Secular* Priest, now that the two above-mentioned had been Banished; for, within three years after, we find the Protestant Archbishop Spottiswood numbering the Priests (or "Jesuits" as he styles them) in Scotland, as twenty-seven. To supply this dearth, F. Anderson collected nearly 100 promising Youths in Scotland, eager to serve God and the Church, as I find in a Letter written by F. Gordon, and dated the 11th March, 1611.—In Scotland the dreadful engine of Excommunication had, at this period, directed its full force against the Catholic Body. When once that Sentence was pronounced by the Kirk against the Catholic victim, he could neither inherit property nor enter into a legal covenant, nor claim a debt, nor form the Marriage union.

At the end of a year's absence from the Parish Conventicle, the Catholic was liable to be cited by "the Preacher of the Word," who alone was to decide on the sufficiency of his reasons for such absence. Should the Catholic prove contumacious, the frightful Sentence was fulminated; his property at once became confiscated to the Crown; his person consigned to safe custody; and such was the envenomed hatred of the Scotch Puritans to the professors of the ancient Faith, that they would neither break bread with them after such Sentence, nor speak to them, but would shun them as if infected with pestilence. In England, our *recusants*, who possessed interest or wealth, might, comparatively speaking, live at their ease.—After recruiting his strength and filling the office of first Jesuit Rector of the Scotch College at Rome, F. Anderson was allowed by his Superiors to return to Scotland. Finishing his visitation of the Highlands, he proceeded to the South, when he was betrayed on St. Patrick's Day, 17th March, 1620, into the hands of the Magistrates of Edinburgh, by a pretended Catholic, *Alexander Boyd*, who could not resist the bribe of £75 Stg. During his rigid confinement in the Tolbooth, the good Father, whose constitution was greatly impaired, had to stand several examinations, during which he gave evident proofs of superior learning and invincible constancy. He was threatened with the barbarous torture of the *Boots*, in which the legs of the Prisoner were so compressed that the blood and sometimes the marrow started from the compressed part. But nothing could intimidate his generous soul, which panted for martyrdom. "*Quis mihi tribuat,*" he says, "*ut pro dulcissimo Domino Jesu moriar? O felix hora, qua comparatur eterna illa felicitas!*" But, whilst in daily expectation of death, he was restored to liberty, at the intercession of, as it is thought, the French Ambassador, the *Marquis Deffiat*, who chose him for his Confessor. He Died quietly in London, on the 24th of September, 1624, ætat. 49.—[See pages 193, 194.]

We have from his pen *The Ground of the Catholicke and Roman Religion in the Word of God*, 4to. 1623. It is divided into three Parts, the first containing 60 pages, the second 150 pages, the third 174 pages. F. John Mambrecht, S.J., in a Letter dated London, 31st of December, 1624, states that F. Anderson had prepared for the Press two other Parts of the above-mentioned highly esteemed Work, as also a little *English Manual for Scotland*. Whether they were ever Printed I cannot ascertain.

The learned Alban Butler, in a Note to the Life of *St. Felan* (9th of January), and again in his Life of *St. Duthak* (8th of March), and of *St. Constantine* (11th of March), refers to the MS. Memoirs of the Scotch Saints, compiled by a Scotch Jesuit, and preserved in the Scotch College at Paris. The Compiler was no other than *F. Patrick Anderson*. For, in his original Letter

addressed to the General of his Order, Fr. Mutius Vitelleschi, and dated 14th of May, 1620, from his Prison in Edinburgh, I read, "*Commendo Paternitati vestre Alumnos Collegii Scotorum, quibus consolationis erit non mediocri, ut typis mandentur VITÆ SANCTORUM SCOTORUM, quas ego magno sane labore in unum congesse.*"—[*Oliver's Collections, and Cath. Direct.*, 1855.]

ASLOAN GEORGE—Of Garroch, near Dumfries, was Ordained Priest at Rome in 1619, and returned as a Secular Missionary to Scotland, where he still was in 1623, very probably labouring in his native District of Galloway. He withdrew to Rome, and finally to Germany, where he Died in the arms of his brother, the Abbot of Wurtzburg.—[*Cath. Direct.*, 1855.]

BADENOCH ALEXANDER—Was educated at Douay and at Valladolid. He commenced his Academical course at the Scottish College of Douay, and was in that Place when it was entered by the Revolutionary bands of Paris, who had figured in the Massacres of Aug. and Sep. 1792. The immediate proximity of the Seat of War, however, and the insecurity of life in the midst of the Banditti who had deluged the French Capital with blood, together with the certainty of approaching hostilities between Great Britain and France, forced him to quit Douay, and make the best of his way to this Country, which he did with much difficulty, and no inconsiderable degree of danger. On his road to the Coast, he passed through the Austrian lines; and was for a short time an eye-witness of the Bombardment of Lisle by the Austrians. Soon afterwards he proceeded to the Scottish College at Valladolid, then under the Presidency of Dr. Cameron, where he completed his Academical education; and, having returned to this Country, he was Ordained Priest, and appointed Professor in the College of Aquhorties, then newly established by Bishop Hay. From that Seminary he was removed in 1804 to the Charge of the Congregation of Strathavon. Thence in 1808 he was called by Bishop Cameron to Edinburgh, where he remained for nine years. He was subsequently removed to Preshome, and thence, for the second time, in 1826, to the Seminary of Aquhorties, where he resided for three years, conducting that Establishment with ability and success. In 1829 he returned to Edinburgh, where, under successive Bishops, he uniformly maintained the same place in the esteem of all; and, like his illustrious friend, Bishop Cameron, contributed essentially to abate the prejudices which formerly existed against R. Catholics, by his mild and gentle virtues, his never-failing practical good sense, and that truly Catholic liberality, which formed so distinguishing a feature in his character.

As a Preacher, Mr Badenoch had none of the external recommendations of an Orator. His voice was feeble, his articulation thick and by no means remarkable for distinctness; and, when he delivered his Discourses, he stood motionless

in the Pulpit. But, with all these disadvantages, it was impossible to listen to him, with any degree of attention, without being impressed with the conviction that he was a man far above the ordinary stamp. In fact, he was a profound Theologian, Logician, and Scholar; there was no Doctrinal Truth which he was not prepared on the instant to establish, no "heretical" opinion which he was not ready to discuss, with equal learning and moderation; the whole History of the Church lay open, as it were, before him; and, as to the Scriptures, he had them, to use a familiar expression, "at his fingers' ends." Hence, his Discourses were models of lucid order and logical arrangement. He had the art of compressing more solid instruction into a short Discourse of 20 or 25 minutes, than some men would convey in a month. Hence, his Instructions were always best appreciated by those of the most cultivated minds; and, even in his latter years, when the decay of his strength made it painful to see him ascending the Pulpit with slow and tottering steps, the innate vigour of his mind was such, that no falling off was discernible in those peculiar attributes for which he had always been distinguished.

Charity was with him both a principle and a sentiment; it was not only part of his creed, but part of his nature; it regulated all his opinions and entered into all his actions. The greater portion of the little pittance he received, as a Clergyman, he dispensed to the poor, without distinction; and he acted as Almoner to many good and excellent individuals, who thought their charity twice blessed in passing through his hands; and who preferred the secret consciousness of thus contributing to relieve their fellow-creatures, to that ostentatious benevolence which blows a trumpet before it. In private life he was one of the most delightful and most instructive of companions. His information, alike various and extensive, was ever ready at his command; in the more minute, as well as in the more comprehensive departments of Literature and Philosophy, he was equally at home; whilst his correct judgment, refined taste, and original habit of thinking, united with a certain dry humour peculiar to himself, which stole upon one unperceived, gave a raciness as well as a stamp of character to his observations, which rendered them inexpressibly attractive. In ready, polished, and somewhat caustic wit, few men have ever approached him. The most sudden and unexpected onset was always that which found him best prepared, and which he was most certain to repel with decided success. The harder an antagonist struck him, the more fire was elicited by the blow. His wit, like all his other qualities, was attempered by the native benevolence of his character; and if on any occasion he indulged in a little sarcastic severity, it was merely in reproving folly or in checking presumption, the only thing for which he had no toleration.—May his example be

copied, and may the fruits of his lengthened and holy labours appear in the growth and extension of that heavenly Charity, without which Religion is nothing but an empty name!

Without any premonition of his approaching end, he was suddenly removed from the scene of his earthly labours on Sunday the 9th October, about 8 o'clock P.M. He had long been a sufferer from extreme bodily debility, originally brought on by severe labour and intense application; but the spring of his fine masculine intellect retained its elasticity to the last; and, not ten minutes before he expired, he spoke with as much firmness, and evinced as complete possession of his faculties, as at any period of his life. The thread of his existence, however, was spun out; and it snapped so suddenly, as scarcely to allow time for Administering to him the last Rites of the Church. He Died in the 63rd year of his age, and in about the 40th year of his Priestly ministry, esteemed by all who knew him, whether Catholics or Protestants.—[*Cath. Direct.*, 1837.]

BAGNALL THOMAS PETER.—Was Born in 1761.—The Bagnalls of Staffordshire had been participators in the plunder of Ecclesiastical property in the time of Henry VIII., and, of course, shared the fate consequent on Sacrilege. Sir Simon Degge, in a Letter dated 22d February, 1662, wrote that the Estate of "Dieulacre was given to the Bagnalls, which, like a mushroom, rose on a sudden, and vanished as soon as the first generation."—(Spelman's Hist. of Sacrilege, p. 220. London, 1846.) The subject of Memoir was eight years old when his father, Robert Bagnall, removed to Scotland and settled in Glasgow, where he established a Manufactory of Pottery. Thomas was probably studying in the Scots College of Douay, when, in 1779, *The Lord George Gordon Mob of Glasgow* attacked the house and Manufactory, and burned all his father's property. At that period there were in Glasgow only three Catholic families, one of which was that of the late Rev. Dr. Sinnott of Greenock. Mr. Bagnall removed from Douay to the Scots College of Valladolid, where he spent eight years—latterly acting as Professor of Humanities. On the 1st of April, 1794, Bishop Hay recalled him to the Mission, because "of the great straits we are in here at present for want of hands."—In 1795, Mr. Bagnall returned to Scotland, and, on the 25th March of that year, was introduced by Father Pepper, S.J., to the Kirkconnell Congregation—a Charge then vacant by the removal of Mr. M'Gillivray.—In 1823, he retired from Kirkconnell to Kinderhouse, which he rented. One of the Rooms served for two years as a Chapel. Meantime he busied himself for the erection of a Chapel and House in the Village of New Abbey. In 1824, he spent 16 weeks in England soliciting Subscriptions for the undertaking; and so successful was his quest that, on the 22d June of that year, he laid the Founda-

tion Stone of his little Establishment. On the 26th May, 1825, he entered on possession of the new House, and then set out on the 31st for England, to continue his tour of questing. He returned on the 6th October, and, on the following Sunday, said Mass, for the first time, in the new Chapel. Both Chapel and House are built in the Tudor Style. The Chapel measures 60 feet by 33; height of wall, 20 feet; sittings, 150. Mr. Bagnall did not survive long. While on a visit to Dumfries, he was struck with Apoplexy, and Died on Saturday, 27th May, 1825, aged 63, in the 31st year of his ministry. He was a thorough Missionary, a good Catechist, a pious Clergyman. His remains were interred in the ruined Abbey Church of Sweetheart, contiguous to the Chapel, on Thursday, 1st June.—[*Cath. Direct.*, 1853; also, page 313.]

BAILIE ALEXANDER—Was received into the Scots College, Rome, in 1612. I have not learnt from what part of Scotland he was, nor how long he remained in the College. What I have been able to gather is, that he became a Benedictine Monk in our Monastery at Wurtzburg; was a man of parts, and was Abbot there. He Published, in 1628, a Book entitled "A True Information of the unhallowed Offspring, Progress, and Impoisoned Fruits of our Scots Calvinian Gospel and Gospellers." It consists of 225 pages, 10mo., (?) and contains some curious Anecdotes.—[*Abbe M'Pherson's MS. Cat.*]

BALLENDELL WILLIAM—Went to the Scots College, Rome, in 1621, and, being Ordained Priest, returned to Scotland in 1626. I know not the particular Place of his Birth, nor have I been able to learn how long he continued on the Mission, nor any other circumstances concerning him.—[*Abbe M'Pherson's MS. Cat.*]

BALLENDELL WILLIAM—Was Born at Douglas, or Douglasdale, in Lanarkshire. He entered the Scots College at Rome, in 1641, and having received the Order of Priesthood, left it in 1642, and went to the Mission. His paternal Uncle was Lord of Session, with the name of Lord Newhall. His mother was of the Cockburns of Spirling. He had studied for some time at the College in Edinburgh; but, going abroad, he was Converted to the Catholic Religion at Paris, from whence he was sent to the College at Rome. In his Classes, he made a considerable figure, and twice defended Theses publicly, which he dedicated to Lord James Douglas, Son to the Marquis of Douglas, and Colonel of the Old Scotch Regiment. After leaving Rome, he stayed in the Scotch College at Paris, preparing himself for the Mission, till Spring, 1649, when he went to Scotland. There, he Converted some Persons of quality, and had the happiness of reconciling to the Church, his own younger Brother, who had been Page to the Prince Elector Palatine, and afterwards Major in the

Covenanters' Army. This young man Died with sentiments of great Piety, soon after his Conversion. Mr. Ballenden, or Ballentyne, on his first arrival in Scotland, was apprehended by the Covenanters, and stripped of his Books, Papers, and every other thing he had. This did not discourage him. He found that a vast deal of good could be done by the Clergy in Scotland, if they were properly directed, and united in a regular Body, under a prudent Head. Hitherto, ever since the beginning of "the Heresy," when the dignified Clergy were obliged to leave the Kingdom, though many Priests returned, they, having no subordination, and little connexion with each other, did little good. Every one went and stayed where he pleased. The difficulties they had to encounter were many, and too great for a dispersed and disorganised Body. The Jesuits, even, were their declared enemies. Those Religious, who, in general, for all their subordination and union, were not of great advantage to the Catholic Cause, wanted no Partners to labour in that Evangelical Vineyard. They were particularly averse to the Clergy, prejudiced the People against them, and threw every other difficulty they could think of, in their way. Hence, few of the Clergy had talents and resolution sufficient to resist such a formidable complication of disadvantages and opposition. Thus, in general, after a very short struggle in the Mission, they gave up the Cause in despair, and retired to other Kingdoms. At various dates, some of the most intelligent among them had represented these unhappy circumstances to Rome, proposing, as the sole effectual remedy, to name a Bishop for that Kingdom. But Rome, though persuaded of the propriety of such a measure, was so strongly influenced by the powerful ascendancy of the Jesuits, and not a little biassed by other Political considerations, waived the execution of it. All these obstacles were well known to Mr. Ballenden, and he resolved to make a vigorous effort to surmount them. In this view, in the following year, 1650, he returned to Paris to consult with his friends there, and with united force, to make a bold push in behalf of his Country. There he met with his intimate friends and Co-disciples at Rome, Mr. Walker, Mr. Wm. Leslie, Mr. Thos. Lumsden, Mr. James Chrichton, and Mr. John Smith. All these readily entered into his views, and offered to accompany him immediately to the Mission. He made them observe, that though they, during their lifetime, would remain united and subordinate to a Head chosen among themselves, the advantage that would result to their Country might still be precarious, and at least of short duration. It was necessary, therefore, to use every endeavour to obtain from the Holy See, a legal Superior with the Episcopal Character, or at least a confirmation of the Superior by themselves chosen; that, moreover, it would be

highly advantageous to procure from the same place some pecuniary assistance for the Missionaries that they, without any thought of providing the necessaries of life, might attend to the Spiritual benefits of their Countrymen. By these or such like means, only, he observed, a permanent stability could be procured to their undertaking. But, as negotiating this at the dilatory Tribunals of Rome would, on the one hand, require much time and no small diligence; while, on the other hand, their Country stood so much in need of their assistance, and could ill brook such delays, he submitted to their consideration, if it were not proper that one of their own number should be sent to Rome with full powers from the rest to manage all the business. Fortunately, at this very time, Card. Ch. Barberini, who was at Paris, was acquainted with all these gentlemen, and had already, on different occasions, expressed a desire that some one of them should enter into his service as Preceptor to his nephew. To this Cardinal, Mr. Ballenden opened all his plans, and was glad to find his Eminence highly approve of every particular, and promise all the support in his power to the completion of it. Mr. Wm. Leslie was the person they appointed to be their Agent at Rome. He immediately entered the Cardinal's Family, and set off for his destination, while Mr. Ballenden, with his five companions, departed at the same time for Scotland, where they arrived happily, as did also Mr. Leslie at Rome. The Scots Jesuits in France, had penetrated Mr. Ballenden's design. They immediately gave the alarm to their friends at Rome, whom they exhorted to oppose such measures with all their might. Our Scots Jesuits then stood in need of no spur to such an opposition, and Mr. Leslie found, at the very beginning, a wide enough field to display his active, strong talents. One circumstance rendered his negotiations easier at this period than it would have been in former times. This was the establishment of the *Congregation of Propaganda Fide*, which had now existed upwards of 20 years, and already had done much good. During this period, that Congregation found sufficient motives to complain of the Regulars in general, and especially of the Jesuits in Foreign Missions, and to see that the Clergy were the only proper subjects for such a work. This made his business easier for Mr. Leslie than it otherwise would have been; and though he did not succeed in the main point, which was to obtain a Bishop for Scotland, he was successful in his other Proposals,—got the Mission to be erected in a regular manner, Mr. Ballenden, with large powers, named *Prefect*, and 500 Roman Crowns a year, appointed for the support of 10 Missionaries. All this, however, cost him the labour of near three years; for the Decrees of that Congregation to this effect, were only made in 1653. Meantime, Mr. Ballenden and his Companions were successful in their Apostolic labours in

Scotland, and were greatly animated by the good news they received from Mr. Leslie, of the issue of his endeavours at Rome. Mr. Ballenden, besides many other Conversions, was fortunate enough to reclaim and receive into the Church, the Marquis of Huntly; and, in that Nobleman's House, he principally resided during the remainder of his days. His Companions were also happy in the Conversion of a great many; and Religion began to assume a more promising aspect in Scotland. In the midst of their mutual congratulations and happiness, an unfortunate Event happened that pierced him to the soul. This was the Apostasy of Mr. Crichton.—In 1656, Mr. Ballenden was requested by the Marchioness of Gordon to go over to France to assist at the Religious Profession of her Sister. The Vessel he was in, was taken by an Ostend Cruiser, and carried to that Port. Discovering who he was, Mr. Ballenden, met with much civility, and was immediately set at liberty. An English Nobleman, who had been taken on the same Vessel, observing all this, on his return to England, informed Cromwell of what he had seen. Cromwell supposed Mr. Ballenden a person disaffected to his Government, and that he had gone to the Continent to plot against him. He gave strict orders to watch his return and arrest him. Accordingly, on his landing at Rye, in Suffolk, where he had left his horse, a circumstance which the above Nobleman learnt from himself, he was made Prisoner and carried to London, where he remained in Confinement for nearly two years. During that time, Thurlow, Cromwell's Secretary, had frequent conversations with him, and admired much his good sense and Piety. At last, the Secretary set him at liberty, and even paid a part of his Jail fees out of his own pocket. He, however, was obliged to submit to Banishment, and return to Paris in great poverty. From thence, he wrote to Propaganda as full an Account as he could of the state of the Mission. During his Confinement, and to pay his Journey to Paris, he was obliged to borrow £50. Mr. Leslie got Propaganda to send him that sum; and, moreover, what was necessary to defray his Journey back to Scotland, and purchase Vestments, and other Sacred Utensils, of which the Mission stood in much need. Being thus supplied with Money and necessary Church Ornaments, he began his Journey for Scotland, where he arrived, 18th May, 1660. Immediately on his arrival, he paid a charitable visit to his old acquaintance and friend, Mr. Crichton. God gave His Blessing to his endeavours to reclaim that poor man, who was again reconciled to the Church. After having visited his Brethren, Mr. Ballenden retired to Elgin, to the Marchioness of Gordon, who resided there with her orphan Son, only 11 years old. From thence, he wrote an account to Propaganda of what he had done since his return,

and of the state of the Mission. In the month of July, the following year, he fell sick, and after 40 days' illness, expired on 2nd Sept. O.S.—The following is the Account sent in a Letter to the Secy. of Propaganda of his Death, by Messrs. Winster and Lumsden, dated prope Aberdeen, 10th September, 1661:—"We hope your Lordship received the account our worthy Prefect, Mr. Wm. B., sent to Rome in the month of last year, of what concerned Religion in this Kingdom. We now have to inform your Lordship, that it has pleased God to call that man to himself, on 2nd of curt. month, after a sickness of 40 days. Few were the events that could have occasioned this Mission greater sorrow or loss. And we can truly say, that, for many years past, there has not happened a death of a private person that has been so much regretted by every class of people, Protestants as well as Catholics. The former, though they bear the most inveterate hatred to our Holy Religion, loved and esteemed our Prefect. For, Almighty God had endowed him with such a singular degree of prudence, with a modesty and humility so engaging, as to render him amiable to every one with whom he conversed. Twelve years he had laboured, with unrelenting assiduity, for the propagation of the Faith in this Country. From the time of his late long Imprisonment, he never enjoyed good health. In July last, it pleased God to visit him with his last sickness, which carried him off, as we have related. All the helps of Physicians and Medicines this Country could afford, were liberally provided for him by the pious Marchioness, in whose House he expired. He received all the Sacraments three days before his demise, with a resignation and devotion that gave edification to every one; and, as his whole life was pious and exemplary, so his death resembled that of the Just.—The day after his Death, the Divine Service in the Marchioness' Private Chapel being ended, the Corpse was carried to the Great Hall, where it continued, surrounded with a great number of Torches and other Lights burning till three hours of Night. Then it was carried, with great solemnity, and more than fifty Torches, to the Sepulchre, accompanied by the Magistrates and Citizens of the Town, as likewise by many Country gentlemen, who, though Protestants, were happy to give that last token of their esteem and respect for the deceased. The Corpse was laid in the Tomb belonging to the Marquis of Huntly's Family, in the Cathedral Church of Elgin."—This is the substance of all I have been able to collect relative to this truly Apostolic man. Even the Jesuits, and among them, F. Man. Christie, who was remarkable for his jealousy of the Clergy, pays due (?) to the virtues of Mr. Ballenden. His humility, mildness, piety, learning, and eloquence, drew just praise from his most determined adversaries.—[*Abbé M'Pherson's MS. Cat.*]

VOL. I.

BARCLAY ROBERT—Entered the Scots College at Rome in 1651, and left it the following year to be a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

BECAM THOMAS.—This Scotch Jesuit was living in Spain in Aug., 1593, and probably Died there.—[*Oliver's Collections.*]

BENNETT ALEXANDER—Was Born at Paton Laws, on the Estate of Blairs, Kincardineshire, on the 25th July, 1839. In August, 1852, he was sent to the Scots Benedictine Seminary of Ratisbon, whence, having completed the usual course of Studies, he returned in August, 1861. Not having attained the age for Ordination, he spent nearly a year at Blairs College, and was at length Ordained Priest at Preshome, on the 29th July, 1862, by the Right Rev. Dr. Kyle. Soon after, he was sent as junior Clergyman to Dumfries, where he laboured with much zeal and success, especially among the young members of the Congregation. On the 6th January, 1865, he was transferred, as second Priest, to Perth, and had also the Charge of Crief. He had been in Perth only about two months and a half, when he caught Typhus Fever, while attending the sick, to which fatal malady he fell a victim on the morning of the 25th March, 1865. The Funeral Service took place in St. John's Catholic Church, Perth, on Tuesday the 28th. High Mass for the Dead was Celebrated by the Right Rev. Dr. Strain, attended by the Very Rev. A. Macdonald as Assistant Priest, the Rev. L. Dunne as Deacon, and the Rev. Jer. Bric as Subdeacon; while the Rev. P. Macmanus, the former Colleague of the deceased, the Rev. Dr. M'Corry of Murthly, and the Rev. R. Clapperton of Falkirk, gave their able assistance in the Choir. After Mass, the customary Prayers were chanted by the Bishop. At one o'clock the Funeral Procession, attended by the whole male portion of the Congregation, and by a large number of respectable Protestants, in deep mourning, bent its way to the new Cemetery at Wellshill. During its progress the Population evinced the most marked sympathy and respect. A handsome Monument to his memory is erected over his Grave, at the expense of the Perth Congregation.—[*Cath. Direct.*, 1866.]

BENNETT JAMES—Was Born at Mill of Buckie, Enzie, Banffshire, on the 29th January, 1832. He entered Blairs College 31st July, 1844, and was sent, 4th October, 1851, to the College of Propaganda, Rome. Having returned in bad health, January, 1853, he re-entered Blairs on the 14th August, of the same year, and there received the Tonsure and Minor Orders, 17th December following. He was Ordained Sub Deacon 18th April, Deacon 6th October, and Priest 22nd December, 1855. He left Blairs on the 28th, for Preshome, and was appointed to the Mission of Peterhead in February, 1856. Having fallen again into bad health, he was relieved from that Charge in 1859; and, having

spent some time at Preshome and elsewhere, he went, early in 1861, after a partial recovery, to assist Father Anselm Robertson in the management of the Boys' Reformatory at West Thorn, Parkhead, near Glasgow, where his aid was of the greatest service. He Died of Consumption on the 26th of March, 1866, in the 35th year of his age, and 11th of his Priesthood,—much regretted.—[*Cath. Direct.*, 1867.]

BETTIE THOMAS—Was Born in the Diocese of Galloway, and was received into the Scots College, Rome, in 1616; was Ordained Priest, and left Rome in 1624. He went straight to Scotland, where he laboured,—but I know not how long. In 1643, I find him among the Oretarians in France. Probably he had been Banished from Scotland. He is said to have been a man of great learning.—[*Abbé M'Pherson's MS. Cat.*]

BIDEN JOHN XAVIER, S.J.—Died on the 28th June, 1862, at Stonyhurst College, Lancashire. He came to Glasgow in August, 1859. He assisted at giving the Mission at St. Joseph's, and then began teaching at St. Aloysius' College, Charlotte Street, just then opened; in which occupation he continued till Feb., 1862, when his health entirely gave way. He rallied sufficiently to be capable of travelling to the South, where it was thought he would have more chance of recovering. But his Disease (that of the Heart) was incurable, and he gradually lingered away, till at last God took him to Himself.—[*Cath. Direct.*, 1863.]

BLACK ALEXANDER, alias RUSSEL—Was certainly Chaplain to Lady Seaforth, in September, 1712. He was Born in 1675, and entered the Noviciate in 1695.—[*Oliver's Collect.*]

BLACK ANDREW—Was Born in Glasgow, on the 10th March, 1826. He, along with his brothers, John and Bernard, was early destined for the Church; and the three became Priests. He was received into Blairs College on the 18th July, 1837; and, after a residence of two years in that Establishment, he was sent to prosecute his Studies in M. Poiloup's Institution at Vaugirard in the Suburbs of Paris. On completing his Classical course he passed to the Seminary of Issy for Philosophy, and to that of St. Sulpice for Theology. On the breaking out of the Revolution of February, 1848, he returned to Scotland, and was re-admitted into Blairs on the 17th March following. There he continued his Theological studies, and was Ordained Subdeacon on the 3d November of the same year, and Deacon on the 2d of June, 1849. He received these Orders from the Right Rev. Dr. Kyle. His health having given way, he left Blairs on the 17th September. On recovering soon after, he was promoted to the Priesthood by Bishop Murdoch, on the 18th December following, in the Church of St. Alphonsus', Glasgow, to which Church he was then attached. In November, 1850, he was Translated to St. Mary's, in the same City. Early in 1852 he was removed to

Greenock; and in July, 1854, he was appointed to the Charge of Rothesay in the Isle of Bute.

Upon his arrival in the Island, and taking a view of his position, the prospect before him was anything but cheering. There was, indeed, a Chapel, which had been erected in 1849; but from its position it was exceedingly inconvenient, being situated at Kames Bay, fully two miles distant from Rothesay, and consequently from the people. In addition to this inconvenience, there was no Catholic School in the Town, where the children of the Congregation might acquire even the mere rudiments of education, or be brought under the salutary influence of Moral training or Religious instruction. All this was disheartening to a degree; but the young Priest was not to be baffled. "We must do with the Chapel," said he, "for some time yet where it is, but a Schoolroom we must have, and that too in the very midst of the people." When about to purchase, with borrowed money, the ground in Columhill Street, where not only the School, but also the Presbyterium and our Church, erected in 1866, now stand, being asked where he expected to get the means to build, even if he had the ground, "Let me secure the ground," said he, "and I will trust in God for the means to build." The Ground was acquired, and the present spacious Schoolroom erected in 1857, little more than three years after his arrival. It is a fact little known, that the first Subscription towards the building was a sum of £40 from His Holiness, Pope Pius IX. Although the erection of the School, Presbyterium, and Church, together with the purchase of the Ground, involved Mr. Black in a considerable debt, yet his courage never deserted him. Efforts were made by him to clear off this burden, and at the time of his lamented death the liabilities were reduced to a comparatively small sum.

The disease of which he died was Typhus Fever, which he is supposed to have caught while in the discharge of his duty, attending a sick woman. At all events, from that period he complained of feeling unwell; still he persisted in performing all his duties, having Celebrated forenoon Mass on the Sunday preceding his death. By this time, however, the malady had taken a firm hold, and he sunk under it on the morning of Easter Sunday.

His Funeral took place on the Thursday after his death in the beautiful Church which he had so lately raised. The sacred Edifice was crowded in every part, and about 35 clergymen were present. The *Requiem Mass* was celebrated by the Right Rev. Dr. Gray, assisted by the Rev. John Black, the brother of the deceased, the Rev. Messrs Vasall and Macintosh, the Rev. Mr. Cameron acting as Master of the Ceremonies. After the Absolution, the Members of the Society of St. Vincent of Paul resident in Rothesay raised the Coffin on their shoulders,

and after bearing it round the Church, deposited it in the Vault erected for the purpose under the Altar.—[*Cath. Direct.*, 1868.]

BLACK BERNARD—Was born at Glasgow on the 1st Oct., 1830. He entered Blairs College on the 5th July, 1841, and there received the first rudiments of his education. In Oct., 1844, he was sent to the College of Aire, in the north of France. On finishing his Rhetoric in that Institution, he was received, in Oct., 1848, into the Minor Seminary of Arras, where he went through his first year of Philosophy, and in the beginning of Oct., 1849, he passed into the Great Seminary of that Town, where he studied Philosophy for another year, and Divinity during the three following years, and was Ordained Subdeacon on the 4th July, and Deacon on the 17th Dec., 1852, by Monseigneur Parisis, Bishop of Arras. Having returned to Scotland, he was promoted to the Priesthood on the 3rd Oct., 1853, by the Right Rev. Dr. Murdoch, and soon after appointed Assistant in St. Patrick's Parish, Glasgow. During the brief period of his Pastoral labours, which was of little more than three months, he was seized with Fever, which, in a few days, terminated fatally. He Died on the 11th February, 1854, in the 24th year of his age. His remains were removed, on the Tuesday after his Death, from the Chapel House of St. Patrick's to St. Mary's Church, and on Wednesday a solemn Mass of *Requiem* was Celebrated by the Right Rev. Dr. Murdoch, assisted by the Rev. Messrs Andrew Black (the brother of the deceased), and Roderick Chisholm, as Deacon and Subdeacon, in the presence of a considerable number of the Clergy of the District, and a large concourse of the Faithful. At the conclusion of the Funeral Obsequies, the Coffin was lowered into the Vault under the Church.—[*Cath. Direct.*, 1855.]

BLACKETT CHARLES, S.J.—Was Born on the 2d Jan., 1823, went to Stonyhurst College in 1835, and to the Noviciate of the Society of Jesus (Hodder House, near Stonyhurst) in 1841. He completed his Studies (which he made partly in England, and partly in France) in 1849, and was Ordained in that year. He was on the Mission at Holywell, in Flintshire, until 1859, when he was sent to Edinburgh, and thence, in 1860, to Glasgow, where his happy Death took place on the 18th October, 1861, aged 38 years. He was then at St. Aloysius' College, Charlotte Street, of which he had been Superior till the last three months of his life, when his illness, (Dropsy and Disease of the Heart) freed him from this world's cares and trials.—[*Cath. Direct.*, 1862.]

BLACKHALL GILBERT—Was, I take it, from some circumstances of his life, a Native of the Diocese of Aberdeen. He entered the Scots College, Rome, in 1626, was Ordained Priest, and returned to Scotland in 1630. On his arrival there, he went to his own native

County; where he met with a reception from the Catholics, which he could not have expected. The Jesuits occupied all the Places in that Country; and, indeed, with a few exceptions, throughout all the Kingdom; and very unkindly used every means to prevent any of the Clergy settling anywhere in it. Mr. Blackhall could scarcely obtain a night's quarters from his own near Relations. F. Wm. Christie, the Superior of the Jesuits, refused lending him the necessary Utensils for Saying Mass, though Mr. Blackhall had all the necessary Documents and Faculties from Rome, showing he was an Apostolic Missionary. Finding he could do no good, nor even be provided with the necessaries of Life in Scotland, he soon left it, and went to Paris, where he took up his abode with M. Dorsay, a Councillor of Parliament; who, in his old age, had taken Holy Orders, and needed an Assistant in Saying Mass and Reciting his Breviary. At the same time that Mr. Blackhall occupied this Office, he was made Confessor to Lady Isabella Hay, eldest Daughter to Francis, Earl of Errol, who had gone over to France, to enjoy the free exercise of her Religion. Mr. Blackhall was of great service to this Lady. He went to Brussels, and represented her case so well to the Infanta Isabella Clara Eugenia, that he got a Prebend for her, which rendered her, for the future, independent of her Protestant Connections. M. Dorsay dying in the year 1635, Mr. Blackhall came to England in the year following, and was, for some time, Chaplain to an Uncle of Lord Witherington. Towards the latter end of 1637, he went to Scotland, hoping to meet with a better Reception than formerly. He did so. The Jesuits, finding that they had no Competitor in Aberdeenshire among the Clergy, became remiss in visiting the Catholics, and performing Parochial Duties. Many of their Flocks became, on that account, disgusted with them, and made Mr. Blackhall very welcome. Among these were Mr. Alex. Hervey of Grandhome, near Aberdeen, the Laird of Shivas; Patrick Conn, of Cotrachy; Robert Blackhall of Little Miln of Cluden, Cairnbarrow, and Craig. Once every month, he visited each of these gentlemen, who now gave to him what they were wont to give yearly to the Jesuits, which was about 40 Marks from each. The Jesuits, particularly F. Wm. Christie, still claimed the money, and was much displeased with the refusal. Lady Sophia Hay, sister to Isabella, who had been so much obliged to Mr. Blackhall, stayed at Aboyne, mourning the unhappy fate of her husband, Viscount Aboyne, who had been burnt in the Tower of Fren draught with Gordon of Rothiemay and others. At first, Mr. Blackhall abstained from paying her a visit, though she was a good Catholic, lest the Lady should think that he went thither to court thanks for his services to her sister. At last, at her own desire, he waited on her, and

was received with great kindness; and, being a man of address, prudence, activity, and piety, he became soon her Chaplain; to the no small mortification of F. Andrew Leslie, and the other Jesuits. Mr. Blackhall was of great service to this Lady in Temporals as well as Spirituals. During her lifetime, he made her House his principal habitation; but did not neglect his former Flock; nay, served Catholics in Aberdeen, Strathbogie, and elsewhere; besides those who had before been under his care. Every year he accompanied Lady Aboyne on a Pilgrimage to the Chapel of *Our Lady of Grace*, at Orton, on Speyside. She travelled the last two miles on foot, and one of them, next to the Chapel, barefooted. The pious Lady was remarkably charitable to all, especially to Catholics, who, in those turbulent times, were greatly persecuted by the Covenanters, both for their Religion, and for their attachment to the Royal cause. Her house, her purse, and her table, were always open to them. Among those who partook of her charity, was one Duncan Gordon of the Lesmore Family, and his wife, Agnes Barclay, of the Family of Gartly, who had, by persecution, been reduced to extreme indigence. Lady Aboyne had taken the wife into her service, and offered to do the same to the husband, which he declined, because for age and infirmities, he thought he could be of no use to her. She, however, frequently gave him some money, and he passed his time among his friends, visiting Lady Aboyne four times in the year, and staying each time some weeks at her House. The last Visit he made was at Christmas, 1639, and remained to Candlemas, when he sickened, and, after a month's illness, Died. During his ailment, the Lady visited him thrice a day, with great goodness. The night after his Death, he appeared to her in her Sleep, and told her not to be so anxious concerning her Death, because he would come to warn her of it six months before it would happen, that so she might have full time to prepare herself well. Accordingly, on the 12th Sept., 1641, Duncan again appeared as before, to the Lady, and told her she had only six months of life remaining. Next day, she informed Mr. Blackhall of what had passed, and he wrote down the date, in order to observe the event. She fell sick immediately, and for the whole following half-year, was greatly tormented with pains all over. During that time, she Confessed and Communicated every week; and after every Confession, she begged of Mr. Blackhall, even on her knees, when she had strength to do it, that he would use the same Charitable attention for Henrietta, her only surviving Daughter, that he had shown to herself; and particularly, that he would take care she should be brought up in the Catholic Religion, being then only 14 years old. He promised nothing should be wanting on his part, in complying with her pious injunctions; and the Lady, with great resigna-

tion and hope, departed this life, on 12th March following,—exactly the time foretold by Duncan Gordon. Mr. Blackhall retired to the house of Donald Farquharson, in Braemar, where, finding that there was danger of Lady Henrietta's perversion, recommended her to her Grandmother, the Marchioness of Huntly, who excused herself on account of poverty, taking her into her Family, as Mr. Blackhall desired. He, determined to fulfil his engagement to his departed Friend, lost not courage, resolved to take a trip to France, and procure an invitation to his Pupil, from the French Court. At the very outset of his journey, he was in danger of being apprehended at Aberdeen, by orders of the Presbyterian Assembly, which was sitting there at the time. But he was put on his guard by Patrick Chalmers, Clerk to the Assembly, who, in his heart was a Catholic, and did all the service in his power, to the Professors of that Religion. On his arrival at Paris, he communicated his errand to his Countrymen and Fellow-Collegians in Rome, the two Messrs Chalmers and Mr. Leith. This last gentleman was then Superior of our Parisian College. All of them considered the attempt as romantic; and Abbé Thomas Chalmers pressed him to return to the Mission, when there was so much need of able, active, men like him. He even offered to pay his journey, and fix a yearly pension on him during his abode there. This Mr. Chalmers was in affluent circumstances, having been successively Almoner to Cardinals Richelieu and Mazarin. But Mr. Blackhall refused every offer of the kind, till he should have exerted his utmost, to secure the welfare of his Ward. In fact, he managed matters so well that he obtained Letters of Invitation to Lady Henrietta, from the King and Queen of France, pressing her to go to that Court. With these, Mr. Blackhall left Paris in Feb., sailed from Dieppe, and arrived at Holy Island on Easter Sunday, during a great Storm; in which he was fully convinced to have owed his safety to the Intercession of the good Lady Aboyne; for three other Ships perished near him. He conducted the young Lady to Paris, where they arrived on 14th Aug. Lord Aubigny presented Lady Henrietta to the Queen, who treated her very kindly. All that is above is extracted from Mr. Blackhall's MS. which was for some time in my possession, and which I left in Scotland. I do not recollect what became of him after this, whether or not he returned to Scotland. At any rate, he Died at Paris, and was a man of strict honour, great activity and zeal, and much beloved by his acquaintances.

[Mr. Blackhall's MS. is preserved at Pres-house, and was Printed by the Spalding Club. See *Introduction to this Volume.*]

[*Abbé M'Pherson's MS. Cat.*]

BOLT HENRY, *alias* M'INTOSH—Joined the English Province, but when, I cannot learn. The first time that I meet with him is at Watten,

in the Low Countries, in 1701. For several years he was Missioner at Spetchly, in Worcestershire. From 1734 to 1737, he filled the Office of Rector of the English College at Liege; and he was declared Provincial of his Brethren, 20th July, 1737. His term of Office being expired, he returned to Liege, 15th Sept., 1740, and Died there, 9th Feb., 1743.—[*Oliver's Collections.*]

BOWER ARCHIBALD—Was Born at Dundee, 17th January, 1686; entered the Society at Rome, 10th Dec., 1706; and Died 3d September, 1766.—All lovers of Truth and Honesty regarded him, living and dying, as an unprincipled Impostor, and a disgrace to any Religious Denomination.—He was Buried in Mary-le-bone Cemetery; and his lying Epitaph may be seen p. 264, Lyson's Environs, &c., Vol. III.—“*Initium superbiae hominis apostare a Deo: quoniam ab eo qui fecit illum, recessit cor ejus.*” Eccl. x.—[*Oliver's Col.*]

BOWERS PATRICK—From the Diocese of Brechin, entered the Scots College, Rome, 1709, aged 16 years. He was Ordained Priest, and departed for the Mission, 1717. On his arrival at Paris, all our People there thought him extremely unfit for Scotland. The more they became acquainted with him, the more were they confirmed in their opinion. Hence, they desired Mr. Stuart, the Agent, to obtain a Dispensation for him from his Oath, which was accordingly granted, and he entered among those of the Congregation of St. Vincent a Paula.—[*Abbé M'Pherson's MS. Cat.*]

BREMNER JOHN—Was Born at Speymouth, Morayshire, on the 9th March, 1798. He entered Aquhorties College on the 24th Jan., 1809. Having gone through the Classical curriculum there, he was sent on the 2d Nov., 1816, to the Scottish College of Valladolid. On that occasion eleven Students set out for that House,—seven from Aquhorties, and four from Lismore; and these were the first that went to Spain, after the Peninsular War, subsequent to the French Revolution. They were accompanied by two Superiors, viz., the Rev. John Cameron, (who since the Death of the Rev. Alex. Cameron, was Rector of that College), and by the Rev. William Wallace, who returned home a few years afterwards, and was Chaplain at Traquair.—Having finished his Studies, Mr. Bremner was Ordained Priest, and came back to Scotland in the Summer of 1821, when Bishop Cameron appointed him one of the Missionaries in Edinburgh. During his residence there, he was remarkable for the earnestness and zeal with which he discharged the laborious duties which devolved upon him; and it is chiefly to his exertions that the Schools for male and female children, established then in Edinburgh, owed their existence. In 1827 he took an active part in the Controversy that agitated the Mission in that and the following year, regarding the dismemberment of what was then called the Lowland District, and the partition of Scotland into three Vicariates—a measure to which he was strongly opposed.

In November, 1828, he was removed to Huntly; and after remaining there for a year, he was appointed to Paisley, of which he had the principal charge till his Death.—The first subject that engaged his attention on entering upon this Mission, was the heavy debt with which the Chapel was encumbered. He set on foot among the Congregation a Subscription, by means of which he soon relieved it from the greater part of that burden. Finding that his People were widely scattered, and that a considerable body of them lay at too great a distance for attending Divine Worship regularly at Paisley, and for one Clergyman to be able to discharge in a suitable manner towards them, the various duties of a Missionary, he resolved, with the consent of his Superior, to divide the District into three distinct Missions. But this he could not effect without having two other Chapels. These he also determined to erect. Accordingly, after having employed some time in collecting Subscriptions, for this object, both in Ireland and Scotland, he raised the two commodious Structures of Barrhead and Houston, and got a Clergyman appointed to each of them. In the Chapel of Paisley he also effected extensive repairs, made many improvements in the interior, and provided it with a large and powerful Organ. But his Pastoral zeal was not confined to the securing of proper accommodation for his extensive Flock; he displayed it also in procuring for them, in seasons of privation and distress, that justice which they whose duty it was to relieve them, were unwilling to grant, under pretence that they had not resided in Paisley for a period sufficient to entitle them to Parochial relief. Previous to the alteration in the Poor Law, the time of residence that gave a right to relief was limited to three years. But on this occasion the Parish Authorities, with the view of cutting off many who were not natives of the Town, determined to extend it to a residence of ten years. This bore with peculiar hardship on many of Mr. Bremner's Flock; and, after many ineffectual remonstrances against this proceeding, he was compelled to appeal to the Press and to the Public. To save his People from actual starvation, he distributed amongst the most necessitous amongst them, whatever money he could command; he interested several influential persons in their behalf, got their case laid before the House of Commons, to which he himself was summoned as a Witness, and obtained considerable Contributions and Donations for their relief. In the discharge of his Missionary duties, Mr. Bremner was most zealous and exemplary. In the Pulpit he was an able Expounder of the Faith which he professed: his Discourses were earnest and expressive; and in the arena of Controversy he held a distinguished place. He had rather a celebrated printed Controversy with Mr. John Macnaughton, the Minister of the High Church,—now in Belfast. Though, as yet, scarcely past the prime of

life, his constitution had begun to bear too evident marks of the fatigues and anxieties consequent on a most active and laborious life. For nearly two years before his Death, his health had begun to decline. At length having caught Typhus Fever in attending the Sick, he fell a victim to it, and Expired on the 13th Jan., 1847, after a few days' illness. His Remains lie Interred in the Vault below St. Mary's, Glasgow.—[*Cath. Direct.*, 1848.]

BROCKIE MARIANUS—Was Born in Edinburgh, on the 2d December, 1687. Before proceeding to Ratisbon, where he joined the Scots Benedictines in 1708, he had finished his Classical Studies in Scotland. He was Doctor and Professor of Philosophy and Divinity, and, for a considerable time, Superior, of the Scots Monastery at Erfurth. He was endowed by nature with good talents. His tenacious memory enabled him to make great progress in History. In 1727, he was sent to the Mission of Scotland, where he remained until 1739.—During this period he collected the materials for his Work, aided particularly by some friends connected with the Advocates' Library, in Edinburgh. After returning to Ratisbon, he was, for many years, Prior of St. James', during which time he wrote his *Monasticon*. He Died, leaving it unfinished, on the 2d December, 1755. It was afterwards continued and completed by Maurus Grant; but the Monastery was not able to Publish it, although a second Manuscript Copy was got ready for the Printer. "The Original contains, about 3000 Folio pages, and the Copy about 1300. As some leaves were wanting in both copies, I sent them to Dr. Gillis, in Edinburgh, in 1848. After his Death, I deposited them, with a number of other Documents concerning the Scots Monastery, in St. Mary's College, Blairs."—[*Information by Rev. Anselm Robertson, West Thorn, Glasgow.*]

The ponderous MS., *Monasticon Scoticon*, by Brockie, has been Bound in 7 Vols., which have been courteously lent by the Vicars Apostolic to the Editor of this Work for consultation and use in his MONASTICON.—[*J. F. S. G.*]

BROCKIE THOMAS—Was Born either at Edinburgh, or at Arbroath, in which last place, his Parents some time resided. His Father was a Protestant until a very short time before his death; his Mother was always a zealous Catholic, being, by name, Farquharson, of the family I think, of Finian. She suffered much for her Religion, and was even Imprisoned on that account, with two of her children, one of which was this Thomas, whom Alex., Duke of Gordon took a particular care of, and got him sent abroad to Ratisbon, where he studied, and was Ordained Priest of the Secular Clergy; for, as his brother Daniel was already a professed Monk among the Scotch Benedictines there, he could not enter among them, it being contrary to their Rules, to receive two Brothers. He

came to Scotland about the middle of June, 1731; was placed in Cabrach about the beginning of October, of the same year, and had a room at Howbog, where one George Yetham lived,—a very hospitable and virtuous man. Mr. Brockie, upon his removing to Shenval to live, got a Croft in tack from Dr. Gordon of Keithmore, until his death. He had under his charge the Catholics in Cabrach, Glass, Mortlach, and Skirdestan, or Aberlour. He Died at Shenval, May 5, 1759, and was Buried in St. Wallack's Church, near Beldorny, where there is a Gravestone, with an Inscription to his memory over his Body.—He was very much regretted by all his numerous acquaintances, and particularly by those who had been his Spiritual children; and that very deservedly, as all who knew him agree in extolling his prudence, charity to the poor, humanity to all—joined with innumerable other good qualities. He made two or three journeys to Germany during the time he was a Missionary. I think the last was in the year 1756.—[*M^r Pherson's MS. Cat.*]

BROWN ALEXANDER—Was Born in the Diocese of Aberdeen, and went to the Scots College, Rome, in 1638, where he was Promoted to the Priesthood, and departed for the Mission in 1645. I know nothing further of him.—[*Abbé M^r Pherson's MS. Cat.*]

BROWN GILBERT—Abbot of New Abbey, or Sweet Heart, who, though not a Priest in 1758, was complained of as zealous in instructing the Family of Herries; and, in the following year, he was accused before the General Assembly as enticing the people within the bounds of "Papistrie." Having been Ordained Priest in Paris, he returned to Scotland in 1587, along with F. William Drury, S.J., whose zeal quickly drew on him the attention of the General Assembly, as "practising to and fro" in the South about Dumfries; although he had disguised himself under the name of Mr. William Laing. Abbot Brown, by a little interest with Lesley, Master of the Horse, had, it seems, notwithstanding his forfeiture, secured to himself a portion of his revenues.—Tradition assigns as his residence the Tower of Landes, now a Ruin, about a gunshot from the Abbey. Brown, in his zeal, was almost ubiquitous; now he was in Glasgow, then in Paisley, next in Galloway. In 1588, the General Assembly complained of his "busyness." Lord Herries then expelled the Ministers from Dumfries. In 1589, Commissioners were ordered by the Privy Council to see executed the Acts against Jesuits, Seminary Priests, and Excommunicated Papists; while the Ministers were deputed to cause all in the Stewartry to sign *The Confession of Faith*. All endeavours to stem the Catholic reaction proving unavailing, the General Assembly, in 1594, petition for Brown's apprehension by the Guard; because, from Home and Foreign Information, "places most dangerous in Scotland are the South-West."—The bounds of Galloway had be-

come "destitute of Pastors." There were no Ministers either at Dumfries or New Abbey from 1588 to 1592. In 1599, a written Controversy took place between Brown and the Reformed Freebooter, "Minister Welsh:" but although Welsh, according to himself, had it all his own way, and published his Book at a distance, in 1602; still, in that very year, Dumfries "had become the seat of Excommunicated Papists and Jesuits." No wonder; for, in Jan. or Feb. of 1602, the soul-stirring words of the Converted associate of Knox, Dr. John Hamilton, the same who discomfited Knox at St. Andrews, and who all but barred the way to the accession of Henry IV. to the Throne of France, had rung through the great gallery of Lord Maxwell's residence, in the very appropriate Text, Luke ix. 58, "The foxes have holes," &c. This great "trafficker among noblemen" did not stay long, but moved northward, leaving the whole burden on Abbot Brown, who laboured unremittingly in this extensive Vineyard. During the Christmas Holidays of 1601-1602, the inhabitants of Dumfries had openly attended the Celebration of Mass; the most influential were cited to appear at Edinburgh, but, as Calderwood says, "they were for the most part suffered to return home without punishment." The Government aimed at a higher quarry: the Guard was ordered to hunt down the Abbot. He was at length captured near New Abbey towards the end of Aug. 1605: the country people rose in arms to rescue him, but were overpowered by Lord Cranstoun and his Guardsmen. Brown was first carried to Blackness Castle, and then transferred to the Castle of Edinburgh, where, if we are to credit Minister James Melville, he "was liberallie entertained upon the King's expenses." In Nov., Brown petitioned the Council for leave to withdraw out of the Kingdom. Only one of the Privy Council was favourable to his request, and that person was Sir John Arnot, Deputy Treasurer, who, having an eye to the expenses, exclaimed, "The devil sticke him! he is very deere." Some said, "give him three pund a day;" some "fourtie shillings;" some, "twentie;" some, "twa pecks of meale in the weeke;" some, "bread and water." The Chancellor ruled that the Abbot should have "alse much as yee would give Mackgregore, a merk in the day." Eventually he was Banished; and this "famous, excommunicat, foirfaultit and perverting papist, named Mr. Gilbert Broone, Abbot of New Abbey, quho evir since the reformatioun of religioun, had conteinit in ignorance and idolatrie almost the hail southwest partis of Scotland, and had been continowallie occupyit in practising against heresy," Died (disgraceful to tell) in destitution at Paris on 14th May, 1610, aged 100.—[*Cath. Direct.*, 1855.]

BROWN GILBERT—Went to the Scots College, Rome, in 1626, was Ordained Priest, and departed for the Mission in 1630. How long he continued on the Mission, or what

afterwards became of him, I know not.—[*Abbe M'Pherson's MS. Cat.*]

BROWN JAMES—Was Born at Newbigging in the Enzie, Banffshire, on the 15th July, 1825. He was admitted into St. Mary's College, Blairs, on the 12th July, 1838, and, after a year's Residence there, was sent to the Scots College in Rome. Having pursued his Studies there for several years, he at length began to show symptoms of an incipient Disease of the Lungs, and was obliged to return home. After an apparent recovery, he re-entered Blairs on the 13th July, 1846. He was Ordained Sub Deacon, on the 3d Nov., 1848, and Deacon on the 2d June, 1849, by the Right Rev. Dr. Kyle. He was promoted to the Priesthood on the 7th July, 1850, by the Right Rev. Dr. Gillis, at Dundee, to which Mission he was immediately attached as one of its junior Clergymen. In this wide field of action, he toiled while he was able, with exemplary diligence. Yet, the precarious state of his health often compelled him to interrupt his labours. He was removed to Dumfries on the 9th February, 1856. The Disease under which he laboured soon showed itself under a more aggravated form, and his already enfeebled Constitution was so exhausted that, during the two months he survived, he had been able to appear only once in the Pulpit. Though under the treatment of a most eminent Physician (Dr. Brown of the Crichton Institution), he yet gradually sunk. He received the last Sacraments with the greatest recollection three days before his Death. When spoken to on his approaching end, his only answer was—"May the Will of God be done." He calmly Expired at ten minutes to seven, on the morning of the 10th April, 1856, in the 31st year of his Age, and 6th of his Ministry, surrounded by the affectionate attentions of the Rev. Mr. Small, the senior Clergyman of Dumfries, and the Rev. John Strain of Dalbeattie. Except in so far as he might be of use to others, his life seemed to have but little attraction for him, and the whole earthly treasure he Died possessed of, was under £4 Stg. While in Dundee, his zeal, his cheerful and obliging disposition, won for him the highest regards of his Brethren, and the esteem and respect of the People, who evinced by very substantial proofs, how much they valued his services. He had a particular love for God's Holy Altar, and his greatest delight, while in the College, and afterwards, on the Mission, was to deck it out with the richest adornments, and the choicest flowers he could procure. He had also a singular aptness for the Ceremonies of the Church, which he frequently directed with the greatest correctness and propriety. His Obsequies were Celebrated in St. Andrew's Church, Dumfries, on Tuesday, 15th April. The sable hangings, bordered with white, that covered the Pictures and Fronts of the Altars, and excluded the greater part of the

light by covering the Windows, gave the Church a mournful appearance well suited to the occasion. High Mass of *Requiem* was Offered up by the Rev. Henry Small, Pastor of Dumfries, assisted by the Rev. G. Griffin of New Abbey, as Deacon; the Rev. D. M'Cartney of Kirkcudbright, as Subdeacon; and the Rev. J. Strain of Dalbeattie, as Master of the Ceremonies. The Rev. T. Witham of Kirkcubright was on the right hand of Bishop Gillis, who, after the Gospel, delivered one of the most impressive Addresses ever heard from him. The Church was crowded with a most attentive audience of the Catholics of the Place and most respectable Protestants of the Town and Neighbourhood. The want of room deprived hundreds of admission. When the Funeral Procession left for the Catholic Cemetery of Holy Cross, the road was lined with spectators, while some 3000 people were assembled in the Burial Ground to witness the last Rites.—[*Cath. Direct.*, 1857.]

BROWN RICHARD—In a Letter of F. James Mambrecht, (Superior of his Brethren in Scotland) to the General Vincent Caraffa, and dated 29th October, 1646, Father Brown is recommended as a fit Successor in the place recently occupied by F. Robert Gall, who had been Transferred from the Mission to Douay. He says that he would be a most useful Workman in these difficult times; that he was well known to many in Scotland, and that he would be well received by them. Fr. Brown remained in Scotland for some years; but about 1663, he was obliged by the violence of the Persecution raging there, to quit it. The time and place of his Death are not known. He had a talent for Preaching, and before he went to Scotland, had taught Philosophy in the French Provinces.—[*Oliver's Collections.*]

BROWN VALENTINE—Was Born at Laon in France, and went to the Scots College, Rome, in 1684; there he was made Priest, and went first to Ireland, but afterwards to the Mission in Scotland, which is all I know concerning him.—[*Abbé M'Pherson's MS. Cat.*]

BRUCE ALEXANDER—From the Diocese of Aberdeen, went to Rome in 1631, and being there made Priest, left in 1638. I do not find he returned to Scotland. He was made Chaplain to a Scotch Regiment in France.—[*Do.*]

BRUCE ROBERT—He occurs as a *Brother* of the S. J., in a Letter of F. George Christie, dated Edinburgh, 16th March, 1625.—[*Oliver.*]

BUCHAN ALEXANDER—Eldest son of the Family of Auchmaeoy, near Aberdeen, was Born in 1659; joined the Society at Madrid in 1678; made his solemn Vows at Douay 18 years later; within two years after he came to the Scotch Mission. Dying in Aberdeen or Buchan he was Interred in the Family Burying-Ground. I find him described in a Letter, in 1716, as "*Apostolicis laboribus probatum et spectatæ prudentiæ.*"—[*Oliver's Collections.*]

BURNET ALEXANDER—Of the Diocese

of Aberdeen, Entered the Scots College at Rome, 1667; departed Priest, 1671; was made Prisoner at London, on his way home; was condemned to death as a Priest, but was afterwards set at liberty and Banished. He Died at Paris, 1672.—[*Abbé M'Pherson's MS. Cat.*]

BURNET DAVID—Probably a Native of Aberdeenshire;—went to the Scots College at Rome in 1661. He had been Converted to the Faith in France in 1660, by F. James Macbraec, Procurator for our Scots Jesuits at Paris, who placed him for some time in the *House of New Converts* in that City. He afterwards sent him to our College in Rome; because, finding him a young man of great abilities, he judged him a proper subject for the Society. Of all this Macbraec gave timely information to his friends at Rome. On Mr. Burnet's arrival there, he was received with much kindness by F. Dempster and the other Superiors of our College; and finding him answer the high recommendation given of him by Macbraec, and making sure of him for their Order, they congratulated each other on the acquisition they had made. After being for some time in the College, they began to tamper with him, and gradually assailed him with their usual Arguments and Sophisms. He communicated what was going on to some of his Companions, and Mr. Leslie, the Agent. This last, in particular, warned him of his danger, and so effectually pointed out to him all the fallacy of the Jesuits' arguments, that Mr. Burnet stood firm in his Vocation, and baffled all the Jesuits' artifices. Enraged at the disappointment, they did not rest satisfied by reproaching him of ingratitude, and treating him harshly—the common effects of their disappointments in such cases—but they resolved to come to the last extremity in their power, and turn him out of the College. But his behaviour being so irreproachable that they could lay no hold of any crime in his conduct, they resolved to represent to the Cardinal Protector, that he was so very deficient in talents, that he could not learn what was necessary to be promoted to Holy Orders. In fact, after the annual Examination, they did not miss to persuade the Protector of what they had proposed; and Mr. Burnet was turned out of the College *tanquam minus habens*.—Mr. Leslie remained astonished at such a piece of iniquity, boldly represented the enormity of it to the Cardinal, and got the young man examined in his Eminence's presence, by some of the ablest men in Rome, who not only were satisfied with his progress in his studies, but even admired his abilities and learning, which were greatly above the common standard. Mr. Burnet was, by orders of his Eminence, received again into the College. It is not recorded when he left the College, but he received the Order of Priesthood there, and only arrived on the Mission in May 1670. Being well advanced in his Studies when he went to the College, it is not probable he remained there above five or six years. The rest

of the time he may have passed at Paris, where the generality of the Roman Students stopped, some a large, some a shorter time, to perfect themselves in the necessary knowledge for the Mission. After having given great satisfaction on the Missions for more than six years, he was sent as Prefect of Studies to our College at Paris; but in 1680, was recalled to the Mission, being the person every one had in view as the fittest to be promoted to the Episcopal character. For, about that time, the Clergy had some grounds to hope a Bishop would be granted them. During the greatest part of the time he was on the Mission, his principal residence was the Enzie; where, when the Chapel of St. Ninian was built, he had the charge of all that Country. His Brethren wished greatly to make him known at King James' Court; persuaded that, were his Majesty well acquainted with him, he would think of naming no other to be Bishop,—so eminent were his virtues and his learning. But it was only in 1687, they could prevail with him to leave his dear Enzie Flock, and go to Edinburgh. He was made Head Chaplain and Preacher in the Royal Chapel of Rood House. Ever since he last returned from France, he had been chosen by the Clergy "Under Prefect of the Mission;" and continued in that Office till the election of Bishop Nicolson, which was only a few months previous to Mr. Burnet's death. At the Revolution, when the mob attacked the Chapel in Holyrood House, he lost all his Property there; but saved the Chalice, Ostensory, Incensory, with some other Sacred Utensils, which are still existing at Edinburgh. Loaded with these Articles, he fortunately made his way, without being discovered, to Leith; but not finding a passage that evening to Kinghorn, and fearing he might be known, if he remained all night in Leith, he went to the fields east of that Town, and there passed the frosty night of the 20th Dec., O.S. Next morning, hiring a boat at Newhaven, he crossed the Ferry, took horse directly, being desirous to warn friends in the North, of what had happened at Edinburgh, before the news could otherwise reach them, that they might take their precautions in case other Places should, as generally happens, follow the example of the Capital. Though he made himself known to no mortal in Kirkcaldy, and remained not a quarter of an hour in the Town, he was scarcely two miles out of it, when he was pursued by the Rabble. The same thing happened to him at Montrose; however, he got safe to Speyside. But neither there could he remain long in safety, and was obliged, together with Mr. Alex. Leslie, Brother to the Roman Agent, to lie concealed in the Hill of Almore, which lies between Pittrifney [Botriphnie] and the Enzie, for the space of a whole month; exposed, in the very depth of Winter, to all the inclemency of the weather in that cold Country. Other two months he passed in a wretched hut, built of dry stone

from which, during daylight, he durst not stir for fear of being discovered. The walls being without cement gave free admission to all weathers; nor was it unusual for him to waken in the morning and find himself covered with snow. Finding he could be of little or no service to Religion in his Country, while he remained thus concealed; and seeing no appearance of being with safety able to act with more liberty for some time, he resolved on leaving the Country and going to France, and there remain till the persecution should abate of its present cruelty. He had, besides, another leading motive for such a journey. He well knew that almost the whole of the other Missionaries were much in the like situation with his own; that, having lost all their little property and deprived of the means to make their circumstances be known, they behoved in a short time to perish for want, and Catholicity be entirely lost in Scotland, unless some effectual remedy were soon found to the evil. He could not suppose that Catholics in other Countries could look with indifference on the ruin that threatened the very existence of the true Faith in a whole Kingdom. He particularly flattered himself that the French Clergy, a Body so numerous and so opulent, would cheerfully embrace so favourable an opportunity to shew their zeal and charity; and should they disappoint him, he had determined to proceed the length of Rome. Such of his Fellow Missionaries as he could consult on the subject, greatly applauded his resolution, and invested him with ample powers to act in the name of the whole Body. King James, it was known, had landed in Ireland; and it was deemed more expedient to take that Country in his way; because opportunities of crossing over to France would be more frequent and much safer. He began his journey in the month of April, travelled through Badenoch, Lochaber, and Mull; in all which Places, there was so great a Famine, that he would have perished for mere hunger, had he not taken the precaution of bringing a man along with him, carrying on his back what provisions he could; which were just sufficient to keep them both in life till they got to Ireland. From Dublin, Mr. Burnet wrote to Rome an account of the Revolution, the misery and persecution of the Missionaries, together with his own views in undertaking the journey, and earnestly recommending the cause to the Roman Agent. In a short time, therefore, he himself was obliged a second time to fly from the fury of the Prince of Orange's partizans, who, after their success in Ireland, were marching fast to Dublin. Having little money to spend, he was under the necessity of walking 100 miles on foot to get a Vessel for France, where he at last arrived safe, and again wrote in Aug. to Mr. Leslie, informing him that all his expectations from French Catholics and French Clergy were vanished; that all his solicitations and petitions were dis-

regarded; that therefore when the heats were abated he would set off for Rome, and would pass the Winter in that City, where he hoped to meet with more compassion and charity. In the meantime, King James, returning from Ireland to France, thought it would be of service to his cause that Mr. Burnet, in place of Rome, should immediately go back to Scotland. This he accordingly did. Before he left Paris, he apprised Mr. Leslie at Rome of this alteration in his plans, and again from Dunkirk wrote to him, and also to Cardinal Howard and Propaganda, entreating them to relieve the distress of the Missionaries. What effect his Letters and Mr. Leslie's exertions had at Rome, I have not been able to discover. After his return to Scotland, he served the Mission, with his former zeal, till Jan., 1696, when it pleased Heaven to call him to receive the well-earned reward of 26 years' faithful service in the cause of Religion.—[*Abbé M'Pherson's MS. Cat.*]

BURREL HENRY—A Native of the Diocese of St. Andrews; entered the Scots College, Rome, in 1625, and, after ending his Studies there, became a Priest, and went to Douay.—[*Abbé M'Pherson's MS. Cat.*]

BURSCHINI JOSEPH—Was Born on the 11th July, 1836, at St. Vito, in the Diocese of Palestrina, near Rome. Having completed his Academical and Theological Studies at the Roman College, he was Ordained Priest on the 19th Aug., 1860. He was engaged by Bishop Smith to serve as a Missionary in the Western District, and arrived in Glasgow in July, 1861; and, after a residence of two months at St. Mungo's, he was stationed at St. Andrew's. In the Summer of 1862, he was removed to St. Vincent's Parish, Duke Street, where he laboured with exemplary energy and devotedness. He was struck down on the 3rd of Jan., by Typhus Fever, and Died at the Chapel House, Duke Street, on the morning of the 20th, 1865, in the 29th year of his age, and the 5th of his Ministry. On the Evening of the 22d, his Remains were removed to St. Andrew's Church; and, next Morning, a solemn *Requiem* Mass was Celebrated by the Right Rev. Dr. Murdoch. After the customary Absolutions, the Body was placed in a Hearse; and, the Funeral *cortège*, consisting of 28 Mourning Coaches, wended its way to the Cemetery of Dalbeth.—[*Cath. Direct.*, 1866.]

CAHASSY JAMES—An Irishman, came to Scotland in Aug., 1681; went to France in July, 1685; returned in July, 1686; and continued in the Missions until Sept., 1704, when he Died, after having done much good in the Highlands.—[*Bp. Geddes' MS.*]

CALLENDER ROBERT—Went to the Scots College, Rome, in 1617; but left it the same year, and embraced the Order of St. Dominic. He was afterwards for some time in the Scotch Mission.—[*Abbé M'Pherson's MS. Cat.*]

CAMERON ALEXANDER—Was Born in Braemar in the Diocese of Aberdeen, was sent when young to the Bishop's Seminary at Scaln, and from thence to the College at Rome, in 1764, aged then 17 years. He departed Priest for the Missions in 1772, in his second year of Divinity, because there was a great scarcity of Missionaries in Scotland. On his arrival there, he was placed in Strathaven, where he remained till 1780, when he succeeded Bishop Geddes in the Rectorship of our College at Valladolid in Spain; while there, he was named Bishop and Coadjutor to Mr. Hay in 1796, because Bishop Geddes was now reduced by sickness to so weak a state that he could not even Say Mass. Mr. C., however, did not return to Scotland till Summer, 1802.—[*Abbé M'Pherson's MS. Cat.*]

CAMERON ALEXANDER—Rector of the Scots College at Valladolid, in Old Castile, Spain, Died on the 20th Sept., 1833, about the age of 66. He was sent to the Seminary of Scaln in Dec., 1777; went to Valladolid in Oct., 1779; returned home and was Ordained Priest in this Country in 1791. As a Missionary, he was employed first in the neighbourhood of Drummond Castle, Perthshire, and afterwards in Edinburgh, till 1798, when he went back to Spain as Vice-Rector. On the demise of the Rev. John Gordon, he was appointed Rector in 1809, and continued in that capacity till his Death. Of the diligence with which he discharged the duties of his Office, of the discrimination which he showed in the selection of those whom he sent home to the Mission as Clergymen, of his earnest desire that those brought up under his charge, should, by their talents and zeal, promote the interests of Religion, and do honour to the Establishment of which he had the superintendance, there are abundant proofs in the several learned and pious Missionaries who were educated under his care, one of whom has been raised to the Episcopal dignity. He was the nephew of Bishop Cameron.—[*Cath. Direct.*, 1834.]

CAMERON JAMES—Was removed from Stobhall to Kirkconnell at Whitsunday, 1782; but was soon afterwards withdrawn. He appears in the List of Missions and Missioners appended in Bishop Andrew Carruthers' hand, to Bishop George Gleig's Letter to Bishop Geddes, Oct. 21st, 1794, as that year at Stobhall.

CAMERON ROBERT—Was Born in Glenlivet, on 3d Jan., 1823; and was sent, in 1833, to the Benedictine Monastery of St. James, Ratisbon. While he was diligently pursuing his Studies there, he made up his mind to enter into the Order of St. Benedict, and had already gone through the greater part of his Noviciate, when, finding his health declining, he was obliged, in 1844, to return to Scotland, in the hope that his native air would affect a change for the better. Having partially recovered, he was received into St. Mary's

College, Blairs,—where, having finished his Ecclesiastical Studies, he was Ordained Priest on the 17th October, 1847, by The Right Rev. Dr. Gillis. Immediately after his Ordination, he was appointed Assistant to the Rev. Paul Maclachlan in the Mission of Falkirk. But he had scarcely entered on his Clerical duties when the Organic Disease, (Consumption), under which he had so long laboured attacked him with renewed violence, and carried him off in the third month of his Priesthood. He Died at Falkirk, on the 11th January, 1848, and was Interred in the new Calton Burying Ground, Edinburgh.—[*Cath. Direct.*, 1849.]

CAMPBELL COLIN—Brother of Sir Duncan Campbell of Lochnell, was Converted to the Catholic Faith at Aberdeen, 1716, when he was an Officer in the Duke of Argyle's Army. He soon after went abroad, studied in the Scots College at Paris, whence he came, Sep. 11, 1722, and arrived in Scotland on the 26th Oct., having been Ordained Priest. He was in Moidart, 1728; went to Rome with Mr. John Tyrie, 1735; left that City, 1738, with his Companion and came to Paris, where they both stayed some time. Mr. Campbell came alone to Edinburgh, remained above six months in the Lowlands, and went in Aug. 1739, with his Bishop, to the Highlands. He was present at the Battle of Culloden, and was never heard of since; so that it is supposed he was killed there.—[*Bp. Geddes' MS.*]

CANARIES JAMES.—I do not find it mentioned in what part of Scotland he was Born. He had been an Adventurer, and had wandered to Rome, where, on account of the scarcity of Students, the Jesuits admitted him to the College. Many of that description had been received into it before the Clergy were invested with the exclusive power of naming all the Students. Canaries stayed a year only at Rome, then entered the College in 1679. On account of his scandalous behaviour, Mr. Leslie got him turned out in the following year. He, however, had acquired, and still enjoyed, the affection of the Jesuits. They strongly recommended him to their Brethren in our College at Douay, who received him into that House, got him Ordained Priest in spite of the Clergy, and lodged him on the Missions, where, to the great scandal of Religion, he soon Apostatized.—[*Abbé M^r Pherson.*]

CARMICHAEL DONALD—Was Born in the parish of Weem, Perthshire, in May, 1782. His parents and the other members of his family had been converted to the Roman Catholic Faith, while he was still in his infancy, so that he was brought up as a Catholic. Having manifested decided marks of vocation for the Ecclesiastical state, he was sent to the small Seminary of Scalán, in the Highlands of Banffshire, which he entered on the 8th April, 1795. That House having been given up as an Educational Institution, he was transferred, in July, 1799, along with five other Students, to the more eligible Establishment recently founded by

Bishop Hay, at Aquhorties, in Aberdeenshire. Having there completed the usual Course of Studies, and been promoted to the Priesthood by Bishop Cameron, on the 13th Sept., 1808, he was immediately appointed to the Mission of Strathavon, Banffshire, over which he presided, with great zeal and efficiency, for upwards of 29 years. In that remote District, the seed of the Roman Catholic Faith had never been completely eradicated. It was several years before the new order of things obtained a footing in Strathavon. But, as the Clergy became thinned by Exile or Death, the stringency of the Laws newly enacted against the education of Catholics, and especially of Priests, rendered it impossible to uphold a regular Succession of Clergymen in one place, and those who ventured to remain in the Country were obliged to look for shelter here and there, as they best could, in order to escape the fury of the Zealots, while they Celebrated the Sacred Mysteries and discharged the other duties of their Ministry by stealth, and often under cloud of night. For many years this Mission was served, or visited, as circumstances permitted, sometimes by Secular Priests, and at other times by Members of Religious Orders. Of these the last was Mr. William Grant, a Premonstratensian Monk, who was in Strathavon in 1745, and for several subsequent years. To him succeeded the Rev. John Reid, afterwards Missionary at Preshome. Then came the Rev. Alexander Cameron in 1772, who was removed in 1780, to become Rector of the Scots College of Valladolid, and who, for many years, was Vicar Apostolic of the Lowland District. During the next four years, Messrs. Austin Macdonald and John Farquharson served in this Mission, the latter, on leaving it, being named Principal of the Scots College of Douay. The Rev. Donald Stuart then held the Charge for 20 years. He it was, who, towards the end of last Century, erected the first Chapel in the Village of Tomintoul. The next Clergyman was the Rev. Alexander Badenoch, who was called to Edinburgh, when Mr. Carmichael was appointed as his Successor. On entering upon this first Charge, he applied himself with exemplary diligence to the discharge of all the duties of a zealous Pastor of souls. Being naturally of a keen and ardent temperament, he soon infused new life and energy into his Congregation. The good, he encouraged to perseverance, the backward and lukewarm, he stimulated to habits of virtue and fervour. In the life of a Missionary, it often happens that there are no extraordinary incidents to call for particular notice: it is a constant recurrence of the same round of Duties, the due performance of which, though attracting little observation from men, is nevertheless treasured up where the Reward shall be. The merit of the Clergyman is best seen in the effects produced; and, certainly, great was the amelioration which Mr. Carmichael soon

effected among his People; and, as he began, so he continued through life, always anxious, laborious, and indefatigable. Soon after he went to Strathavon, he improved and beautified the Chapel, which was a mere shell when he succeeded. Some years after, finding it too small for the Congregation, he increased the accommodation by the erection of a Gallery. But it was not long till, from some vice in the construction, the building threatened ruin, and it was found necessary to replace it by a more substantial and durable Edifice. To this undertaking, he applied himself with his wonted energy. He raised a considerable sum among his own People, who also drove the materials; and he solicited, by personal application, contributions from the Charitable, both in Scotland and England. This appeal was signally successful, and he erected the present Chapel and Chapel House, which are a lasting monument of his persevering industry. He also laid out the ground on both sides in front of the Chapel, as a Cemetery. All this he effected without leaving a shilling of debt on the property. On going to Strathavon, he entered upon the lease of the small Farm of Cults, which had been taken by the Rev. Mr. Stuart, and held by his Successor. Of this Farm a considerable portion was a mere waste, consisting of moss and moor. All this he brought, during his Incumbency, into cultivation; and so skilful and successful had he proved himself as an Agriculturist, that, on the Death of the Rev. James Sharp, in April, 1837, his Superiors cast their eyes upon him as the fittest person to succeed as Procurator and have the management of the temporalities of Blairs College. In the course of that year, he was appointed, and received the Charge, not only of the Home Farm, but of the whole Property, as well as that of the Farm of Aquhorties, the lease of which was still held for behoof of the College. In this new sphere of action he displayed that activity and energy of character, for which he had been previously remarkable. He improved a considerable tract of waste land, and in this, as in many other respects, his services were of incalculable value to the College. For seven years, he paid weekly visits to Aquhorties, where he officiated every Sunday, took charge of the small Congregation, and superintended the Farm. The lease having been given up to the landlord in 1844, his labours were confined solely to Blairs; but the fatigues he had formerly undergone had by this time seriously undermined his constitution: and, at length, finding himself unable, from bodily weakness, to discharge to his own satisfaction the duties of his Office, he resigned it in Oct., 1852, and withdrew to Ballogie. This Charge, consisting of two small Congregations—viz., that of Ballogie itself, and that of Deecastle, ten miles farther up the Country—though comparatively light, was not without its inconveni-

encies for a person of his advanced years. He therefore gave it up in Nov., 1853; yet, unwilling to retire altogether so long as he could be of any use, he accepted the small Charge of Peterhead, in which he laboured for a time with almost the vigour of youth. But, after a residence of nearly ten months, and with a constitution completely shattered, he became unequal to the task; and, after a short but severe illness, he Expired at Peterhead on the 18th Sept., 1854, in the 73d year of his age, and 47th of his Ministry—attended in his last moments by his venerable Bishop, The Right Rev. Dr. Kyle, who had been his College Companion, and whose esteem he had never failed to merit and to preserve.—Mr. Carmichael was a man of no ordinary stamp.—Gifted with much natural vigour and energy, he entered heart and soul into whatever he undertook, and spared no mental labour or bodily fatigue to execute, to the utmost of his ability, the task laid upon him. As a Missionary, he was ever active and persevering. In the Pulpit, he was always earnest and impressive; and though his Discourses might lack something of the polish and refinement of language which distinguish the accomplished Orator, yet he was surpassed by few, in that true eloquence of nature and of faith, which convinces the mind, persuades the heart, and rouses the whole being into action. As an Instructor of youth in the principles and practice of Religion, he also held a distinguished rank, and he spared no time or pains to engrave in the minds of the young generation of his Flock the saving truths of Faith and the precepts of Moral life. In temporal matters, such was the confidence of his People in the acuteness of his intellect, and the soundness of his judgment, that they never failed in any emergency to fly to him for advice, which he was always ready to tender. In private life he was cheerful and social; and if, at any time, there was a shade of temper, it was but as a passing cloud, and his innate goodness of heart shone forth the brighter. He had endeared himself to his Brethren by his uniform kindness of disposition, and had won the esteem and confidence of all with whom he came in contact in the various transactions of life. His Obsequies were performed on the 23d Sept., by The Right Rev. Dr. Kyle, and his Funeral was attended by a large concourse of the respectable inhabitants of Peterhead. He was Interred in the Churchyard of the Town; and, on the Stone which marks his Grave is the following Inscription:—

Orate, Fideles, pro R. D. DONALDO CARMICHAEL, Qui natus anno 1782, Presbyter factus anno 1808; cum boni Presbyteri officium diversis locis per 46 annos diligentissime implesset, pie obiit, Gregis Catholici in hoc oppido Pastor, die 18 Septembris, anno 1854.—Requiescat in Pace. Amen.

[*Cath. Direct.*, 1855.]

CARNEGIE JAMES—Was a Native of the Diocese of St. Andrews. He was converted to the Catholic Faith. This was followed by a Vocation to the Ecclesiastic life. He went to

Rome in 1691, being then 22 years of age. He was made Priest and left Rome in 1696; stayed some time at Paris, to inform himself in those branches of knowledge necessary for a Missioner, and arrived in Scotland, in 1697. He was an able, prudent, active man, and was in many respects of much use to Religion in his Country. Besides his own personal qualifications, his near connexion to the Earl of Northesk gave him influence. During the severe Persecution of 1710, he was deputed to London by the Scots Catholic Clergy and Laity to plead their cause at Court, where he succeeded beyond his expectations. On various other occasions, he was sent on the like errand, and every time displayed much prudence and activity. In 1726, he was commissioned by King James' friends in Britain, to treat with his Majesty at Rome, concerning some Political affairs. While at Paris, on his way to that City, our Scotch Jesuits in France found out that he intended going to Rome. Ignorant of the true motive of his journey, they presumed that he had been sent by the Clergy that he might be named Bishop, and knowing he had no great attachment to the individuals of their Body, and jealous of his abilities, they resolved to cross his enterprise. To that effect, they formally accused him to the Nuncio at Paris, of favouring the Jansenists; and made the Nuncio understand that the Jansenistical party in Scotland, which they represented as numerous, designed getting him made Bishop, to establish the Heresy on a solid bottom in that Country. The Nuncio was mightily alarmed, and informed the Cardinal Prefect of Propaganda of the intelligence he had received. Good Cardinal Sacripanti was then both Prefect of Propaganda and Protector of Scotland, and had already been made acquainted with Mr. C.'s journey and its cause. The worthy Cardinal, on receiving the Nuncio's Letter, sent for the Agent, Mr. Stuart, put it into his hand and said, smiling, "Observe the artifices of our Scots Jansenists, and mark the zeal and charity of our Scots Jesuits." The Letter remained with the Agent, and still exists among the Papers in my custody. On his return to Scotland, which was that same year, he Published, at his own expense, a new Edition of the Catechisms, which, assisted by Mr. Hacket, he had formerly Printed. Some evil-minded person informed the Presbyterian Minister of this, while the whole Edition, which had cost him £70, lay with the Printer. The whole was seized and burned at the Cross of Edinburgh, and it required great interest of friends, to save the Printer from Banishment. Mr. C.'s eminent good qualifications were so conspicuous and so greatly valued by Bishop Gordon and his Clergy, that he had their unanimous suffrages to be Coadjutor, in place of Bishop Wallace. But his humility, which was not the least of his virtues, withstood all their entreaties.—Again, after Bishop Wallace's

death, the eyes of all were turned to him as the fittest person, though now far advanced in life, for the office; and he again positively refused the charge. In 1728, he went Procurator to Paris in place of Mr. Alex. Smith. There he obtained a small Pension of 200 Livres yearly, which he enjoyed during the short remainder of his life. In 1734, he returned to Scotland, and ended his mortal life at Edinburgh, on the 3d January, 1735, after four days' illness. His relations made great search after his Property, but were disappointed; for he had taken care to put it out of their reach, and secure it for the Mission. It, in after-times, formed a part of the Rents we received from Paris.—[*Abbé M'Pherson's MS. Cat.*]

CARRUTHERS JAMES—Was Born at New Abbey, being a descendant of the *Duchus*, an ancient Family of the Holmains in Annandale. He was a Brother of Bp. Andrew Carruthers. In his early life, he laid the foundations of that Literary and Mathematical knowledge for which he was afterwards distinguished. He repaired to the Scots College at Douay, where, for nearly six years, he prosecuted his Philosophical and Theological studies with marked success and applause. As a proof of the approbation with which he was then regarded, the general inspection and discipline of that House was committed to him during the two last years of his residence there. On arriving in Scotland, in 1785, he was ordained Priest by Bishop Hay, and appointed to the extensive charge of Glenlivet, the duties of which he performed for 9 years. As a relief from the extreme labours of this Mission, he was then, at his own request, removed to the lighter charge of Buchan, in Aberdeenshire. He continued there about 9 years, when, on the vacation of the populous Mission of Preshome in the Enzie, his experience and abilities pointed him out to Bishop Cameron as the fittest person to undertake that Charge, then the most important in the Lowlands of Scotland. He conducted the numerous Flock attached to this Station with great zeal and success during 12 years. He was thereafter appointed to the Chapel at Dumfries, nearer his own Native soil, where, though now far advanced in life, he continued his Missionary labours with unremitting assiduity during a farther space of 11 years. Finding his strength failing, he was induced to retire to the easy and quiet Charge of New Abbey, in the immediate vicinity of the place of his birth, where he terminated his useful life, after 45 years spent in "instructing others unto justice."

To whatever Charge he was appointed, it was remarked that he left it in an improved state of discipline and instruction. The spare hours of his late life he devoted to the compilation of a portion of *The History of Scotland*; the last Volume of which, embracing the eventful Period of Queen Mary and the change of Religion in this Kingdom, was scarcely from

the Press, when he fell into that illness, which, after six months, ended in his death. In the writing of this History, his principal object was to exhibit more correct and true views of whatever was connected with Religion; and, in this respect, his last Volume has been considered particularly useful. This distinguished Missionary was possessed of very considerable abilities and information. He was one of the best Preachers in the Mission—his style was simple and unaffected—his delivery serious and impressive. As a Catechist, he was almost equal to Bishop Cameron, who blended, with talents of the highest order, the rare quality of adapting his instructions to youthful predilections; and, after the death of that great prelate, Mr. Carruthers stood unrivalled in that peculiar department. His disposition was singularly active and cheerful, even through the decline of life—accompanied with a buoyancy of hope that bore him constantly up under all difficulties. Open, frank, and forgiving, he was always willing to make great allowance for the weakness and imperfections of human nature. He had the happiness even to enjoy in a high degree the esteem of his Spiritual Superiors, and perhaps, even in a higher degree, the affections of his Fellow-labourers, by whom he was greatly beloved; and, mingling with Protestant society, where his duty led him, he had the talent to make himself acceptable, without ever failing to command the respect due to his character and Ministry. He passed finally from the scene of his labours on the 14th Feb., 1833, in the 75th year of his age.—[*Cath. Direct.*, 1833.]

CAVEN WILLIAM—Was Born in Galloway, on the 21st November, 1787. On leaving School, he was, for some years, engaged in Secular pursuits; and, when travelling as a Pack Merchant, being struck with the appearance and happiness of the Students at Aquhorties, he was hereby induced to dedicate himself to God in the service of the Church. He made his wishes known to Bishop Cameron, who sent him to the College of Aquhorties, where he arrived on the 9th December, 1811. Having made rapid progress in his studies, he was Ordained Priest in that House by the same Prelate on the 18th Oct., 1816. On the departure of the Rev. John Cameron to Valladolid, on the 2d November of the same year, Mr. Caven was appointed junior Professor, and remained at Aquhorties in that capacity till after Easter, 1818, when he was sent to the Mission of Stobhall, near Perth. Having held that Charge about a year and a half, he was removed in November, 1819, to Paisley, of which he held the Incumbency for eight years and a half. He had also the Charge of the Congregation of Ayr, where he officiated at fixed periods till the Summer of 1822. The Mission of Paisley was then a very laborious one, extending over all the Towns, Villages and Country around. During his residence in Paisley, Mr. Caven erected

a large Gallery and made several improvements in the Church. In June, 1828, he was transferred to Achinhalrig in Banffshire, to which the Congregation of Fochabers was then attached. In this latter place a Chapel had been erected in 1827 by the late Rev. George Mathison, but still there was no Chapel House. This want was supplied in 1848, by the building of a suitable Residence, and in 1852 the Congregation of Fochabers was provided with a Pastor for itself. Mr. Caven's health had, for some time, begun gradually to fail, and he had a slight stroke of Paralysis, from which he partially recovered, but was never afterwards able for much duty. On the Sunday previous to his death, he sustained another shock, followed by several hours of violent retching, after which he continued speechless, though sensible to the last. He Expired on Tuesday the 22d January, 1859. The Funeral Obsequies were performed on the 26th following, by The Right Rev. Dr. Kyle, attended by several of the neighbouring Clergy, and his Remains were consigned to the Churchyard of St. Ninian's, in the immediate neighbourhood.—There is a fine Painting of Mr. Caven, life-size, in the present Chapel House at Achinhalrig.—[*Cath. Direct.*, 1860.]

CHALMERS GILBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1635, but left it to become a Monk at Ratisbon in 1637. He became afterwards Abbot of our Monastery in that City.—[*Abbé M'Pherson.*]

CHALMERS THOMAS—Born in the Diocese of Aberdeen; went to the Scots College, Rome, in 1628. He had studied his Philosophy in a Town in Germany, which the College Diary calls *Bransberg*, where he took the Mission Oath, which he received on entering the College. He was Ordained Priest, and went to Scotland in 1632.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS THOMAS—Likewise from the Diocese of Aberdeen; went to the Scots College, Rome, in 1630, and returned Priest to Scotland in 1637. He continued for some time in the Mission, from whence he went to France, and was made Almoner, first to Cardinal Richelieu, and afterwards to Cardinal Mazarin. He was much attached to his Country; and though he could not serve longer in the Mission himself, being probably banished for life, he assisted the other Missionaries with money and every protection he could procure for them. He offered to finish the High Altar of our Church at Rome, at his own expenses; but having, on various occasions, protected the Clergy in so far as he could, in the attempts made against them by the Jesuits, these Fathers refused the generous offer with scorn.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS WILLIAM—A native of the Diocese of Aberdeen; entered the Scots College, Rome, in 1616. He left it and became a Jesuit in 1618.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS WILLIAM—I know not of what Diocese. He entered the Scots College,

Rome, in 1661; but went to Ratisbon that same year, and became a Benedictine Monk. Having finished his studies there, he returned to Italy on account of his health. By Mr. Leslie, the Agent's interest, he was admitted to S. Scholastica, a famous Benedictine Monastery near Lubiaco. There he Died of an epidemic Fever, 1683.—[*Abbé M'Pherson.*]

CHISHOLM JOHN A.—Was Born in Strathglass, Inverness-shire, on the 8th August, 1826. He was received at Blairs College, as an Alumnus of the Western District, on the 13th August, 1839; and was sent, on the 4th September, 1845, to Aire, in the North of France. On completing the usual Classical curriculum in that Institution, he was transferred in October, 1848, to the great Seminary of Arras, where he was Ordained Sub Deacon on the 20th December, 1851, and Deacon on the 6th March, 1852, by Monseigneur Parisis, Bishop of Arras. He was promoted to the Priesthood on the 5th of the following June, at Cambrai, by Monseigneur Reignier, Archbishop of that See.—Having returned to Scotland before the close of that month, and after spending some weeks in Glasgow, and in his native Country, he was stationed as Missionary at Dumbarton. On the death of the Rev. William Paterson, in Jan., 1853, he was removed to the united Missions of Johnstone and Houston in Renfrewshire, and took up his abode at Johnstone. He had not been long in this laborious Charge, when his health began to be seriously affected by the inroads of Consumption; and, early in 1854, his Ecclesiastical Superior was constrained to relieve him from duties he was no longer able to perform. After a partial recovery, he was appointed to Fort Augustus, in the hope that the air of the Country would be of benefit to him. But these hopes proved delusive, and the assistance of the Rev. Donald Mackenzie of the Northern District was procured to discharge the duties of that Mission in his stead. Having retired to Strathglass, he breathed his last at Inchully, after a lingering illness which he bore with the resignation of a Christian and the patience of a martyr. He was interred on Friday the 23d November, in the Catholic Cemetery of Eskadale, Strathglass. He was nearly related to the late Bishops John and Aeneas Chisholm.—[*Cath. Direct.*, 1856.]

CHISHOLM JOHN—Was Born at Balnahaun in Strathglass, Inverness-shire, in Sept., 1789.—He was Educated at Lismore, where he was admitted in Sept., 1805, and there he was Ordained Priest at Easter, 1814, by Bishop John Chisholm. He remained in that Seminary in the capacity of Teacher till July, 1817, when he got the charge of the Fort William Mission. In October, 1819, he was removed to South Uist, where he had the care of the Catholics in the Southern division of the Island, and where he spent the remainder of a long and laborious life.—In 1827 he erected a Chapel at Daliborg, and,

in 1837, another at Bornish, both in that Island. Having, after many years of a Missionary life, become at length superannuated, he obtained, in 1861, the services of an Assistant Priest. He Died at Bornish, South Uist, on the 22nd July, 1867, in the 73rd year of his age, and 54th of his Ministry.—[*Cath. Direct.*, 1868.]

CHISHOLM RODERICK—Was Born at Balnahaun, Strathglass, Inverness-shire, on the 11th February, 1825, and was admitted into Blairs College as an Ecclesiastical Student on the 1st July, 1837. He was sent, on 27th July, 1839, to the Scots College, Rome, where he was promoted to Priest's Orders on the 22d April, 1849. Having remained in Rome for two years after his Ordination, he returned to Scotland in June, 1851; and, after discharging Missionary duty for some months in Badenoch, was appointed as one of the Clergymen of St Mary's, Glasgow. There he laboured for several years with untiring zeal, and latterly as Chaplain to both Poor Houses,—the Infirmary, and the Sisters of Mercy, Garngad Hill. His career was indeed short, in point of years, but long, if reckoned according to the number of Good Works which he executed or promoted during his Missionary life; and he crowned all his labours by a glorious death. His visit to Ireland, for the purpose of collecting money to pay off the debt contracted by the Sisters of Mercy on the purchase of their Property on Garngad Hill, had no doubt weakened a constitution, perhaps never strong; but the immediate cause of his decease was an attack of Typhus Fever, caught while attending his sick patients in the Infirmary. He Died at Glasgow, on the 23d February, 1862, in the 38th year of his age, and 13th of his Priesthood. A solemn High Mass for the repose of his Soul was Celebrated in St Andrew's, Glasgow, on Wednesday, 26th February, by the Right Rev. Dr. Murdoch, at which upwards of 40 Clergymen assisted. The Body was then transferred to Dalbeth Catholic Cemetery, where the remaining Funeral Rites were performed.—[*Cath. Direct.*, 1863.]

CHISHOLM WILLIAM—A native of Strathglass. He continued in the Braes of Lochaber till his Death, which took place in May, 1826. He was Buried in Killechryville, where a Grave Stone, with a suitable Inscription, marks his resting place.—[*Cath. Direct.*, 1860.]

CHRISTIE or CRICHTON ALEXANDER—Was Born in the Diocese of St. Andrews; went to the College in 1674, where, having finished his Studies, he was promoted to the Priesthood, and went to Paris, where he remained applying to such Studies necessary for a Missioner, as had been neglected at Rome, till the following year, 1682, and then returned to the Mission. He was Imprisoned in 1689, and continued so till 1693; then was Banished and went to Paris, where he was supported for some time by the Superiors of our College there. Being in a bad state of health, which had been

ruined by long confinement in Prison, to a degree that rendered him unfit for the Mission, by Bishop Nicolson's consent, he was made Confessor to a Convent of English Nuns in France, [Dunkirk], where I find him mentioned for the last time in 1704.—Probably he Died soon thereafter.—[*Abbé M'Pherson's MS. Cat.*]

CHRISTIE GEORGE—Was Rector of his Brethren at Louvain, in 1598.—This little Community was founded by Dr. Cheyney, a Canon of Tournay, for his Scotch Countrymen, in 1576, but was removed to Pont-a-Mousson, by permission of Clement VIII., dated 5th April, 1594, to Douay; and after a short stay it proceeded to Louvain, where it remained till 1608, when it finally resettled at Douay, and continued to flourish under the direction of Scotch Jesuits, until 1765.—I meet with F. Christie, at Douay, in the Spring of 1622. Six years later, he was Chaplain to the Countess Linlithgow, who was privately a Catholic. Having completed 51 years in the Society, the good old man died most piously on the 14th of April, 1629, and was attended in his last moments by F. Robert Valens, one of the nine Jesuits then in Scotland.—[*Oliver.*]

CHRISTIE WILLIAM—Called the Junior, came on the Scotch Mission in the year 1625. F. John Mambrecht, in a Letter dated 7th April, 1628, says of him, that he was a model of Apostolic zeal and labour; that he had already reconciled to the Catholic Faith more than 400 persons. During this time he had no regular station; but subsequently he became attached to the Marquis of Huntly's Family, and assisted at that Nobleman's most edifying death, at Dundee, on the 15th June, 1636. Quitting Scotland, he reached the Continent, 25th of January, 1642, as I find, by his Letter of 6th March following. He succeeded F. Robert Gall, as Rector of the Seminary at Douay, 17th March, 1650.—Further particulars I am unable to collect.—[*Oliver's Collections.*]

CLARKE ALEXANDER—Was Born in 1669; entered the Order at the Age of 20; was Professed at Loretto, 2d Feb., 1706. This Father was certainly Rector of the Scotch Seminary at Madrid;—and I read in a Letter of F. Rd. Plowden, addressed 26th Oct., 1726, to F. Thos. Ebersson, the Rector of the English College at Liege, "F. Clarke, the Scotch Jesuit, made Confessor to the King of Spain, in place of F. Bermudez, who has his Congé. This will promote the affairs of the Scotch College at Madrid; the change is attributed to the Queen."—[*Oliver's Collections.*]

CLINTON ALEXANDER—His real name was *M'Kenzie*. He was Born 23rd of March, 1730, entered the Novitiate in 1749, and seven years later was sent to the London Mission. Here he had ample field for exertion, and was deservedly esteemed and admired for his fatherly attention to the poor, and especially to the unfortunate prisoners. In 1767 he was raised to

the rank of a professed Father. Thomas Weld, of Lulworth, Esq., charmed with his merits and social qualities, engaged him for his Chaplain in 1781. Retiring from that situation about 14 years later, he went to Ireland, where he Died 5th June, 1800.

We have from his pen—1. An Edition of Dunlevy's Catechism. 2. The Spiritual Guide. 3. A Treatise on Frequent Communion, (dedicated to the venerable Bishop Challoner), 12mo, 1780, London, pp. 406. He Translated from the French of Pere Grou, Moral Instructions, extracted from St. Augustine's Works, comprised in 2 Vols. 12mo, Printed at Dublin, by P. Wogan, 1792.—The first Vol. contains 150 Pages; the second 167. 4. Characters of Real Devotion; 12mo, London, 1791. 5. School of Christ, 12mo, Dublin, 1801. Was he not also the compiler of "The Poor Prisoners' Comforter?" 12mo, London. 1764, pp. 228.—[*Oliver's Collections.*]

CODY THOMAS—Was Born in the County of Tipperary in 1814. He commenced his Studies for the Church in the Seminary which existed for some time at Youghal. Thence he passed to the College of Carlow. Having engaged to serve on the Mission in the Western District of Scotland, he was admitted for that District into the Missionary College of All-Hallows, then recently established by the late Rev. John Hand. There he was Promoted to the Priesthood on the 5th July, 1844, by the Most Rev. Dr. Murray, late Archbishop of Dublin. In the following September he came to the Western District, and was Stationed at St. Andrew's Church in Glasgow. In 1846, he was appointed to the Charge of Duntocher, and in October, 1847, he was Translated to Dumbarton. Having remained in the Charge of that Mission for about 4½ years, he returned, early in 1852, to St. Andrew's, Glasgow, and in November of that year he was appointed to the Parish of St. Alphonsus', in that City, as Successor to the Rev. Mr. Ryan. In 1854, he enlarged and considerably improved the Church of that Parish. He Died of Typhus Fever, which he had no doubt caught while attending the sick, on the 8th May, 1856, in the 42nd year of his age, and 12th of his Ministry. The Funeral Obsequies were performed on Wednesday the 14th May. The Body had been removed on Monday evening into the St. Alphonsus' Church, and placed before the Altar on a Bier covered with black cloth and surrounded with lighted tapers. The Altar was also clothed in black, and over the windows of the Sanctuary the same sombre hangings were suspended, thus giving a deeply imposing effect to the Sacred Spot from which the beloved deceased had so unceasingly and devotedly administered those thrilling exhortations to virtue and piety, as well as those stern rebukes to vice and wickedness, for which he was remarkable, and from which he had dispensed, day after day, the Bread of Life to thousands.

On that Evening, the Office for the Dead was solemnly sung by the Clergy. On Wednesday, a Pontifical Mass of *Requiem* was offered up by the Right Rev. Bishop Murdoch, at which no less than 36 Clergymen assisted, whilst a dense mass, composed of Parishioners and others, crowded the Church almost to suffocation. After Mass and the other usual rites, the Funeral cortège proceeded to St Mary's Church, Calton, in the Sepulchral Vault of which, after the blessing of the Tomb, the mortal remains were deposited amidst the tears and prayers of thousands.—[*Cath. Direct.*, 1857.]

COLLISON GEORGE—Was from the Diocese of Aberdeen; entered the Scots College, Rome, in 1661; there he remained till 1662; then went to Ratisbon and became a Benedictine Monk.—[*Abbé M'Pherson's MS. Cat.*]

COLLISON GEORGE—Entered the Society of Jesus, 1696, in the Province of Toulouse.—[*Oliver's Collections.*]

COLVIL DAVID—From the Diocese of St. Andrews, went to the Scots College, Rome, in 1608.—I do not find mention anywhere made of the time he remained in the College, nor if he was Promoted in it to Holy Orders. He, in process of time, was made Professor of the Hebrew Language in the Escurial in Spain, and was remarkable for his erudition. I recollect to have read somewhere, that he wrote and published some Books; but I do not remember on what subject.—[*Abbé M'Pherson's MS. Cat.*]

CONN ALEXANDER—He has left an interesting MS. Report of the Scotch Mission in 1633, where 12 Jesuits were then actively employed. He was in Scotland 10 years later. Though a great valetudinarian, he was employed at Paris in September, 1680, in negotiating the affairs of his Brethren.—[*Oliver's Col.*]

CONN GEORGE—From the Diocese of Aberdeen; was received into the College, 1619, but soon left it on account of his health, which being at the best very tender, became more so under the strict discipline observed in the College. Thomas Dempster, in his "Ecclesiastical History of Scotland," gives the following account of Mr. Conn:—"He is descended of an ancient noble Family in Scotland, which was connected with the Gordons, Leslies, Seacons, and other Nobility in that Country. His Father was Patrick Conn, and commanded a troop of horse in the Battle of Glenlivet, where he fought valiantly, and helped greatly to gain that complete victory. During the action, he had two horses killed under him. Being a sincere Catholic, he took good care to give good education to his children. George was sent to the Jesuits at Douay, and under them, finished his Philosophy. He was, thereafter, for some time, in the Scots College at Paris, pursuing his Studies. From it, he went to the National College at Rome, where his health did not permit him long to remain. From thence he

went to the University of Bologna, where he acquired so much reputation that the Duke of Mirandole made him Preceptor to his son. In that office he continued till 1623. Being now determined to enter the Clerical State, and judging his situation in that noble and potent Family too much exposed to dissipation, he resolved on leaving it. The Duke made him generous offers to remain; but he was fixed in his determination, particularly having a pressing invitation from Cardinal Montalto to enter his Court. He accepted of his Eminence's invitation, who conceived so high an opinion of his merit, that at his death, which happened six months thereafter, he left Mr. Conn a handsome legacy. On Montalto's death, Conn was engaged to be Secretary to Cardinal Barberini." When Dempster wrote the above particulars, Conn was with his Patron at Paris, where the Cardinal was Legate, and in writing his Work, *De Duplici Statu Religionis apud Scotos*. His virtues and his erudition rendered him dear to Pope Urban VIII., and all the Barberini Family. He was made Canon of St. Laurence in Damaso, and enriched with other Benefices. His influence at the Roman Court procured him many friends and many presents. He was made Secretary to the Congregation of Rites, and Domestic Prelate to the Pope; and his reputation increased so much that a pension was assigned him from the Court of Spain. Charles I. of England, and his spouse Henrietta, wished to be personally acquainted with him, and to see him promoted to the Sacred Purple. In fact, he succeeded Panzani as Envoy to Queen Henrietta, and arrived in England in 1636; he was greatly caressed by their Majesties, and returned to Rome in 1639, loaded with valuable presents. He was on the point of being declared Cardinal, both on account of his own merit, as likewise the strong recommendation from the English Court, when he unfortunately fell sick and died. He had accumulated a great fortune, which he left entirely to the Barberini Family, except a part of his Library, containing Copies of all the H. Fathers, Councils, and a great many other valuable Books, which he bequeathed to the Scots College. An elegant Monument, having the following *Epitaph*, was, by the Barberini Family, erected for him in St. Laurence in Damaso, where he was Buried.

D. O. M.—Georgio Connæo, Scoto Aberdonensi, Patrici domini de Achry, ex antiqua Macdonaldi familia, et Isabelle Chyn ex Baronibus de Esselmont Filio, qui inter contemporaneos eloquentia et doctrina Duaci et Romæ haustus, librisque editis, immortalitati se commendavit, prudentia vero et agendi dexteritate, summorum Principum et præsertim Cardinalis Barberini, in cuius aula diu vixit, cuiusque legationes Gallicam Hispanicamque secutus est, benevolentiam promeruit, quem Urbanus VIII. Pontifex ingeniorum maximus existimator, quanti fecerit, et ad Magnæ Britannisæ Reginæ Henricættam, in Catholico- rum solamen allegatione, et ingenti in ipsis morte qua, ne in editori loco positus clarius elucesceret, veterit, mœnore testatus est. Obiit die 10 Januarii, an. 1640, in ædibus Vicecancellarii, qui amico funus amplissimum

in hac Basilica faciendum curavit, et monumentum posuit.

Ἐὼς ἐν σοσίῳ Φαίνοι
Καὶ ἡ σκωπία αὐτὸ οὐ κατέλαβεν.

Besides his Work mentioned above, he Published a "Life of Queen Mary," and other Pieces of less consequence.—[*Abbé M'Pherson's MS. Cat.*]

CORBETT WILLIAM JOSEPH—Born in Edinburgh, October, 1833; received his early education in the High School and University of that City. Being desirous of studying for the Priesthood, he was received into All-Hallows College, Dublin, in October, 1856, where he attended the usual course of Philosophy and Theology, and was Ordained Sub Deacon on the 30th March, 1861, by the Most Rev. Dr. Errington. Having returned to Scotland in June of the same year, and being adopted for the Eastern District, he was sent to Blairs College, where he received the Deaconship on the 2d October, and was raised to the Priesthood on the following day by the Right Rev. Dr. Murdoch. He arrived on the 6th October, at St. Andrew's Church, Dundee, where he served till 1863, when he was removed to Ratho. In 1864 he came to St. Patrick's, Edinburgh, where he died, 17th December, 1868.—[*Cath. Direct.*, 1862.]

CREITTON WILLIAM—This Father was possessed of considerable zeal and talent, but was deficient in judgment. To his misplaced confidence, may be principally ascribed the failure of Pope Pius IV.'s secret Embassy to Mary Queen of Scots.—[See p. 105, of Tanner's Confessors of the Society of Jesuits.]—From the Diary kept in the Tower of London, by the Rev. Edward Rishton, we learn that F. Creitton, on returning from Scotland, where he had Converted the Earl of Arran, was apprehended and committed to that Prison on the 16th of September, 1584. How long he remained in custody, I know not; but F. Parsons addressed Letters to him at Seville, in 1596. It is clear that James VI. of Scotland had actually employed him in a delicate embassy; for, in a Letter to F. Thomas Owens, dated 4th June, 1605, he says, "Our Kyng had so great fear of ye nombre of Catholiks, and ye puissance of Pope & Spaine, yt he offered libertie of Conscience, and sent me to Rome to deal for ye Pope's favor & making of a Scottish Cardinal; as I did shaw ye Kyng's Letter to F. Parsons." Having no guile himself, he suspected none in his weak and hollow-hearted Sovereign. He was living at Paris in 1615, and, in a Letter written 14th July that year, he says, "Verum est etatem me non gravare multum, quamvis anni abundant." The Date of his Death I have yet to learn.—The Rev. William Waytes visited Scotland (under the direction of F. Parsons), and whose Letter received by the latter 15th September, 1582, is to be seen, pp. 116-7-8 of F. More's History.—In 1582, Scotland had no Printing Press. P. 119, More's Hist.—[*Oliver.*]

CRICHTON JAMES—From the Diocese of Glasgow; went to the Scots College, Rome, in 1642; was Ordained, and went to the Mission in 1645. I do not know how long he remained in Scotland on this occasion, but in 1649 he was in France, and was one of those who accompanied Mr. Ballenden to the Mission in that or following year. For some time he behaved very well, but towards the latter end of 1655, or the beginning of the next year, he miserably Apostatized for some worldly consideration. This gave inexpressible grief to all the Catholics; but especially to his Brethren, the other Missioners. The Jesuits, in their Letters, seemed to triumph at the unhappy event. They had conceived a great jealousy of the formal institution of the Clergy-Mission, which jealousy was considerably heightened by the Conversions made by the Clergy, and the great repute they had acquired at home and abroad. Those Fathers thought this unfortunate Apostasy a favourable circumstance to humble the Clergy-Missioners; they did not neglect to publish it, both in France and Italy. At the time Mr. Crichton perverted, Mr. Ballenden, who had been all along his intimate friend, and who alone could have sufficient influence to reclaim him, was gone to France, and on his return, made prisoner in London, nor was it in his power to return to Scotland, till 1660. He no sooner arrived than he called on Mr. Crichton, and, with the Grace of God, made him enter into himself, and become extremely penitent. He wrote two full Recantations, one of which he sent to the Presbytery, and the other he got dispersed among the Catholics. Both of them breathed a true spirit of humility and compunction. Soon thereafter, he fell sick, and in a very edifying manner, departed this life towards the end of June, in that same year, 1660.—[*Abbé M'Pherson's MS. Cat.*]

CROOKSHANKS ALEXANDER—Occurs Rector of the Scots College at Douay, 30th Jan., 1748.—[*Oliver's Collections.*]

CRUICKSHANKS CHARLES—From the Diocese of Aberdeen, went to Rome in 1728, aged 14, and having finished his Studies, returned Priest to the Mission, in 1739. He was a prudent, pious, sensible man, much esteemed by all his acquaintance, and laboured with much zeal in the Mission, till 1788. He died at Edinburgh, on 13th May. Some time before his Death, he was quite disabled by divers complaints. He retired to that City, and lived with Bishop Geddes, till his last. It is true, on his first arrival on the Mission, he gave some trouble to the Bishops and other Missioners, by the wrong impressions he had received at Rome, from Messrs Campbell and Tyrie, concerning their Doctrine relative to Jansenism. But, in a short time, he became sensible of his mistake; and was ever after much beloved by his Bishops.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Of the Diocese of Moray; though, by a mistake, he is said, in the Registers of the Scots College, Rome, to be *Aberdonensis*, unless the Shire, and not the Diocese, is there meant. He was Born at Robistown, in Strathbogy; entered the Scots College at Rome, 1728; came thence Priest, 1739; travelled through Germany with Mr. Wm. Reid; arrived at Edinburgh in September; got the care of Glenrinnis and Morings, where he continued, I know not how long. He went to Flanders and thence to France an and returned in the month of an He was in Glenlivet some months in the year He was at Traquair in this year, 1761; and has been there for some years before, and was very tender in his health.—[*Bishop Geddes' MS.*]

CURLE HIPPOLITUS—In our Notice of *F. Geo. Christie*, we glanced at the original Foundation of the Scotch Seminary at Pont-a-Mousson, and its various movements. These were occasioned by the failure of funds, by the unhealthiness of Pont-a-Mousson, by the inconvenient distance from the Coast, by the Wars round Louvain, and by the absence of proper accommodations. It is true that several generous individuals came to their relief, and supplied the means of subsistence. Amongst these Benefactors we may particularize Mr. Cuthbert and George Christie, Canons of St. Quintin's Church, Picardy; Wm. Meldrum, quondam Precentor of the Cathedral Church of Aberdeen; Hon. Robert Seton, son of Lord Seton; Messrs. Lacy and Wilson; Rev. John Weymes, Chaplain of our Lady of Bruges; and Rev. John Grier, "*de familia Lagne in Scotia canonicus ecclesie S. Petri in Anderlech, in Flandria prope Bruxellas.*" But above all, Dr. Cheynev, whose Portrait in the Refectory of Douay, thus recorded their gratitude:—

Jacobus Cheynæius ab Aboyn Scotus, juris utriusque Doctor, Canonicus Tornacensis Collegium Sotorum hæredem reliquit ex asse 27 Octobris 1602.

On the return of the Community to Douay, the Members took up their former lodgings in the "Refuge de Marchiennes," which the Walloon Jesuits had obtained for them. Whilst sheltered here, they applied to Philip III., King of Spain, for permission to purchase a site in the Town, for the erection of a College, which his Majesty readily granted, adding a considerable benefaction for the purpose. Having completed the purchase, they removed from their old quarters into some small Tenements that stood on their ground; but now arose the difficulty of building a suitable College, when a kind Providence visibly came to their relief.—Amongst the Students of the House was a youth of the name of *Hippolitus Curle*, son of Gilbert Curle, [Q. When did Gilbert Curle die? He was discharged from Prison by Queen Elizabeth 6th Aug., 1587] formerly Secretary to Queen Mary, by his wife Barbara Mowbray. He was study-

ing Poetry when the Account arrived of the recent Martyrdom at Glasgow of F. John Ogilvie, who had been an Alumnus of that College. It was publicly read in the Refectory amidst the tears of the Community. A second reading of the Narrative was called for; and the more it was discussed, the more they were overjoyed, that one of their Countrymen and Brethren was so happy as to suffer such a glorious Martyrdom. The tender heart of Hippolitus was sensibly affected; he sighed after the participation of the same happiness. This was in 1615. Three years later he defended Universal Philosophy with great applause, and then humbly petitioned for admission into the Society. He was accepted, and entered a Novice at Tournay. During the second year of his Noviceship, his aunt Elizabeth Curle died at Antwerp, on the 29th of March, 1619; and by her death he received a considerable accession to his fortune; for he had now the command of 60,000 Florins. Before he made his simple Vows he generously devoted the bulk of his Patrimony to the use of the Establishment. At the death of F. John Robe, 13th March, 1633, F. Curle, who may justly be called the second Founder of the College (for with his money it was erected) was appointed its Rector. For his perpetual remembrance, his Picture was set up after his Death in the College Refectory; near him was the correct view of his College, with the following Inscription beneath:—

"R. P. Hypolitus Curle, Presbyter Societatis Jesu ex Patre Scoto Reginae Mariae Stuartae a secretis, alterque ab ea Collegii Sotorum Parens, obiit 21 Octobris, anno 1638, ætatis suæ 47, Religiosis 20."

After this statement of facts will not Dodd's account, p. 42, Vol. 2. Church History, be admitted to be grossly defective and inaccurate?—[*Oliver's Collections.*]

CUMMING THOMAS—Born in the Diocese of Aberdeen; went to the Scots College, Rome, in 1602. When he left it, I have not discovered; but it is known he entered one of our Monasteries in Germany, where he took the Benedictine habit.—[*Abbé M'Pherson's MS. Cat.*]

DALGLISH or DOUGLAS GEORGE—From the Diocese of Ross; went to the Scots College, Rome, in 1698, aged 17; but at Bishop Gordon's desire left it, being only a Deacon, in 1706. The Bishop placed him for some time in a Community at Paris, called Notre Dame des Vertus, to learn the practical duties of a Missioner. In the latter end of the same year, he went to Scotland, and knowing well the Gaelic language, accompanied Bishop Gordon on his first visit to the Highlands, and was by him Ordained Priest, at the House of Scothouse, on the 25th July, 1707. He was a Nephew to Mr. Irvine of Cuttlebrae. He was an able Missioner, and did much good in the Highlands, where he laboured with great success, for 24 years. He Died in April, 1731.—[*M'Pherson's MS. Cat.*]

Another Account of the Same.—Of the Diocese of Ross; entered the Scots College at Rome, 1698; left it, being only Deacon, 1706, probably in company with Bishop Gordon, as they both came from Rome, in the same year, and both arrived in August. He was Ordained Priest, August 5, 1707, when Mr. Wallace was Ordained Deacon. He was in the Highlands, 1715, and particularly in Morar, with Mr. Peter Fraser, 1728. He Died in April, 1731. For some years before his death he had not been able to say Mass, on account of a Palsy; but he heard Confessions, gave Instructions, and was also employed in going journeys on offices relating to the Missions, carrying money, and the like.—[*Bp. Geddes' MS.*]

DAVIDSON GEORGE—Was Born near Letterfourie, in the Enzie, Banffshire, on the 23d May, 1830; entered Blairs College on the 27th August, 1845, and was sent, on the 20th August, 1852, to the Scots Benedictine Seminary of Ratisbon. On finishing his Studies there, he returned to Scotland in Nov., 1855, and was raised to the Priesthood, at Blairs College, on the 22d Dec., of that year, by the Right Rev. Dr. Kyle, who permitted him to give his services to the Eastern District, and he was immediately afterwards stationed at St. Andrew's Church in Dundee. In June, 1860, he was appointed to the Mission of Lochee. He Died suddenly at Rothesay, on the 6th July, 1865, aged 35 years.—[*Cath. Direct.*, 1866.]

DAVIDSON JOHN—From the Diocese of Aberdeen. Entered the Scots College, Rome, in 1667; left it in 1671; entered among the Dominicans; and Died on his way to the Mission. He had been a Convert.—[*Abbé M'Pherson's MS. Cat.*]

DAVIDSON ROBERT—Born in the Diocese of St. Andrews; went to our College at Paris, where he finished his low Schools and Philosophy. From thence he went to the Scots College, Rome, in 1672, and left it Priest in 1677. After residing a year in Paris, to perfect himself more in his studies, he went to the Mission in November, 1678, where for many years he laboured with great zeal and prudence. In March, 1681, he went to France, I know not on what occasion, but, in a few months, returned to Scotland. At the Revolution in 1689, he, with many other Missioners, was imprisoned. During all that time Government allowed him not so much as a loaf of bread. He was supported by the charity of the Faithful, and money sent to England by the Pope, purposely to relieve the imprisoned Clergymen. In 1693, being Banished for life, he went to Paris, where he was supported by our College there till 1695, when, after Mr. Nicolson's Consecration, he departed with him for Scotland. The Bishop being disappointed in not receiving at Dunkirk his Faculties from Rome, as he expected, could not proceed without them. Mr.

Davidson, in the meantime, meeting with a favourable opportunity, sailed to Scotland, where he arrived with the happy tidings of Mr. Nicolson's Consecration. In the heat of the Persecution excited by the Duke of Queensberry, in 1704, orders were given at Edinburgh to search all suspected houses, for Priests. On that occasion, Mr. Davidson was apprehended at Leith. After lying several months in Prison, he was Banished to Ireland, from whence he returned in the following year, and laboured with his former zeal in the salvation of souls, till May 2, 1711; when it pleased God to call him out of this world. He Died at Leith.—[*Abbé M'Pherson's MS. Cat.*]

DEANS ANDREW—From the Diocese of St. Andrews; went to the Scots College, Rome, in 1694, aged 25. Having finished his Studies, he left Rome in 1701, stopped all that year at Paris, and went to the Mission in the following. As Mr. Robert Gordon Died about that time, Mr. Deans was stationed in his place, at Huntly. He lost his health in 1704, to such a degree that he was judged to be in a Consumption. Though of little or no service to the people, he continued in the place till 1710, when, by the consent of the Bishops, and advice of physicians, he left Scotland, and went to Rome, where he arrived in April of the following year. Mr. Stuart had provided a decent livelihood for him in that City. He left it, for all that, in 1712, and went to Germany, with an intention of returning to Scotland, as now his health was perfectly recovered.—After his departure from Scotland, a vile woman (of the name of Macdonald) was brought to bed of a child, and accused Mr. Deans of being the father. This calumny gave great vexation to himself and to the Bishops, who would not agree, on account of the bad impression the calumny had made on the minds of the people, to his returning to the Mission.—The last account I find of him is a Letter he writes to Mr. Stuart from Prague, in 1715.—I have not learnt when or where he Died; but he never more went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

DEASSON JOHN—Was Born in Huntly, on the 1st February, 1774. When about 11 years of age, he entered the Seminary of Scalau to study for the Priesthood. After some years, he was sent to the Monastery of Ratisbon, where he arrived, on the 28th June, 1788. He continued his Studies at the College which had formerly belonged to the Jesuits in that Town, and his talents and proficiency were such that, during the five years he attended the Classes there, he always carried off the first Prizes. On the 29th Sept., 1793, he entered his Noviciate, and on the same day, 1794, he made his solemn Profession. He studied Philosophy under Abbot Arbutnott, and Theology under Joachim Gray and some others of the Religious. He was Ordained Priest on the 11th March, 1797.—Such was the high opinion

entertained by his Brethren of his piety and prudence that, in 1803, though he was then the youngest member of the House, he was unanimously elected Prior, under the name of "Father Benedict." About that time there were twelve Religious in the Community. When the Monastery was threatened with secularization, he was the only one who refused his consent, and he said that, "rather than leave, he would suffer his body to be trampled to death." His opposition was not in vain, and, had he been properly seconded, the Monastery would never have been subjected to Bavaria, when Ratisbon fell under its power. About 1807 he had a severe illness, from which he never recovered entirely; and for 30 years, he was almost continually confined to his bed. But notwithstanding his bodily infirmities, his mental faculties were always fresh and unclouded; and he did everything in his power to rescue the Monastery from the hands of the Bavarian Government. He managed all the affairs of the House till 1851; from that time till his Death, he did nothing but prepare himself for it. He calmly Expired on the 21st Nov., 1855, in the 82nd year of his age and 62nd of his Religious Profession; having piously received all the Helps of our Holy Religion. So great were his modesty and humility through life, that he would never speak of himself or of his actions; and hence the reason why the incidents known of him are so few.—[*Cath. Direct.*, 1857.]

DEMPSTER FRANCIS—Went to the Scots College, Rome, in 1631. I find no mention of the time he remained in the College. In the Diary, it is only said that he entered the Noviciate and became Jesuit. He was a man of abilities, and was employed by the Society in teaching both Philosophy and Divinity. After ending these Courses, he was made Rector of our Roman College, and having finished his triennium in that Office, he went to the Mission in 1650, where, I believe, he was made Superior. On the 18th June, 1651, he was made Prisoner at Edinburgh, rather in a ridiculous manner. At this time, there was quartered in that City, a Regiment of English Soldiers. A sly Rogue amongst them somehow got acquainted with F. Dempster, made him believe he had two brothers Priests, and that he himself wished to be received into the Church. He carried on the farce with such art, that Dempster gave him not only full credit, but likewise treated him with great familiarity and confidence. When the Soldier perceived matters ripe for the execution of his design, he appointed the day and hour to make his Confession; and, in the meantime concerted with a party of his companions, to enter the house, and even Dempster's room, while he himself should be at this sham Confession. Everything went on as they wished. They found the fellow on his knees, and Dempster, with great gravity,

listening. The Soldier being asked by the party what he did there, gravely answered, he was telling his sins to his ghostly Father. Dempster was arrested and carried to Prison. All the Vestments and Ornaments of the Altar, together with his Books, and £37 in ready cash, were seized by the Soldiers. Nor was the Villain content with the booty he had made. He hired a room in one of the most frequented parts of the City; appeared dressed in Sacredotal Robes, and made each spectator pay sixpence, by which means he gathered a considerable sum of money. F. Dempster, while in Prison, sent a Challenge to the Presbytery of Edinburgh to dispute with him on Religion, of which they took no notice. He also wrote an Exhortation to Catholics to bear with patience the Persecution under which they smarted. All these Papers were carefully sent abroad, translated into Latin and Italian, and circulated with great industry, to do honour to the Society. Mr. Dempster was, in the following November, Banished, went to Rome, and, for the second time, was made Rector of our College, where he remained till 1663; returned again to Scotland, but went back to France in 1667; fell sick at Douay, and there ended his days that year.—[*Abbé M'Pherson's MS. Cat.*]

DEMPSTER THOMAS—Was Rector of the Scotch College at Rome, I believe, from 1647 to 1650; he is not to be confounded with *Thomas Dempster*, the author of the rare 4to. "*Apparatus ad Historiam Scoticam*," Bononia, 1662, and the "*Scotorum Scriptorum Nomenclatura*," printed at the same place and in the same year, and who Died a Layman at Bologna in 1625. Of the Jesuit I lose sight after 1650.—[*Oliver.*]

DEVOIR JAMES—Came to Scotland in August, 1681; went to France in July, 1685; returned in July, 1686; continued in the Missions until 1693; and then it seems he Died, or rather departed out of this Country. I suppose he had been an Irishman.—[*Bp. Geddes' MS.*]

DONALDSON JAMES—Of the Diocese of Aberdeen, having been Converted to the Catholic Religion, left Aberdeen, his native City, entered the Scots College at Rome, 1679; departed thence Priest for Paris, 1687; came to the Missions in May, 1688; resided for almost 30 years at Preshome, in the Enzie, first with Bishop Nicolson, *alias* Bruce, then alone; and in the end of his life, had Mr. John Gordon of Birkenbush for a Coadjutor. He got a fall in his room, in December, 1738, after which he was never able to stand upright. He Died piously at Preshome, March 17, 1740, in the 52d year of his Mission, and was Buried in St Ninian's Chapel. He was a very mortified man, and was careful of those under his charge, of whom I have known many, who had the greatest regard to his memory.—[*Bishop Geddes' MS.*]

DOUGLAS ARCHANGEL—Born of Scotch parents at Verdun, 27th April, 1677; joined the Society at Tournay, 24th Feby., 1692, and the

same year passed over to the Austrian Province.—*[Oliver's Collections.]*

DOUGLAS FRANCIS—Was Educated from childhood in France, and evinced talents for the Pulpit. He reached Edinburgh as a Missionary on the 28th May, 1686; but became so alarmingly unwell, that his Medical friends urged his departure before that Winter to a warmer Climate. He actually embarked to go abroad, but was driven back by contrary winds, as I find by F. William Aloysius Lesley's Letter, dated Edinburgh, 7th Dec., 1686. Probably he Died shortly after his return to Douay.—*[Oliver's Collections.]*

DRUMMOND ALEXANDER—Studied in the Scots College at Paris, came thence in Sept., 1697; arrived in Scotland in the next month; went to Germany, 1704; returned, 1707; was at Drummond Castle, 1728, and 1733, where he had been, I believe, some time before, and was until his Death, 174 . . —*[Bishop Geddes' MS.]*

DRUMMOND CHARLES—Born 6th July, 1686; entered the Noviciate at Paris, 11th September, 1699; ten years later was a Student of Divinity.—*[Oliver's Collections.]*

DRUMMOND JOSEPH—From the Diocese of Dunkeld, entered the College in 1608. When he had finished his Studies, and was promoted to Holy Orders, he went to France, was made Grand Vicar to a French Bishop. He Died at Paris. I have not read that he ever went to the Mission in Scotland.—*[Abbé M'Pherson's MS. Cat.]*

DRUMMOND WILLIAM *alias* MELFORT—Born 24th Sept., 1686; at the age of 18, he Consecrated himself to God in Religion.—*[Oliver.]*

DUFFUS JAMES—Of the Diocese of Moray, having been Born, as I have been informed, in Fochabers; went to Rome with Mr. Godsman and Mr. Lesly; entered the College there, Jan. 1, 1721, aged 18; left the College, having finished his Studies with difficulty, as his health was very bad; and, having been Ordained Priest, he left the College, I say, in the year 1731; arrived in Scotland in August, and was settled in Strathdown, where he continued until 1734, or 35, and was then removed to Deeside, which has been his place of residence until this time, in the year 1761.—*[Bishop Geddes' MS.]*

He was a man of great innocence and simplicity of manners.—I have not learnt what time he Died; but I heard him mentioned as having made a very happy end, and Dying in the odour of Sanctity.—*[Abbé M'Pherson's MS. Cat.]*

DUFFY JAMES—Was Born at Newtown-Limavady, County Derry, on the 6th of Jan., 1817. He studied first at St. Colomb's Seminary in Londonderry, then at the College of All-Hallows, Drumcondra, near Dublin. He was received into the Eastern District by Bishop Gillis, who Ordained him Sub-deacon on the 25th,—Deacon on the 27th,—and Priest on the 29th January, 1860, in St. Mary's,

Edinburgh. On the 9th of February following, he was sent as Assistant Clergyman to Dalbeattie, where he attended chiefly the out Stations. In Easter Week, 1861, he was removed to Galashiels, where he remained till Sept., 1863, when he was appointed to found a new Mission at Alloa, and there being affected with Asthma, he closed his earthly career on the 22d Nov., 1865, in the 49th year of his age, and 6th of his Priesthood. His habits of life were peculiarly retiring, modest, and unobtrusive. When he went to Alloa, he had great difficulties to contend with. Though the number of Catholics was considerable, there was no Chapel, nor House, nor provision made for the Clergyman. It was only after several fruitless attempts that, at last, a Place could be got in which to Say Mass. Yet, he persevered and bore all with exemplary patience.—His Remains were removed for Interment to his Native Place in Ireland.—*[Cath. Direct., 1867.]*

DUGUID ALEXANDER—Born 5th March, 1711; Studied Humanities and Philosophy in the National College at Douay; entered the Noviciate of the Society at Tournay, 28th September, 1730. After passing through various Offices, he arrived in Scotland, 26th December, 1739, to serve the Mission; was admitted to the Profession of the solemn Vows of his Order, 3d May, 1747, at Aberdeen. He is said to have Died at Elgin, 21st September, 1789.—*[Oliver.]*

DUGUID CHARLES—Born 8th Jan., 1748, O. S.—Studied Humanities in the Scotch College, Douay; enrolled himself at Tournay amongst the Children of St. Ignatius, 28th September, 1764, and pronounced his simple Vows on Michaelmas Day, 1766. After teaching Humanities for one year at Mons, he was ordered to Pont-a-Mousson; but was forced to emigrate with his Brethren. He finished his Philosophical and Theological Course in the English College at Liege. But I suspect this is F. Chas. Leslie.—*[Oliver's Collections.]*

DUGUID GEORGE—Brother of Alexander. He Died about the year 1760; but I can recover no details.—*[Oliver's Collections.]*

DUGUID JOSEPH—Also Brother of Alexander. Born 6th January, 1713. After studying for a short period with his Brother at Douay, he proceeded to Spain, and thence to Rome, where he embraced the Institute of St. Ignatius, 20th January, 1731. When he had completed his Noviceship in that City, he applied himself to Philosophy; but the Climate disagreeing with his constitution, he returned to Douay, where he finished the remainder of his Studies. Proceeding to Scotland, he reached Edinburgh, 20th June, 1742. He was raised to the rank of a Professed Father, 24th March, 1747; and Died in Edinburgh, 28th February, 1775.—*[Oliver's Collections.]*

DUNBAR WILLIAM—Of the Society of Jesus, who continued as Missionary in Glengairn till 1734, when he was recalled by his Superiors

to the Continent, on account of his having shown some premonitory symptoms of aberration of intellect.—[*Cath. Direct.*, 1853.]

DUNCAN GEORGE.—He had also F. Kelly, an Irish Recollect; two Benedictines, FF. Robt. and Wm. Grant, and 4 Jesuits, FF. Strachan, and little John Innes, in Braemar and Glengarry. FF. M'Rae and Farquharson in Seaforth. In Sept., 1746, he was obliged, in the general confusion of the Nation, to make his escape to France, where he stayed until August, 1749, when he returned to Scotland. He was made Prisoner at Edinburgh, about the middle of July, 1755; where he was detained in custody, for about 14 days; after which he was liberated on bail, with the express condition that he should remain at Dunse in Merse; a Place remarkable, it seems, for bigotry in the Presbyterian Religion, or within two or three miles of it. He returned to Edinburgh against November 15, when his Trial should have come on; but it was deferred until the beginning of January, 1756; it continued until the beginning of March, when the sentence of Banishment was passed against him. . . . [This is a Marginal Note—its top line cut away in binding. It proceeds]—settled at last at Shenval, with Mr. Brockie, and after his death, with Mr. Jo. Geddes. Having lived there several years, he returned to his own District, passing the remainder of his days at Glengarry, where he Died, universally regretted, on the 12th March, 1773, and was Buried at St. Finian's.—[*Abbé M'Pherson's MS. Cat.*]

DUNCAN GEORGE—Of the Diocese of St. Andrews, having been Born at Edinburgh: was Ordained Priest at Scalán, 1732; went to the Highlands in November, to teach a School, but returned next year, 1733, and was at Scalán. He was sent to Angus, 1734, where he continued until 1741, and perhaps longer; he was made Prisoner, in 1746, but was soon set at liberty. He went to Carlisle, and, with great intrepidity, heard the Confessions of Keanloch Moidart,—Mr. M'Donald of Teindoch [?—and of some other gentlemen who were sentenced to Death; and he also Communicated them.—He was sent to Glenlivat an . . . and stayed some time at Scalán, having the charge of the Braes of that Country. In the Autumn of the year, 1759, he built a room for himself at Tomnavoulon, where he continued to live about a year and a half; for though his going to Strathyla was proposed in the beginning of the Winter 1760, yet it was not executed; but he remained in Glenlivat, until June 22, 1761, upon which day he set out for Edinburgh, according to a call he had got from Bishop Smith. Mr. Duncan arrived in a few days, safe to Edinburgh, together with J. D., a young companion he had with him, to be sent to Paris.—[*Abbé M'Pherson's MS. Cat.*]

DUNCAN JAMES—From the Diocese of

Moray; went to the Scots College, Rome, in 1621; he returned Priest, to the Mission in 1627. I have not been able to learn how long he there remained. He certainly had left it in 1630, for I find him then Confessor to Nuns at Dieppe. Some time thereafter, he entered the Congregation of the Oratorians.—[*Abbé M'Pherson.*]

DURHAM STEPHEN.—This Father was at Edinburgh in August, 1704. I meet with him at Edinburgh, 9th Sept., 1712.—[*Oliver's Col.*]

DURHAM WILLIAM—Was Born in 1651; entered the Society at Paris, 21st Dec., 1673; made his solemn Profession Feb. 4, 1689, in Scotland, while serving the Mission. In 1709, was Apprehended, and Banished the Realm. I have seen his Letter dated from Paris, 1st Oct., 1706, to the Assistant of Germany, imploring, as Procurator of the Scotch Mission, and as Consulor, that an *Italian* Jesuit might not be appointed for a third time to the Presidency of the Scotch College at Rome—that such Appointment would give displeasure to the English (Stuart) Court, who would prefer a Scotch Father.—[*Oliver's Collections.*]

DURIE JOHN—Of Fifeshire. This Father is highly commended by F. Possevinus for his learning and eloquence. F. Southwell, (p. 440, *Bibliotheca Scriptorum*, S. J.) says, that F. Durie was living at Clermont College, Paris, in 1582. "*Jam tum Presbyter et Theologus,*" and that he Died in Scotland 20th October, 1668. (Query 1598 or 1608?) His elegant and victorious Confutation, in Latin, of Whitaker's Reply to Campian's *Decem Rationes*, was printed at Paris, 8vo. 1582, pp. 466, and at Ingolstadt, 8vo. A. D. 1585, pp. 856, bearing for Title "Confutatio Responsionis G. Whitakeri ad x Rationes, quibus fretus Edm. Campianus Certamen Anglicanæ Ecclesiæ Ministris obtulit in causa Fidei."—[*Oliver's Collections.*]

DUTHIE or DORTHE WILLIAM—Of the Diocese of Aberdeen, had been Educated in the Protestant Religion; but was Converted to the true Faith; was sent abroad and Studied in the Scots College at Paris, where he was Ordained Priest, and returned home with Mr. Alex. Gordon, in July, of the year, 1738. He was placed at Kirkhill; the year following, he was in Glenlivat, or Garioch. In the year 1740-41, he was at Edinburgh. He got the care of Scalán some time before the Civil War of 1745, and continued there until the year 1758, when he went to Edinburgh; and, having stayed there for some months, he set out for Paris, where he arrived in April, 1759. He continued to be Prefect of Studies, there, in Aug., 1761.—[*Abbé M'Pherson's MS. Cat.*]

DUTHIE WILLIAM—Now superannuated; continued to live in Huntly, but took no concern with the Congregation, after Mr. Maxwell arrived. He had been Converted at Aberdeen by Mr. William Shand, while studying with the view of becoming an Episcopalian Clergyman; and, showing an inclination for becoming a Catholic

Missionary, he was sent to the Scots College of Paris. There he was Ordained Priest, and on his return home, about the year 1742, he was made Superior of Scalán, which office he resigned, in 1758, and went back to Paris as Prefect of Studies. Thence he returned in 1761, and went to Huntly, where he Died, about 1782. —[*Cath. Direct.*, 1849.]

EGLIN —. All that I can learn of this Father is, that he reached the Scotch Mission early in 1627; but, owing to weak health, he was forced to return to Douay within a twelvemonth. —[*Oliver's Collections.*]

ELPHINSTON WILLIAM.—What I can learn of this saintly Novice is from *Drew's Fasti*, S. J., who affirms that he Died at Naples, 16th April, 1548, a most devout Client of the Blessed Virgin Mary. —[*Oliver's Collections.*]

ELPHINSTON —. This Father is mentioned as being aggregated to the French Province in F. James Gordon's Letter of the 11th March, 1612, to the General Claudius Aquaviva, and it was then proposed to send him to Scotland; but it seems that he was sent to Spain. After January 24, 1631, I lose all traces of him. —[*Oliver's Col.*]

ERSKINE CHARLES — Was received into the Scots College, Rome, in 1748, and left it, without receiving any of the Holy Orders, in 1753. He was Born in Rome. His father was Colin Erskine of Cambo, in Fifeshire, and nearly related to the Kelly Family. When a young man he came to Rome, with intention of applying to the Fine Arts. He there became Catholic, entered King James VIII.'s Court, and Married an Italian lady named Agatha Gigli. His son, Charles, on leaving the College, applied to the Law, in which study, having fine parts, he became eminent. In a Cause in which Pope Pius VI. was interested, Charles Erskine had an opportunity of making his abilities be made known to his Holiness, who admired them much; and as he had always remained in a single state, the Pope, in 1782, promoted him to the Prelacy, made him Canon of St. Peter's and Promotore della Fede. In the Troubles of 1793, he was sent to England on Civil concerns, from whence he returned only in 1802; and shortly thereafter, was raised to the Sacred Purple. On Cardinal Albani's death in 1803, he was made Protector of Scotland; and, if the Political circumstances of the times had allowed it, he would have been of great service to Religion in that Country. In 1806 [*sic.*] he was made Cardinal Prodatario, and in the following year, Secretary of Briefs; in both of which distinguished offices he continued till the total overthrow of the Papal Government, and the expulsion of the Pope happened. For some months previous to that event, he was one of the Cardinals shut up with his Holiness in the Palace of Monti Cavallo. When the Pope was exiled, Cardinal Erskine retired to the country, where he passed all that Summer. In the latter end of Autumn he returned to Rome in a bad state of health; but, sick as he was,

the French forced him to go to Paris in the beginning of 1810. In that City he continued in a bad state of health, and Died on 20th March, 1811. He was Buried in the Church of St. Geneviève. —[*Abbé M'Pherson's MS. Cat.*]

FAIRFUL DAVID ANDREW — Born in 1648; at the age of 30 enrolled himself amongst the Novices; for a considerable period served the Scotch Mission, where he was twice Apprehended, and long Imprisoned. On the 2nd of February, 1697, was promoted to the rank of a Professed Father. He was famed as a Preacher; made many Converts in Scotland and elsewhere, especially at Douay. —[*Oliver's Collections.*]

FAIRFULL DAVID — Was certainly Rector of the Scotch College at Douay, in the Summer of 1708. Eight years later I meet with him at Paris. —[*Oliver's Collections.*]

FALCONER ROBERT — From the Mearns; went to the Scots College, Rome, in 1613. I find no account of the time he remained in it. He went to Spain on leaving the College, and entered among the Mercenaries. —[*Abbé M'Pherson's MS. Cat.*]

FARQUHARSON ALEXANDER — From the Diocese of Moray; entered the Scots College, Rome, in 1775, and being Ordained Priest, left it in 1784. He was placed at Scalán, to succeed Mr. John Farquharson, who went to Douay. Here he continued for some years; and by his imprudent management hurt the House very considerably. He was removed from thence, and sent to Cabrach. Here, too, he behaved very indifferently. The Bishops, at last, were obliged to withdraw his Faculties, and dismiss him entirely in 1793. He wandered to France, Germany, and Italy, to little purpose. The last accounts I had of him were from Portugal. —[*Abbé M'Pherson's MS. Cat.*]

FARQUHARSON CHARLES, S. J. — Died in 1797. —[*Oliver's Collections.*]

FARQUHARSON JOHN — Was Born in 1748, at Glenconlas in Strathavon. He was, for some time, at Scalán, and then was sent to Rome, where he was Ordained Priest. He was, for some years, on the Mission in Scotland. In 1784 he was appointed Principal of the Scots College of Douay, where he remained till the College was broken up at the beginning of the first French Revolution. On his return home, in 1790, he was, for two years, in Aberdeen. He was then translated to Glasgow, to succeed Mr. Alexander Macdonell, who subsequently became Bishop of Kingstown, in Upper Canada. While in Glasgow, he erected the Calton Chapel, capable of containing about 600. In 1805, he was sent to Ayr, which he left soon after, and had for a successor Mr. James Maclachlan, who Died there in 1811 or 12. From Ayr he went to Morayshire to attend the Catholics scattered over the lower part of that County. He lived first at Lossiemouth, and subsequently bought the property in Elgin which served as Chapel and House for the Clergyman, till the erec-

tion of the Chapel in 1844. After the Peace concluded on the fall of the Emperor Napoleon he went to France to look after the wrecks of the Scotch Ecclesiastical property there, and Died at Paris in April, 1817. He was a considerable Benefactor to the Mission of Strathavon, the place of his Birth, and also left a Fund for the support of a superannuated Clergyman in each of the three Districts. An account of what he did relating to the Scots College is given in the manuscript History of that College, written by Mr. Macpherson.—[*Cath. Direct.*, 1849.]

FARQUHARSON JOHN—Born 19th April, 1699; entered the Society at Tournay, and became an excellent Scholar. Towards the end of October, 1729, he landed at Edinburgh to serve the Mission. On 2d February, 1736, he made the solemn Profession of the Four Vows. He was still living in 1775. In p. 285 of the *London and Dublin Orthodox Journal*, April, 1836, a Correspondent A. H. asserts that F. J. Charles and John Farquharson were natives of Braemar, and belonged to the very ancient and respectable House in Inverey, which suffered so much for its attachment to the Stuart Family. Placed in the Mission of Strathglass, Inverness-shire, F. John Farquharson found the necessity of acquiring a competent knowledge of the Gaelic language. In Mrs. Fraser of Kilbokie (Q. Catherine Mackenzie?) then considered the best Erse Scholar in the District, he experienced an invaluable guide. By degrees he formed an immense Collection of Gaelic Poetry. The original Folio MS. in his own handwriting he deposited, in 1772, in the Scotch College, at Douay; but those who ought to have kept this precious treasure in cedar wood, suffered it to be thrown aside and to perish, and to be applied to every ignoble purpose. The whole of Ossian's Poems translated by Macpherson, were in F. Farquharson's Collection, and many others either not known to Macpherson, or at least not published by him. F. Farquharson frequently quoted the original passages of Ossian, with remarks on the inferiority of Macpherson's Translation. F. John F. was taken Prisoner about the year 1745, whilst Saying Mass, and conveyed to Edinburgh in his Sacerdotal Vestments. After many sufferings he was restored to liberty, and lived several years afterwards abroad; when he finally returned to Scotland, and resided with his nephew, Mr. F. of Inverey. There he Died suddenly, and was Buried at Braemar. His Rev. Brother Charles, who Died 1797, was Interred in the same Grave.—[*Oliver's Collections.*]

FARQUHARSON JOHN—From the Diocese of Moray; went to the Scots College, Rome, in 1768, but, on account of his health, which threatened a Consumption, left it in the following year, and went to Douay, where, having finished his studies and received Holy Orders, he was made Prefect of Studies, in

which office he continued till 1781, when he was pressingly called home to the Mission, and had the charge of his own native country, Strathavon, till Sept., 1783. In that year, Mr. John Paterson, Superior to the Scalán Seminary, being dead, Mr Farquharson was appointed to succeed him. There, likewise, his stay was short. Mr. Robt. Grant, President of the Scots College, Douay, dying in 1784, Mr. Farquharson was judged the properest person to succeed him in that important office. In the following year he took possession of it, and continued in it, giving great satisfaction to all concerned, till 1793, when, having first provided for the safety of his pupils, he himself, likewise fled from the Republican fury, and returned to the Mission in the latter end of Autumn.—[*Abbé M'Pherson.*]

FERGUSON ALEXANDER—Born 10th January, 1672; embraced the Institute of St. Ignatius, 29th November, 1697.—[*Oliver's Col.*]

FIFE JAMES—Was Born 22d July, 1656; when 17 years of age he Consecrated himself to God in the Society, and 18 years later was made a Professed Father. Whilst serving the Scotch Mission he was arrested and sent to exile. He lived for some time at Naples; was appointed by the Gen. M. A. Tamberini, Rector of the Scotch College at Rome, in 1709. In a Letter of F. Thomas Ebersson, Esq., Rector of the English College at Rome, and dated thence 26th February, 1724, I read—"I leave next Thursday, 2d March. F. Fife, who came up hither two years ago to the Scotch College, goes along with me as far as Modena. I do not know who will be here at Rome in F. Fife's place."—[*Oliver's Collections.*]

FIFE THOMAS—Born about 1671; admitted into the Society at Naples, 29th January, 1694, and was still attached to the Neapolitan Province 15 years later.—[*Oliver's Collections.*]

FINEGAN THOMAS AUGUSTINE—Was Born in Ireland; he completed his Classical Education in St. Joseph's Monastery, Clondalkin, Dublin. After some time, feeling himself called to the Ministry of the Altar, he entered the Foreign Missionary College of All-Hallows, and, after the usual Theological Studies, was raised to the Priesthood on the 27th June, 1858. On coming to the Western District, he was attached, as Junior Clergyman, to the then joint Missions of Johnstone and Houston. In 1861 he was removed to St. Mungo's, Glasgow, and in 1862 he was appointed to the Mission of Houston, Renfrewshire, where he Died of Typhus Fever, on the 10th of August, 1863, and in the 6th year of his Ministry. The Body was removed to St. Mungo's, where the Office of the Dead was chanted, and the Funeral Service took place on Friday, 14th Aug.—A large Cortege followed the Corpse to Dalbeth Cemetery.—[*Catholic Directory*, 1864.]

FORBES JAMES—Occurs Superior of the Scotch Mission in May, 1679. In 1686 he and

F. Thomas Patterson were appointed Chaplains to King James II. in Holyrood House. This Chapel was opened on St. Andrew's Day, 1686. At the Revolution he was sent to the Continent. His Superior, F. William Aloysius Lesley, felt much at parting with him, as being "*rerum nostrarum expertissimus*," and recommends to the General to reinstate him in the government of his Brethren in the Mission. But he was appointed Rector of the College at Douay, where I find him still in the Autumn of 1694, when business calling him to Scotland, he was taken in company of F. Marvell and Mr. Charles Gordon, both Members of the Society, and conveyed to England, where they were committed to Prison for some weeks, and then released on bail. He was still living in the Scotch College at Rome, 1709.—This venerable man was 83 years of age, and had spent 64 in the Order.—*[Oliver's Collections.]*

FORBES JOHN—Was Born on the 27th December, 1791, at Glachkan of Glenconlas, Strathavon, Banffshire, and was Baptized by the name of *John*, from the circumstance of his birth having taken place on the Festival of St. John the Evangelist. He received the first rudiments of his education at the Parish School, and having, at an early age, given decided proof of no ordinary talent, he was admitted as an Alumnus to the College of Aquhorties, on the 5th November, 1802. Having remained in that Institution only eight months, he was sent, on the 3d August, 1803, along with some other Students, to continue his Studies in the Scots College of Valladolid. Towards the close of 1808, when the French invaded Spain, it was judged advisable to break up that Establishment for a time, till peace should be restored to the Country, and the Inmates were obliged to return home. Mr. Forbes landed at Falmouth early in January, 1809, and thence proceeding to Scotland, he soon after resumed his Studies at Aquhorties. Having completed them in the Summer of 1814, he left College to recruit his health, and remained for some months with his family in Strathavon. The Seminary of Lismore in the West Highlands being then in want of a Professor, he was sent, in December of that year, to that House, where, having taught for some time, he was Ordained Priest on the 15th October, 1815, by Bishop Eneas Chisholm, then Vicar Apostolic of the Highland District. No sooner had Mr. Forbes received Ordination than he was appointed to the Charge of Paisley, which he reached on the 21st October, and said his first Mass there on the 22d following. As that Mission was too laborious for a person of his delicate constitution, Bishop Cameron removed him to an easier Charge. He left Paisley on the 4th August, 1816, and, after being a month at Ayr, he arrived at Stobhall, Perthshire, on the 14th September following, as Successor to the Rev. William Wallace. After a residence in that Mission of little more than a

year and a-half, he was transferred to Banff, to which were then attached two other small Charges—Portsoy and Foggyloan. As the income accruing to him from this Mission was insufficient for the decent maintenance of a Clergyman, he was obliged to have recourse to Teaching, in order to add to his means of support; and, while he remained in Banff, as well as for several years after, when he went to Elgin, he had a considerable number of Pupils. Finding the fatigue of attending the distant Stations too much for him, and the Mission of Elgin, to which no out-Stations were attached, being vacant, he obtained that Appointment, of which he took possession in December, 1827, and in which he remained till his Death. The Chapel and House purchased in Elgin by the Rev. John Farquharson, while he had charge of that Mission, being found unsuited to the Congregation, it was determined that a new Establishment in a more convenient locality, and more in conformity with the progress of the age, should be provided. To aid in the attainment of so desirable an object, Mr. Forbes undertook to collect funds, and for this purpose he visited various Towns both in Scotland and England in the course of the year 1837. Considerable success was the reward of his endeavours, and the sums which he gathered from the charity of the Faithful were deposited in the hands of the Bishop of the District. He set out on a second excursion for the same object in March, 1840, and after having gone over those parts of Scotland and England which he had not visited before, he passed over to Ireland, and then to Belgium, and did not return to Elgin till the Summer of 1843. In this second attempt his success was, unfortunately, not commensurate with the time he had devoted to it, or the labour he had undergone. The new Undertaking, however, received a very considerable accession of funds from Abbé Chevalier Drummond Stewart, who had at one period an intention of fixing his residence in Elgin. With these means in hand, and with further aid from the Right Rev. Dr. Kyle (who took the more immediate charge), the new Establishment was commenced in 1843, and on the 25th September, 1844, the Church was opened for Divine Worship.—After the erection of the Church, Mr. Forbes spent the remainder of his days in quiet seclusion, seldom moving from home, taking but little interest in events passing around him, and devoting to literary pursuits the time which he could spare from the discharge of the necessary duties of his Calling. As a Scholar, his acquirements were of the highest order; he was deeply versed in Biblical knowledge—the Holy Scriptures were his habitual and favourite study.—He was wont to say that the Inspired Volume was his Garden, in which he could cull at pleasure Flowers of the most varied hues and richest fragrance; and from his Readings of it in the various Languages of which he was master, he could discover beauties which would escape

an ordinary reader. Though his Writings on that subject were rather voluminous, yet nothing from his pen has been given to the Public. His constitution was never very robust, and his sedentary mode of life did nothing to fortify it. For some days he had felt indisposed; symptoms of the Disease that carried him off—Disease of the Heart—had been observed, and on the Saturday previous to his Death, he had a Fit, which, for the moment, created alarm. He revived however in a short time, and on Sunday, though not well, he was able to Say Mass. On the following Monday he rose at his usual time; but on returning to the house, after a short walk in his garden, he fell down suddenly in his room while in the act of dressing, and shortly after Expired. The awful suddenness of the stroke spread a gloom over the whole Town; for no one was better known, or more highly respected. The Funeral Obsequies took place on Friday the 7th September. The Body having been removed to the Chapel, a Mass of *Requiem* and the other customary Rites were performed by the Right Rev. Dr. Kyle. The Coffin was then borne to the Hearse, and the Funeral was escorted from the Chapel by a great number of the respectable inhabitants to the spot at which the Railway crosses the turnpike. It then proceeded to the old Catholic Cemetery of St. Ninian's in the Enzie. At Fochabers, it was met by several of the Catholic Clergymen and friends of the Deceased, who accompanied the Remains to their last resting Place.—[*Cath. Direct.*, 1856.]

FORBES THOMAS—Was Born in Aberdeen; went to the Scots College, Rome, in 1646, where he remained three years, and departed without Holy Orders; yet, he well deserves to be remembered with gratitude, for his benefactions to the Mission. He was second son to William Forbes, first Protestant Bishop of Edinburgh, who had been Minister in Aberdeen, before he was promoted to that dignity. His mother was Elizabeth Forbes, daughter to Forbes of Corsinday. He was Converted to the Faith when young; by whom, or, on what occasion, I know not. He went to our College at Douay, where he finished his low Schools, and then to Rome. On leaving our College there, he entered the Court of Cardinal Chas. Barberini, and continued in that Family till his Death. He was an active man, well versed in the Canon Law, and acquainted with the Roman Court. For these reasons, he frequently was employed by Foreigners to do business for them there. For some years, he acted for the English Mission. His perquisites arising from such casualties, together with his large appointments from the Barberini Family, made him master of a handsome income, which he well knew to manage; and, in consequence, laid by much money. His declared intention had ever been, to apply all his Property, after his death, to the advantage of Religion in his native Country. During his lifetime, he

settled on the Town House at Paris, 3200 Crowns—the Interest of which he reserved to himself, during his life. He likewise bought in the Public Funds at Rome, 40 Luoghi, in the view of leaving them at his death, to the Scotch Agent there. These had stood him 5000 Crowns. At his Death, he made Mr. Wm. Stuart, our Agent, his sole Executor; and all his money at Paris, was settled on the Mission, together with 1260 Crowns more, found lying by him, after paying all expenses. The Luoghi continued ever after, till the Revolution in 1798, the property of the Agent, *pro. tem.* He Departed this life on the 13th Jan. 1711.—The Scotch Clergy resolved to erect a Monument to so generous a Benefactor; but Mr. Stuart, the Agent, claimed that honour exclusively to himself, and raised a decent Monument for him in the College Church, which is still in existence.—[*Abbé M'Pherson's MS. Cat.*]

FORDE ROBERT.—This Father, who was reputed a man of business, succeeded Fr. Wm. Aloysius Lesley, as Superior of his Brethren in Scotland, at a most difficult crisis. In a Letter, dated Douay, 12th July, 1695, he mentions the system of espionage that prevailed in the Post-Office in Scotland, as well as his own captivity and discharge: he states that three of his Brethren (unnamed) had recently Died in Scotland; one, soon after his release from Gaol; two others, in consequence of being exposed to the inclemency of the air, or the close confinement in their hiding Holes; and eight had been taken from Prison to be sent to Banishment.—F. Robert Forde was still living at Douay, in December, 1709.—[*Oliver's Collections.*]

FOREST GEORGE—From the Diocese of Brechin; went to the Scots College, Rome, in 1608. I find no mention of the time he there remained. He became a Conventual Friar; and, I believe, never went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

FORESTER ALEXANDER—From the Diocese of Ross; entered the Scots College, Rome, in 1727, aged 26; and left it Priest, in 1732. He arrived that same year to the Mission. He was charged with the care of all the Catholics in Uist. In 1746 he was taken Prisoner, and carried up to London, where he remained aboard of a Man-of-War for six months. He, thereafter, was removed to Newgate Prison. At last, he was Banished for Life, and arrived at Paris in the Autumn of 1747. Here he continued till Summer of the following year, though he ardently desired to return immediately to his Flock, who, he knew, stood greatly in need of his assistance; but could not undertake the journey, for want of money to defray the expenses. After many petitions, he, at last, got a small sum from Propaganda; for that purpose, and immediately set out; arrived safe, and again took up his quarters in Uist, where he was much beloved, and did a vast deal of good. This excited the jealousy and spleen of

the Presbyterian Ministers, who accused him to Government of plotting against Government, and recruiting men for the French and Pretender. They even procured an order to bring a party of Soldiers to the Island, in the view of apprehending him. He was well aware that should they succeed in their design, even his life might be in danger; not on account of their calumnies, which they could never prove, and he could show to be false; but because he had returned from perpetual Banishment, to which he had been condemned under pain of Death. For this consideration, all his friends advised him to retire. He reluctantly again left his numerous Flock, absconded among the hills, till he found an opportunity of passing over to Ireland in 1754, from whence he returned to Edinburgh immediately; and, after a few months, hearing the Soldiers had left the Island, and the Presbyterian Ministers become more remiss in their search for him, he returned to his Charge, where he continued to labour with great zeal, for many years thereafter.—[*Abbé M'Pherson's MS. Cat.*]

FORSYTH —. Whose Pastoral care embraced both Glengairn and Braemar. After the conversion of Mr. Farquharson of Inverey, Mr. Forsyth settled permanently in Braemar, and remained in charge of that extensive and important Mission until the beginning of the 18th Century, when he Died, and was Buried in the old Catholic Burying Ground of Castleton of Braemar, where a handsome Stone marks the spot where his ashes repose.—[*Cath. Direct.*, 1853.]

FRASER CHARLES—Was a Native of Aberdeenshire. At the early age of 10, he was sent by his maternal uncle, the Rev. Mr. Robertson, to the Scots Benedictine College at Ratisbon, where he laid the foundation of those literary acquirements for which he subsequently became so eminently distinguished. Here he remained for about six years, the pride of his Teachers and the darling of his youthful Co-disciples. The Continental Wars which sprung from the French Revolution having forced him to seek an asylum in England, he continued his studies at the Catholic College of Stoneyhurst, with such zeal, ability, and success, that he was selected as one of the Teachers in the newly-projected College of Clongowes Wood, in the vicinity of Dublin. In this important situation he displayed the same estimable qualities as a Teacher which had formerly distinguished his career as a Scholar; and he was soon promoted to the dignity of the Priesthood by Dr Doyle. His talents gradually expanded in proportion to the various duties which he was called upon to perform. As a Superior of his College, he was distinguished alike by his learning, his strict observance of Academic discipline, and his remarkable facility in communicating instruction to his youthful charge. His conduct, on

every occasion suitable to his Sacred profession, commanded universal respect; while his genuine urbanity, unaffected affability, and habitual cheerfulness justly endeared him to all who knew him. His capabilities as a Pulpit Orator soon attracted general admiration, his fame quickly spreading beyond the sphere of his stated Ministrations. He was, therefore, frequently solicited to lend the aid of his powerful eloquence in behalf of various charitable Institutions in Dublin. With such solicitations, notwithstanding the engrossing nature of his proper avocations, he was ever ready to comply; and his success in advocating the cause of the needy and forlorn was commensurate with the energies of his intellect, the sincerity of his religious feelings, and the unbounded benevolence of his heart. Many striking instances are related of the electrical effect of his eloquence on such occasions, in stimulating the eleemosynary exertions of his numerous and admiring auditories. The enthusiastic assiduity with which he devoted himself to his severe Professional labours, began sensibly to impair his health, for the recovery of which he was reluctantly compelled to leave the scene of his usefulness and the circle of social endearment for a more genial climaté on the Continent, where he employed his leisure in the study of the Canon Law. Having partially re-established his health, he returned to Ireland; and was subsequently appointed to discharge the duties of an Apostolic Missionary in Aberdeen. On the talents which he here displayed in the Pulpit, it is the less necessary to expatiate, as they were frequently displayed before crowded and promiscuous assemblages. Suffice it to say, that they were worthy of his already well-earned fame. Whatever discrepancy of opinion might exist with regard to his Faith, there was but one prevailing sentiment in reference to the zeal and ability which he displayed in its defence. For this purpose, indeed, his natural endowments, as much as his Professional acquirements, rendered him eminently powerful. He was gifted with a masculine and discriminating understanding, a vivid imagination, and a keen sensibility of heart. His learning was varied and extensive—his language copious, clear and energetic. Enhanced as these qualifications were, by an animated and expressive countenance, a voice of much compass and melodiousness, and gesticulation at once striking and appropriate, the combined effect of all was often irresistible. While those who differed from him in Religious sentiments could not but admire his talents, to his own Flock he was as much endeared by the urbanity of his disposition and his kindly offices. Mingling extensively with the society of his fellow-citizens, his frank and manly conduct, and his liberal and philanthropic sentiments, procured for him the friendship and esteem of many individuals of all ranks and denominations.

His varied knowledge of men and things—his constitutional buoyancy of spirit, and happy vein of pleasantry rendered him the life and soul of the social circle. Towards the end of 1834, he contracted a Cold, which tended materially to superinduce the severe and painful illness (Hydrothorax) which hurried him to an early grave. During the fatal progress of the Disease, his characteristic cheerfulness never forsook him, and he prepared himself for the inevitable issue with perfect calmness and resignation to the Divine Will. He Died on the 12th March, 1835, in the 47th year of his age. His Funeral was conducted agreeably to the most solemn Rites of the Church,—the Right Rev. Bishops Kyle and Carruthers, and others of the Catholic Clergy, officiating on the occasion. The Rev. Mr. Gillis delivered an affecting Eulogium on the character of the deceased, which made a deep impression on all present. The Body was afterwards borne to the place of Interment in the Snow Churchyard, Old Aberdeen, amid an immense concourse of spectators, by certain members of the Congregation, the Bishops and Clergy, along with the rest of the Congregation walking before, while the near relatives of the Deceased and a numerous body of his Protestant friends, followed behind.—[*Cath. Direct.*, 1836.]

FORSYTH HENDRIC — A man of great merit.—He Died 1st November, 1690. In a Letter written after his Death, he is described as "*Vir plane Apostolicus, et cujus memoria in benedictione erit apud Pauperes illos, qui montana in Scotia incolant.*"—[*Oliver's Collections.*]

FRASER JOHN—Went to the Scots College, Rome, in 1608; he was promoted to the Priesthood, and Died at Paris. I do not find that he ever went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

FRASER JOHN—Died at Parten in Scotland, 12th March, 1797. At the Suppression of the Society in 1773, there were but seven Jesuit Missionaries in Scotland, but for a long time previous to that event, Members of the Order had served Kirkconnel, Terregles, and Munshes, in the South; and Braemar, Glengairn, Glentanar, Buchan, and Strathglass, in the North. The Superior and his Socius resided at Edinburgh, and another Father at Aberdeen.—[*Oliver's Collections.*]

FRASER JOHN—Was educated in Rome, where he was Ordained Priest, and returned home in 1836. He Died at Preshome, in the Enzie, Banffshire, on the 21st June, 1837, and is Buried at St. Ninian's.—[*Cath. Direct.*, 1838.]

FRASER PETER—Had been a Dragoon and Protestant; was wounded somewhere abroad, and, during the time of his cure, met with great humanity from Catholics. This made him examine their Religion, which he embraced. I think I have heard he studied some time at Paris. He was Ordained in Scotland, (by Bishop Nicolson), Sub Deacon, Dec.

21, 1703; Deacon, Jan. 31; and Priest, March 11, 1704. He was at Fochabers, 1715; in Glenlivet, 1718; in the Highlands, 1720; and particularly in Morar, 1728.—He Died in March, 1731.—[*Bishop Geddes' MS.*]

FRASER PETER—I know not from what Diocese. He entered the Scots College, Rome, in 1755; received Holy Orders, and went to the Mission in 1764. He had gone to Rome as Servant to a Protestant gentleman, embraced the Catholic Faith, and by interest made with Cardinal Duke of York, who paid for his Board, was first placed in St. Peter's Seminary, and from thence sent to the Scots College. He remained for many months at London, on his arrival in Britain; and though, in Scotland, there was an urgent want of Missioners, the Bishops had difficulty to persuade him to come to their assistance. He, however, was prevailed upon to go as Prefect of Studies, to our College at Douay, under Mr. Robert Grant, who soon tired of him, and found an excuse to dismiss him quietly. He then went to Scotland, and remained for some time in Edinburgh, where he occasioned much trouble and vexation to honest Bishop Smith; who, not without great opposition got him to Angus. But there, too, his conduct was highly improper; and finally, it was found necessary to dismiss him from the Mission entirely. He went to London, where he remained some time Chaplain to some Foreign Minister. Here, likewise, his behaviour gave scandal, and Bishop Challoner found it proper to withdraw all Faculties from him.—What afterwards became of him, I know not.—[*Abbé M'Pherson's MS. Cat.*]

FOUNTAIN ——— Was eight months in the Mission, 1666; and then went to Paris, where he Died, some years after.—I could learn nothing more of him.—[*Bishop Geddes' MS.*]

GALLETTI JOSEPH—Was Born in Glasgow on the 30th July, 1823. He was admitted into St. Mary's College, Blairs, on the 19th July, 1835, as an Alumnus of the Western District, and was sent, on the 9th August, 1837, to the Scots College, Rome. He left Rome on the 9th June, 1841, on the score of bad health, and on returning to Scotland, he was re-admitted to Blairs College on the 31st of July following. On completing his Studies, he was Ordained Priest at Glasgow on the 26th July, 1847, by the Right Rev. Dr. Murdoch, who appointed him soon afterwards as one of the Clergymen of St. John's Church in Portugal Street. In May, 1849, he was sent to open a new Mission at Pollokshaws, where he procured and fitted up a temporary Chapel. In 1850 this Chapel was enlarged, and a House for the Clergyman attached to it. In the Summer of 1854, he was compelled, by reason of some complaint in his throat, to interrupt the performance of his ordinary Clerical Functions, but having recovered, he was appointed in the Autumn of

that year, to St. John's Parish in Glasgow. His complaint having returned, he went to reside at St. Mary's, Glasgow, without any specific duty. Soon after, he obtained leave of absence, and went to Italy in order to recover his health. He returned quite restored, in November, 1856, and was reinstated in his former Charge at Pollokshaws. In 1858, he obtained a site for a new Chapel and Schools, and soon after the Schools were erected. In the midst of his labours, he was taken seriously ill on Tuesday, the 11th October, and notwithstanding all that Medical skill could do, he breathed his last, after receiving all the Consolations of Religion, on the Thursday following, in the 37th year of his age, and 13th of his Ministry.—The Funeral Service, which was attended by a great number of the Clergy, took place on Monday the 17th, in the Chapel of the Convent of the Immaculate Conception, Charlotte Street, Glasgow, and was performed by the Right Rev. Dr. Murdoch; after which the Remains of the Deceased were conveyed to the Catholic Cemetery of Dalbeth, where they were deposited.—[*Cath. Direct.*, 1860.]

GALL ROBERT—Of Maw, probably County of Fife. In Thurlow's State Papers, Vol. I., pp. 538-9, is published an intercepted Letter of this Father to his General, Goswin Nickel, dated from Scotland, 23d October, 1653. Before his appointment to the office of Superior to his Brethren in Scotland, he had filled the situation of the National College at Douay. In a Letter dated 29th December, 1647, he shows his charitable disposition and generous hospitality to his Catholic Countrymen, who had been obliged to leave Scotland for their loyalty and their devoted attachment to their Religion; and he mentions an extraordinary fact, that the Jesuit Missionaries were then the only Priests actually in the Country. He repeats his assertion in his Letter of the 26th March, 1648; and he adds that these Fathers—“*nunc, si unquam alias, verissimi sunt pauperrimi Jesu Socii, vic enim habent ubi caput reclinent.*”—Father Gall was a man of good merit, a solid Religious, an excellent Scholar, and a discreet and vigilant Superior.—[*Oliver's Collections.*]

GEDDES ADAM—Was Born at Cuffurich, in the Enzie, Banffshire, on the 21st September, 1830. He received the early part of his Ecclesiastical Education at St. Mary's College, Blairs, which he entered on the 22d August, 1843, and whence he was sent, in October, 1844, to Aire-sur-Lys in the North of France. He was transferred, in October, 1847, to the Minor Seminary of Cambrai, where he finished his Humanities and Rhetoric. In the beginning of October, 1850, he passed into the Great Seminary in that Town, where he Studied Philosophy and Divinity with distinguished success. He was Ordained Sub Deacon on the 17th December, 1853, by Monseigneur Regnier, Archbishop of Cambrai. Having returned to Scotland early

in May, 1854, he was Ordained Deacon on the 9th, and Priest on the 10th June of the same year, in St. Andrew's Church, Glasgow, by the Right Rev. Dr. Smith. He entered upon Missionary duty in the same Parish on the 15th July, and was Appointed, on the 28th of the following August, to the Charge of Pollokshaws, which he administered with singular zeal and devotedness till he caught the Disease which deprived his Flock of a most exemplary and laborious Pastor. He was the third victim that was cut off by the Typhus Fever within seven months. So mild and amiable was his disposition that, while in the Seminary, he had endeared himself not only to his Fellow-Students, but also to a large number of Priests in the Diocese. His whole heart was in the work of his Mission, and in the spiritual improvement of his People. Often did he lament the wretchedness of his Chapel, and long for the day when the burdens upon it might be cleared off, and he could labour unfettered, for the erection of a Place of Worship more worthy of Religion. Shortly before his Decease, he had entered into arrangements by which the debt might be extinguished, and had set on foot a Collection for a new Chapel. His death, like his life was most edifying. In the beginning of his illness, he had received the last Sacraments, and, though he had suffered severely from the Fever, he became perfectly conscious in his last moments, blessed his sorrowing attendants, and calmly Expired on the 5th Nov., 1856, in the twenty-seventh year of his age and third of his Priesthood, with the Crucifix pressed to his lips. His Funeral took place on Monday the 10th, in St. Andrew's Church, Glasgow, the Body having been conveyed thither on Sunday evening. The Right Rev. Dr. Murdoch celebrated Pontifical Mass, at which about thirty Priests and a large concourse of the Faithful assisted.—His mortal Remains repose beside those of the Rev. Mr. Russell in the Catholic Cemetery of Dalbeth.—[*Cath. Direct.*, 1857.]

GEDDES ALEXANDER, LL.D.—Was Born at Arradoul, Enzie, Banffshire, in 1837.—[See pp. 60, and 185 to 191; 251, 287.]

GEDDES JOHN—Was Born in the Enzie, Banffshire, in 1807. At an early age he was sent to Aquhorties College to be Educated for the Scotch Mission. Having spent a short time in that Seminary, he went to the Scotch College of Valladolid to prosecute his Studies. But his declining health having obliged him to return home, before he had completed his Education, in a few months he so far recovered as to be enabled to go through the usual Course preparatory to his entering into Holy Orders; and having previously obtained from Rome a Dispensation of age, he was Ordained Priest at Blairs, by the Right Rev. Dr. Kyle, in the latter end of October, 1829. Early in 1830, he was appointed by Bishop Paterson to establish a new Mission at Perth. He was the first Catholic Clergyman

that was permanently stationed in that Town, since the Reformation. When Mr. Geddes entered upon the charge of that infant Mission, he laboured under great disadvantages, and had to struggle with many difficulties. There was neither Chapel nor residence for the Clergyman. Yet, so far were these trying circumstances from daunting his spirit, that they roused him up to noble exertions, and to the display of that vigour and energy of mind, which he would have exhibited in full view had his life been prolonged. In the summer of 1831, the foundation of an elegant new Chapel was laid, and the Building advanced so rapidly, that, in a few months, he had the satisfaction of seeing it roofed in. But his frame, enfeebled by a lingering illness, and his anxiety to see his praiseworthy efforts crowned with success, soon rendered him unequal to the arduous task he had undertaken. For a long time he had suffered from the rapid advances of Consumption, and this malady had so undermined his constitution that he was cut off, even before he himself seemed to be aware of his danger. He was found dead in his bed on the morning of Sunday the 8th of January, 1832, at the early age of 24, and almost on his very entrance upon the Clerical career. In him, the Congregation of Perth lost a zealous Pastor, and the Church a valuable Missionary. His talents were more than ordinary, and his attainments not inconsiderable. The uniform gentleness of his disposition, the humility, candour, and Christian simplicity that breathed in his manners, and throughout his whole conduct, endeared him to all who knew him.—Mr. Geddes was grand-nephew to Bishop Geddes, who was Bishop Hay's first Coadjutor. By his death the building of the Chapel of Perth was interrupted for some months. In the meantime the Congregation was occasionally attended by the Rev. Alex. Macdonald from Crieff. It was not, however, till the appointment of the Rev. James M'Kay for that Mission, in June, that the part of the Work which remained unfinished was resumed and completed.—[*Cath. Direct.*, 1833.]

GERNER JAMES.—All that I can learn of him is from a Letter written by him from Edinburgh, 28th May, 1662, in which he earnestly recommends that a Spiritual Father of their own Nation may be assigned to the College, where the Scotch Youths are sent over for their Studies. He states it as his opinion, that Father George Mortimer, who is still detained a Prisoner at Glasgow, but whose Deliverance has already been signed by the Government at the instance of the Spanish Ambassador at London, would be fitted for that office, if not allowed to follow his functions in Scotland. He mentions *Cameron* and *Patrick*, whose arrival he was expecting; as, also, that he had sent Alexander Ogilvie, *insignem subjectum*, who last year had returned from Douay to Scotland, to begin his Noviceship at Nanci.—[*Oliver's Collections.*]

GILLIS ANGUS.—A native of Morar, who

for 40 years laboured in Lochaber, where he Died in 1812. He was a zealous Pastor, and the deep reverence in which his memory is still held, on account of his many Priestly virtues, is sufficiently attested by the elegant Cruciform Monument erected 18 or 19 years ago by the Catholics of Lochaber over his Grave at Killechyrille.—[*Cath. Direct.*, 1860.]

GILLIS ÆNEAS—Attended Lochaber for two or three years, at stated periods, from Glengarry. He was succeeded by the famous Mr. Mackenna, an Irish Priest of gigantic stature and prodigious strength.—Many Anecdotes of his prowess are still related in the Country, from all of which it appears that he was the person exactly suited for the times, and the kind of people with whom he had to deal; for, if any one dared to show him any want of due respect, or disobey his Spiritual authority, such a one was sure, in case other arguments failed to produce their effect, to feel the weight of his powerful arm. He governed this Mission for the space of about six years with marked success, and the most beneficial results. Of him it may be said, with truth, that he completed and consolidated the important Work commenced, under so many discouraging circumstances, by his Predecessor, Mr. John Macdonald, called by the natives *Moighstir Ian Mor*. On leaving Lochaber he retired from the Scottish Mission and went to America.—[*Cath. Direct.*, 1860.]

GODSMAN ALEXANDER—Cousin to John; went to the Scots College, Rome, in 1732, and returned Priest to the Mission, in 1742, where he laboured with much zeal till his death, which happened in the beginning of Summer, 1770.—[*Abbé M'Pherson's MS. Cat.*]

GODSMAN JOHN—From the Diocese of Moray, went to the Scots College, Rome, in 1721, and 22; and being Ordained Priest, went to the Mission in 1730. He was stationed on Deeside, where he remained for three years, and then went to Bellie Parish, in the Enzie, his own Country—being Born at Dallachy. In this Station he continued till his pious Death, which happened on 1st April, 1769. He was assisted during his last sickness by Mr. John Geddes, then stationed at Preshome. He was interred at St. Ninian's Chapel. Mr. Godsmann was a man of remarkable piety and humility. His very presence inspired devotion. For all that, he was very agreeable in conversation. He Died in 1679, in the odour of sanctity.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Above.—Of the Diocese of Moray, having been Born of Protestant Parents, at Dallachie, in the Parish of Bellie, in Enzie, where his father had a Feu. When very young, he went sometimes to assist at the Holy Sacrifice of the Mass, and was inclined to the Catholic Religion, he knew not well how; so that these sentiments seem to have been the effects of a particular Divine influence. Mr. Hackett, who was then Missionary at Fochabers,

called him one day, when he was about 11 years of age, spoke to him about Religion, and afterwards, by degrees, instructed him; so that, he was very soon firmly attached to the Catholic Faith, and began to discover a desire of being an Ecclesiastic. He was offered to Mr. Charles Stuart, uncle to Boggs, to be brought by him, to his Monastery at Ratisbon in the year 1719; but Mr. Stuart looked upon him as too old for his purpose. In the next year, Mr. Archibald Anderson proposed him to Mr. Robert Gordon, as one proper to be sent to Rome. He was accepted of, and set out that same year. He was in company with Mr. Leslie, and Mr. Duffus; and, as the Plague was then raging in France, they took their journey through Germany, and arrived at Rome on the 1st of January, 1721. He was much beloved by his Superiors in the College, and particularly by one F. Wolf, an Irishman, then Prefect of Studies; who, by all the accounts I have heard of him, must have been an agreeable and virtuous man. Mr. Godsman, having been Ordained Priest, left the College alone after Easter, 1730; sailed from Ripa Grande, a landing-place from the Tiber at Rome, and soon arrived at Genoa, where he was kindly treated by a Jesuit, who had been his Rector. Thence he had another short Voyage to Marseilles, where he was recommended to two different persons. From Marseilles, he made a land journey to Bordeaux; where he met with much civility from the Jesuits. Here he agreed with a Presbyterian Shipmaster for his passage to Leith; who was so much taken with his behaviour, that he would take nothing for his freight. They arrived about the beginning of August, and Mr. Godsman was kept some time in Edinburgh, to say Mass, in the Duchess of Perth's Lodging. He left Edinburgh about the middle of Sept., came to the Enzie to visit his friends about the beginning of Oct., and before Advent began, went to Deeside, and began to officiate there as Missionary. He always was on a very good understanding with the Jesuits, who were his neighbours. In 1734, upon Mr. James Tyrie's Apostacy, he was removed to Bellie Parish. He lived at first alone, in the House of Auchinhalrig; then, for some months, with Mr. Alex. Todd, who Boarded with him; and, after that, upon Mr. Todd's marrying, he built a House for himself hard by, which he still continues to enjoy. In 1737, he was seized with a kind of Palsy, and a kind of Stiffness in his Neck, which confined him mostly to his room for a twelvemonth, of which he never well recovered. In the Summer of 1746, he was made Prisoner and brought into Fochabers, but was released that same day. In that year and the following, he had almost the whole charge of the Catholics in the Enzie. He was very tender in health in the year 1760 and '61; but this does not, as yet, put any considerable stop

to his Apostolical labours.—[*Bp. Geddes' MS.*] —[See pp. 39, 40, 62, 236.]

GORDON ADAM—From I know not what Diocese; went to the Scots College, Rome, in 1635, where he remained only one year, and then entered among the Jesuits. After having finished all his Classes, he was made Rector of our Roman College in 1652, and was of considerable advantage to the Place. He it was that bought the Vineyard at Marino, built the stable and hay loft, and made other meliorations; and all this, in the short space of three years, for he was no longer Rector. On ending his triennium of Rectorship at Rome, he was deemed the fittest of our Scots Jesuits, to recover our College at Madrid, seized on by the Spanish Jesuits, and repair its losses. He, accordingly, went there in 1655. He remained only one year at Madrid, having, in that space of time, recovered the College, and a good deal of its Property from the Spanish Brethren, of whom he gives a frightful description. In 1657, he went to the Mission. He was made Rector at Douay in 1667, and Died in that employment, in 1668.—[*Abbé M'Pherson's MS. Cat.*]

GORDON ALEXANDER.—Born 25th July, 1657; at the age of 20 became a Member of the Order of Jesuits in the Venetian Province.—[*Oliver's Collections.*]

GORDON ALEXANDER.—Of Scotch extraction, but Born in Poland in 1681; joined the Society of Jesus, in 1696, in the Province of Lithuania.—[*Oliver's Collections.*]

GORDON ALEXANDER—Studied at Paris; left that City in December, 1693, and arrived in Scotland in the beginning of 1694; returned to Paris, in June, 1698, where he Died, October 30th, 1724, aged 69 years.—[*Bp. Geddes' MS.*]

GORDON ALEXANDER—Was Born, 12th April, 1702; repaired to the Scots College at Douay, in 1718; continued his Studies there until Sept., 1723, when he joined the Society of Jesus, at Tournay. In due time he was ordered to Scotland, where he arrived, on the 30th June, 1734. On the 2d February, 1739, he was admitted to the profession of the Four Vows at Aberdeen. Apprehended as a Priest, he Died a Prisoner at Inverness, about the middle of May, 1746.—[*Oliver's Collections.*]

GORDON ALEXANDER JOSEPH—Was Born, 19th March, 1707; at the Age of 20 entered the Noviciate as a Jesuit, at Bordeaux. He came to the Scotch Mission, 5th November, 1744; and the same year, made his solemn Religious Vows at Munshees in Galloway.—[*Oliver's Collections.*]

GORDON ALEXANDER — Of Cuffurich, studied mostly at Scalau; was there Ordained Deacon, June 22, 1734; and Priest, on the 21st September following, together with Mr. John Gordon; was settled on Deeside; went next year to Paris; returned in July, 1738; was placed at Scalau, where he remained until 1741, and perhaps afterwards. In this year, 1761, he is Procurator for the Mission at Edin-

burgh, and had been in that Place for several years before.—[*Bishop Geddes' MS.*]

GORDON ALEXANDER—Of the Glencat Family, discharged his duties in the Mission of Glengairn, Aberdeenshire, with great zeal and activity till the rising of the Jacobite party in 1745, when he attached himself, along with many of his Flock, to the fortunes of Prince Charles Stuart. He was present at the disastrous defeat of Culloden, and was taken Prisoner and lodged in the Jail of Inverness, where he Died about three weeks after—a martyr, without doubt, to the misery and squalor which were the inseparable attendants of the Dungeons used in those times as Jails in Scotland.—[*Catholic Directory, 1853.*]

GORDON CHARLES—Was taken Prisoner with Father Marvel, by an English Ship, and committed to Prison in 1694; but enlarged on bail shortly after.—[*Oliver's Collections.*]

GORDON CHARLES—Was Born at Landends, in the Parish of Bellie, Enzie, Banffshire, on June 30th, 1772. He was the youngest of nine children. Having evinced, in his early years, a marked disposition for the Ecclesiastical State, he was sent to the small Seminary of Scalau, Glenlivat, which he entered on the 24th Jan, 1785. In the following September he proceeded to the Scots College of Douay, where he remained, till the French Revolution of 1793 compelled him to abandon, on the 17th August of the same year, that holy and learned Retreat, which had, for a long time, been so fruitful a Nursery for the Scottish Mission. Soon after his return to Scotland, he went to continue his Theological Studies in Glenlivat, under the superintendance of the Rev. Alexander Paterson, then in charge of that Mission, who had been previously Prefect of Studies in Douay, and afterwards became Bishop. There he resided till June, 1794, when he came to Aberdeen, which was destined to be the theatre of his Pastoral labours, and where he completed his Studies under The Rev. John Farquharson, then Missionary in that City, and who had been Principal of Douay College. He was Ordained Sub Deacon and Deacon on the 21st and 22d March, 1795, along with Messrs. Andrew Carruthers and Andrew Scott, afterwards Bishops. These Orders he received at the hands of Bishop Hay, who promoted him to the Priesthood on the 2d of July following. He remained in Aberdeen along with his brother, the Rev. John Gordon, who had succeeded Mr. Farquharson as Pastor of that Congregation, and was chiefly employed in attending upon Bishop Geddes, his maternal Uncle. Mr Gordon's brother having soon after gone to Aquhorties as Procurator, the charge of the Aberdeen Mission devolved upon him—a Charge which he held till nearly the day of his Death. In 1803, a Chapel was commenced under his superintendance, and was opened on the 19th August, 1804, by Bishop Cameron. It was then an open Area, without Lobby or Gallery; but as the

Congregation became more numerous, it was found necessary to erect a Gallery; a Porch was added, and an Organ built. All this was effected in 1814. On the death of his Brother, who, after leaving Aquhorties, had been Chaplain to Mr. Menzies of Pitfodols, first at Maryculter, and then at Blairs, Mr. Gordon had, for some years, the charge of that Congregation; and, in 1827, he was appointed, by Bishop Paterson, to superintend the erection of the additional Buildings rendered necessary to fit up the House of Blairs for a College, and during that time he had also the management of the Property. Soon after the removal of the Students to Blairs, which took place on the 2d June, 1829, Mr. Gordon gave up all charge in that Establishment, and confined himself to his Missionary duties in Aberdeen, of which he was the sole Pastor till the Summer of 1830, when the Rev. Charles Fraser was associated with him in the Charge. From that period he was seldom without an Assistant, and in 1848, when his health had visibly begun to decline, he applied for and obtained an additional Assistant. In 1830 he set about the erection of the Schools in Constitution Street, which were completed in 1832, and which will stand as an enduring monument of his zeal in the cause of Catholic education. To the Schools he added, some time afterwards, two Wings, to serve as Orphanages for the boys and girls of the Congregation. In 1842 he erected the Chapel at Woodside, about two miles from Aberdeen, for the benefit of the Catholics employed at the Printfields in the vicinity. Although he had no Patrimony of his own, God disposed the hearts of others, whose entire confidence he for many years enjoyed, to put the means within his power, and he employed these means in the way he judged most conducive to the interests of those committed to his care. Whatever Property he possessed he Bequeathed, with the exception of a few small Legacies, to the Chapel, the Schools, and the Orphan Institution. Feeling his infirmities increasing upon him, and having arrived at that advanced age which gives sure token of approaching dissolution, he retired from the Chapel House in June, 1850, and took up his abode in apartments adjoining the Schools, where he occupied himself in taking a father's care of the Children at School, and especially of the Orphan Boys; yet he still continued, as far as the state of his health permitted, to perform his usual share of Missionary labour, till some months before his Decease, when his weakness prevented him from undertaking any special duty. Thus he gradually declined, and at length, on Saturday morning the 24th November, having risen nearly at his usual hour, he sunk upon his chair, and, in a short time, Expired so calmly that none could mark the moment of his dissolution. He had often Prayed that he might not be rendered altogether useless, and that he might not be cut off without due warning. Both his Prayers

were granted; for he was always able to move about, while both himself and his Physicians had been for months expecting his death. From his earliest years, Mr. Gordon was remarkable for his great and fervent Piety, and his whole career presented the picture of the holy Priest and the zealous Pastor. During almost the whole of his Missionary life he Said Mass daily, and found strength in the Bread of Life to animate him in his daily toils for the Salvation of Souls. In his Pulpit Ministrations he displayed particular earnestness and energy, and all who listened to him felt that he was deeply impressed with the importance of those eternal truths which he sought to enforce upon others. The task of Instructing and Catechising the young members of his Flock was his peculiar delight, and in its discharge he evinced great aptitude and zeal; and while disabled from performing other duties, he clung to this with extraordinary tenacity; nor would he relinquish it, till his strength failed him. He was also most assiduous in his attendance on the Sick and Aged; and the Poor in Aberdeen can best testify how unbounded were his charities. He took the deepest interest in the Public Institutions of the Town that were of a charitable nature; and it is not yet forgotten how much he busied himself with the Soup Kitchen, where he might have often been seen actively dispensing food for the Poor. It may be also observed that he took particular interest in young men who had given promise of ability, whom he often assisted, and whose prospects he endeavoured to forward by every means within his reach.—His Funeral took place on Wednesday the 28th Nov.—On the previous Sunday evening, the Body had been removed to the Chapel; and, on Monday and Tuesday, free access was given to all the members of the Congregation who wished to take a last view of their departed Father and Friend, and to breathe a Prayer for the repose of his Soul. On Wednesday, at 11 o'clock, the Right Rev. Bishop Kyle, who had arrived on Monday, after addressing a few appropriate words to the assembled Flock, celebrated a Pontifical Mass of *Requiem*, and performed the other prescribed Funeral Rites, attended by the Rev. John Thomson, of Elgin, as Assistant Priest, the Rev. James Gordon, of Beauly, as Deacon, and the Rev. Charles Macdonald, of Peterhead, as Sub Deacon—all three Grand-Nephews of the deceased; while, besides the two resident Clergymen, five Superiors, along with four Deacons from Blairs College, and the Rev. Messrs. O'Connor of Inverurie, Loggie of Ballogie, and Tochetti of Keith, assisted in Choir-habit. The Procession moved off at one o'clock; the Body was borne to the Place of Interment in the Snow Churchyard (B. *Marie ad Nives*), Old Aberdeen, by certain members of the Congregation appointed for the purpose, while the Bishop and Clergy, along with the rest of the Congregation and a very numerous body of the most respectable

Citizens, including the Lord Provost and several of the Magistrates, walked behind, and both sides of the Coffin were lined by a Detachment from the Depot of the 79th Highlanders. So vast was the concourse of spectators, that, at first, it was not without difficulty that the Procession could advance, while all evinced, by their respectful demeanour, in what high estimation they held the memory of the venerable departed, and seemed to deplore his loss as that of a public Benefactor.—[*Cath. Direct.*, 1856.]

GORDON CHARLES—Was Born at Clashnoir, Glenlivet, Banffshire, on 13th April, 1813. He was admitted as an Ecclesiastical Student into the College of Aquhorties, 29th August, 1826; passed to the new College of Blairs, 2d June, 1829; and was sent, on 27th July, 1833, to the Scots College of Valladolid, where he was Ordained Priest, 9th June, 1833, and immediately returned to Scotland. His first appointment was the Mission of Keith, where he remained till 1839, when he was removed to Chapelton, Glenlivet. In November, 1842, he was sent to the Charge of Ballogie, which he held till the Autumn of 1847, when being rendered unfit, from confirmed bodily affliction, to take charge of any Mission, he was invalided. In December of that year he went to reside at Strichen in Buchan, and afterwards at Portsoy. In the Summer of 1849 he went to act as Chaplain in the Family of Mr Gillespie, of Cambus-Wallace, near Biggar, but left it in October of that year for Freshome, and in Spring, 1850, he went to reside at Tombae, in his Native Glen. In the Summer after the death of the Rev. Robert Stuart, in December, 1860, he was sent to St. Ann's, Courtrai, near Bruges, in Belgium, where he Died on the 31st January, 1864, in the 51st year of his age and 26th of his Priesthood.—[*Cath. Direct.*, 1865.]

GORDON GEORGE—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1710; but, on account of his health, before ending his Studies, and being only Sub Deacon, left it in 1716. He remained for two years in our College at Paris, from whence he went to Scotland, but returned to Paris, and Died the following year. Never Priest, I believe.—[*Abbé M'Pherson's MS. Cat.*]

GORDON GEORGE—From the Diocese of Moray; went to the Scots College, Rome, in 1730, and returned Priest to the Mission in 1742. When he arrived at Rome he could read very little, and could write none. To learn both, he was sent to a private School, where he contracted friendship with low, worthless Boys, and George learnt more of their ways than was proper, which stuck to him ever after. During the time he was in the College he endeavoured to act the Hypocrite, but could not conceal entirely his vices from his Fellow Students, who complained of him. The Agent, Mr. Grant, as his Predecessor, Mr. Stuart had done before, opposed his promotion to Holy Orders; but George had the

Rector's favour, and was Ordained. He remained only two years on the Mission, when by his irregular life he gave much scandal. The Bishops got him off in time to save him from the gallows, for, among the rest of his exploits, he had been guilty of some Forgeries. He repaid Bishop Gordon's kindness by Forging a Bill of £50 on himself when he got to Holland. He went to Rome, where he picked considerable sums from the Jesuits, pretending great zeal for Religion, which he alleged to be in danger from Jansenism, of which he accused the Bishops and principal Clergymen; and likewise making them believe he intended to take their Habit. He Said Mass in different Churches, three, four, or even five times on the same day, to get money. After many strange adventures and crimes, he at last was sent to the galleys at Civita Vecchia, from whence he escaped on board an English Ship, and was never heard of more.—[*Abbe M'Pherson's MS. Cat.*]

GORDON GEORGE — Of the Family of Kirkhill, Brother to Mr. Robert, mentioned under, Studied at Paris, where he was Ordained Priest, Dec. 22, 1725. He left that City, in the beginning of May, 1727; arrived in Scotland on the 22d of June, and was placed in Strathbogie, where he remained until 1739, and was then removed to Drummond Castle, and has been, ever since, Chaplain to the Duchess Dowager of Perth, either there or at Stobhall, where she is now.—[*Bp. Geddes.*]

GORDON GEORGE — Born in Fochabers, of the Diocese of Moray; Studied at Scalau; received Minor Orders from Bishop Gordon, at different times; was by him Ordained Priest, in September, 1725; stayed at Scalau, and had the care of that House. In 1738 and part of '39, he was Missionary in Glenlivat, after Mr. Alex. Grant, of Achlichry, had given up his Charge there. In 1739, he went to Aberdeen, where he continued until the beginning of 1746, when he left it on the Duke of Cumberland's arrival. After the Battle of Culloden, he lurked for some months in Fochabers, and after that he made his abode chiefly in the House of one Alexander Gordon, in Corstanes in Currydoun. In September, 1746, he returned to Aberdeen, and continues there, until this time, in 1761.—[*Bishop Geddes' MS.*]

GORDON GEORGE — Was Born in Fochabers on the 27th March, 1776. Before he had reached his 10th year, he was sent to the Seminary of Scalau in Glenlivat, which he entered on the 24th December, 1785, and where he remained for two years and a half. In June, 1788, he went to the Scots College of Valladolid, where he was Ordained Sub Deacon on the 21st May, 1796; Deacon on the 10th June, 1797; and Priest on the 23d September of the same year, [There must be an error in the date of his Birth, or of his Ordination,] by Don Emanuel Joachim Moron, Bishop of Valladolid. After a further residence of a year in that House, he returned to

Scotland in Oct., 1798, and having spent a short time in Edinburgh, he was sent to Aquhorties. In October, 1799, he was appointed to succeed the Rev. Alexander Menzies at Foggyloan, and while he held that Charge, he erected the Chapel and other Houses of that Mission. In 1805, he was transferred to Blairs, and while he ministered to the small Congregation there, he supplied occasionally at Fetternear, and also for some time at Dundee. In 1809, he was removed to Keithock, in Auchindown. After the Death of the Rev. Donald Stuart, on the 2d February, 1820, at Elgin, he also attended occasionally the Congregation of that Town till the end of 1827. The erection of the Village of Dufftown presented a favourable opportunity of placing the Ecclesiastical Establishment of this Mission in a more central and therefore more convenient situation for both the Pastor and his Flock than was that of Keithock. Two Feus, to which were attached three acres of land, were taken by Mr Gordon; and the present Chapel and House, the building of which was commenced in July, 1824, were in a state fit for occupation by the first of June of next year. The necessary funds were provided by the Congregation, and partly by Contributions which he raised over Scotland and Ireland. The remaining part of his life was passed in Dufftown, where he ministered faithfully to the spiritual wants of his Flock, and employed his moments of relaxation from his Pastoral duties in useful occupations. While at College, he found time, without prejudice to his more important studies, to cultivate his taste and talents for Music, and these he turned, in after life, to good account for the glory of God and the honour of Religion. The fruits of his proficiency and success in that delightful science he gave to the world in two Volumes of "Sacred Music for the use of Small Choirs." This Collection has been highly appreciated, having obtained a wide circulation not only throughout Scotland, but also in England, Ireland, and many parts of America. He also enriched his Chapel with a magnificent Organ, which has not its equal in the North. No person was better acquainted than Mr. Gordon with the History and Traditions of his own part of the Country, and he committed much information of this kind to writing; but it has never been Printed in a collected form. He was also in the habit of employing a portion of his spare hours in the healthful exercise of cultivating his Garden, and he improved with his own hands the greater portion of the ground attached to the Chapel property. A striking feature of his character was his indomitable perseverance. Having once made up his mind, he was deterred by no difficulty, nor could he rest satisfied till he had accomplished the good he proposed to himself, whatever amount of time or labour it might cost him. His time he husbanded with the most scrupulous care, never allowing, if he could help

it, a moment to be wasted. In his daily occupations, he was a perfect pattern of order and regularity. He had laid out for himself a rule for the distribution of his time, to which he adhered with unflinching tenacity. Everything had its own fixed hour, and this system he would not allow, almost on any consideration, to be interrupted or interfered with, except when duty called him. Thus did he live in primitive simplicity, respected and esteemed by all around him. In 1848, having begun to feel the inroads of advanced age, and its concomitant infirmities, he was relieved from his Missionary duties, but continued to reside in the Chapel House, along with the Clergyman appointed in his stead to take charge of the Congregation. A short time before his Death he had become almost helpless from the effect of an obstinate Cancer in his left arm. He bore his sufferings with that heroism of resignation and patience which was so much in keeping with the rest of his character. He never complained, and it was with the utmost reluctance that he would, even in his helplessness, accept the assistance of any one. Feeling that his end was drawing near, he had, several days previously, received the last Consolations of that Religion of which he had so long been the worthy and exemplary Minister. On the evening of his Death, having expressed a wish to be raised to his chair, this last desire of his was complied with, and in that posture he ceased to breathe, on the Eve of Pentecost, a Festival for which he had a special devotion, after receiving the last Benediction, and while the Prayers for the Agonising were being concluded. The Funeral took place on Thursday the 15th May.—The Pillars and Dome of the Canopy over the Altar, and the Altar itself and Pulpit, were covered with black cloth edged with white. The windows were also partially darkened. The previous evening, the Body was placed in front of the Altar on a Bier, and surrounded with lighted Tapers. High Mass was Celebrated by the Rev. J. Kemp, the Clergyman of the Place; the Rev. James Glennie of Chapeltown, being Deacon, the Rev. C. Tochetti of Keith, Sub-Deacon, and the Rev. H. Gall of Tomintoul, Master of Ceremonies. After Mass, the customary Absolution was performed by the Right Rev. Bishop Kyle. The Coffin was then lowered into a Grave prepared for it on the Gospel side of the Altar.—He Died in the 81st year of his Age, and in the 59th of his Ministry.—[*Cath. Direct.*, 1857.]

GORDON JAMES.—Of this name I find four Fathers, S. J.—The first was the fifth son of George, fourth Earl of Huntly, and was Born in 1541. Leaving Scotland, he enrolled himself at Rome among the Children of St. Ignatius, on 20th September, 1563. After filling the highest offices in various Colleges of the Society of Jesus throughout France, he was appointed "*Nuncius Apostolicus*," for Ireland, and Prefect of the Scotch Mission. His glowing

zeal obtained for him the honour and happiness of being the "*Vinctus Christi*," both in his native Country and in England, but the only grief of this humble, religious, and truly Apostolical Priest, was to be denied the glory of shedding his blood, and sacrificing his life in the cause of his Crucified Maker.—This noble and good Father Died at Paris on Good Friday, 16th April, 1620, aged 77, and in the 50th year of his Religious Profession; and his Interment was conducted with unusual pomp and solemnity. The character of this illustrious Jesuit, as drawn by his relative, Sir Robert Gordon, (p. 363, Genealogy of the Earls of Sutherland, folio, Edinburgh, 1813), will interest and amuse the reader:—

"In the month of April, 1620 years, upon Good Fryday, Mr. James Gordoun, (a Jesuite and the Marquis of Huntlie, his uncle) Died at Paris in the Street of Sanct Anthonic in the Jesuits' College, where he lyes Bureid—a verie learned and godlie man, who from his infancie had forsaken the pleasures of this world, and did altogether give himself to the service of God. He was much respected and revered by that Societie for his holieness of lyff and conversation. The onlie Phenix of this Sect, much abhorring their damnable positions of murdering and dethroning of Kings."!!!

In page 4, of the Life of his Nephew (8vo. Douay, 1628, Jno. Forbes, *alias* Father Archangel, who Died a Capuchin Friar, at Tenerar-munde, 2d August, 1606, æt. 36, I read what follows:—

"That noble personage and verie Rev. F. James Gordon, Huntley, unkle of F. Archangel, a true and elect Priest of God, verie lately deceased, after much miserie which he endured in Scotland for the consolation of the Faithfull, refused peremptorilye the Marquiship descending to him by the death of his elder Brethren, though offered to him by the politique Statesmen, choosing rather to be an Abject in the House of God, and in the most holie Societie of Jesus, in which he lived and Died, and, under the yolk of obedience, to pass a long and voluntarie Martyrdom in Banishment, than to have that contentment and estate of temporall greatness and felicity."

F. Gordon was the Author of "*Controversiarum Christianæ Fidei adversus hujus temporis Hæreticos Epitome*."—The first Volume appeared at Poitiers in 1612; the second in Paris in 4to.; but John Kinchins reprinted these with a third Part in 8vo., at Cologne, in 1620.

Query. Is this the F. Gordon mentioned in Dr. Lingard's 4to. Edition of the History of England, (p. 559, Vol. V., note 87) as having formed the project of getting Arabella Stuart out of England?

Some of his Letters, written in a clear and bold hand at the age of 72, from Paris, are still extant, and mark him as the man of business, and most zealous for the interests of Religion and the good of his Country.—[*Oliver's Collect.*]

GORDON JAMES—Of the House of Lesmoir, County Aberdeen; was admitted into the Society of Jesus, at Paris, in 1573. After teaching Theology with distinguished reputation, he was appointed Rector of Toulouse, and then of Bordeaux College; and, in his old age, was summoned to Court, to be Confessor to Louis XIII.—He Died at Paris, 17th November, 1641, æt. 88; Soc. 68; Prof. 52.

This learned Jesuit sent to the Press—

1. "*Opus Chronologicum, Annorum seriem, Regnorum mutationes, et rerum toto orbe gestarum memorabilium Seriem Annuamque a Mundi exordio ad nostra usque tempora complectens.*"—It appeared at Poitiers in 1613, and at Cologne, the year after, in two folio Volumes, the first of which contains 180 pages, the second, 518 pages.—2. A Treatise, "*De Catholica veritate.*" 12mo. Bourdeaux, 1623.—3d. "*Biblia sacra cum Commentariis,*" 3 vols. folio. Paris. 1632.—F. N. Southwell, page 366, Biblioth SS., mentions a Volume, "*De Rebus Britannia Novis et in Nuptias Caroli Regis Britannia.*"—4. "*Opuscula tria, Chronologicum, Historicum, Geographicum.*" Cologne, 1636.—[*Oliver's Col.*]

GORDON JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1651; left it to become a Jesuit in 1655. He was long Missioner in Scotland.—[*Abbe M'Pherson's MS. Cat.*]

GORDON JAMES—After long serving the Scotch Mission, *cum laude*, was Minister in the College of Arras, and was one of the three Scotch Fathers proposed to the General Thyrsus Gonzales in January, 1691, to be appointed Superior of his Brethren in Scotland.—[*Oliver.*]

GORDON JAMES—Son to Glastirum; Studied in the Scots College at Paris; came to the Missions in June, 1692; went to France, 1702; arrived at Paris in July, and went thence to Rome, where he was Agent for the Mission. I have seen at Rome a very judicious Plan of Studies for the Students of the Scots College there, thought to have been drawn up by him at this time. He was Consecrated Bishop of Nicopolis on the 11th of April, 1706, at Monte Pulciano; was named Coadjutor to Bishop Nicolson; came to the Missions in August of that same year; succeeded Bishop Nicolson as Vicar Apostolic in 1718, and continued in that Office until 18th February, O. S., 1746, when he Died at Drummond Castle, and was Buried in the Burying Place of the Monastery at Inchaffry, which had belonged to the Canon Regulars. He was generally and deservedly esteemed.—[*Ep. Geddes' MS.*] [See pp. 366.]

GORDON JAMES—Born 16th September, 1702; became a Novice at Rome, 27th October, 1719, and at the end of this probation, repeated his simple Vows, 25th October, 1721. In the sequel, he acquired the reputation of being an excellent scholar.—[*Oliver's Collections.*]

GORDON JAMES—Was Born at Aberdeen on the 10th March, 1826. He was a grand-

nephew of the Rev. Charles Gordon, so long the respected Catholic Pastor of that Town. Having entered Blairs College on the 15th Aug., 1837, he was sent, on the 27th July, 1839, to the College of Propaganda in Rome. Having there fallen into bad health, he returned to Scotland in Autumn, 1845; and, after his recovery, he was received again at Blairs, where, having finished his Studies, he was Ordained Sub Deacon on the 29th September, 1847, by the Right Rev. Dr. Kyle, and appointed Professor in that Establishment. He was promoted by the same Prelate to the Order of Deacon on the 3d May, 1848, and to that of Priest on the 2d June, 1849. He continued at Blairs till the end of January, 1851, when he was called to Preshome, and appointed to the Mission of Beaulieu, whither he repaired on the 25th of the following February, and where he remained till he was cut off by a sad and premature death. During the five years of his Missionary life he had endeared himself to his Flock, not more by his amiable and unassuming manners than by the zeal and earnestness with which he discharged his Pastoral duties. Though of a reserved and retiring disposition, yet he was a person of considerable literary attainments, of which he gave ample proof while he was employed as a Professor in Blairs College.

From the Reports of the Tragical Event at the time, we learn the following circumstances.—The Rev. Messrs. Mackenzie and Gordon, the one Missionary Priest of Eskadale, Strathglass, the other of Beaulieu, were Dining with J. M'Iver, Esq., Provost of Dingwall, in company with Mr. Mackenzie of Findon, Mr. Macdonald, Torridon, and Mr. M'Iver's family. After Dinner, Mr. Gordon complained of a parched mouth and a burning heat in his throat, and soon after retired. Mr. Macdonald then felt the same symptoms, and also withdrew. In a short time the Rev. Mr. Mackenzie felt unwell, and then Mr. M'Iver and Mr. Mackenzie were seized with illness. Medical aid was immediately procured, but Death had already marked its victims. The two Clergymen, after violent vomiting, Expired; and Mr Mackenzie of Findon quickly followed. The other two gentlemen slowly recovered, and no one else of the party was taken ill. The Authorities of the Place were soon on the spot; but the cause of the dire Catastrophe was not long a matter of conjecture. It appears that the Cook had sent the male servant to the Garden for some Radish to serve as a garnish for the Roast Beef; and he, through mistake, took Monkshood Root which was growing close to the place where the Radish was; and upon this fatal mistake resulted the dreadful Calamity which cast a gloom over the locality that many a day will not remove.—[Monkshood, or Wolfsbane (*Aconitum Napellus*) is a perennial herbaceous plant, with a turnip-shaped root, and flowers, in long, stiff pikes, of a deep-blue colour. It is a common plant in

flower borders. All the parts of the plant are extremely acrid, especially the roots, which, in a powdered state, are exceedingly energetic. It is well known to be a Poisonous plant, and many instances of death arising from the use of it have been recorded.—[*Catholic Directory*, 1857.]

GORDON JOHN—Was Born 1638; entered the Society of Jesus, at Tournay, 1660; taught Humanities, for 5 years, and Philosophy for 9 years, at Douay; made the solemn Profession of the Four Vows, in 1676; was Rector of the Scotch College at Madrid; and in 1709, had been Missionary in Scotland, 30 years. I find him recommended for the Office of Superior of his Brethren in Scotland, by F. Fairfull, in a Letter written 20th August, 1708.—[*Oliver*.]

GORDON JOHN—Of the Family of Cairnborrow, became Catholic in some extraordinary manner, though his parents were Protestants. Having been Born in Glass, he was in the Diocese of Moray, as are all those Parishes that now make up the Presbytery of Strathbogy. He entered the Scots College at Rome, 1697; departed 1701, with an intention to end his Studies at Paris, as he did; and came to the Missions in 1703, in June. In the year 1715, he was partly in Strathbogy, and partly in Glenlivet. In the year 1716, he removed from the lower to the higher parts of Glenlivet, as the safest, in those troublesome times; and was the first Churchman who lived at Scalan. Soon after, he came to Mortlach, and Died there, 31st January, 1720.—[*Bp. Geddes' MS.*]

GORDON JOHN—From the Diocese of Aberdeen, and of the Gordons of Mill of Smithston; entered the Scots College, Rome, 1730; was made Priest, and went to the Missions in 1741. During his life on the Mission, he principally resided and had the charge of the Catholics of Huntly, where he Died, 1761. He was a good Missioner, but had been biassed against the Bishops while in the College, by Campbell and Tyrie. On the Mission he occasioned some trouble on that account.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—From the Diocese of Moray; entered the Scots College, Rome, 1764, aged 17; went Priest to the Mission in 1774. He was placed in Aberdeen, where he remained for two years, when he was sent to teach in our College at Valladolid in Spain, where he still continues.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1791, but was forced away with all the rest, by the French, in Spring, 1798; while he was studying his Philosophy. He returned to Scotland, and went to the Bishop's Seminary at Scalan; and next year, the Seminary being transferred to Aquhorties, went there. In 1802, having finished his Studies, he was Ordained Priest, and appointed to teach in the same Seminary, where he still continues.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—Was Born at Newmill, near Keith, and was a brother of Mr. Alexander

Gordon, Principal of the Scots College in Paris, where he also had been Educated. He had finished his Studies when Mr. Geddes had recovered the College of Valladolid, and was appointed one of the Masters in that new Establishment. After the lapse of some years, he returned to Scotland, and was placed at Shenval, on leaving which, he retired to the Enzie, and, after some time, went to Flanders, where he Died.—[*Cath. Direct.*, 1849.]

GORDON JOHN—Was Born at Tullochallum, in Auchendoun, Banffshire, in 1779, and went through the greater part of his Studies in the Scots College Rome, whither he had been sent in 1792. Driven home by the French Revolution, in 1798, before he had completed his Course, he was one of the first Students who entered the Seminary of Aquhorties in 1799. In it he received Holy Orders in 1802. He continued at Aquhorties for several years in the capacity of a Professor. He was an able and most pains-taking Teacher, and, at the same time, a severe Disciplinarian. In February, 1815, he was, on the demise of Mr. Davidson, removed to Greenock, which Town and Neighbourhood were the scene of his Missionary labours, till the Disease which carried him off, rendered him incapable of performing any pastoral duty. In Greenock, he was held in high estimation by persons of every class and every Persuasion. His talents and probity commanded respect; his urbanity of manners and goodness of heart, made him be loved. To esteem him, it was necessary only to know him. He was an excellent Classical scholar, a sound Divine, and a powerful Polemic. It is much to be regretted, that he committed to the Press only the "Introductory Lecture" of a Series which he delivered in his Chapel, in order to oppose the Proselytizing efforts of the "Gentlemen of the Reformation Society." During the last years of his life, he evidently laboured above his strength, and thus, no doubt, through his zeal, shortened his useful life. His Death cast a gloom over all the Scotch Mission. To the Catholics of Greenock, in particular, it was a severe stroke. He Died at Edinburgh, on the 28th October, 1834.—[*Cath. Direct.*, 1834.]

GORDON PATRICK—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1616; but, on account of his health, left, and went to our College at Paris, in 1619. There, he was Ordained Priest, and went to the Missions in 1626. I believe he remained there but a short time, and have not learnt what became of him thereafter. He was brother to Gordon of Letterfoury.—[*Abbé M'Pherson's MS. Cat.*]

GORDON PATRICK—Who often passed by the name of *John Johnstone*, was Born 24th June, 1703; embraced the Society of Jesus at Tournay, 27th September, 1727. With F. Riddock he returned to Scotland, March 8, 1736; and on February 2, 1745, made the Four Solemn Vows, at Achoil. He was Superior of

his Brethren at the dissolution of the Society in 1773.—[*Oliver's Collections.*]

GORDON ROBERT—From the Diocese of Moray, entered the Scots College Rome, 1694, aged 25. He was Ordained Priest and went to the Mission, in May, 1700 or 1701, but lived there a short time. He Died at Huntly on 21st February, 1702. Being a young man of great abilities and virtues, his premature death was much regretted.

This is the same Robert Gordon, Converted by Dr. Jamieson, about whom the Agent, Mr. Leslie, made so much noise in 1694.—See the History of the College in that year.—[*Abbé M'Pherson.*]

GORDON ROBERT—Of the Family of Kirkhill, from the Diocese of Aberdeen; entered the Scots College, Rome, in 1705, aged 18. He defended publicly both his Philosophy and Divinity, dedicating the Theses both times to the Cardinal Protector Sacripanti. He was Ordained Priest, and departed from Rome in 1712. With the consent of the Bishops he stopped at Paris as Prefect of Studies, or Procurator, and only went to the Mission in 1718. On his arrival he was placed Chaplain to the Duke of Gordon, where he remained until his Grace's death, in 1728. The Duchess, daughter to the Earl of Peterborough, was a bigoted Protestant. The children were young, and she was resolved to bring them up in her own Religion, contrary to the formal and express promise made to her Husband. She soon dismissed Mr. Gordon, who, besides being, while in the Family, an obstruction to her plan, was hated by her Protestant Chaplain, whom Mr. Gordon, on all occasions, silenced when the Conversation turned on Religion. Mr. Gordon, on leaving that Family, was sent Procurator to Edinburgh, in which Office he remained till 1740. During the greatest part of this time he was highly obnoxious to, and much persecuted by, Messrs. Campbell and Tyrie, having ever opposed their wild uncanonical proceedings against the Bishops. Partly owing to this unremitting agitation in which he was held by these innovators, and partly to the bad state of his health, he, much against the inclination of the Bishops and his Fellow-labourers, retired from all Charge, and went up to London, but, in the following year, was obliged to return in consequence of the loud clamours of Campbell's party, that he had embezzled, during his Procuratorship, part of the public money. Mr. Gordon made it evidently clear that, in place of having defrauded the public, it remained debtor to him for £29.—He had long, and with great assiduity, laboured in making a new Translation of the New Testament. It was now ended, and he wished to have it approved of in Rome, before he should put it to the Press. On this account, he was desirous of taking a journey to Italy. The Bishops were not averse to this proposal. Campbell's party still occasioned them much vexation and disquietude. Nor were they entirely satisfied that

their Agent at Rome was so active in opposing the machinations and calumnies of the Party as he might be. Hence they were well content Mr. Gordon should get that length, and strive to put an end to the ambitious, unchristian practices of that deluded Party. They furnished him with sufficient Powers, and he got to Rome in 1743. Having done all in his power there for the Bishops and Clergy, persecuted by the Campbellians, or Pilgrims, as they were called, he obtained a small Pension for himself during life, and returned to England in 1745, without having finished the affair of his new Translation. On his arrival at London, he, on the false accusation of a worthless fellow with whom he had travelled, was taken up, and consigned to a Messenger, in whose custody he remained for some time; and who, persuaded of his innocence, treated him civilly. At last, on finding security for a large sum of Money, that he never would return, without the Government's leave, to Britain, he was Banished. He went to Flanders, where, and at Paris, he resided till 1749. In the Spring of that year, he returned to Rome, formed to himself a Hermitage at Nerni, a Village 20 miles distant from Rome, where he remained till Summer, 1753, when he went back to Paris without being able to get his Translation of the New Testament approved. He lived for some time in a very private manner in our College at Paris, then retired to Lens, where he finished his mortal career, in 1764.—[*Abbé M'Pherson's MS. Cat.*]

GORDON WILLIAM—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608, where he became Priest. He was made Doctor in Divinity; but, I think, never went to the Missions. I believe he Died in France.—[*Abbé M'Pherson's MS. Cat.*]

GORDON WILLIAM—From the Diocese of Aberdeen, and of the Gordons of Miln of Smithston; entered the Scots College, Rome, in 1742, and left it Priest in 1751. He remained in the College full two years after ending his Studies, and left it at last much against his inclination. He passed the way of Loretto, and there, in spite of all the entreaties of the Bishops, who were in extreme necessity of assistance, remained till his Death, which happened many years after. [*Abbé M'Pherson's MS. Cat.*]

GRANT ALEXANDER—Of the Diocese of Moray, and Grants of Auchlichry; entered the Scots College, Rome, 1711, aged 17; left it 1720. He loitered two or three years in France, and as many in London, after departing from Rome, and reached Scotland only in 1726. He was charged with Glenlivat and dwelt at Clashmore. He caballed with Campbell and Tyrie, and his House was one of the chief rendezvous of the Faction. In November, 1737, with pretext of bad health, he gave up his Farming, his Legacy, all charge, and remained idle in the Country till 1743; that the Bishops gave him Dimissorials,

upon which he went to London, where, I believe, he ended his days.—[*Abbé M'Pherson's MS. Cat.*]

GRANT ALEXANDER—Was Born in Glenlivet in 1805; was sent to Aquhorthies in 1819; went the following year to the Scots College at Rome to prosecute his Studies, was there Ordained Priest, and returned home in 1827. After having been for a short time in Dundee, he was appointed to the Catholic Congregations of Portsoy, Banff, and Foggyloan. The Disease which terminated his short but useful life, was an Inflammatory Fever, brought on by a Cold, which he had caught in the discharge of his Pastoral duties.—He Died at Portsoy on the 25th January, 1833. It was during the Incumbency of Mr Grant, that the new Catholic Chapel at Portsoy was built.—[*Cath. Direct.*, 1834.]

GRANT PETER—From the Diocese of Moray, and of the Grants of Blairfindy, in Glenlivet; went to the Scots College, Rome, in 1726, and returned Priest to Scotland in 1735. He was immediately sent to the Mission of Glengary, where he remained till 1737; when, upon the Murder of the Roman Agent, Mr Stuart, he was appointed to fill that office. Here he remained till 1783, when he took it into his head to visit his numerous friends in Britain. But he tired sooner of that Country than he expected. He returned to Rome in 1784, and departed this life towards the latter end of that same year. Mr. Peter Grant was a man of fine parts, and of good taste in Classical knowledge; of strict honour, integrity, and sweet temper; very obliging and agreeable in conversation. These qualifications acquired him many friends, and made his company desired. He, too, was fond of society. He soon became acquainted with all the British Travellers who went to Rome,—showing them great civilities, and rendering them many services. On their return to England, they recommended their friends who intended making the same tour, to Mr. Grant's kind offices; and, in a few years, a British Traveller scarcely went to Rome without being provided with Letters of introduction to Abbé Grant. He, on his part, laid himself out to be of every service to them in his power. His character, his acquaintance in Rome, and the office he filled, gave him some importance, which he employed to make the place agreeable to his countrymen consigned to his care. Some of the Popes, particularly Clement XIV., was kind to him, had even made him believe he would promote him to the Sacred Purple; and the Abbé was preparing for the dignity, when Ganganelli was snatched away by death, and, along with him, died Mr. Grant's hopes. For all the kindness he showed, and all the trouble he took to serve the British Nobility who visited Rome, he was but indifferently rewarded. Lord Bute, and his Brother, Mr Stuart M'Kenzie, were the only ones I find who assisted him with money, of which frequently he stood in need, for he was far from being a good

economist. On his Death, the above-mentioned Noblemen made a decent Monument be raised for him in the Church of the College.—[*Abbé M'Pherson's MS. Cat.*]

GRANT ROBERT—From the Diocese of Moray, and full Brother to Mr. Peter Grant mentioned above, entered the Scots College, Rome, in 1741, aged 20, and returned Priest to Scotland, 1749. He was placed, on his arrival, in the Mission of Stobhall. He afterwards was at Traquair, Fife, &c., and everywhere was much respected and beloved. On the expulsion of the Jesuits from France he was commissioned by the Bishops to claim our College at Douay. He managed that business with his usual prudence and sagacity; was made Principal himself, and continued in that office till his Death, which happened on 29th March, 1784, at London, where he had gone to take the British Physicians' advice for his complaints.—[*Abbé M'Pherson's MS. Cat.*]

GRANT JAMES—Was Born in Scotland, 25th November, 1721, was admitted into the Order of Jesuits, 21st September, 1743, and became a Professed Father, 2d February, 1759. He Died in London, 5th May, 1769.—[*Oliver's Collections.*]

GRANT JOHN—Was Born 15th August, 1674; entered the Novitiate at Rome, 20th November, 1696. I find by a Letter of F. David Fairfull, dated Paris, 21st March, 1716, that, at the request of that Heroine and Pride of her sex, the Lady Winifred (Herbert) Countess of Nithsdale, F. John Grant was appointed Tutor to her only son John, Lord Maxwell. Lady Winifred Herbert was daughter of William, Marquis of Powis, and through her contrivance, her husband, William, fifth Earl of Nithsdale, escaped on 23d February, 1716, from the Tower, the evening before the day fixed for his Execution. He Died at Rome, 29th March, 1744; her Ladyship survived him 5 years. Their son and heir Died at London, 4th August, 1776.—[*Oliver.*]

GRANT WILLIAM.—I meet with two Fathers of this name. The Former was living in the North of Scotland in 1641 and 1646, and narrowly escaped Apprehension in May, 1647. The year after this he was admitted to the Profession of the Four Vows. In the sequel he became Rector of the Scotch College at Madrid.—[*Oliver's Collections.*]

GRANT WILLIAM.—The Second Father of this name was still living in Scotland in November, 1793. He Died at Deeside, 1st March, 1797.—[*Oliver's Collections.*]

GRANT JOHN ALEXANDER—Was Born at Wester Boggs in the Enzie; went to the Scots College at Rome, in 1711; came thence Priest, in 1719; arrived in Paris in July of that year, where he stayed until July, 1721; when he came to Scotland in August that year. On his first arrival on the Mission, he was placed in Scalán to take care of the Seminary there. After some time, having learne din that Country

a little of the Erse language, he was sent to the Highlands, where there was an urgent necessity for Priests. He was a man of great knowledge, piety, and zeal, but naturally diffident and timid, which exposed him to many inconveniences. Still Bishop Gordon judged him the most proper person to be made Bishop in the Highlands, and induced him to accept of that office. Mr. Grant, however, insisted on being allowed to go some time to Paris, with the view of preparing himself, by proper Study, for his Charge. When at Paris he resolved, contrary to the opinion of every one, to go to Rome, and arrived there in 1726. But being very awkward, and of mean appearance, it was thought proper not to introduce him to the great Personages of that City. He made a Pilgrimage to Loretto in the heats of Summer, by which he caught an Ague which brought on him lowness of spirits; went to Genoa, and though the Briefs for his Consecration were expedited, he would not hear of being promoted. He took a fancy that our Superiors at Paris and Mr. Stuart at Rome, who all were extremely kind to him, were his bitter enemies. He wrote to Mr. Stuart from Genoa in 1727, as likewise to Paris to Bishop Gordon. His Ague still continued, and he, for want of money, was reduced to beg on the streets. Both Mr. Stuart and the gentlemen at Paris sent him remittances, which never got to his hands. They employed all possible means to find him out, but to no purpose. He was supposed to have been Drowned, as he never afterwards was heard of. He was Brother to Mr. James Grant, who was made Coadjutor and Successor to Bishop Smith.—[*Abbé M'Pherson.*]

GRANT WILLIAM—Was Born in the Braes of Glenlivet, Banffshire, on the 19th September, 1821. Feeling himself called to devote his life to the service of Religion, he entered St. Mary's College, Blairs, as an Ecclesiastical Student, on the 21st July, 1836. Having there made some progress in his Studies, he was sent, on the 3d November, 1838, to complete them in the Scots College of Valladolid, where he was Ordained Sub-Deacon, on the 20th Dec., 1845; Deacon, on the 11th, and Priest, on the 13th April, 1846, by the Bishop of that Diocese. He returned, in May of the same year, to his native Country, and entered upon his Missionary duties. His first Mission was among the Railway labourers in the neighbourhood of Fushie Bridge. These had, for some time previously, been in a very demoralised state; and various revolting incidents had given the whole body in that District an unenviable notoriety. Mr Grant applied himself, with extraordinary zeal and devotedness, to the work of restraining and subduing, by the influence of Religion, these lawless natures. He soon effected a complete revolution among them, and during the year of his Pastoral connexion with them, not a case of such misconduct occurred, as either to alarm the well-disposed, or call for the interposition of a

Magistrate. Mr. Grant was removed to Dumfries, in August, 1847. In the discharge of his duties there, he first caught the infection of Small Pox, and again, while similarly engaged, that of Typhus Fever. From both he recovered; and, during the frightful prevalence of Cholera in Dumfries, he was day and night by the bedside of the victims, attending at once to their immediate and physical wants, and, above all, to the necessities of their souls. In fact, then, and during the whole of his brief career, he lived for the poor and suffering Members of Jesus Christ, and burned with a zeal, which many of those who differed from him in creed, allowed to be truly Apostolical. He outlived the Pestilence in Dumfries, and was slowly recovering his strength, exhausted by previous illnesses and constant toil, when he was sent, early in January, 1849, to Stirling, to give temporary aid to his Fellow-Clergyman, Mr. Malcolm. The fate, which he had braved in Dumfries, here overtook him. Enfeebled by all he had gone through, nature yielded at the first assault; and, on Tuesday the 6th February following, an attack of Cholera carried him off in seven hours, it being his third violent illness within nine months. On the first symptoms of the Disease declaring themselves, he was immediately attended by two Physicians of Stirling. He was a young man, noted at College for steadiness and scholarship, though, latterly, his Missionary labours absorbed his whole faculties and time. Such was the impression left of his virtues, that many Protestants came forward to attend his Funeral, on the Thursday after his death, and among these, the Provost, and two of the Clergy of the Town, Mr. Grant's mortal remains lie Interred in the old Church-yard of Stirling.—[*Cath. Direct.*, 1850.]

GRANDISON ROBERT—From the Diocese of St. Andrews; entered the Scots College, Rome, in 1610, became a Jesuit, and was Missionary in Scotland.—[*Abbé M'Pherson.*]

GRAY GILBERT—From the Diocese of Dunkeld; entered the Scots College, Rome, in 1657, and returned Priest to Scotland in 1662. After serving between 7 or 8 years on the Mission, he miserably Apostatized.—He had been in our College at Paris, where he had near ended his Studies, when Macbreac, the Jesuit Procurator in that City, desirous to get him for the Society, noticed him to go to Rome. Mr. Alex. Leslie, the Visitor, in his relation of the Mission to Propaganda to the end that the Prefect's powers might be enlarged, says that Gray's Perversion could have been prevented, had the Prefect had Faculties to dismiss him, when he observed the danger to which he was exposed; but, being obliged to inform Propaganda of his motives, and ask the Congregation's approbation, the unhappy man Perverted, and miserably Died in Heresy.—[*Abbé M'Pherson.*]

GRAY WILLIAM—From the Diocese of Brechin; went to the Scots College, Rome, in

1608. He was Ordained Priest in France, and I find nothing else concerning him.—[*Abbé M'Pherson's MS. Cat.*]

GRAY WILLIAM—From the Diocese of Brechin; entered the Scots College, Rome, 1653, and left it in 1660. He went to Germany, and became a Benedictine Monk, and afterwards went to the Mission, where he remained about 8 years.—[*Abbé M'Pherson's MS. Cat.*]

GREEN — This Father was at Olmutz in 1612, and was recommended by F. J. Gordon to his Superior of the Scotch Mission.—[*Oliver's Collections.*]

GRIFFIN GEORGE AUGUSTINE—Was Born in Portsburgh, a Suburb of Edinburgh, on the 9th of March, 1810. In 1823, he was received into the College of Aquhorties; and, three years afterwards, was sent to continue his Studies in Rome. When he left Scotland, it was intended that he should enter the College of Propaganda, but, on arriving in Rome, matters were arranged differently, and he became a Student of the Scots College. He attended the Classes of the Roman College, and was Ordained Sub Deacon on the 22d December, 1832, in St. John Lateran's, by Cardinal Zurlo. At this juncture, the Rev. Angus M'Donald, Rector of the Scots College, Died; and Mr Griffin, as Decano, petitioned the Authorities of Propaganda to admit the Scottish Students into the Urban College. His request was complied with. On the 1st of June, 1833, he was Ordained Deacon, and Priest on the 18th of April of the following year, by Cardinal Pedicini. It chanced at this time that Dr. St. Leger, Vicar Apostolic of Calcutta, was preparing to set out for the East, accompanied by several Jesuit Missionaries. The Expedition elicited the warm sympathies of Mr. Griffin, and he eagerly tendered himself as a Missionary for Pegu, in the Burmese Empire. His offer was accepted, and, two days after his Ordination, he left Rome to bid farewell to his friends in Edinburgh. Meanwhile it was arranged that Mr. Griffin should remain in the Scottish Mission, for which he had been Educated. While these negotiations were pending, the Object of them was employed in Edinburgh, but, on their termination, was transferred to Preshome, 19th September, 1834. Since the year of Mr. Sharp's removal, (1828), the Catholics of Buchan had been dependent for Religious services on the Missions of Banff and Portsoy. After some time Mr. Griffin was directed to undertake its Charge, and the central position of Turriff induced him to choose it for his residence, 6th June, 1835. At the request of Bishop Kyle, the little Farm of Woodside, which had been held both by Mr. Carruthers and Mr. Sharp when Officiating in those parts, was likewise given to him by Lord Lovat. This necessitated his removing to Strichen, which he did in 1838. For four Seasons he resided, during the Fishing months, at Wick, and in 1839 made an excursion through

Orkney and Shetland, for the purpose of ascertaining the condition of the Population in those Islands. In 1846, he was appointed to a Professorship in Blairs College, where he remained for six years, whence he was removed in October 1852 to New Abbey, near Dumfries. From the fact that no regular Incumbent had been appointed to this Place since the Death of the Rev. James Carruthers in 1832, Mr Griffin had to encounter a considerable amount of trouble in collecting his Congregation and organising his Mission. Beyond this, however, and the study of Scottish Ecclesiastical Antiquities, to which he had, during the greater part of his life, devoted his hours of leisure, the duties of the Place were not such as to overtax his weak state of body. In the Winter of 1859 the rapid decay of his constitution became painfully visible. Consumption had virulently set in, and was fast dragging him to his Grave. A fancy took him that a Tour on the Rhine would check his disease, and effectually re-establish his health. Contrary to the warnings of the most eminent Physicians, and the advices of his best friends, he persevered in his resolution to visit the Continent, and he had actually proceeded so far as London on his journey, when he became rapidly worse, and expired at Charter House Square on the 23d July, 1860, in the 51st year of his age and 27th of his Ministry. He was Interred on the 26th, in Bethnal Green Catholic Cemetery.—[*Catholic Directory, 1861.*]

GUTHRIE DAVID—Of the Diocese of St. Andrews; entered the Scots College at Rome, 1672; departed Priest, for the Missions, 1677; and arrived in Scotland, in August that year. He is said to have been a very holy man. He was some time in Arbroath; and once, an Officer, with a party of Soldiers coming to the Town, gave out in a very threatening manner, that he was to apprehend the Popish Priest who, he was informed, was there; though, perhaps he intended, by this way of speaking, to get the Priest warned to put himself out of the way. But Mr. Guthrie, when he was informed of what the Officer had said, instead of flying, immediately puts on his best clothes and his best wig, takes his cane, walks away to the Officer's lodgings, calls for him, is introduced to him. The Officer asks him who he was, or what he wanted. "I am," answered he, "the Popish Priest, whom, it seems, you desire to have Prisoner. I was not willing to give you, or your poor fatigued Soldiers any trouble in making search for me, and I am therefore come to you of my own accord." "What!" said the Officer, full of surprise, "Do you come thus to me? I will make you be hanged." "Very well," replies the holy man, "if you do so, I will be a Martyr and go to Heaven." "If you go not to Heaven," added the Officer, "until I send you, you shall never go to it." And being much charmed with the truly Christian simplicity which appeared in Mr. Guthrie's carriage and

discourse, kept him to dinner; invited him again; and even, (as I have heard some Relaters of this Story add), reprehended some of the Magistrates of the Town, who had before given him trouble.—[*Bishop Geddes' MS.*]

GUTHRIE WILLIAM—Of the Diocese of Aberdeen; was Born at Peterhead; was educated in the Protestant Religion, but was happily Converted to the Catholic Faith, 1748; was sent abroad by Bishop Smith, together with John Geddes, 1749. They sailed from Peterhead on the 16th of October, O. S., in the "Rothiemay," commanded by Captain John Abernethy of Corskie, laden with salmon, and bound for Leghorn or Venice, according as the Merchants in Italy, to whom the Cargo was consigned, should think proper. They arrived at Leghorn, January 19, N. S., of the year 1750; set out in a chaise for Rome, on January 23, and entered the Scots College there, on the 30th of said Month; and on the 31st of July following, took the Vow of the Missions. Mr. Guthrie suffered much from an almost continual headache, and other bodily troubles, during the course of his Studies. However, he was at last Ordained Priest by Cardinal Spinelli, Protector of the Scotch, in his own Domestic Chapel, together with Mr. George Hay, on the 2d of April, 1758. On the 20th of April, 1759, he left Rome, having Messrs George Hay, and John Geddes in his company; sailed in a Leghorn barque down the Tiber; thence to Civita Vecchia; thence to Porto Longona, in the Island of Elba, where they were most humanely treated by the Marquis of Montecorgine, Governor of the Island, and by his Officers, during the four days they were detained there by contrary winds. They sailed from Elba on the 3d of May, and arrived at Leghorn next day, whence they sailed on the 13th, in a Genoese barque, which was taken, near the Island of Albegua, by an English Privateer, imagining that she had French goods aboard; but, after having detained the barque and them for three days, they found they could not prove any of the goods to be French property, and, consequently, they allowed the barque to enter into the Bay of Villa Franca, and Mr. Guthrie and his Companions got off without any loss. They were obliged to lie quarantine in their barque for 16 days, and would have been obliged to remain in it for above 20 days more, had not General Paterson's Lady, to whom they had a letter of recommendation from a very humane gentleman at Leghorn, called Dr Gray, hastened their delivery from that confinement. On the 6th of June, they were allowed to come ashore. They waited on General Paterson, Governor of Nice, and his Lady, who were very kind to them. Next day they set out in a chaise for Avignon, where they arrived on June 13th, whence they departed on foot on the 15th, and got to Lyons on the 20th. From Lyons to Calais they went up the Saone in a boat on the 25th and the night

following. From Calais to Paris they travelled on foot, and arrived at this last Town on the 3d of July. Here they remained 17 days, and got new clothes, having had the Colledge dress during the former part of their journey. On the 20th of July, Mr Guthrie, with his two former Companions, and Mr. Charles Gordon, who was returning from that College without having finished his Studies, set out from Paris on foot, came to Douay, where they stayed 3 or 4 days, and then proceeded to Lille, thence to Ghent, where they took a coach to Antwerp, and another next day to Rotterdam. After having stayed here about a week, they sailed on the 9th of August, in a Dutch vessel bound for Leith. On the 16th, in the morning, they entered the Frith of Forth; and, the wind being contrary, they were obliged to cast anchor before Buckhaven, a small Town in Fife, which gave our passengers an excellent opportunity of going ashore without being subjected to the examinations they would necessarily have underwent, had they landed at Leith; and which would have probably been followed by an Imprisonment, as they could not give a satisfactory account of themselves, and had no Passports; and there being then, a fear of a French invasion, and there being orders to examine strictly, all who came from abroad, Mr. Guthrie with his Companions, upon their landing at Buckhaven, were believed to be Merchants who had goods to be smuggled from the Ship they had come in, and which was at anchor before. Everybody was very civil to them. They travelled along the Coast, and took horses to Kinghorn, and got over to Edinburgh that night, where they were very kindly received by Mr. Alexander Gordon, and their other friends. On the 20th, Mr. Guthrie, with Mr. Charles Gordon, and Mr. John Geddes, left Edinburgh, and taking the Coast-road by Dundee, Arbroath, Montrose, Bervie, Stonehaven, arrived at Aberdeen on the 23d. Mr. Hay having remained at Edinburgh, to see his friends, and for other reasons; Mr. C. Gordon staying a day longer at Aberdeen; Mr. Guthrie and Mr. Geddes set out thence on the 26th, and arrived at Preshome on the 29th, whence Mr. Guthrie was sent by Bishop Smith, who was there before them, to Aberlour on the 1st of September, and on the 3d or 4th of that same month he went to Glenlivat, which was his destination. Here he found Mr Robert Grant before him, who remained with him only a few weeks to make him acquainted in the Country; and Mr Duncan, who continued to have the chief care of what is called the Braes of Glenlivat until June, 1761, when he went to Edinburgh, as we have observed above. Mr. Guthrie took up his habitation at Upper Auchinraw, where Mrs. Margaret Tyrie dwells; and since Mr. Duncan's departure, he has the care of all Glenlivat, Morings, and Glenrinnas.—He Died on the 18th May, 1795.—[*Bishop Geddes' MS.*]

HACKET ANDREW—From the Diocese of St. Andrews; entered the Scots College, Rome, in 1701, aged 26; left it, 1708; and arrived that same year on the Mission. He served principally at Drummond and Stobhall, and was a laborious, learned Missionary. Finding a great want of Catechisms in Scotland, he, together with Mr. Carnegie, published one; but, by the ill-nature of our Scots Jesuits and their Party, it met with opposition; and, being misrepresented to Rome, was forbidden. They, however, published another Edition, in which the objections to their first were corrected. He, towards the latter end of his life, became very ailing, and, for some years, would take no charge. He Died some time between 1740 and 1750.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Above.—Of the Diocese of Aberdeen; entered the Scots College, Rome, in 1701; departed, 1708; and came to the Missions in October of the same year. Was at Traquair in 1715, where he was also in 1728-33-36, and, perhaps, all the intermediate years. He was partly at Drummond Castle, partly at Edinburgh in 1739, and next year he was at Edinburgh without any Charge, by the consent of his Superiors. He was at Edinburgh also in 1741. He Died at on—[*Bishop Geddes' MS.*]

HAGGART ARCHIBALD—Entered the Scots College, Rome, in 1622, but, on account of his health, left it the following year. He was afterwards Ordained Priest in Flanders, and went to the Mission in 1624; but I have not found how long he remained.—[*Abbé M'Pherson.*]

HAGGART GEORGE—From the Diocese of Glasgow; entered the Scots College, Rome, in 1610; afterwards became a Jesuit, and was on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

HARNET RICHARD—Came to the Missions in August, 1688—continued till 1698; and after that year appears not on the Lists.—[*Bp. Geddes' MS.*]

HARRISON or HENDERSON alias HAT-MAKER—From the Diocese of Moray; was received into the Scots College, Rome, on recommendations from Germany in 1733. He returned Priest to Scotland in 1737, and was settled in the Highlands, where he remained all his lifetime. He was a weak, imprudent man, though otherwise of good morals, and did well enough in the Highlands at that time, only he engaged deeply in Campbell and Yrie's plot, and occasioned a good deal of trouble to the Bishops, for some years on that account. In 1746 he acted with more prudence and resolution than his former conduct gave any motive to hope. When the other Missionaries were either all fled, or taken prisoners, and he in evident danger, he resolutely presented himself to the Head Sheriff of Argyleshire, frankly owned his Profession, and demanded protection, as he never did, nor would meddle with Civil affairs. The Sheriff, much pleased with his

open, candid behaviour, gave him an ample Passport, requiring none should give him hindrance or molestation in executing his lawful duties. In virtue of this power, Mr. Henderson was, for two years, in perpetual motion, visiting, and administering the Sacraments, without any fear, to the whole body of Catholics dispersed through all the Highlands. He, ever after, gave great contentment to his Bishop till his Death, which happened on Friday, 5th Feb., 1773.—[*Abbé M'Pherson's MS. Cat.*]

Another account of the above—Of the Diocese of Moray; Studied some time at Ratisbon, where he had a Brother a professed Monk; went from Germany to Rome, and entered the Scots College there, with Cardinal Falconieri, the then Protector's consent, 1733. He left the College, being Priest, 1737, came home through Germany; arrived in Scotland in May of the foresaid year; and was sent to the Highlands in July, where he has been Missionary hitherto. He was very active in assisting the distressed Catholics in the years 1746 and '47.—[*Bishop Geddes' MS.*]

HAY EDMUND—Of the Family of the Earls of Errol. He went through his Noviceship, as a Jesuit, at Rome. The discretion, presence of mind, and stoutness of heart, which he displayed in serving the cause of his unfortunate Sovereign, Mary Queen of Scots, merited for him the honourable commendation of the sainted Pontiff, Pius V. During his visit to Scotland, he had the comfort of reconciling to the Church, Francis, Earl of Errol. Such was the opinion entertained of his talent for government, that he was appointed Rector of the College of Clermont, the first Superior in the new College at Pont-a-Mousson, in Lorraine; and was assistant, both for Germany and France, to Claudius Aquaviva the Fifth General of the Society.—F. Hay finished his mortal course at Rome, on 4th November, 1591. "*Vir valde religiosus, prudens atque eruditus.*" He was the Author of "*The Contradictions of Calvin.*"—[*Oliver's Collections.*]

HAY JOHN—Of the Hay Family of Dalgaty; entered the Society of Jesus at Rome in 1566. He was a man of commanding abilities, of primitive fervour, apostolic zeal, and infantine docility. His merits as a Theologian were universally acknowledged. He Died, beloved and regretted, at the College of Pont-a-Mousson, 21st May, 1607, "*sexagenario major.*"—We have from his pen "*Certain Demandes concerning the Christian Religion and Discipline, proposed to the Ministers of the new Pretended Kirk of Scotlande, by Johne Hay, an Clerke of the Societe of Jesus.*" 8vo. Paris, 1580, pp. 104. This has been reprinted. He Published in French an Apology for the said Work. Also "*A Dispute with an anonymous Minister.*" Lyons. 4to. 1584.—"*A Reply to Beza.*" 8vo. Tours, 1588.—"*Short Notes on the Holy Bible.*" Lyons.—He Translated into Latin the Letters of his Missionary Brethren in Japan and Peru.

Svo. Antwerp, 1605, pp. 968.—His MS. entitled, *Helleborum Joanni Serrano* (Serres) the Calvinist, was in the Jesuits' Archivium at Rome in 1676.—[*Oliver's Collections.*]

HAY WILLIAM—Was Born in Flanders, where his father was Surgeon to a Scotch Regiment in the French service, and was a Scotchman. His mother was English. He went to the Scots College, Rome, in 1769, and left it in 1774, on account of his health. He finished his Studies at Douay, and returned Priest to the Mission in He was placed at Stobhall, where he remained till 1783, when, on account of his weakness and imprudence, the Bishops found it necessary to dismiss him from thence; nor could they trust him with any other Charge. He loitered for some time in Scotland; then went to South Carolina in America, in quality of Governor to a gentleman's children, where he Died.—[*Abbé M'Pherson's MS. Cat.*]

HENNESSY MICHAEL—Was Born in 1836, in the County of Limerick, and Studied in the College of All-Hallows, Drumcondra, where he was ordained Priest on the 29th of June, 1861. In the Autumn of the same year he entered upon his Missionary duties in the Western District at Johnstone, from which he was transferred, in the Spring of 1863, to St. Mungo's, Glasgow. Shortly after this, his health began to decline, and he was never afterwards able to resume his Clerical labours. About the end of September, 1864, with the advice of his Physician, he returned home; and though, by this means, the progress of his malady was for a period arrested, yet, he finally sank on the 2d March, 1865.—With the special permission of the Diocesan Bishop, High Mass was sung at the residence where he Died, on the day of Interment.—He Died 2d March, 1865, in the 29th year of his age. Several of the Clergy of the Diocese attended the Funeral cortège to Ballingarry, near Killfinane, County of Limerick.—[*Cath. Direct.*, 1866.]

HUDSON JAMES—Born 17th June, 1665; entered the Society of Jesus at Bologna, 27th September, 1689. After completing all higher Studies in Italy, and teaching Humanities there, he returned to his native country on 4th June, 1704. This Professed Father resided with the Earl of Nithsdale, and is described in a Letter of 9th September, 1712, as "*Vir prudens et religiosus qui suum munus omni cum diligentia obit. Multis utilis, omnibus charus?*"—Whilst Superior of his Brethren, he was apprehended in 1715, as Chaplain to the Nobleman above-mentioned, and committed to close custody.—On his discharge he retired to Douay, where he Died full of days and merits, on 14th May, 1749.—[*Oliver's Col.*]

HUME JOHN.—I have seen a Letter on business written with this Signature from London, 3d June, 1630; but it may be a name assumed by F. William Christie.—[*Oliver's Col.*]

HUNNY ALEXANDER.—According to *Drew's Fasts*, this Father Died at Cambray,

28th March, 1606. He was a man of tenacious and prodigious memory, and a profound Greek and Latin Scholar. He had endeared himself to the Soldiers, to whose service and spiritual comfort he devoted his time and attention. It is said that he reconciled 2000 souls to the Catholic Church.—[*Oliver's Collections.*]

INGLIS GILBERT—I have seen a Letter of his, whilst Rector at Douay, written in a fine bold hand, 28th July, 1685.—[*Oliver's Col.*]

INNES GEORGE—Of the Family of Drumgask; Studied in the Scots College at Paris; came to the Missions in October, 1712; had the care of the Highland School, 1715; returned to Paris about the middle of October, 1727, where he was made Prefect of Studies in the Scots College there, and Principal of the same, in December, 1738; in which office he Died, 1752.—[*Abbé M'Pherson's MS. Cat.*]

INNES SIR GEORGE—Of Dunoon; Studied, I suppose, at Paris; came to the Missions, 1673, and continued in them until 1698, when he Died in February.—I have been informed that he was once made Prisoner by an Officer of the Army and some Soldiers, who had come from Banff at the entreaty of Innes of Orton, who had betrayed Sir George. The first stop which they made, after having taken him, was at Birnie, when the Officer, understanding how basely Orton had deceived him, under the pretence of friendship, dismissed him, and expressed great indignation against Orton, who fell afterwards into great poverty,—in punishment, as some imagined, of this treacherous action.—It seemed by the accounts I got, that Dunoon's two Nieces were then mistresses of the land of Kinerming, and that Dunoon had entrusted Orton with the management of their affairs; which last was desirous to have the other out of the way, that he himself might not be called to an account, but might do what he pleased with what belonged to the two ladies, and perhaps appropriate something of it to himself.—[*Bishop Geddes' MS.*]

INNES HENRY—Studied and was Ordained Priest at Paris, about 1771. He held the office of Prefect of Studies in the Scots College there, at the time that Principal Gordon presided over that Establishment, to which, at a former period, the celebrated Cardinal Innes, a member of the same Family, belonged. At the breaking out of the French Revolution, Mr. Innes came to England, and became, with the consent of Bishop Hay, Chaplain to a Mr. Chickcotes in Devonshire, who married a Scotch lady, and was, as well as his wife, a great benefactor of this Mission. Mr. Innes left that situation about the beginning of this Century, and resided, till his Death, on the 11th November, 1834, aged 86, on Deeside, at Ballogie, where, for many years, he was the only Missionary in that neighbourhood. He was much respected as a man of great benevolence of disposition, superior attainments in literature, and most agreeable manners in society.—[*Catholic Directory*, 1834.]

INNES HENRY—Was in charge of the Mission of Glengairn in 1704; was a Cadet of the Balnacraig Family; remained for about five years; and, about 1709, retired to the Scots College at Paris, where he became a Superior.—[*Cath. Direct.*, 1853.]

INNES JAMES—After being Procurator at Douay, was appointed to the Scotch Mission in 1686, where he was twice seized, imprisoned, and finally Banished. He was still living in 1709.—[*Oliver's Collections.*]

INNES JOHN.—I meet with two Fathers of this name.—The first, Born 26th October, 1667; entered the Society at Avignon, 2d November, 1687; Studied Philosophy at Lyons, and Theology at Dole. In June, 1700, he returned as a Missionary to Scotland. His Station was in the Highlands, as I find in a Letter of 1712, where, with his neighbours, F. F. Meara, Seaton, and Strahan, they lived very hard. Straw or heath served them for bedding; their drink, milk and water; wine or beer seldom passed their lips; their bread was made of barley; but they were indemnified by the success of their labours among the poor.—The other—

INNES JOHN—Was Born 31st July, 1668; entered the Novitiate at Watten, 31st October, 1688, but made his Simple Vows at Vienna, 1st November, 1690; Studied Philosophy at Gratz, and Theology at Vienna. For eleven years he was employed as a Missionary in Muscovy. This talented and worthy Religious returned to Scotland in 1718, and Died in Galloway, 6th May, 1757.—[*Oliver's Collections.*]

INNES ROBERT—Was Born 1st June, 1693, and became a Member of the Society of Jesus, at Tournay, 29th September, 1713. After completing his Studies, and teaching Humanities in several places, he arrived as a Missionary at Aberdeen, 21st June, 1729. During the troublesome times he was Apprehended, and finally Banished 15th May, 1751.—[*Oliver's Collections.*]

INNES THOMAS—Of the Family of Drumgask; Studied at Paris; came to the Missions in June, 1798; went to Paris, 1701, and was made Prefect of Studies there, in which Office he continued until 1727, when he was succeeded by his Nephew, Mr. George.—In July of that year, he came to Scotland, but departed again about the end of April, 1728; and going by London, he arrived at Paris, 1729, where he Died, 17. —He has published a Critical Essay on the History of the ancient Scots and Picts, and left materials in MS. for an Ecclesiastical History of Scotland.—[*Bishop Geddes' MS.*]

INNES WALTER—Brother to Louis and Thomas Innes, so often and so deservedly mentioned with honour, in the Annals of Religion in our Country, was Born in the Diocese of Aberdeen, and entered the Scots College, Rome, in 1681; left it Priest, in 1688; stayed some time at Paris, and went to the Mission, in April of the following year. He was a pious and zealous Missioner. He was imprisoned, as

Priest, in 1690, but Banished in the ensuing year; went to France, and from thence to Rome in 1692, in the view of assisting and succeeding Mr Lesly in the Agency. When he went first to the Mission, his Brother, Mr. Louis, had interest enough at the French Court to procure him a small Priory in Franche Comté. What he got by it enabled him, with his good economy, to live comfortable, without ever touching any of the Mission Money. Nay, he frequently assisted with his own, some of the Missioners who were sorest pinched. He remained in Rome till about 1700, when it was thought proper to send Mr. Irvine to that City. Mr. Walter returned to the Mission, and there, with unremitting diligence, he laboured till 1722. Then he went to France, by the consent and advice of the Bishops, to look after his Priory, from whence, for some time, he had received very irregular Remittances. Having settled everything concerning his Priory to his mind, he was preparing to return to his Charge in Scotland; but, getting a fall from his horse, he was so grievously hurt, that he took to bed and expired some days thereafter, on 15th August, that same year, 1722.—[*Abbé M'Pherson.*]

INNES WILLIAM—Died in January, 1836, at Ballogie, Aberdeenshire.—[*Cath. Direct.*, 1837.]

IRVINE JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1652; left it 1653; became a Jesuit; and Died in Germany.—[*Abbé M'Pherson's MS. Cat.*]

IRVINE JOHN—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1659. The Diary does not mention when or how he left it. This was he who, to distinguish him from other Missionaries of the same name, was called Mr. Irvine *Hilton*. I find him in the Mission in 1667, where he remained only four years; at least I do not meet with his name any longer among those of the Missionaries.—[*Abbé M'Pherson.*]

IRVINE JOHN—Commonly called *Betty*, entered the Scots College, Rome, 1662; left it 1665; and was Ordained Priest at Paris, and went to the Mission in 1668, and there remained till 1678, when he was allowed to leave Scotland, I know not for what cause, and Died in Germany, [Abbé M'Pherson's MS. Cat.]

IRVINE JOHN—Commonly called *Cuttlebrae* (from his taking that name when he was necessitated to skulk as a farmer), went to the Scots College, Rome, in 1671, and left it Priest in 1679. At the time they had not money in Scotland sufficient to support the Clergymen that were already there. For this reason Mr. Irvine went to Cardinal Barbarigo's Seminary at Padua, where he stayed teaching till 1683, when he went to the Mission, where he did much good, being an able, active Missionary. His principal Station was Gordon Castle, where he was greatly esteemed; and the Gordon Family professed many obligations to him, and had great confidence in his prudence and activity. A considerable part of the

Cabrach had formerly belonged to his Family, which was purchased by the Marquis of Huntly for a small trifle. In September, 1698, he was sent to Rome, to assist and succeed Mr. Lesly, who now was become old and infirm. It was judged proper that his Successor should be some time in his School to be instructed and directed by the prudence and experience of that great man. On his arrival at Rome, through Mr. Lesly's means, he was received into Cardinal Barberini's Court, where, by his learning and virtues, he gave great satisfaction. Mr. Lesly, also, was highly pleased with him; but, the climate was not friendly to his Constitution. Still, he would have kept his post, were it not that the Court of St. Germain's wished to have Dr. Gordon of Glas-tirum in that Office. The Clergy were, likewise desirous of the same, with the view of getting him made Bishop. And it was their unanimous desire he should have gone when Mr. Irvine went; but they were disappointed then, by some Family circumstances that made his departure inconvenient. These now no longer existed, nor did Dr. Gordon himself oppose the united voices of his Sovereign and Clergy; particularly knowing that such, too, was the ardent wish of Mr. Irvine, who daily was writing home to that purpose. Mr. Irvine left Rome in 1702. Before his departure, he had obtained a small Benefice from the Pope, and about the same time, an inheritance of about 700 Roman Crowns fell to him, from the death of one Abbé Lesly, a near relation, who had been Keeper at Venice, of that Republic's Library. This Money, with what else he had saved, he settled in the Town House at Paris, for the benefit of the Mission. On account of this, and some other Business, he remained some time in Paris. But having got everything now settled, he was very anxious to go to Scotland, and the Bishops were equally so to have him—[There was only Bishop Nicolson—Bishop Gordon not being in Scotland, till August, 1706.] Persecution was then raging against the Catholics in that Country, and the Messrs. Innes, with his other friends, pressed him to defer his journey, till the rage of the Presbyterians should abate; being deemed impossible for him to get over and remain in the Country without being apprehended. He yielded to their entreaties, and remained in France till Spring, 1705. During this time he exerted himself to get Dr. Gordon to accept of the Coadjutorship, and to induce Mr Lesly to part with him. For that end he had a pretty sharp paper war with this last gentleman. He arrived in Scotland in Summer, 1705, and continued to labour in the Mission with his former zeal, till Spring, 1717, when he departed this life on the 8th April.—[*Abbé M'Pherson's MS. Cat.*]

JAMIESON JOHN PAUL—From the Diocese of Aberdeen, was a Convert; went to the Scots College, Rome, in 1677; was Ordained Priest,

and left it in 1685. Before leaving the College, he received his Degrees of D.D. He did not return to the Mission till 1687, because the Mission was so poor that it could support none but those who were actually on it. Mr. Leslie wrote to the Blessed Cardinal Barbarigo, Bishop of Padua, desiring his Eminence would employ him in his Seminary, till circumstances would allow him to return to Scotland; to which proposal the Cardinal readily agreed, and named Dr. Jamieson to the Chair of Divinity, just left vacant by Mr. Leslie, who was afterwards Bishop in Germany. Here Dr. Jamieson found Dr. Nicolson, afterwards Bishop for that Holy Cardinal, had a particular predilection for the Scots. When Dr. Nicolson became acquainted with Dr. Jamieson's abilities, he formed a plan of sending him to Paris, to labour in the History of Scotland, to which Dr. Jamieson had a great turn. But this plan was overturned by Cardinal Charles Barberini, who, being extremely desirous of having him in his own Court, wrote to the Blessed Barbarigo, asking that favour. Barbarigo, though sorry to part with so eminent a subject, could not refuse him to Barberini. Dr. Jamieson himself appears to have been indifferent. But Dr. Nicolson, who was Director, or Prefect of Studies in that renowned Seminary, felt very much parting with him. He arrived at Rome, towards the end of the same year, 1685; and there he remained for the two following years, till in 1687, all the Scots Priests abroad were required, by special orders from King James, to return to the Country. During his residence at Rome, he employed a part of his time in collecting, from the Papers in the Vatican and elsewhere, Documents to work upon, in his projected History of Scotland; in which he had already made some progress, and was in possession of a good many authentic valuable Papers relating to it. In a Letter of 12th October, to Mr. Leslie, from Padua, he tells him that Dr. Nicolson himself, had got a large MS. of Sinclair's, containing the History of our Country, from James I.'s Death till that of James VI; as likewise they were in possession of an excellent MS. of George Chambers, which they got at Padua, very accidentally. To these he added many other valuable Documents during these two years he remained at Rome, all which, with his own Writings, were left, partly with Mr. Robert Strachan, Missionary at Aberdeen, Dr. Jamieson's intimate friend, and partly were lodged in our College at Paris. Even Protestant Writers do justice to Dr Jamieson's merit as a learned man. He is often mentioned with honour by Nicolson, Bishop of Carlisle, in his *Scots Library*, who says that he brought from Rome, Copies of many Bulls and Briefs; had taken Extracts of the Consistorial Proceedings of the Church of Scotland from 1494 till the Reformation, which place it in an advantageous light; had written critical Notes on the escapes of Spottiswood's

History; had likewise made Remarks on *Reliquiæ Divi Andree*, by Mr. Martin, and had compiled a Chartulary of the Church of Aberdeen. The same Nicolson also observes that Dr. Jamieson had met with the original of the History of Kinloss, in the Queen of Sweden's Library at Rome, written by John Ferrerius—had Transcribed it carefully, and kindly communicated it to several of his learned Countrymen.—Keith, also, in his Appendix to his laborious History of the Church of Scotland, makes honourable mention of Dr. Jamieson. "A Priest in the Church of Rome," says he, "born in Aberdeen, a person much esteemed for his knowledge in the Antiquities of this Kingdom, by all our learned Countrymen," &c.—Nor was his knowledge eminent in this line alone. He was full master of the Oriental Languages, was very able in Philosophy and every branch of Divinity. His piety, zeal, and purity of life surpassed his learning. I have seen at Aberdeen, where I hope they are still carefully preserved, many of his Letters to his dear friend, Mr. Robert Strachan, that breathed all the spirit of St. Francis of Sales, and would be easily mistaken as coming from the pen of that Saint. In passing through Florence, Dr. Jamieson formed acquaintance with Magliabrechi, the renowned Librarian to the Duke of Tuscany, who conceived so high an opinion of his learning and abilities, that he says he himself, was a schoolboy in comparison of him. It is certain he was one of the most learned and pious Missionaries we ever had. On his arrival on the Mission, he was placed at Huntly, where Mr. Crichton likewise resided. In the following year, 1688, he began a new Mission at Elgin. Here, at the Revolution, he was made Prisoner, and carried to Aberdeen. But by the interest of his numerous friends, he had the whole City for his Confinement, and performed, with due circumspection, all Pastoral duties. In a few months he had liberty to go where he pleased, and continued to do all the good in his power, to the Catholics, who, both Priests and Laity, were protected on his account. This valuable man, after thirteen years' labour on the Mission, Died at Edinburgh, on 25th March, 1700. After his Death, his memory was revered and celebrated by many of the first Nobility, and all the learned men of the Nation.—[*Abbé M'Pherson.*]

JOHNSTON JOHN.—See *Gordon Patrick*.

JOHNSTON WILLIAM—Enrolled himself in the Order of S. J., at Lyons in 1578; and subsequently taught Philosophy and Scripture at Gratz with great commendation.—He Died there, in high repute for piety and learning, 19th December, 1609, æt. 47.—He is said to have Published a corrected *Abridgment of Sleidan's History*, and to have prepared for the Press a *Commentary on Isaiah*.—[*Oliver's Col.*]

KALLENDER ROBERT—Entered the Scots College, Rome, in 1617, and left it the same

year to become a Dominican. He was, afterwards, for some time on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

KELLIE ————— I have met with the name of this Scotch Father in 1686; but can discover no details.—[*Oliver's Collections.*]

KEENAN STEPHEN, D.D.—This eminent Clergyman was Born near Enniskillen, County Fermanagh, on the 26th Dec., 1804.—While he was yet a child, his parents emigrated to Scotland, and fixed themselves in Kirkcudbrightshire, where he was brought up. In early life he intended to devote himself to Education, and with that view he removed to Glasgow, where he had for some time charge of one of the Catholic Schools, and it was there that he formed the design of entering into the Ecclesiastical state. Being encouraged in that design by the Rev. Andrew Scott, afterwards Bishop, and by the Rev. Andrew Carruthers, then Missionary at Dalbeattie, and subsequently Bishop, under whose training he had been brought up,—he was recommended to the Seminary of Aquhorties, Aberdeenshire, where he arrived in October, 1826. After revising there his Classical Studies, he was sent, in July, 1828, to the Scots College, Rome, where he was Ordained Priest on the 2d February, 1830, before he had completed his course of Theology. He left Rome in the end of April, arrived in Glasgow early in June, 1832, and on the 18th of the same month was appointed one of the Clergymen in Edinburgh. In the Autumn of that year he was sent, for some weeks, to Dumfries to assist the Rev. Mr. Reid during the visitation of the Cholera, and there the young Priest tasted the first hardships of his laborious vocation. In Edinburgh he was conspicuous as an eloquent and impressive Preacher; but he displayed his great talents chiefly as a Controversial Lecturer; and he was the first, since the time of Bishop Cameron, who rendered his Lectures attractive to Protestants. In July, 1839, he was appointed as Junior Clergyman, with the Rev. Mr. Macpherson, in the charge of the rising Congregation of Dundee; and, for a period of eight years, they both laboured earnestly to improve the condition of the people, and to liquidate the debt contracted by the erection of the Church of St. Andrew's in that Town. In 1840 he established the Female Yearly Society, the first of the kind that existed in Dundee, and which has been of immense benefit to the female portion of the Congregation. This Society Mr. Keenan organised and managed for several years. In 1846 they purchased the small Property of Wellburn, near Dundee, where, the year following, they opened an Academy for the education of youth, which, after the departure of Mr. Macpherson, was greatly enlarged by the addition of new buildings by Mr. Keenan. This Academy was carried on for some years with great success, till, in 1852, it began to decline, and latterly the Buildings were converted into a Convent for the

Sisters of Mercy. On the removal of Mr. Macpherson, in November, 1857, to become President of Blairs College, Mr. Keenan became Senior Clergyman in Dundee, and had the general management of all its affairs. On seeing the Congregation increasing so rapidly in numbers, he found it necessary to provide additional Church accommodation, and, with the aid of the other Clergymen, he set about the erection of the magnificent Church of St. Mary's, which will stand as an enduring monument of his zeal and energy. This Church was opened in November, 1851. To him also does the Chapel in Lochee owe its erection. The School contiguous, was erected in 1854. In the Summer of 1845, he purchased a factory in the west end of the Town, and on its site he built, in 1858, a large and splendid School for girls. To take charge of this School, he invited a colony of the Sisters of Mercy from the Diocese of Derry, who arrived in May, 1859. These he established at Wellburn as their Convent, and for their further accommodation he enlarged, or built almost from the foundation, the house adjoining the School. In the midst of all these undertakings he found time for the discharge of his various duties as a Missionary, and till disabled by increasing infirmities, he was ever assiduous in the Confessional, in instructing the Young, and Visiting the Sick. He also gave to the Press several small Works on Controversial subjects. In 1846 he published the "Controversial Catechism,"—a Translation of a little Work by Scheffmacher, to which he made considerable additions. He also published, in 1851, "The Catechism of the Christian Religion," being an abridgment of the *Catechisme de Charancy*. In 1858 he was honoured by The Holy Father with the Degree of Doctor of Divinity, conferred upon him for the learning and ability he had shown in defence of the Faith. It became manifest in 1859 to his friends and attached Flock that his Constitution was breaking up, and from that period till his Death, notwithstanding relaxation from duty and change of scene, his health gradually declined. Sometimes he seemed to rally, but the powers of nature became exhausted, and he Expired, surrounded by several of his Brother Clergymen and friends, with the firm faith and humble hope of the Christian and the Priest. His Funeral Obsequies were performed with great solemnity on Tuesday after his demise. The Church of St. Andrew's, which had for twenty-one years been the scene of his labours, was shrouded in black. A large Catafalque, which received the Coffin, was raised before the Altar. The Function commenced with the Office of the Dead, followed by the Solemn Mass of *Requiem*, which was celebrated by the Very Rev. Dr. Macpherson, Vicar-General of the District, his friend through life, and for many years his fellow-labourer. The Deacon was the Rev. Mr. D'Arcy of Portobello;—Sub Deacon the Rev. Mr. Bric, of St. Andrew's, Dundee;

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while the Ceremonies were directed by the Very Rev. Mr. Strain, President of Blairs College—the deceased's College Companion. After the customary Absolutions, the Funeral Procession advanced, amidst an immense crowd of mourners, to St. Mary's Church, which the deceased had built, where he had prepared a Vault for the Clergy, and where he himself was the first to be laid. On arriving at the Church, which was soon filled to overflowing, the remaining Anthems and Prayers were chanted by the Very Rev. Mr. Strain, and the Coffin was lowered to its last resting-place.—[*Cath. Direct.*, 1863.]

KENNEDY ALEXANDER—From the Diocese of Dunkeld; went to the Scots College, Rome, 1759, and left it Sub Deacon, in 1765. The Bishops, by accounts they had received concerning him, feared he would not be proper for the Mission, and therefore had written to stop his Ordination. He went to Scotland, where the same Bishops refused promoting him to the Priesthood. He returned again to Rome, in hopes still of being Ordained there, but was refused, because he had not sufficient Dimissorials from his Bishop. He went back to Scotland in 1767, and after some time was Ordained by Bishop M'Donald, and gave great satisfaction as Missionary, in the Highlands, but lived only a few years thereafter, having Died in 1773.—[*Abbé M'Pherson's MS. Cat.*]

KENNEDY JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1693, aged 33; left it Priest, 1698. He stayed some time in Paris, with the Curate of St. Sulpice, who maintained him gratis; afforded him every opportunity of practising Parochial Functions, and when recalled by Bishop Nicolson in 1699, made him a present of five Louis d'Or, to help him on his journey. He was charged with both the stations of Glenlivet and Strathavon, where he laboured with great zeal and fruit for the short time he lived. He Died there, much regretted, 26th May, 1704. [Abbé M'Pherson's MS. Cat.]

KENNY DANIEL—Was Born in 1811, in the Parish of Leomonaghan, King's County, Ireland. He Studied first at the Seminary existing for some time at Youghal, and afterwards completed his Course at the Missionary College of All-Hallows, Drumcondra, where he was Ordained Priest, on the 5th July, 1844. On coming to the Western District he was attached to St. Andrew's, Glasgow; and in 1845 he was removed to Paisley, and had the special charge of the Congregation at Houston. He Died there, of Typhus Fever, after 10 days' illness, on the 23d March, 1847, and is Interred in the Vault of St. Mary's, Glasgow.—[*Catholic Directory*, 1848.]

KINGHORN GEORGE—I find in a Letter of F. George Christie, bearing date Edinburgh, 16th March, 1625, that Brother George Kinghorn, a temporal Coadjutor, had arrived safely from Madrid, with a message from Colonel Semple,

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who meditated great benefactions to his Countrymen and the Society.—[*Oliver's Collections.*]

LAMBERT —Of this Father, who was living towards the middle of the 18th Century, I regret to be unable to give any account.—[*Oliver's Collections.*]

LANDEL ROBERT —Entered the Scots College, Rome, in 1616, where he was Ordained Priest. He Died on his way back to Scotland.—[*Abbé M'Pherson's MS. Cat.*]

LEE THOMAS P.—Was Born in 1831, at Ballingaddy, Parish of Kilmallock, County Limerick. He entered the College of All-Hallows for Logic, 8th October, 1852, and was adopted for the Western District, 16th March, 1855. He was Ordained Deacon on 22d March, 1856, by the Most Rev. Dr. Cullen, Archbishop of Dublin; and Priest, on the 8th December of the same year, by the Right Rev. Dr. Whelan, Bishop of Bombay. He arrived in Glasgow, 10th January, 1857, and was appointed on the 16th following, as second Clergyman in the then joint-Missions of Johnstone and Houston. In 1859, he was removed to the Charge of Kilbirnie, newly erected into a Mission, and to which is attached that of Beith and Lochwinnoch. He Died on the 26th June, 1866, aged 33, in the 8th year of his Ministry.—[*Cath. Direct.*, 1865.]

LEITH ALEXANDER —From the Diocese of Aberdeen; went to the Scots College, Rome, in 1651; left it in 1655; went to the Mission, where he served for the space of 8 years; then went abroad and entered among the Jesuits. He, some years thereafter, returned to the Mission, and there Died.—[*Abbé M'Pherson.*]

LEITH ALEXANDER —Had laboured in the Scotch Mission with exemplary zeal for several years, when he became a Postulant for admission into the Society of Jesus. His wish was acceded to, and he was ordered to Bordeaux to make his Noviceship. Returning to the Scotch Mission, like a giant refreshed, he cultivated that Vineyard with all the fervour of an Apostle, and was a model of a good Pastor, by his unaffected humility, meekness, love of poverty, and self-denial, and tender regard for the interests of the poor. With such a spirit, he could not fail of producing an abundant harvest of souls. He Died most piously in April, 1675.—[*Oliver's Col.*]

LEITH GEORGE —From the Diocese of Aberdeen; went to the Scots College, Rome, in 1634; left it in 1641. He departed Priest. I know not that he ever went to the Mission. He was afterwards Principal of our House at Paris, which Office he resigned on being provided with a good Abbey *in commendam* in that Country. I find mention of him in some Letters long thereafter; but have not learnt where or when he Died.—[*Abbé M'Pherson.*]

LEITH PATRICK —From the Diocese of Aberdeen; entered the Scots College, Rome, in 1712; left it in 1719, and went Priest that same year to the Mission. He was son to Patrick Leith of Harthill. He was an able, worthy

man, served principally at Edinburgh and Traquair. In the troubles occasioned by the Rebellion of 1745, being with the Family of Traquair in London, he was of great use to our Missioners who were carried Prisoners there. Bishop Smith, with the approbation of his Clergy, sent him afterwards to Rome, both to vindicate the Bishop himself and his Clergy from the aspersions of the *Pilgrims*—which was the cant word for Colin Campbell's Party, and —but mostly to make his merit known there, in the view of getting him named his Coadjutor. Mr. Leith went to Rome accordingly; but, partly by the laborious life he had hitherto led on the Missions, and partly by age, his health failed him much. He neither would have accepted of the Coadjutorship, nor was he in a condition to fill the duties of such an Office. At Rome, he had obtained a small Benefice, which he enjoyed, during the short remainder of his Life. He returned to Britain, in 1750, and soon thereafter Died. I have not been able, exactly, to ascertain the time.—[*Abbé M'Pherson's MS. Cat.*]

LELLIS WILLIAM —Was Born in 1817, at Croom, County Limerick. He there completed his Preparatory Studies, previous to his entering the Missionary College of All-Hallows, Drumcondra, wherein he was Ordained Sub Deacon on the 8th March, 1843, by the Right Rev. Dr. Walsh, Bishop of Halifax, Nova Scotia; and Deacon, on the 19th September following, by the Most Rev. Dr. Murray, Archbishop of Dublin. On coming to the Western District in November, he was Promoted to the Priesthood, in Glasgow, on the 8th December, 1845, by the Right Rev. Dr. Murdoch, and was, immediately after, Appointed one of the Clergymen of St. Mary's, in that City. Few have any conception of the severe routine life of a Glasgow Missionary Priest. With the exception of his too often interrupted hours of reflection, almost every moment of his time, from morning till night, is occupied at the Altar, or in the Pulpit, or in the Administration of the Sacraments, or beside the bed of disease, or in instructing the ignorant, or in the Confessional. Moreover, the dense and damp air, ever enveloping the City, and deeply impregnated with the deleterious smoke issuing from the countless Cotton Factories and noxious Chemical Works, together with the squalid state of the over-crowded lanes, and courts, and closes, combine to render Glasgow one of the most unhealthy Towns in the world. What wonder, then, if the constitution of this faithful Priest fell a victim to his multiplied labours. During four years and a half, he toiled day and night, through Fevers and Cholera, and disease of every kind; for, in Glasgow, almost every month has its Epidemic. He had escaped the Fever of 1847, which carried off several of his Brethren, and the Cholera of 1849; but, alas! said he—"It was a cold and freezing night; the snow lay upon the ground. I was in the Vestry,

worn out with the Easter duty; I got a sudden sick call to Rutherglen, three miles off. They told me I would scarcely overtake the sick woman alive. I ran off at the top of my speed—I entered—but, alas! she was Dead. It froze me to ice—I shall never survive it.”—Neither he did. From that hour he lingered on for three months, under an attack of Phthisis. He went for some time to Dumbarton, to try if change of scene and the air of the country would effect any improvement. But no. He had fought the good Fight, and God called him to receive his reward, on Friday, the 21st June, 1850, in the 34th year of his age, and 5th of his Priesthood. On the following Tuesday, 25th June, his Funeral Obsequies were celebrated at St. Mary’s, (where, while in health, he never omitted to offer up daily the Holy Sacrifice) amidst the tears of his devoted Flock. After High Mass, and the other consoling Ceremonies of the Catholic Ritual, which were performed by the Right Rev. Dr. Smith, his remains were deposited in the Sepulchral Vault of St. Mary’s Church. On the 8th September, 1848, the Catholics of St. Mary’s presented Mr. Lellis with a gold watch, as a mark of their respect and appreciation of his invaluable services. Having disposed of this watch a short time before his Death, and paid the little claims against him, he bequeathed the residue, together with the proceeds of a Policy of Insurance which he had effected, to the Right Rev. Dr. Murdoch, for the support of the Catholic Orphan Institution, as well as for the erection of a Chapel in Rutherglen, where he first felt the chill hand of Death upon him.—[*Catholic Directory*, 1851.]

LESLEY ALEXANDER—Born in Aberdeenshire, 7th November, 1693. His Father was Baron of Pitcaule; and his elder brother James, died a General Officer in the French service.—He was admitted into the Novitiate of the Society of Jesus, 12th November, 1713; and to the Profession of the Four Vows, 2d February, 1729. After teaching Humanities for four years, and Philosophy for the same period, he was sent to the Scotch Mission. Whilst a young Missionary there, the following Adventure occurred to him, which I give from a Letter of his friend, F. John Thorpe. “He had travelled with a Puritan Presbyterian, who was going to the General Meeting, and at Evening, was invited to the same house where the Meeting was to be held, and was introduced to the company, which stood in profound silence until the landlady brought a Bottle of Brandy, when they all put themselves in order, and stood in almost a circle, with their hats slouched over their foreheads, and their eyes fixed on the ground. Lesley had his place in the circle, when one of the company began with a solemn tone, ‘*Brother, beg a blessing.*’ The next repeated the same expression, until it came to Lesley’s turn, who, scarcely able to restrain a burst of laughter, faithfully repeated his lesson, and, with an affected gravity, cried,

‘*Brother, beg a blessing.*’ The words were carried on to the last of the Elders, who, raising his hands and eyes, bade the glass be filled and given about. Lesley, in his turn, took his dram, and, thinking he had kept up the jest as long as he could, found an excuse to retire.—In his old days he told me this Story with much humour, and, for the sake of this most amiable and very learned man, you must excuse my inserting this compendium of it.”—Father Lesley, as I find by an authentic Document, was stationed at Rome in 1747. In that City he finished his mortal course, as I discover in part of a Letter written by his friend, F. Thorpe, but, unfortunately, the date is not given, perhaps it occurred in 1760. “On Monday, in Easter week, I lost the person with whom I had the greatest familiarity, Fr. Lesley. He had been invited to Dine with Mr. Fermour. According to custom, he had taken no Breakfast, and had been in the Confessional six or seven hours. At Mid-day he came out; but, meeting a crowd of clowns coming from the Country-vineyards, he desired the coach to await till he had assisted at the Confessions of that company. At Dinner he ate and conversed with much freedom, as usual; for I do not remember to have seen him hipped at any time. Towards the end of the table, when every one was giving his opinion of a particular Wine, he seemed to be less attentive, but was not behind with his sentiments; for he looked up and said the Wine was *Tuscanello*, and immediately bowed his head. Mr. Booth, who sat next him, took the old man in his arms, and, with help, carried him into the next room; but he was no longer alive. You may guess what confusion there was in the company, which was fuller than usual at Mr. Fermour’s table.—You will pardon me for mentioning all these particulars. He was *my* friend. I do not remember that the loss of any acquaintance made so deep an impression upon me. The concern was universal amongst all those that were acquainted with him.—Besides his life as a Religious man, he was possessed of a vast fund of solid learning. His conversation upon many subjects was more instructing than any book that has fallen into my hands; though old, his discourse was always entertaining, and he was never tired.—A little while before his Death, I was about entering into a nearer connexion with him and his studies; for he was willing to communicate to me any of his observations upon men, books, or things. The loss of this opportunity doubles my regret. As you have heard from me at different times of his Writings, &c., perhaps you may be curious to know what has become of all. His Edition of the *Mozarabick Missal*, published at Rome, in 4to., A. D., 1755.—illustrated with a Preface, and learned Annotations, is much esteemed. The designed Confessor of Gravelines carried down a Copy, a present from the Author to the Library of Liege College.—A Treatise on the ‘*Legions of Rome*,’ was far advanced before he

left it. He told me he had only a few quotations to examine, and make some few alterations in the Preface or Introduction. This Work is much desired by all the learned. Had he published it during his lifetime, his name would have never decayed in the memory of the learned. According to the custom of our Colleges, at his Death the door of his Chamber was locked, after the Minister had been to make a short review of what was within. I desired F. Rector to speak immediately to the Rector of the Roman College, that I might have something of his Writings in *English*; for I despaired of getting anything else. The answer from the Roman College was very civil, that nothing should be moved until F. Elliot, who was Rector of the English College at Rome from 1756 till 1762, or some one by his orders, came to look over his Papers. I daily pressed the Rector to go; he took me along with him. You would have been surprised to see what piles of Writing there were contained in his little Room; but our business was only to look for English MSS., and two or three Lent Books. But as the old man wrote chiefly in Latin or Italian, and sometimes French, little or no English could be discovered, except two or three Abridgments of as many English Books, chiefly upon the English or Scotch History, with some Papers of his Refutation of Dr. Middleton's '*Pagan and Modern Rome Compared.*' These few were sent home to me. What will become of the rest, perhaps no one will be able to tell.—In a loose Note written by F. Thorpe, I find that F. Lesley had a series of 20 or 30 Letters written partly in English and partly in Latin, by F. John Tempest, who had been his Companion in the Roman College. This F. Tempest had been ordered to attend my Lady Gerard in her travels to Jerusalem. In the descriptions of the Countries through which he passed, he displays good taste and criticism, and a thorough acquaintance with the Greek and Latin Classics. They had been sent to F. Lesley by an Italian Count to be revised and enriched with annotations. F. Lesley had often spoken of them to F. Thorpe in terms of high commendation.—What seemed to have any relation to his '*History of the Roman Legions,*' was afterwards put apart, together with his vast Collection of Inscriptions, chiefly gathered and deciphered by himself in different parts of Europe. In looking over his Papers, I observed what he had too much honour to make known during his life, namely, that he had a principal hand in compiling those Works, which made our Father Azevedo's (born at Coimbra, 15th Dec., 1713) name so famous throughout Italy, and which gained him so much the favour of his Holiness. But that trick has been practised by greater men; for it is known to several that the late Father Julii composed the Treatise '*De Synodo Diocæsana,*' which is greatly esteemed among the Works of Benedict XIV.—So far, F. Thorpe.—[*Oliver's Collections.*]

LESLEY ANDREW—Brother of FF. John and William Lesley, left his Family in Aberdeenshire to enter the Novitiate of the Society of Jesus in Belgium early in 1627, but finished his Studies at Rome. He was a man of considerable talent and observation, as his MS. Letters abundantly prove; and Scotland and Religion may well be proud of him as one of their brightest ornaments. After discharging, for about 16 years, Missionary duties, chiefly in the Highlands, he was seized in May, 1647, and conveyed to Aberdeen, where he had to undergo an Examination. The wisdom and boldness of his Answers filled Catholics with consolation and joy; whilst his meekness and patience, amidst injuries and the privations and severity of Imprisonment, extorted the praise and admiration of his bitterest enemies. These were indeed days of trial and misery for the poor afflicted Catholics. F. Gall, in his Letter, 26th June, 1647, after extolling this glorious Confessor and Prisoner of Christ, says, "The other Members of our Society, who are now employed in this most painful Mission, are reduced to the greatest extremities; they can hardly abide for two days together in the houses of Catholics; their usual lot is to wander in solitudes and in the caverns of the earth, to endure hunger and thirst; but they rejoice notwithstanding to be accounted worthy to suffer these inconveniences for the name of Jesus." Soon after his commitment to Aberdeen Jail, the Pestilence broke out, and made great havoc in the Town; his zeal for souls induced him to petition for leave to attend the infected and dying; but he petitioned in vain. Removed to Edinburgh Jail, he found a brief opportunity of writing, on 27th March, 1648, a Note to the General F. Vincent Caraffa. The above-mentioned F. Gall, in a subsequent Letter, viz. 30th June, 1648, describes the miseries of his Catholic countrymen and brethren. "The Calvinist Ministers force themselves into the Catholic houses, remove the Catholic servants, substitute others of their own leaven, oblige the Family to attend morning and evening daily at their Prayers, and tear away children from their parents to be educated in Heresy. For more than a year F. Andrew Lesley has been their Prisoner. It is his earnest desire to suffer Death for Religion; but their object is to dispatch him by hunger and misery. With the greatest difficulty have our Fathers hitherto escaped the snares and vigilance of their enemies, and as most of the adherents to the ancient faith are either driven into banishment or consigned to Prison, our Missionaries can scarcely find any hiding places, where they may in safety Offer to God the Unbloody Sacrifice, or Recite their Breviary."—Through the exertions of friends, and the influence of the French Ambassador, Count Montreal, F. Lesley was released from Prison, in July, 1648, and ordered to quit the Realm, under penalty of Death, should he venture to return.—With broken health, and suf-

fering severe bodily pain, he reached the Scots College at Douay, where, as Spiritual Father, he infused his own generous spirit among its Alumni. F. Gall, in a Letter, dated Douay, 2d January, 1649, earnestly recommended him to the General as the future Successor of F. Thomas Dempster in the Rectorship of the Scots College at Rome. He describes him as eminently prudent, as a lover of peace, and one specially qualified for the office by his perfect acquaintance with the language and customs of Italy. When and where this Confessor of the Faith finished his meritorious life, I have not succeeded in learning.—[*Oliver's Collections.*]

LESLEY WILLIAM—Elder Brother of Andrew and John; was sent to the Scottish Mission in 1617, and his arrival may be regarded as an era in the restoration of Religion. At that time there were but two of his Brethren in the Highlands, and as many in the Lowlands. In 1628 I meet with ten Fathers of the Society, and the number subsequently increased. For some years F. William Leslie was their Superior, and usually resided with the Earl of Errol, the Constable of Scotland. In a Letter of May, 1629, he relates the Proceedings of the Persecutions in Scotland. The year before, King Charles I. had addressed a Proclamation to the Bishops and Ministers to mark down and send to the Privy Council, twice in the year, viz.: in November and July, the list of all Catholics who declined to attend the service of the Law Church. The denounced Catholics were to be diligently searched for, and placed under safe custody. Their souls and bodies by the horrible sentence of Excommunication were to be given over to Satan; they were to be treated as Rebels—their property Confiscated. After putting out the fire in their apartments, the Catholic owners were to be ejected from their Homes, and the keys to be delivered to the King's Officers. Such was the barbarity of the Bigots and Zealots, that an illustrious Lady, in the very time of child-birth, with her sick children, was turned adrift, in the presence of the astonished multitude of both sexes. A widow, with all her children and domestics, was forcibly ejected in another Place. Every day afforded the spectacle of Catholic women hurried to Gaol, for daring to serve God according to their Conscience, and the Religion of their Forefathers. In another Letter of F. William Leslie, dated 1st Sept., 1630, I read that the Catholics who had appeared before the Council in the previous month of July, women and men, had all been sentenced to perpetual Banishment; seven weeks were allowed to prepare for their departure; one third of the Rents was granted for the maintenance of their Families, which third however would be forfeited should they venture to return, besides the penalty to be incurred of fine and perpetual Imprisonment. The Courts of Equity were to be shut to the suits of Catholics, and their enemies openly boasted that Catholicity should be extirpated from the

realm of Scotland. Still they claimed credit for clemency, because they spared the lives of the Papists. From all that I have read, I am led to believe that the Persecution of the Scotch Catholics was conducted with more cold-blooded and remorseless barbarity, than was exercised against the primitive Christians during the ten General Persecutions under the Heathen Emperors.—The date of F. William Leslie's Death I look for in vain.—[*Oliver's Collections.*]

LESLIE ANDREW—From the Diocese of Moray; went to the Scots College, Rome, 1618; left it, 1621, and went Priest to the Mission, 1625. I suppose he finished his Studies, and was Ordained in France. He, some time thereafter, went abroad, and entered among the Jesuits, and returned again to the Mission, where he was made Prisoner, and carried to Aberdeen, in May, 1647. There he remained in close Confinement all that and part of the next year. During this time in the Prison, which was crowded with Loyalists, a Plague broke out that swept them all away except a few. It likewise spread through the City, and made a great havoc among the inhabitants. After the Plague followed a Famine, which, Providentially, was not of long duration. During all these miseries, Father Leslie was wonderfully protected and supported by Divine Providence. He, too, was attacked by the Plague, and his life despaired of; but by the Mercy of God he recovered. He, before and after this, assisted his fellow-Prisoners during their sickness, and supplied those who had survived the Plague with provisions during the Famine. He frequently had it in his power to make his escape, as many others had done during these calamities. But Father Leslie, to the great admiration and edification of all, disdained regaining his liberty in that manner. He was, in the latter end of 1648, sent Prisoner to Edinburgh, and lodged in the Tolbooth of that City; but, by the interest of the French Minister, he was soon enlarged, and condemned to perpetual Banishment. He went to Rome, and was made Rector of our College there. At the end of his Triennium in that office, he returned to the Missions, where he finished his days, in 1654.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE GEORGE—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608. Afterwards he became a Capuchin, under the name of *Fra Archangel*, and Died on the Mission, in Scotland, where he first arrived in 1623. He remained there for six years continually, at the end of which, the persecution being extremely violent in Scotland, he went up to London; but returned, thereafter, to his native Country, where he continued to act for some time, I know not how long, and there, at last, paid the common debt of nature. This George Leslie became remarkable only on account of a somewhat romantic Book, as I take it, written sometime between 1640 and '50,

giving an Account of his Life, where a number of foolish and fictitious Stories are related. This Life is said to be written by Mons. Rinuccini, Archbishop of Fernio, and is called *Il Cappuccino Scozzese*. I have grounds to believe the book was written by Father Andrew Lesly. But whoever was the Author, the Book was greedily devoured by the Italians; and twice or thrice it went to the Press. It was even translated into Spanish, and had vogue in that Nation, as yet particularly fond of Romance, and the Marvellous. In a short time, it made its way even to Scotland, and occasioned great scandal, as the memory of the man was quite fresh in that Country. The Jesuits, observing this, disowned the Book, though they had an intention of Publishing a second Part, had the first taken well in that Kingdom. And, I believe, Father Adam Gordon had advanced pretty far in the performance, when Father William Christie, then Rector of Douay, entirely dissuaded him from such an enterprise. The truth seems to be, that *Fra Archangelo* was a man of unbounded zeal, but little prudence; and by no means merits the high idea the Book gives of him. I found my opinion on the account Father William Christie gives of him in a Letter he writes from Douay, to Father Adam Gordon, of date 29th November, 1698. The passage is the following, literally transcribed:—"As to Capuchin Lesly's Life, it is expedient wee quite us of that censure, or information, seeing it is odious; and the rumore is, that all these in our Country, Catholiques and Heritiques, who did know him, were scandalised of that first Book, which I wish had not been printed, an divulgit; nor that ane other be put out, seeing it will more agravat an augment the rumore of untruths; soe my opinion is, there be no more made or amendet touching it. Father Thomson can sufficiently inform about the man. He was zealous; but for the rest I will not write. In his necessity, before his Death, I got the Marchioness of Huntlie, to send him ten Jacobus. He Dyed in his Mother's poor house, just over the river Dee, against the Mil of Abein; and I believe was buried in ane old ruinous Church, in the way, betwixt that and Kanakyle or Hunthall."—It must be remarked that B. Geddes, in the Notes he left concerning the History of our Mission, seems to give credit to a great part of what *Il Cappuccino Scozzese* says of *Fra Archangelo*. It appears this Capuchin corresponded with Colonel Semple, and must have exaggerated his own performances and success on the Mission. The Bishop, when in Spain, had seen these Letters, and reasonably, could not, at that time question the veracity of them. But I am satisfied F. Christie's authority, who was perfectly well acquainted with the Capuchin, was on the Mission at the same time, and could not be ignorant of his doings, must appear convincingly subversive of the high panegyrics made on *Fra Archangelo*.—[*Abbé M'Pher.*]

LESLIE JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1700; left it the following year, to become a Monk in Germany. I know nothing more of him.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1721, and left it Priest, 1729. He arrived that same year in the Mission, and was stationed in Uist. He continued in the Highland Mission till about 1740. He was particularly obnoxious in that District to Campbell and his Party, opposing their plans and artifices with great vigour. On the other hand, he afforded much assistance to Bishop Macdonald, both with his advice and pen, being a man of great abilities and prudence. The factious strove to ruin his character everywhere, particularly at Rome, where they represented him as a violent Jansenist. On leaving the Highlands, he was stationed at Traquair, from whence he frequently went to Edinburgh to assist the Bishops with his counsel. He was in London with the Traquair Family in the troubles of 1745, so escaped imprisonment. But in 1747, he found it expedient to go over to France, for avoiding being apprehended. There, by the recommendation of friends, and his own talents, he obtained a Canonicate at Courtray, in Flanders, where he remained till his Death, which happened 1780. His Nephew, Mr. Jas. Macdonald, Missionary in the Highlands, who had been educated at Paris, got about £500 by his Death.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JOHN—From the Diocese of Moray; entered the Scotch College, Rome, in 1618; he left in 1621, became a Jesuit, and Died on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JOHN—The youngest of the Brothers of FF. Andrew and William, returned a Missioner to Scotland in 1628, and Died seven years later, viz.: 23d May, 1635. During the last year and a half of his life, he was a great invalid; but no consideration for his health, no apprehension of personal danger, could induce him to retire from his post. In his last illness he had the consolation of being attended by his Brother, Father Andrew, who sent a moving and edifying account of his Death to the General F. Mutius Vitelleschi. Some of the Letters of F. John Leslie to the said General are preserved. One of 30th September, 1633, is particularly interesting, in which he describes the Coronation of Charles I. at Holyrood House, Edinburgh, on the 18th of the preceding June; and the proceedings of the Parliament in that City. He ends with this observation:—"Plura hujus Parliamenti acta in gravissimum et evidentissimum Reipublicæ et Populi damnium tendunt, ut jactatum ex Populi voce fuerit, Regis in Scotiam adventum, Christi in Hierosolymorum ingressui similem fuisse, cui Palmarum die canebatur Hosanna in Excelsis, &c.; paucis diebus post ingeminabatur Crucifige, Crucifige. Narratum hoc ab Joanne Leslao, Insularum

non pridem Episcopo, homine liberrimo, prandenti Regi in utriusque regni confinio; quo auditu illico abstinuit a cibo."—[*Oliver's Col.*]

LESLIE JOSEPH—Was admitted into the Society at Watten, 31st October, 1688, etat 17. I cannot trace him further, but am informed that he became Confessor to the pious King Stanislaus, and Died at Nanci.—[*Oliver's Collections.*]

LESLIE WILLIAM—From the Diocese of Aberdeen; entered the Scots College Rome, in 1608. He became a Jesuit; was long a Missionary in Scotland, and Died Rector of our College at Douay.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE WILLIAM—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1626; left in 1629. He finished his Studies, and was Ordained in France; and he got a Canonicate at St. Quintin, in Flanders, where he lived for many years. I do not find that he ever went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE WILLIAM—Of the Diocese of Moray; entered the Scots College, Rome, in 1641; left it Priest, in 1647. He was son to Alexander Leslie of Conrack, and N. Gordon, daughter of Gordon of Corsnellat. He was nearly connected with the Leslies of Ruddrie, for his grandfather was a son of that Family. At the age of 15, he was sent to our College at Douay, in Sept., 1636. His uncle, F. William Leslie, mentioned above, was then Rector of that House; he Studied there, his Humanities, and was sent, as above, to Rome. On leaving that City, he entered the Community of St. Nicolas du Chardonnet, at Paris, where he stayed, applying to such Studies as were most proper to qualify him for the Missions, till the end of 1649. When he was preparing to set out for the Mission, his friend and companion in the College at Rome, Mr. Ballenden, arrived at Paris, from Scotland, communicated to him and other friends, his plan for erecting a regular Mission in Scotland. Mr. Leslie was charmed with the idea, and readily offered all the assistance he could give, till the last moment of his life. After the maturest deliberation, as the importance of the subject required, it was deemed of infinite consequence for the present and future success of the Place, to have an Agent in Rome; and Mr. Leslie was unanimously pitched upon to fill that office. Though he would have gone, with much greater good will to share in the hard labours of the Mission, he acquiesced to the united votes of his friends. Luckily, at this time, Cardinal Charles Barberini, who had been Legate at Paris, was just returning to Rome, and very desirous to have Mr. Leslie, or some other Scots Clergyman in his Court. For every one of that noble Family had a predilection for the Clergy of our Nation, since their first acquaintance with Mr. Conn. This was, in many respects, a fortunate combination of circumstances for Mr. Leslie; for, by entering the Cardinal's service, he not only

was sure of a genteel livelihood, but likewise could hope for every support in his endeavours in favour of the Mission, from his Eminence, which was a material point. Mr. Leslie, on his arrival at Rome, began to work for the Religion of his Country. He gave a minute detailed account to the Congregation of Propaganda F., of the unhappy situation to which Religion was at present brought in Scotland;—the causes of this misfortune and the remedies which should be applied. The principal and most effectual, he averred, would be to grant a Bishop. This was the point on which he most insisted, and of which he never lost sight, but urged it on every favourable occasion, till at last he happily obtained it. At the time, of which we are treating, strange opposition was made by our Jesuits to the measure; nor did they give up the point till the very last. And this was one great source of the disputes Mr. Leslie had, all the rest of his life, with that formidable Body. Strange difficulties and delicacies in a point so clear, hindered Rome from acting with vigour and resolution. Mr. Leslie, though feelingly sensible of the disappointment and the loss Religion would sustain, saw it would be in vain to strive against the torrent, and proposed the next most advantageous measure, which was to name a Prefect, with ample powers over all the Missioners. Here he was more fortunate; but still had to lament that the Prefect's faculties were, particularly in what regarded Regulars, too much limited. He obtained a decent subsistence, considering the value of money at this time, for ten Missioners.—In fine, during more than half a Century that he filled the office, he never let slip an opportunity of benefiting the Mission, which principally to him, owed its origin and progress. The Annals compiled by Mr. Thomson, the Account given of the College, speak enough of how much we all owe to this most excellent man. His virtues and his learning made him be caressed by the first personages in Rome, and procured him the offer of many lucrative employments, which, as they would engross more of his time and attention than he thought he could spare from his main object, he declined accepting. He, however, occasionally did business for some French and German Bishops. But, the greatest charge of this nature he took in hand, were the Archives of Propaganda. Papers of various kinds poured in on that Congregation; and, hitherto, no method was taken to arrange them under proper classes and dates. Mr. Leslie was desired to undertake that charge; and, considering the personages who desired it, viz., the Prefect and other Cardinals of the Congregation, he could not well refuse. He was the less averse to it, that it gave him many opportunities of representing to the Cardinals, the miseries of the Scotch Mission, and of obtaining Helps for it, of various kinds. Some of the Popes that reigned in his time, particularly Innocent XII., and

Clement XI, had a great esteem for him, and consulted him on various occasions. His only antagonists were the Jesuits—a formidable cohort, indeed! To all their intrigues and crafty policy, Mr. Leslie ever opposed naked, simple truth alone, and stubborn facts. The history of the Mission and College, speak how little the Jesuits, in the end, had to vaunt of their victories. Full of years and merits, he departed this life, on 23d April, 1707. His Successor, Mr. Stuart, caused erect a Monument for him in our Church.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE WILLIAM—Of the Leslies of Wartle; Born in the Diocese of Aberdeen; entered the Scots College, Rome, in 1675; left it in 1681, after being Ordained Priest. On leaving the College, the Mission not being able to maintain more Priests than actually were in it, he went to Padua, and taught Divinity in Blessed Cardinal Barbarigo's Seminary. His great desire was to get to the Mission. Having stayed two years in this Seminary, he departed for Scotland; but in France he was dissuaded from proceeding farther, it being still impossible to provide him with Money necessary for his support. He attempted to prevail on his Cousin, William Leslie, Canon at St. Quintin, to resign the Canonicate in his favour; but to no purpose; though the good Canon was rich, and about 80 years of age, he stuck close to his Benefice, whence Death only parted him. Mr. Leslie returned again, on his Eminence's kind and pressing invitation, to Padua, in 1684, and took up his former Chair of Divinity. He was not there long when he received a pressing invitation from his Cousin, Count Leslie, to go to Germany. Count Leslie was one of the Balquhain Family, and had gone to Germany when young, and entered an adventurer into the Emperor's service. By his valour, talents, and good fortune, he had risen to the rank of a General, and had considerable influence at Court. He had heard of this Cousin, William, being much esteemed at Padua and elsewhere for his parts and learning, and he was desirous of making the young man's fortune. Mr. Leslie, who, without question, was a man of great abilities, readily accepted of the invitation. He soon became a great favourite, not only with the Count, but also with other great people about Court, and even with the Emperor himself. He was immediately appointed to rich livings, and at last made Bishop of Laubach, Capital of the Province of Corinthia, where he was much respected till his Death, which happened, 1727. He was not unmindful entirely of his Country or Countrymen. He settled a Pension of 50 Roman Crowns yearly on Mr. Robert Strachan, several years before that worthy man's Death, because he had been his beloved Companion in the College. He left in all a thousand Roman Crowns to the Mission, which Money was settled at Paris. To the College at Rome he bequeathed a Legacy of 1000 Florins. Count Leslie, his Benefactor's

son, he named his sole Heir, to whom he left an immense sum of Money, accumulated from the rich Benefices he enjoyed for so many years.—[*Abbé M'Pherson's MS. Cat.*]

LEVINGSTON JAMES—Was of the Venetian Province, and was Born about 1654; entered the Society of Jesus at Bologna, August 4, 1678, and in 1686 was Studying the fourth year of Divinity, when he was applied for to serve the Scotch Mission. It seems, however, that he was not sent over till 1691. He was Professed at Aberdeen, August 15, 1695. In 1712 he occurs Superior of his Brethren in Scotland.—[*Oliver.*]

LINDSAY HENRY—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1624; left it in 1627, and became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

LIVINGSTON JAMES—Entered the Scots College, Rome, in 1677; left in 1678, and became a Jesuit. He Died Superior of the Jesuit Mission in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

LUMSDEN ALEXANDER—From the Diocese of Aberdeen; entered the Scots College, Rome, 1645, and left it to become a Dominican, 1650. He was for some time on the Mission. Being at London in the very heat of Oates' Plot, he was Apprehended, and Condemned to Die as a Priest. I think the Sentence was not executed.—[*Abbé M'Pherson's MS. Cat.*]

LUMSDEN THOMAS—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1644; was made Priest, and went to Paris from the College, 1650. In Paris, being a man of great abilities, he became Professor of Divinity, in which Office he continued but a short time, leaving it for the poor and troublesome, but meritorious Employment, of a Missionary in Scotland. He was one of Mr. Ballenden's first Companions, and in whom that excellent man had great confidence. Mr. Lumsden, any time he himself had occasion to be absent from the Mission, was the Person he always substituted Prefect till his own return. Partly on account of the bad state of his health, which rendered the Duties of a Missionary extremely difficult to him, and partly to avoid a persecution which his zeal in the discharge of his Pastoral Duties had suscituated against him, it was thought proper to appoint him Prefect of Studies in our College at Paris. There he arrived in 1664, and happily exchanged this for a better Life, on 28th January, 1672.—[*Abbé M'Pherson's MS. Cat.*]

MAIN JOHN—Entered the Scots College, Rome, in 1619; left it in the same year, and became a Monk at Wurtzburg.—[*Abbé M'Pherson's MS. Cat.*]

MAGILVIRAY JAMES—After Studying Humanities with Mr. John Chisholm, (afterwards Bishop of *Oria*.) in the Scotch College, removed from Douay to Dinant (when Father John Pepper was Rector), and witnessed, soon after his Novitiate, the suppression of the Society of Jesus. On receiving Holy Orders, he became Chaplain in 1778, or 1779, at

Traquair, county Peebles. His noble and venerable patron, Charles Stuart, seventh Earl of Traquair, in a Letter to the Rev. F. Stone, of 19th September, 1814, states that his late Chaplain, Mr. Magilivray, (who Died, 4th April, 1811), was "the last of the Scotch Jesuits." He was pleased to add, "I was educated at St. Omer's College; am sincerely attached to the Society; and congratulate you on its Restoration."—From a Letter now before me, written by F. John Pepper, and dated Terregles, 17th January, 1803, I learn that Mr. James Magilivray entered the Novitiate in October, 1768, and, after his first Vows, Studied Philosophy with the Jesuits at Luxemburgh, and was already named by the Provincial to be Regent of the College of Namur, when the suppression of the Society took place.—Was not the former Chaplain to Earl Traquair's Family the notorious Rev. Alexander Geddes, who died so unhappily, 20th February, 1802, at. 65?—[*Oliver's Col.*]

MALCOLM JOHN—Was Born in Aberdeen, on the 10th April, 1813. Being admitted into Aquhorties College, on the 21st July, 1823, he was sent, on the 22d June, 1826, to continue his Studies for the Church at the small Seminary of Conflans, in the vicinity of Paris, which had been Established a short time previously as an auxiliary to that of St. Nicholas in the City. On the breaking out of the Revolution of July, 1830, the Students were compelled to fly; and he, after running various risks, made his way with much difficulty to England, and soon after reached Blairs College. On the 29th of the following October he returned, along with several others, to Paris; but as matters were still in a very unsettled state, and as it was not deemed very safe for Ecclesiastical Students to remain in the Seminaries in the Capital, which were then objects of suspicion with the mob, it was thought advisable to have them removed to some distance; and, accordingly, he and his Companions were transferred early in 1831 to the English Benedictine College of Douay, in the North of France. When the Revolutionary ferment had subsided, the Scottish Students returned to Paris in the Autumn of 1833, and Mr. Malcolm entered the Seminary of St. Sulpice, to commence his Theological Studies. When these were completed, he came to Scotland, on the 3d August, 1836, and on the 25th of the same month, was Promoted to the Priesthood at St. Margaret's Convent, by the late Right Rev. Dr. Carruthers, after which he remained as Missionary in Edinburgh. On the departure of the Rev. S. Keenan to Dundee, in July, 1839, he became Senior Clergyman; and, as such, after Bishop Carruthers retired to Blairs College, he had, under the Right Rev. Dr. Gillis, the chief management of the temporalities of the Edinburgh Establishment. In June, 1845, he was removed to Dumfries, and thence, in August, 1847, to Stirling. Soon after, he had become so very infirm in health,

and his Constitution was so much shattered that, in May, 1851, he was relieved from the charge of the Stirling Congregation, and, indeed, from all Missionary duty. Having spent the Summer and Autumn of that year in vainly endeavouring to recover, he retired to Arbroath, where he was carefully tended in his last illness by the Rev. Alex. Gordon. At length, all hopes of recovery having vanished, he Died at the Catholic Chapel-House there, on Friday, the 2d April, 1852; and, after the customary Funeral Service, was Buried near the Chapel. [*Catholic Directory*, 1853.]

MAMBRECHT JAMES—Reached the Scotch Mission in 1627, at the very time that F. John Mambrecht, who calls him "*cognatus meus*," was on the point of leaving it. He was placed as Chaplain with George Seton, third Earl of Wintoun, who Died, 17th Dec., 1650, at. 65, and was Buried at Seton. After residing in this capacity nearly 12 years, and endearing himself to all, his noble Patron was accused of harbouring a Popish Priest, and such was the envenomed malice of the Puritans, that, with the advice of his friends, F. Mambrecht was induced to withdraw himself for a time, as many Catholics did, into England, as a shelter from the storm of persecution. However, he soon returned to support the declining cause of Religion. I find by his Letter of 17th December, 1640, that "he considered all their former and present afflictions as but the preludes to future evils. Within the last ten days, orders have been published throughout Scotland not to sell anything to Catholics, or buy anything of them. Many are already deprived of their Rents and Income. Several Catholics have offered three-fourths of their Property, provided they may keep the remaining fourth for the maintenance of themselves and their families, and even this is refused. Nay, our adversaries impiously swear that not a single Catholic shall live or remain in Scotland by the end of the year.—I pass by numerous instances of insolence and outrage. A noble Baron, 70 years old and more, was seized in England and brought to Edinburgh, whose Family they ruined, whose property they have confiscated; at the end of six months' Imprisonment, he Died most piously on the 3d of the present month.—On the 30th ult., the Feast of St. Andrew, the Tutelary Saint of Scotland, one of our Fathers (the context shews it was the Writer) paid him a visit, and succeeded on the following night, with imminent danger to himself, to say Mass, and Administer all the Holy Sacraments. There is no one for us but the good Jesus; yet, if He be for us, what matter who is against us? The only concern I have had during the two last years, is, that I remain *alone* in this Southern part of the Kingdom, and I have no one whose help I can procure for the good of my soul, and every hour I expect either to be taken, or compelled to quit the Country."—In a Letter of 13th June, 1641, he says—"Such is the fury

and power of the Puritans, that their will is impunity. They seek to extinguish every spark of Orthodoxy—that every vestige and the very name of Catholic may be effaced. Against those who decline to take the Covenant, the Proceedings are carried on with the extremity of rigour. Such and so general a Persecution I have never yet seen, nor has any Catholic, since the true Faith was first banished from this Kingdom. I am the only one left in this South part of Scotland, but as long as I am able to stay, I have decided, with the help of God, to remain, whilst I have a place where to lay my head, though my lot must be extreme misery and perpetual fear and danger. God grant that I may save *even one soul* from shipwreck; and may good Jesus show me what things I may suffer for His Name. Oh! how I wish I could die for Him.”—In another Letter of 5th July, 1642, he observes, “that, for the last two years he has received no answer to his Communications—that, during the last and present year, the Kirk Assembly has been occupied in extirpating Catholic Faith, and rooting up every monument of ancient Piety—that, their brutal violence has been spending itself against the Images of the Crucified Redeemer, and His Most Blessed Mother—that, very recently in the Town of Inderhiden, in Fifeshire, a noble stone Cross, superiorly worked, which stood in the Market Place, was doomed to destruction. The Ministers had given the Commission to a Mason, who made all the usual preparations; after mounting the ladder and scaffold, he came down under the pretence of wanting a tool; but hurried from the Town, and meeting a person on the road, he declared that he was deterred, and that nothing should induce him to injure and destroy that Figure of Christ. Another man was obtained, who completed the job; but, strange to say, he had no sooner come down from the ladder than he was paralyzed in all his limbs, and continues to this very day motionless and bedridden. But their hearts are hardened. There is soon to be a general search through the Kingdom for Church Furniture, and Rosaries and Catholic Books, &c., and they are determined, as they say, to make their last effort not to leave a Catholic in this Kingdom.”—In August, 1642, this zealous and patient Father still remained without a Helper, “*Solus ego modo in his meridionalibus partibus relictus sum. Dominus est; quod bonum est, in oculis suis faciat.*” In the following April, he briefly notices the iniquity and tyranny of the times—the order for the Gentry to dismiss all Catholic Domestic servants—and for all Catholic children to be sent to Heretical Schools—and the active search that was going on for the few Priests, who could rarely abide for three days in the same place; but still faithfully discharged their Duty.—In such a state of misery and destitution, and exposed to the implacable malice of the Ministers of the Kirk, Banishment and even Death must have been a relief to the suffering Catholics.

It sometimes occurred to him to go on board a Vessel, and bid adieu to his ungrateful Country; but then the thought of what would be the forlorn condition of his scattered Flock rushed into his mind, and he determined to remain with them to the very last; too happy, indeed, if, like the Good Shepherd, he could lay down his life for his sheep.—During much of this time, and even for seven long years, F. Mambrecht was Superior of his BB., but it was most difficult to hold any intercourse, or receive any information. In his Letter of 29th October, 1646, he says, for the last two years he could not visit those in the North, even by Letter; that he was unacquainted as yet whether F. John Seton, whom he had long time Commissioned to receive the Religious Profession of F. William Grant, had been able to do so; that he understood that he had sailed for Norway, but, whether he had yet returned, he could not ascertain. He implored the new General, F. Vincent Caraffa, as he had done his predecessor, F. Mutius Vitelleschi, to discharge him from an office to which he always believed himself to be unequal.—For part of the subsequent history of this truly good man, we are indebted to an intercepted Letter of F. Robert Gall, bearing date, 23d October, 1653, and published in Volume 1st of the *Thurloe State Papers*, pp. 538-9. He says that he had reached Scotland towards the end of last August, and had thrice visited F. James Mambrecht in Edinburgh Jail, where he had been kept a close Prisoner nearly ten months; but found him serene and cheerful, and ready to suffer shame and death for the Name of Jesus. F. Gall administered to him that Pledge of Divine love, the Holy Communion, which he received with abundant tears mingled with joy, and with incredible delight to both. Understanding that the Civil Authorities were reluctant to execute their Prisoner, and that his constitution was impaired, even to the spitting of blood, by the severity of his confinement, F. Gall left no stone unturned to obtain his freedom. The Government consented to his release, provided he would take an Oath to go into perpetual Banishment, and find two securities in a large sum, and pay a sum of money himself before his discharge. F. Mambrecht avowed that he would rather rot in Jail, than bind himself to conditions so unjust and so discreditable to his Religious Profession. The correctness of this account is confirmed by a Letter of this worthy Confessor of Christ himself, dated Douay, 9th March, 1654. He relates, that on 9th November last, he was led from Jail to the Judges, who had been much displeased, some months before, by his refusal to offer a Petition for his Life, after having received Sentence of Death, and by his subsequent refusal to pay down £100 penalty, and find bail for £500, and to depart the Kingdom within one Month, and never return thereto. After descending on the clemency of the Government, they discharged him by Proclamation, on 14th

November, 1653, in the Eleventh Month of his Imprisonment.—He reached Douay on 6th March following, where I lose sight of him. The memory of so good a man deserves to be perpetuated.—[*Oliver's Collections.*]

MAMBRECHT JOHN—Who sometimes signed himself *Du Pre*, was of a good Scotch Family, and connected with the Ogilvies. After serving the Mission for some time, he was called to London to be Confessor to the French Embassy—a situation that he filled with credit to himself and the Society for a year and a half during the latter part of the Reign of James I. and the beginning of Charles I. This office procured him an introduction to the Court, and he says, in a Letter, dated Antwerp, 7th April, 1628, that King James had treated him with much kindness. "*Jacobo Regi familiarissimus per annum, fuis etiam illi notus, ut Societatus nostrae.*" Retiring from the Court, he returned to the Scotch Mission, in the Lent of 1626. In December the same year he was Apprehended at Dundee by the Bishop of Brechin, and committed to Edinburgh Jail. We learn from his own report that he passed more than six months in his loathsome Prison; that the Warrant for his being Hanged had received the Royal Signature; but had been cancelled at the earnest entreaty of the Queen and the Countess of Buckingham, (the Duke's mother); he laments that his constant Prayer for Martyrdom, which he had offered to God from his youth upwards, had not deserved to be granted; yet he hopes that eventually, God, in His mercy, will not deny him this glorious end—that during his Imprisonment no friend was allowed to visit him—that he was interdicted the use of pen and paper—that his only comfort was the Cross that hung around his neck, and his Breviary, when the light in his gloomy Cell would permit him to use it; that twice during the 24 hours a turnkey brought him a scanty provision of food, barely sufficient to support Nature. Before the end of June, 1627, he was discharged; but his confinement in that filthy Prison brought on a long and dangerous illness, and it was only in the Spring following that he was able to walk abroad.—F. William Leslie, in a Letter of 22d June, 1627, says of him, that this Prisoner had conducted himself so well in the cause of Religion, as to leave the Realm with satisfaction and comfort to the Catholics, and with the recommendation and admiration of their enemies. His subsequent history I obtain from p. 161 of *Drew's "Fasti Societatis Jesu,"* printed at Brunnsberg, 1723. It relates his retirement into Poland, where he was wholly engaged in hearing the Confessions of various nations—Italians, the inhabitants of Great Britain, Germans, French, Spaniards, and Hollanders, of whose languages he was a perfect master—that he was eminent for his devotion to the Passion of Jesus Christ, and that he perpetually regretted his having been disappointed of suffering Martyrdom for

his Crucified Lord.—This venerable Confessor Died at Warsaw, 28th April, 1670.—[*Oliver's Collections.*]

MANTICA JOSEPH—This accomplished young Clergyman, who, after having given promise of great talents and eminent usefulness, was cut off in the flower of his age, was Born in Greenock, on the 23d April, 1823. He was nearly related to the Rev. John Gordon, who, for many years, was Missionary in that Town. Having, at a very early age, manifested a desire to dedicate himself to God in the Ecclesiastical state, he entered St. Mary's College, Blairs, on the 20th August, 1834; and was sent on the 8th Sept., 1837, to continue his Studies at M. Poiloup's Educational Institution, at Vaugirard, near Paris. In both these Houses he gave proof of more than ordinary talents, and at Vaugirard his success in Classical attainments was marked by the number of prizes which he carried off at the close of each scholar year. He went through his course of Philosophy at Issy, and spent three years in pursuing the Study of Theology, at the Seminary of St Sulpice, in Paris. Having been there Ordained Sub Deacon on Ember Saturday after Pentecost, and Deacon on Ember Saturday in Advent, 1847, by Monseigneur Affre, then Archbishop of Paris; he returned to Scotland on the breaking out of the Revolutionary storm of the 24th February, 1848; and was promoted to the Priesthood in Glasgow, on the 5th of April following, by the Right Rev. Dr. Murdoch. Having, at the solicitation of that Prelate, obtained the consent of the Vicar-Apostolic of the Eastern District, for which he had Studied and was Ordained, to give his services for some time to the Western District, he was stationed in his Native Town. During his short residence there, his eminent qualities had already begun to develop themselves, and it was not without much regret that Dr. Murdoch saw himself deprived, in the Autumn of 1849—when Mr. Mantica was called to his own District—of the valuable assistance of so able a Missionary. On leaving Greenock, he was appointed to the Charge of Portobello. This Mission, although inconsiderable, as far as the Town itself is concerned, is, nevertheless, a very extensive and important one, as it stretches over a wide tract of Country, comprising the whole of Haddingtonshire, and a great part of the shires of Mid-Lothian and Berwick. Over this vast range, Catholics are to be found; in the Towns and Villages, the number is considerable. The whole of this Country was, so far as regards Catholics, within Mr. Mantica's jurisdiction, and faithfully did he perform the task assigned to him. His was not the life of idleness or inaction; he visited frequently, the several localities where a handful of poor Catholics could be collected, earnestly exhorting them to be steadfast in the Faith—their dearest, their only inheritance—and to prove the truth of their

Creed, by the Holiness of their Lives; he admitted them to the Holy Sacraments; and to give some stability to his Ministrations, he opened Stations at Dalkeith, Prestonhome, Pathhead, Tranent, and Haddington. But his constitution, naturally weak, could not long hold out against the fatigue of such accumulated exertions. Nearly twelve months before his Death, he felt the first symptoms of that insidious and fatal malady (Consumption) which deprived him of life, and the Eastern District of one of its most zealous Labourers and brightest ornaments. His gradually declining health soon began to cause anxiety to his friends; but he himself was always cheerful and buoyant; nor could he be prevailed upon to interrupt his labours, till his malady and consequent bodily weakness, at length, in a manner compelled him to yield. For a considerable time before his Death, he was confined to his House in Portobello, and latterly the termination of his mortal existence was looked for almost daily. He Expired there on the 31st of August. His last moments were impressively calm. His eye, undisturbed in its usually serene expression, and fixed, as with enlarged attention, on the Crucifix within his hand, he looked the words of the Psalmist, "Thou hast settled me in hope," and seemed to breathe the same resolve, "In pace, in idipsum dormiam et requiescam."—Thus closed, after several months of severe and painful suffering, the brief, but blameless and fruitful career of this edifying young Priest. His last and earnestly repeated request, was, that the Bishop would not forget the scene of his labours, and that a few pounds, which he had saved for the purpose, should be applied to form the beginning of a Fund for building a Church in Haddington—a Place where he had been subjected to many public insults in the discharge of his duty.—His Funeral Obsequies, at which all the Clergymen within reach attended, took place in St. John's Chapel, Portobello; after which he was Interred in the new Calton Burying-ground, Edinburgh.—[*Cath. Direct.*, 1853.]

MARTIN WILLIAM—All that I can learn of him is from a Letter of F. James Gordon (Huntly), dated Bordeaux, 11th March, 1611—"I have heard that the Earl of Tyrone, of Ireland, who lives at Rome, complains much of our Brother, William Martin; therefore, I have taken care that William should write to him and vindicate himself."—[*Oliver's Collections.*]

MARVEL FRANCIS or MORELL—Was Born at Paris in 1664; at the age of 32 went to the Scotch Mission; was committed to Prison and Banished, but returned.—[*Oliver's Collections.*]

MATHISON GEORGE—Was a Native of the Parish of Bellie, Banffshire. While young, he was, for some time, at Scaln, and was amongst the first Students who went to the College of Valladolid. There he was Ordained

Priest, and returned to Scotland in January, in 1779. He was immediately placed in Auchinhalrig, which was the only Mission of which he ever had the Charge, and where he Died, in January, 1828.—[*Cath. Direct.*, 1849.] See p. 289.

A horizontal Slab in S. Ninian's Church-yard, Enzie, covering the remains of Mr. Mathison, has the following Inscription—



SUB HOC LAPIDE SEPULTUS EST
R. D. GEORGIUS MATHISON,
NATUS DIE 12^o JANUARI, 1756;
QUI E SEMINARIO SCOTORUM
VALLISOLETANO IN SCOTIAM REDIIT
PRESBYTER ANNO 1778:
AC CUM PER 50 FERRE ANNOS
MISSIONAM S. NINIANI APUD BELLAY
FIDELITER ADMINISTRASSET,
AD MELIOREM VITAM TRANSIIT.
DIE 14^o JANUARI, 1828.

MAXWELL ALBERT.—The name of Maxwell is, of all others, the most numerous in the Fasti of Scotch Jesuits.—F. Albert was Chaplain to King James II. at St. Germaine's, and is described by F. James Forbes, in a Letter dated from Douay, 26th January, 1691, as, "*Vir solide virtutis et doctrina.*" A few days later, viz. 2d February, he was Professed of the Four Vows at Paris. He continued attached to the Court many years; thence he retired to Watten, where he filled the Office of Spiritual Father, and there he Died, on 18th January, 1729.—[*Oliver's Col.*]

MAXWELL CHARLES—Who, on the suppression of the Jesuits, had been received into Douay College, with Mr. Macgillevray and Mr. John Chisholm. At that period, he had the charge of the Huntly Congregation. He was Born at Terregles, in Galloway, on the 23d January, 1748; and was related, though very distantly, to the Nithsdale Family. He was, when a boy, sent to the Scotch Jesuits at Dinant, where he took the Habit, and Professed. He had taught the lower Schools after finishing his Philosophy; but Studied Divinity at Douay. On coming to the Mission, he was sent to succeed Mr. Duthie, at Huntly, where he continued till 1798, when, being appointed Procurator of the Mission, he removed to Edinburgh. This Office he continued to hold till 1810, when he was succeeded by Mr. Alexander Badenoch. He Died on the 5th March, 1811.—[*Cath. Direct.*, 1849.]

MAXWELL CHARLES—Was Born 23d January, 1748; Studied Humanities partly at Douay, and partly at Dinant; entered the Society of Jesus at Tournay, 28th Sept., 1767, and there took the Scholastic Vows. For many years he served the Scotch Mission. He was Prefect in the new Scotch College in Dinant, at the Dissolution of the Order. Returning to Douay, he there finished his Studies, and with

his Confrere, Mr. J. M'Gillivray, took the *Mission Oath*, but both reserved to themselves the full power of rejoining the old Standard of the Society, as soon as Providence should restore it.—In a Letter now before me, he says—“I have a Copy by me of that Oath, signed by me and Rev. Robert Grant, President, and Rev. Andrew Oliver, Vice-President of the College; after promising never to embrace any Religious Order, the following exception is inserted and sub lineâ, “*excepta Societate Jesu, si unquam vel ex toto, vel ex parte quocumque modo, sub quocumque nomine, in quocumque regno vel provinciâ, sive expresse tacite, tantum consentiente Sede Apostolicâ, fuerit instaurata.*” — He was chosen, in 1797, by the unanimous consent of the Missionaries, to take the trust and management of the Temporalities; and he continued to act in this capacity of Procurator until his Death, which happened at Edinburgh, on 5th March, 1811.—[*Oliver's Collections.*]

MAXWELL FRANCIS.—A man of talent and solid virtue, was preparing for the Scotch Mission in 1691.—Sixteen years later I find him there; but suffering from a dangerous humour in his eyes. He was living in Galloway in 1707.—[*Oliver's Collections.*]

MAXWELL FREDERICK — Son of Lord Herries; he was living in Scotland in October, 1653. He Died, Rector of the Scotch College at Madrid, “*in odore Sanctitatis;*” but the date I cannot learn.—[*Oliver's Collections.*]

MAXWELL GEORGE — Son of William Maxwell of Kirkconnell, was Born, 13th Oct., 1714, and entered, a Novice, at Tournay, 28th September, 1732. After qualifying himself by proper Studies for the Mission, he returned to Scotland, 30th October, 1744. He made his Solemn Profession at Terregles, 13th January, 1749, and succeeded F. John Pepper, in 1772, in the Rectorship of the new College at Dinant. Shortly after the suppression of the Order, he returned to Scotland. His last Will bears date 26th August, 1796, and he Died on 5th November, 1802, at Edinburgh.—“At six o'clock in the evening,” as I find, by F. John Pepper's Letter, of 21st January, 1803, “5th November, 1802, his maid came to his room to know if he wanted anything; she found him as ordinary, in his Chair, with a Spiritual Book in his hand. Not being able to awake him, she was affrighted, and ran for F. Charles Maxwell, who came immediately, found him really Dying, Administered the Extreme Unction and last Absolution; and, about an hour after, at eight o'clock, the good old man calmly breathed his last, in presence of Bishop Cameron and the other Clergyman, whom Mr. Maxwell had called to be witness with him of his last moments. R. I. P.—The same Father relates that F. George Maxwell left his property for the good of the Scotch Mission, until the Restoration of the Society of Jesus, when the principal (about £1900) was to be transferred without

interest, to the General of the Society, or his Proxy. This was signed by Bishop Hay, Mr. Charles Maxwell, and James Farquharson, Esq. [*Oliver's Collections.*]

MAXWELL HERBERT.—I meet with this Rev. Father at Douay, on 10th June, 1686; but, about three months later, he was appointed Chaplain to Earl Melfont, the principal Secretary for Scotland, who had been recently Converted, with all his Family, to the Catholic Faith.—Further particulars I cannot recover. Probably he shared in the fortunes of his Patron at the Revolution, who emigrated to St. Germain's, and who Died there, in January, 1714. [*Oliver's Collections.*]

MAXWELL JOHN—Was Born, 22d August, 1682, and joined the Society of Jesus, 18th Oct., 1702. This excellent Scholar and worthy Father returned to Scotland in August, 1717; but owing to the difficulties of the times did not become a Professed Member of the Society until 4th July, 1720. Retiring in his old age to Douay, he there finished his pious course, 5th January, 1759.—[*Oliver's Collections.*]

MAXWELL ROGER — Born 18th April, 1664; joined the Society of Jesus at Nancy at the age of 16; Studied at Pont-a-Mousson. After spending some years on the Mission, he was obliged to retire, from bad health, and the violence of the Persecution.—At the age of 34, he was numbered with the Professed Fathers.—[*Oliver's Collections.*]

MAXWELL STEPHEN.—A man of superior merit. He was Born in 1666; was Educated in the National College at Douay, and embraced the Institute of St. Ignatius, in the province of Toulouse. Endowed with great talents, he improved them by diligent cultivation. After filling the Chair of Philosophy at Carcasson, he was ordered to the Scotch Mission, where he was a model of zeal, humility, and charity. At the Revolution, he fell into the hands of the enemies of the Catholic Faith, who kept him immured in Blackness Castle for some years; but here he had the comfort of being admitted to the Solemn Vows of his Order; and being a good Biblical Scholar, he employed much of his spare time in collating the Sacred Volume with the Hebrew text. Restored to liberty he proceeded to Douay, where he was appointed Prefect of Studies, and subsequently Vice-Rector, Rector, and Procurator. His services being required in his Native Country, he returned home in 1703, and for the greater part of the remainder of his life was the vigilant and gentle Superior of his Brethren.—Bishop T. Nicholson, the first Vicar Apostolic of Scotland, and his Coadjutor and Successor, Bishop James Gordon, held him in the highest esteem and regard. The last mentioned Prelate, in a Letter, dated Edinburgh, 3d Nones, June, 1710, to the General, M. A. Tamburini, styles F. Maxwell “*vir prudentiâ egregiæ.*” This learned and venerable Father Died of Consumption (*tâbe absumptus est,*)

on 10th August, 1713.—F. Fairfull, in reporting his most edifying end to the Rector of the Scotch College at Rome, says, that from early youth he had retained through life the custom of sleeping in a hair shirt—that his life had been irreproachable, and that he was a most worthy son of the Society of Jesus.—[*Oliver's Col.*]

MAXWELL STEPHEN IGNATIUS—Was Born, 1st June, 1688. He joined the Society at Paris, 21st September, 1704, and Studied Philosophy at La Fleche, and Theology at Paris. For several years he was employed in teaching Humanities. After his promotion to the rank of a Professed Father, he was Appointed to the Scotch Mission in 1726; but his career of usefulness was arrested by Death, on 28th November, 1734.—[*Oliver's Collections.*]

MAXWELL WILLIAM ANDREW—Was Born, 28th February, 1717. At Paris he enlisted himself under the banner of St. Ignatius, 10th September, 1733. In the sequel he distinguished himself as a Scholar. On the 11th January, 1750, this Rev. Father returned to Scotland; but when the friends of Religion were expecting great things from his zeal and talents, they had but to witness his premature, but most religious Death, a few months after his arrival at Aberdeen. The mournful event took place on the Feast of his holy Founder, 31st July, 1750.—[*Oliver's Collections.*]

MELDRUM *alias* BAILIE.—Entered the Scots College, Rome, in 1657; left it in 1658; and became a Monk at Wurtzburg. He was afterwards a Missionary both in Scotland and England. At last, he Died Abbot of Ratisbon, and had been an able man.—[*Abbé M'Pherson.*]

MENZIES ALEXANDER—Of the Family of Pitfodels, was stationed at Auchanacy, near Keith. He was educated among the Benedictine Monks at Ratisbon; came to the Mission, and succeeded Mr. Geddes at Shenval, when the latter went to Scalán. Mr. Menzies did not long reside at Shenval, but went to Auchanacy, where the Misses Gordon, nieces to Bishop Gordon, lived. There he remained, attending the Catholics about Keith and Auchintoul, till 1782, when, finding that Charge too great for his age and constitution, he settled with Miss Gordon, of Auchintoul, discharging all Pastoral duties to the few Catholics in that neighbourhood, and Died there in 1799.—[*Cath. Direct.*, 1849.]

MENZIES JAMES—Born 27th September, 1639; was admitted into the Order of S. J. at Paris, 6th October, 1661; eighteen years later made his Solemn Profession; was long Procurator of the Mission in France; and for some years was Missionary in his Native Country.—In F. Thomas Roby's Letter, written from Douay, 4th December, 1641, I read "*huc pro festo St. Andreae pervenerunt bini fratres, duo Menesi, duo Lomasdantii, omnes, Aberdonienses.*"—In a Letter of the same Father Roby, dated 9th March, 1644,

I read that "F. John Smith had recently Converted the Baron of *Petfodels*, the chief of the Menzies Family; nor would the Convert trust himself to a Sea Voyage, until he had been duly fortified with the Sacraments. He has already set out for France, under pretence of bad health; the affair is kept secret for just causes."

Religion is now mourning for the last member of this ancient Family, *John Menzies*, Esq., who Died near Edinburgh, 11th October, 1843, æt. 87.—*Eleemosinas illius enarrabit omnis Ecclesia Sanctorum.*—[*Oliver's Collections.*]

MENZIES ROBERT—See pp. 273, 321, 322, and 329, under GEORGE HAY.

MIDDLETON GILBERT—Entered the Scots College, Rome, in 1735; left it in 1736, and became a Jesuit. He Died young, in great repute of Sanctity.—[*Abbé M'Pherson.*]

MOFFET JAMES.—On the Death of George Home, Earl of Dunbar, who Died at Whitehall, 29th January, 1611; and who, as High Commissioner of the General Assembly at Glasgow, had unbounded influence in Scotland, and had exercised his implacable animosity against the adherents of the Catholic Faith, a sudden relaxation of the Persecution became manifest. The Superior of the Mission, F. James Gordon, (Huntly), deemed it advisable to improve this favourable opportunity to send over some Missionaries into Scotland. F. Moffet arrived there in 1614. From his long and interesting Letter, dated Antwerp, 13th December, 1615, we learn most of the following particulars. For the six first months, he was gathering a rich harvest of Souls, and succeeded in Celebrating Mass almost every day, after his landing, when, through the contrivance of the Bishop of St. Andrews, the Father was Apprehended in his Brother's House in that City, as I learn from F. Gordon's Letter, dated Paris, 27th January, 1615. The Prelate's eldest son, Archdeacon as he was, did not consider it beneath his dignity to head the guards who had arrested the Prisoner, and to escort him from St. Andrews to Edinburgh, then computed a distance of 23 miles. Very frequently the Father was brought before the Privy Council, and subjected to a severe cross-examination; many captious arguments and insidious questions were proposed, which he parried with admirable prudence and dexterity. Unquestionably he was a man of acute mind and metaphysical discrimination; and, on these occasions, he confesses that he felt himself actually assisted in his Answers by the Holy Spirit, according to the promise of Jesus Christ, Matt. x. 19, 20.—Unable to ensnare him in his words, after keeping him in the strictest confinement, after changing his Turnkeys, and denying him the least intercourse with his friends, and threatening him with the horrible torture of the Boats, which would have disabled him for life, his Judges reluctantly determined on contenting themselves with his Banishment. They held his Brother in security

for his not returning to Scotland, in the sum of 3000 Marks, and then, descanting on their justice, which awarded punishment to Criminals only, and on their mercy, which did not avenge by Death, mere Religious opinions, though their hands were yet reeking with the blood of F. John Ogilvie,—they proceeded to pass the sentence of perpetual Banishment, adding the penalty of Death, if he should venture back into Scotland. Five honest men had been committed to Jail on his account; on three of them, sentence of Death was pronounced, because they would not give false testimony against the Father; and, in the very act of the first mounting the ladder to be Executed, the sentence of Death was commuted for perpetual Exile. Towards the conclusion of his Letter, he says—"When his enemies could not accomplish their purpose by threats of torture, by fraud, and by sophistry, they adopted another plan; they offered him a Bishopric and the Abbey of Coldingham, County Berwick,—one of the best in the whole Country, which still remains with its leaden roof, "*quod adhuc manet plumbeis laminis tectum,*" provided he would renounce the Catholic Faith and join theirs. His answer was worthy of the faithful Minister of Christ, "If his Majesty would even give me his Three Kingdoms, I would never yield to your wishes, nor prove a dissembler. Riches will not render me happy. Christ affirms 'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.' To obtain this Beatitude I have bound myself by a Vow of Perpetual Poverty, and, with the Blessing of God, will never violate this engagement. Abandon, therefore; every hope of thus inducing me to exchange the Catholic Faith for yours."

The Father enclosed two Certificates, which abundantly show that he was indebted for his escape from Death, to an over-ruling Providence alone, and not at all to the clemency of the King, or to the lenient forbearance of the Pseudo-Bishop of Scotland:—

"I, Robert Wilkes, Citizen of Edinburgh, certify and declare, that George, Archbishop of St. Andrews, Primate of the Realm of Scotland, and John, Archbishop of Glasgow, principal Members of the Privy Council, together with some other Ministers of Scotland, did offer to me (in order that I might betray your Reverence, and affirm that I had heard you Say Mass, or that you had treated with any of their Nobility for their conversion to the Faith, or had repaired to their houses for that purpose), the sum of one thousand Marks in ready Money, as also the yearly Pension from the King of four thousand Marks during the term of my life, with a free pardon and discharge from my long confinement, and from the sentence of Death, and the grievous confiscation of my temporal goods; from which sentence of Death I was freed by the mercy of Providence, when in the act of mounting the

ladder to be Hanged, and which sentence of Death has been commuted for perpetual Exile. I do not regret to have suffered so much for this pious Cause, and am ready to suffer more, rather than betray your Reverence, or any other Catholic, especially a Religious man.—In witness whereof I have signed this with mine own hand, in the Prison of Edinburgh, this 21st September, 1615."

William Synclair, an Advocate in the Supreme Court of Scotland, who, on the same account, had been an equal sufferer with the above, gave a similar Certificate. F. Moffet concludes thus:—"The above Certificates may suffice to show that I have not gratuitously escaped the fangs of my enemies, who have thirsted more eagerly after my blood, than ever the hart pants after the fountains of water. Most willingly would I have satisfied their malice, if such had been the Will of God; but this may prove the case in a second conflict. In the meanwhile, I cordially commend your paternity to the sweetest Jesus, and to his most holy Mother, and myself to your pious Prayers and Sacrifices.— JAMES MOFFET."

Soon after writing this Letter, F. Moffet proceeded to Paris, and proposed to visit Rome; but here, I can follow him no longer.

EDINBURGH, 21st June, 1561.—The Town Council ordains Mr George Strachan, Priest, to depart forth of this Town and bounds thereof, within twelve days next hereafter, and that he be not found therein until they be fully Certified of his public repentance against his Papistrie.

EDINBURGH, 14th July, 1615.—William Sinclair, Advocate; Robert Wilkie, Embroiderer; and Robert Cruickshanks, Stabler—all in Edinburgh, were tried before the Court of Justiciary, and condemned to be Executed, for assisting at Masses, said in Wilkie's house, and for sheltering John Ogilvie, and Masters Moffat and Campbell, Jesuits. Master Moffat was harboured a day or two in Sinclair's house—Master Ogilvie's horse was kept in the stable of Cruickshanks—and Master Campbell and his horse were also taken in by Cruickshanks.—[*Oliver's Collections.*]

MONAGHAN JAMES.—This very estimable Clergyman was Born in the Parish of Tydavnet, in the County Monaghan, Ireland, on the 13th April, 1815. Having come with his Parents to Edinburgh while he was yet in his Infancy, and having, as he grew up, shown marked dispositions for the Ecclesiastical State, he was received as an Alumnus at Blairs College on the 30th July, 1831. Thence he was sent, on the 26th July, 1834, to prosecute his Classical Studies at M. Poiloup's Institution, at Vaugirard, near Paris. When these were completed, he entered on his course of Philosophy in 1838 at the Philosophical Seminary of the Congregation of St. Sulpice, and after the lapse of two years spent in these pursuits, he removed, for the Study of Theology, to the Great Seminary of St. Sulpice in Paris. Having remained there the

usual period of three years—a model of piety and application—he was advanced to the Priesthood on the 10th June, 1843, by the late Monseigneur Affre, then Archbishop of Paris, and, soon after, returned to Scotland. He was sent for a few months to Stirling, and, towards the close of the year, was appointed Professor at Blairs College. Early in June, 1846, he went to Hawick, where he was the first resident Clergyman, and, in August, 1847, he was transferred to Dumfries, where he remained till December, 1848, when he was called to St. Mary's Church in Edinburgh. In all the positions which he filled he exhibited the same excellent qualities for which he was so conspicuous during his College Life; and, up to the time of his lamented Death, he was unremitting in the faithful and zealous discharge of all the duties of a Missionary. He took a great interest in the Holy Cross School, which was Established in 1850, and of which he had the special Charge.

Thus did he continue actively engaged in the usual avocations of his Sacred Office till Death, by a sudden stroke, removed him from the scene of his labours. On Sunday, 27th June, he had prepared himself for entering on the duties of the day, by approaching to the Holy Sacrament of Penance. He afterwards Offered up the Morning Mass at St. Mary's, and subsequently Preached at St. Patrick's at eleven o'clock. In the course of the afternoon, he complained of headache, and of more than an ordinary degree of fatigue; yet, he retired to bed with apparently no greater symptoms of discomfort, than, as he himself hopefully expressed, a good night's rest was likely to remove. The next morning, on one of his Brethren entering the room about half-past seven o'clock, it was found that he was already sleeping the sleep of the Just. His features were undisturbed, and the Body was still warm. The Funeral Obsequies, at which all the neighbouring Clergymen attended, were performed by the Right Rev. Dr. Gillis, at St. Mary's Church, on Friday, 1st July; and his Remains were consigned to the Grave in the new Calton Burying Ground.—[*Cath. Direct.*, 1853.]

MONTEITH WILLIAM—Entered the Scots College, Rome, in 1636; left it in 1637; and became a Jesuit. He served as a Missionary in England and Scotland.—[*Abbé M'Pherson.*]

MONTEITH WILLIAM—Of Glasgow; joined the Society of Jesus, at Rome.—In the Report of the English Provincial for the year 1642, he is stated to be then 23 years of age, of which he had passed five in the Society, and that he was Studying Theology at Liege.—F. Southwell, (p. 318 *Bibliotheca Scriptorum S. J.*) informs us, that he was subsequently employed in teaching Humanities for eight years, (probably in the Scotch Colleges), and that he served the Office of Penitentiary at Loretto for three years. Coming to London soon after the Restoration, he was aggregated to the English Province, by

F. Edward Courtenay, who expresses himself, in a Letter dated 9th June, 1663, as highly satisfied with his peaceful and docile Character. He Died shortly after, viz.: 7th August, 1663. His Latin Encomium of St. Ignatius was printed at Rome, in 8vo., 1661.—[*Oliver's Col.*]

MORE ALEXANDER, *alias* MIDDLETON—Often spoken of by the name of "Mr. Alexander;" was of the Diocese of the Orkneys; entered the Scots College, at Rome, 1686; left the College, being Priest, 1695; arrived not in Scotland until November, 1699; went to France in September, 1706; returned 1707; after ten months' absence was in Strathbogie, 1715; went to Flanders, and then to London, in 1718, where he was also in 1725 and 1728; nor do I meet with any further account of him.—[*Bishop Geddes' MS.*]

MORE HENRY—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1633; left Priest in 1639; and became a Monk in Germany.—[*Abbé M'Pherson's MS. Cat.*]

MOREVILLE FRANCIS.—I met in Gallogy, during the early part of the last Century.—[*Oliver's Collections.*]

MORGAN *or* MOUGAN—Came to the Missions in August, 1688; went to France in Dec., 1694; returned in June, 1695; went to Ireland, 1699; but returned the same year; was Imprisoned in June, 1701, and Banished in Dec. following. He was, it seems, an Irishman, as well as Mr. Harriet. He was Missionary in the Highlands, and Baptized Mr. Hugh M'Donald, son to Morar, afterwards Bishop of Diana, and Vicar Apostolic in the Highlands.—[*Bp. Geddes.*]

MORTIMER GEORGE—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1608; became a Jesuit; went to Scotland, and was Imprisoned.—[*Abbé M'Pherson.*]

MORTIMER GEORGE.—This useful and highly esteemed Father, after suffering Imprisonment at Glasgow, was at length released in 1622, through the interest of the Spanish Ambassador at the Court of London. To the regret of his numerous Friends, he Died on the 1st October, 1626, and had the comforts of being assisted by his Reverend Brethren, FF. Patrick Stickley and William Lesley.—The latter writes of him on the 22d June, 1627, "*magno sane multorum dolore mortuus est; et sui memoriam propter singularem animarum zelum posteris reliquit.*"—[*Oliver's Collections.*]

MORTIMER ROBERT—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1613; became a Jesuit; and was a Missionary in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

MORTIMER ROBERT—Reached the Scotch Mission early in 1631.—[*Oliver's Collections.*]

MUNRO ROBERT—From the Diocese of Ross; went to the Scots College, Rome, 1668; left it Priest, and went to Scotland in 1671. He had Studied for two years at Douay before he went to Rome. The Jesuits laid all their snares to catch him for themselves, being a young man of uncommon good sense and piety. He served

always in the Highlands, and was a most worthy Missionary. At the Revolution he was made Prisoner, but after a short time was enlarged, and returned to his Flock, where he continued to labour with great diligence, which Almighty God was graciously pleased to bless, with the Conversion of many, to the Catholic Faith, for which the Presbyterian Ministers bore him a peculiar ill-will. They frequently attempted to seize him again, but he escaped their search till 1696. In that year, having used him very ill, they sent him Prisoner to Edinburgh, and after some time he was Banished into Flanders, and threatened with Death if ever he returned. In Flanders, though a Catholic Country, he was no better used than he had been in Scotland. He was thrown into a Prison at Ghent for being a Rebel to the Prince of Orange, and, notwithstanding he easily proved that he was a Priest Banished solely for performing the Duties of his Office, he might have remained long enough in Prison had not Mr. Lewis Innes exerted all his influence to get him enlarged. He went up to Paris, where he was hospitably received, and provided with every necessary, by our Superior there. He wrote an account of himself and Mission from thence to Propaganda, craving at the same time a viatic to return, at the hazard of his life, to his numerous Flock, consisting of some thousands who could not receive the Sacraments, nor even see a Priest, till his arrival among them. He petitioned for some pecuniary assistance to enable him to purchase a Chalice, some Vestments, and other Sacred Utensils, having lost everything of that kind when made Prisoner. His Petition was supported with all the weight the Agent could procure it, and a handsome sum was given him. Mr. Lewis Innes procured a good addition to it from his Friends in France; and Mr. Munro provided all necessaries, and departed, quite satisfied, for Scotland, in June, 1697. But his trials were not yet ended. He was taken Prisoner on his passage, robbed of all his Sacred Utensils, as well as of his Money, thrown into Jail at London, and Messrs. Innes, at Paris, were obliged to make him remittances to support him while in Prison. Here Mr. Munro remained till next year, when again he was Banished. He stopped at Dunkirk, waiting an opportunity of returning to Scotland, which, in fact, soon occurred, and he arrived safe to console and assist his desolate Flock. He continued with them, performing all the parts of an excellent Pastor, till the night of the 14th January, 1704, when a party of Soldiers surrounded the house in Glengarry, where he was lodged. Besides being very old and infirm, he was at the time sick of a severe Fever, which prevented him from removing to safer quarters, having pretty sure notice some time before of the danger that threatened him. The Soldiers, finding he was unable not only to walk, but even to ride, losing every sentiment of common

feeling and humanity, threw him across on horseback like a sack of corn, and in that manner conveyed him to the Castle of Glengarry, which they then garrisoned. Being arrived there, they cast him on a low floor, refusing him in that rigid season of the year, either covering or even a little straw to lie upon. In this situation he continued tortured by a continual hot Fever, accompanied with other complaints, for two days, without ever, during that time, getting as much as a glass of water. On the 17th January, it pleased God to release him from his sufferings, and the miseries of this life, by calling him to enjoy Eternal Bliss.—
[Abbé M'Pherson's MS. Cat.]

MURDOCH WILLIAM—Was at Pont-a-Mousson in 1611. He had passed on the Mission by the name of "Gilbert."—F. Drews, in his *Fasti*, says, that he did and suffered much for the Catholic Faith in Scotland, and that he Died at Pont-a-Mousson, 21st August, 1616.—[*Oliver*.]

MURRAY JAMES—Entered the Scots College, Rome, in 1616; left it the same year, and became a Dominican. I find no more mention of him.—[Abbé M'Pherson's MS. Cat.]

MACBREAC JOHN—Entered the Scots College, Rome, in 1617; and left it the same year to become a Jesuit.—[Abbé M'Pherson.]

MACBREAC PATRICK—From the Diocese of Dunkeld, entered the Scots College, Rome, in 1610,—and left it, I know not what year, to become a Jesuit. He was afterwards long in Poland.—[Abbé M'Pherson's MS. Cat.]

M'CABE WILLIAM—Was Born in the County of Monaghan, Ireland, on the 30th April, 1818. He went through his Ecclesiastical Studies at St. John's College, Waterford, where he was raised to the Priesthood on the 18th December, 1847, by the Right Rev. Dr. Foran, Bishop of that See. Having attached himself to the Western District, which was then, as well as now, much in want of Missionaries, he came to Glasgow soon after his Ordination, and was stationed in St. Alphonsus of Liguori's Catholic Parish in that City. When the Mission of Old Cumnock was Established in October, 1850, he was appointed to that most important Charge, and such was the high estimation in which his Character as a Clergyman was held by his former Congregation, that he received from them on that occasion, a handsome Testimonial, as a tribute of their attachment and respect. He had not been many months in his new Charge when he was seized with Bronchitis, which obliged him to suspend for a time his usual Duties. Having recovered with difficulty, he resumed his former post; but it soon became evident that his recovery was only apparent. His complaint returned upon him in a more fatal form—that of Consumption, and soon carried him off. He Died at Old Cumnock on the 17th February, 1852. His mortal Remains were brought to Glasgow; and, after the Celebration of the Funeral Service by the Right Rev. Dr.

Murdoch, were Interred on the 24th in the Sepulchral Vault of St. Mary's Church.—[*Cath. Direct.*, 1853.]

M'CUE CONSTANTINE—Was Born near Enniskillen, in December, 1837. In his early years he came with his Parents to Scotland, and was in due time sent, as an Ecclesiastical Student, to the Scots College of Valladolid, where, having finished his Studies, he was Ordained Priest on the 15th March, 1862. On his return to Scotland in the following April, he was sent to Paisley. After a residence of some months in that Town, his health, which was at no time very robust, began to give way; and being threatened with Consumption, he was allowed, in the Spring of 1863, to go back to Valladolid, as to a warmer climate. There was, however, but little perceptible improvement, and he returned in 1864. His case soon became hopeless; and after struggling for a time, he at length sunk under the fell Disease, at Paisley, on the 9th December, 1866, aged 29 years.—He was Interred in the Catholic Cemetery of Dalbeth, on the 12th December.—His continual bad health never permitted him to hold any Charge.—[*Cath. Direct.*, 1868.]

M'DONALD ALAN—From the Diocese of the Isles; went to the Scots College, Rome, 1715, aged 19; left it without Holy Orders, 1721. From Rome he went to Spain, where his former Rector and Friend, F. Clark had gone. He soon tired of Spain too, and went to Paris, where on account of his relation Clanranald, and the entreaties of Mr. Stuart, the Roman Agent, he would have been received into our College in that City but would not accept of the offer, because the Jesuits had got him persuaded to go to Douay, in hope he would be induced to take their Habit. He went there, but soon tired of them too; returned to Scotland, and taught, for some years, the Bishop's School in the Highlands. The Bishop finding he now had become steady, Promoted him to the Priesthood, 1736. He accompanied Prince Charles Stuart, all the time he was in Britain. After that unfortunate Prince made his escape to France, Mr. Alan was apprehended, 1746; carried up to London, where, for eight months he was confined aboard a Man of War, and for other six months in Newgate Prison, and finally Banished for Life. He, in company of other Missionaries, arrived at Paris, without Money, and without Clothes. Our College there supplied him and his Companions with everything necessary. Mr. Alan went forward to Rome, and got into the New Convert's House as Catechist to the English and French. By the interest of Cardinal York, he obtained a Pension of 10 Crowns a Month, which he enjoyed all his life.—While in Rome, he wrote an Account of the Prince's transactions during the time he remained in Britain. While a Student in the College, I saw a MS. Copy of it in the College; but it was

afterwards lost. Mr. Alan returned to Scotland, at the repeated instances of the Bishops, in 1748. There he served as Missionary in the Highlands or Lowlands, as he found it convenient, till 1781 [?], that he Died at Edinburgh, on 17th May. He had saved much Money, which he left to the Highland Seminary; only he bequeathed £3 to each Missionary then in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALLAN—From the Diocese of the Isles; entered the Scots College, Rome, 1757, aged 15; left it, and returned Priest to the Mission, 1767. In 1771, he was sent to teach in our newly-recovered College in Spain, where he remained only five years, being obliged to leave it on account of his health. On his return from Spain, he served a Congregation for some time, and thereafter, was appointed Master in Bishop Macdonald's Seminary, where he piously Expired, 1788.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; entered the Scots College, Rome, 1737; left it Priest, and went to the Missions, 1747. He was 18 years old when he went to the College. He laboured on the Missions till 1797, when he departed this life.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; entered the Scots College, Rome, 1743; left it and returned Priest to Scotland; 1753. I could learn nothing further concerning him. He laboured diligently, had suffered Imprisonment, and Died piously, in 1756.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; went to the Scots College, Rome, 1772; left it, and returned Priest to the Mission, 1782. He was stationed for some time in the Highlands; afterwards was settled at Drummond Castle, from whence he went to Edinburgh, where he remained for some years, serving the Highland Congregation in that City. He thereafter returned to his former Station of Drummond Castle, where, I suppose, he still continues.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—Was Born in the West Highlands, in 1759. When 11 years of age, he was received into the small Seminary of Bourblach, in North Morar, by the venerable Bishop Hugh Macdonald. In a short time thereafter, he was sent out to the Scots College at Rome, where he went through the usual Course of Studies, attending the Roman College with the rest of the Scottish Students. On account of the scarcity of Missionaries in Scotland at that period, he was promoted to the Priesthood at the age of 23—a Dispensation of a year and some months having been applied for and obtained. In 1782, he came to the Mission, having returned home with Bishop Hay, who had been for some time in Rome, superintending the publication of the *Statuta Missionis*. Being a good Gaelic Scholar,

he was placed near Drummond Castle, to attend the few Highlanders resident in that Mission—first, along with Principal Gordon, and then, after his departure for Paris, with the Rev. William Innes, to whom the Spiritual charge of the few Catholic Lowlanders in that neighbourhood had been committed. In the Autumn of 1792 he was removed to Edinburgh, and appointed Missionary of the Gaelic Chapel in Blackfriars' Wynd, as successor to the Rev. Robert Menzies, who Died about two years previously. The vacancy in that Chapel, after the Decease of Mr. Menzies, had been supplied partly by the Rev. Alexander Macdonell, Bishop of Kingston, in Upper Canada, and partly by the Rev. James Robertson. Mr. Macdonald continued in Edinburgh for some years, till the removal of the Rev. Andrew Carruthers from Balloch, near Drummond Castle, to Traquair, when he was called to the Highlands by Bishop John Chisholm. Having remained there for some time, he returned, and was reappointed to his former Charge at Balloch. Soon after, he resolved on building a small House and Chapel at Crieff—an undertaking which, by the liberality of Bishop Hay and other Benefactors, he happily completed. In this House he continued to reside till his Death, with the exception of a short interval in 1827-'28, during which he was pitched upon by the late Bishop Paterson to take the charge of the Congregation then forming at Leith. Mr. Macdonald was a distinguished Classical Scholar, and excelled, particularly in his intimate knowledge of the Latin and Gaelic Languages. Of the former, his FINGALEIS is a sufficient proof; and of the latter, the circumstance of his having been employed to give the Latin signification of Gaelic words of *two letters* in the Alphabet, for the Gaelic Dictionary, published under the patronage of the Highland and Agricultural Society of Scotland, affords ample testimony. Mr. Macdonald served the Mission 55 years. The Station which he filled during the greater part of his life, was a very labourious one, as he had to visit Dollarbeg in Fife, Stirling, Callander, Enisewen, and even Dunans—a distance of 80 miles from Balloch or Crieff. He Died at Crieff on the 13th July, 1837, aged 82. —[*Catholic Directory*, 1838.]

MACDONALD ANGUS—Died at Rome, on the 3d of January, 1833, aged 73. He was Rector of the Scotch College there. In the beginning of September, he was attacked by a tertian Ague, when on the point of setting off to the Country-House, along with the Students. This illness prevented him from proceeding; but he recovered in ten days, so as to be able to go. When in the Country, his health improved rapidly, but he had a relapse. He again rallied, however, and eventually got quit of the Fever; but he was so greatly reduced by bodily weakness, that when the time arrived for returning to the City, he was unable to bear the

journey. After reposing a few days, he attempted the journey, but was so exhausted by fatigue that he was obliged to keep his bed for three weeks after his return. About the end of December, he seemed to be pretty far recovered, and visited the three Churches of St. John Lateran, St. Peter, and St. Mary Major, in order to gain the Indulgence which his Holiness had granted. This was considered too great an exertion for a frame so much exhausted, and his physicians accordingly endeavoured to dissuade him from going such distances: but the Rector would not take their advice. The consequence was, that on the 30th December, after returning from a visit to St. Peter's, he felt a slight attack of Fever, and went to bed. Next morning, (Monday,) he rose and Said Mass, but he was so unwell, that he could scarcely finish it. After Mass, he went to bed, and on Thursday night he Expired. The Disease of which he Died, was a Catarrh, and was accompanied with great oppression in the chest, and difficulty of breathing. Mr. Macdonald was Educated first in the College of the Propaganda at Rome, and afterwards at Douay, and was for many years a Missionary in the Island of Barra in the Hebrides, whence he was sent to Rome in 1826, as successor to the Rev. Paul Macpherson, in the Rectorship of the Scots College. —[*Cath. Direct.*, 1834.]

MACDONALD ANGUS—This eminently pious young Clergyman was a native of Strathglass, and was Born at Wester-Crochail (of which his Father was then, and for many years afterwards, Tacksman), on the 26th Aug., 1819. Having evinced an early desire to enter the Ecclesiastical state, he was admitted a Student of Blairs College on the 26th July, 1832. Thence he proceeded, in April, 1835, to prosecute his Studies in the Scots College, Rome. There his love of study soon began to display itself, and that he possessed, along with application, a more than ordinary degree of talent, is amply proved from the annually published list of competitors for distinction in the Roman College. His progress in the department of Humanities, as well as in the higher branches of Philosophy and Divinity, can be gathered from the honours, year after year, appended to his name. But, as an aspirant to honours of a higher order, he knew to combine, with love of study, a more noble and a more necessary acquisition—that earnest and solid Piety, without which knowledge itself so often proves dangerous to its possessor, and unprofitable to others. Of the Rules of the College, of which he was an inmate, he was an exact observer; nor can I remember, during the whole time that I was his Fellow Student there, the least breach of discipline on his part that called for a reprimand from his Superiors. His College life was a model of all that College discipline demands.—During the latter part of his sojourn in Rome, he conceived a desire of enrolling himself among the Children of the

illustrious St. Ignatius—a desire which would have been carried into effect, had not a bar been put by his Superiors, who, considering the scarcity of Apostolic Labourers in his Native Country, could not sanction a step which would deprive it of his services. In sacrificing, however, inclination to lawful authority, and, though submitting to their will as that of Heaven, in his regard, he continued to cherish a great esteem and veneration for that eminent Religious Order, during his subsequent life. He was Promoted to the Priesthood in August, 1844, but did not leave Rome until June of the following year, when he returned to Scotland. Though not of a robust constitution, he was still free from bad health, and fit, in every respect, for those Sacred Duties which he was about to undertake. He was appointed, soon after his arrival, to the Mission of Braemar. There he applied himself zealously to the faithful discharge of all the Duties of his Calling, and was a model to his Flock of all those Christian virtues which it was his earnest aim and constant endeavour to instil into their minds. He began, however, sometime after, to suffer from the first inroads of an insidious Disease, which, at intervals, seemed to relax but only to assail him again with increased violence. His health had so far declined in the Summer of 1848, that he was released from the charge of the Braemar Mission. Having partially recruited, after a short stay in his Native climate of Strathglass, he proceeded, in the Autumn of the same year, to Kintail, to recommence his labours in a fresh field. In making this appointment, his Bishop had chiefly in view to aid, if possible, in the restoration of his health. But the progress of improvement was of very short duration. His former Malady returned with redoubled virulence; and if, at times, he enjoyed comparative relief, these intermissions were sure to be succeeded by periods of great suffering. In the Autumn of 1849, he proceeded to Ireland, in the hope of deriving some benefit from a change of air and scene; but this hope was blasted, and he returned to his Mission in worse health than when he left it. Yet, he continued to struggle on, exempting himself from none of the Duties of his Office, unless when compelled to yield to necessity. At length, a complete prostration of strength ensued; and he was forced to relinquish a Charge in which he could no longer be of service to his Flock. He, accordingly, left Kintail, and repaired to Inverness. There he rallied a little; and, by the advice of his Medical attendant, went to Eskadale. But neither the kind hospitality of his Clerical Brother and Friend, the Rev. A. Mackenzie, nor the Medical skill of Dr. Macrae, of Bruiach, who, with the most praiseworthy anxiety, continued to attend him till his Death, could remove a Complaint which had already taken a complete hold of his system. Such was his state when, in the middle of April, he came to my house at Glassburn, and thus it

continued, without any perceptible change, until a short time before his Death, when it became evident that his Lungs were affected. But, in proportion as his malady increased, that exemplary patience and resignation to God's Holy Will, which marked the whole period of his sufferings, and edified all who came in contact with him, shone now forth more conspicuously than ever. On me, who watched his every action, and from whom he sought not to conceal his feelings and emotions, the whole produced an impression as edifying as I hope it will prove lasting. Piety—fervent and practical piety—a dread of all that was wrong, and a constant endeavour to fashion his conduct on a very high model, may be ranked among his characteristic virtues. It was from this Piety above all in which his heart and affections were so deeply rooted, that he derived that calm resignation to the Will of God with which he saw Death approaching, and the ardent desire which he felt of being dissolved, and united for ever to his Redeemer; while the consciousness of having constantly endeavoured to live up to the maxims of a truly Christian life, and to discharge faithfully all the duties of his high Vocation, divested, in his eyes, Death of its terrors. More than once I have heard him express his grateful obligations to a kind Providence, for having visited him with an illness which, however painful and tedious, did not prevent him from applying his mind to an earnest and deliberate preparation for the great change that was approaching. He frequently purified his Soul by the Sacrament of Penance, and received, with the most tender devotion, his Blessed Redeemer in the Divine Eucharist; and when the final hour did arrive, it found him still in the same calm and collected state, his consciousness not having forsaken him to the last. This event took place on the afternoon of the 4th June, within the Octave of Corpus Christi, 1850. His earthly Remains were conveyed from Glassburn on the 8th, and attended by a numerous assemblage, comprising the respectability of the district, Protestants as well as Catholics, to the Burying Ground attached to the Catholic Chapel at Eskadale.—[*Catholic Directory*, 1851.]—[*Memoir* written by The Rev. John Macdonald, of Glassburn, in whose house Mr. Angus Macdonald Died.]

MACDONALD AUSTIN—From the Diocese of the Isles; entered the Scots College, Rome, 1757, aged 13; left it, and went Priest to the Mission, 1769. He had always been a man of great piety, and unbounded zeal. Some time after 1800, he went with some of the Highland Emigrants to America, and there Died soon after.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD CHARLES—Was Born at Eignais, in Moydart, on the 17th March, 1774. At the age of twelve he entered the small Seminary of Samalaman, then under the charge of Bishop Alexander Macdonald. After a residence of two years in that House, he was sent

to the Scots College of Valladolid, where, after a course of ten years' study, he was Ordained Priest. On his return home, his first Mission was the Braes of Arisaig, where he succeeded the Rev. Evan Maceachen. Having remained there for about a year, he was sent to Knoydart; in which Mission he spent the greater part of his life. Finding the charge of that Congregation too onerous for his advanced age, he was removed, in 1835, to Morven, in Argyshire. He was called thence, in the beginning of 1838, to Glasgow, where he lived for nearly two years, attending chiefly the Catholics from the Highlands who were resident there. His next Mission was Badenoch; and in it he remained till the year 1845, when at length, being unable to discharge any Pastoral duty, with the exception of Celebrating Mass, he was allowed to retire. For some time he took up his abode with his Brother in Moydart; but about a year and a-half before his Death he resided at Borrodale, where he breathed his last, after an illness of a few days, on the 6th October, 1848. He lies Interred at Kilmorrie, in Arisaig.—[*Catholic Directory*, 1849.]

MACDONALD DOUGAL—From the Diocese of the Isles; entered the Scots College, Rome, 1737, aged 17; left it Priest, and went to the Missions, 1748. He was an excellent Missionary; but Died three years after his arrival on the Missions.—[*Abbé M'Pherson*.]

MACDONALD ENEAS—From the Diocese of Argye; entered the Scots College, Rome, 1740; was Ordained Priest, and left it in 1752. He was 14 years old when he went to the College. On departing from it, he returned directly to Scotland. He was a prudent, diligent Missionary; but lived only 10 years after his return—Dying in 1762.—[*Abbé M'Pherson*.]

MACDONALD JAMES—From the Diocese of the Isles; went to the Scots College, Rome, 1754, aged 18; left, and returned Priest to Scotland, 1765. He was stationed first at Drummond, but went with the first Emigrants from the Highlands to America, 1772. He Died in St. John's Island there, 1785. He was a pious, good Missionary.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD JAMES—Was Born in Glenlivat, and Educated chiefly in Propaganda, whence he returned Priest, in 1795. He was stationed for a short time in Aberdeen, then went to Mortlach; and, on the union of the Mortlach Mission with that of Huntly, went to reside in that Town. On leaving Huntly, in 1814, he was sent to Edinburgh; and in 1819, to Rome, where he Died in March, 1822.—[*Cath. Direct.*, 1849.]

MACDONALD JOHN—From the Diocese of the Isles; entered the Scots College, Rome, 1743, aged 16 years; left it, and returned Priest to the Mission, 1753. He was a zealous, intelligent, and prudent, Clergyman. He was Nephew to Bishop Hugh Macdonald, and was made his Coadjutor to the entire satisfaction of every-

body, and, Consecrated Bishop at Preshome in 1761, with the title of Bishop of Tiberiopolis. This worthy man Died in Summer, 1779, of an Epidemic Fever, which he contracted in assisting others that laboured under it.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD JOHN—Was Born in Monteith, where his parents went from Arisaig to reside. Having, at an early age, been sent to the Seminary of Bourblach in North Morar, which was then directed by the Rev. John Macdonald, who afterwards became Bishop, he there was Converted to the Catholic Faith, and went, about the year 1763, to the Scots College of Valladolid, which was at that time under the superintendance of Bishop Geddes. There he continued for several years, prosecuting his Studies for the Ecclesiastical State. Having received Holy Orders, he remained for some time at Valladolid, and was employed by Bishop Geddes in the capacity of a Teacher. He came home to Scotland about the year 1782, and was appointed by Bishop Alexander Macdonald to the Mission of Moydart, where he remained but a short period. From Moydart he was transferred to the Island of Barra, and, having continued there for a few years, he was afterwards appointed to the Charge of the Mission of Arisaig, as successor to the Rev. Alexander Macdonald of the Kinlochmoidart Family. In this Mission he continued till his Death. In the latter years of his Life he was assisted in his Pastoral Duties by the Rev. Angus Macdonald, who had the sole Charge of the extensive Mission of Arisaig. He Died at Rinaleoid, in Arisaig, Inverness-shire, on the 7th of July, 1834, at the advanced age of 82.—[*Cath. Direct.*, 1835.]

MACDONALD JOHN—Called by the natives *Moighstir Ian Mor*; was Born in Lochaber, descended Paternally from the Family of Clanranald, and Maternally from that of Bohuntain, Glenroy—a branch of the House of Keppoch. The precise year of his Birth cannot be now ascertained. Having, according to the prevalent opinion, received Holy Orders in Rome, he made his way to his Native Country, where he arrived about the year 1721, and entered immediately on his Pastoral duties. It is said, and also believed as a fact, that, upon his arrival in the district of Lochaber, he found, amongst the whole inhabitants, only three families that practised the duties of the Catholic Religion; not, indeed, that they ever lapsed into Protestantism; for they were, in reality, more ignorant than Heretical; but they had, in a manner, become quite indifferent as to the profession of any kind of Religion whatever. This state of indifference arose, no doubt, in a great measure, from the scarcity of Priests, and thus the people had not the opportunity either of being instructed in their Faith, or of complying with the Obligations which it prescribed. It is true that, previously to the arrival of Mr. Macdonald, the Natives were occasionally visited

by Father Peter, a holy Irish Priest, who resided in Glengarry; but these visits were rare, and, on that account, seem not to have produced any lasting results, so far as the bulk of the people were concerned. Mr. Macdonald's prospects, at the commencement of his Missionary career, were far from being encouraging; for the portion of the Vineyard committed to his charge had grown wild and unproductive. The people of Lochaber were, at this period, as it is well known, lawless and fierce in their nature, savage in their disposition, and prone to plunder and revenge. To such a state of barbarity had they sunk, that might had usurped the place of right, without even the possibility of obtaining any redress. Such being the lamentable state of the people, as the traditions preserved in Lochaber fully prove, we can easily conceive that the task which Mr. Macdonald had undertaken to perform, was of the most arduous kind, and demanding on his part the most consummate prudence, zeal, and activity. But, cheerless as the aspect of matters then looked, he did not despond. On the contrary, difficulties served only to stimulate him to exertion, and to bring out the latent energies of his nature. He laboured incessantly, in season and out of season, to stem the storm of iniquity that flowed over the land. He sowed the seed, but still the soil seemed barren and unproductive. After having given to his wayward Flock what he considered a fair trial, he was doomed to experience the most bitter disappointment; for he found that his success in reducing to order the confused and turbulent elements around him was far from being commensurate with the hopes he had fondly cherished at the commencement of his career. The consequence was that he resolved to abandon the Mission of Lochaber, and to transfer his services to some other more congenial spot, where his labours might prove more beneficial and productive. He had even fixed on the day of his departure; but, ere that day came round, a sick call was sent to him—to attend a woman at Insch. Without loss of time he obeyed the summons; but, on arriving at the residence of the sick person, to his great surprise, he found her not only in an apparently good state of health, but also decked out, like a bride, in her best and gayest attire. He was, of course, much astonished, and began on the spot to rebuke her roundly with having sought to impose upon him; “for judging,” said he, “from your present appearance, there is not the most distant danger of death; besides, why are you so gaudily dressed on such an occasion?” To this she answered, and said, “I have frequently, during my life, adorned myself thus with the desire of making myself agreeable in the eyes of the world; and if I acted so from silly vanity, how much the more ought I now to present myself in the most becoming manner I am able, to receive so great and august a Guest

as you have brought with you to my humble dwelling—my Lord and Saviour in the most Holy Sacrament of the Altar. As to the hour of my departure from this world, I feel it is now near at hand; be pleased, therefore, Priest of the living God, to receive, without loss of time, my Confession—to give me Absolution, and to Administer the other Sacraments appointed by my Redeemer to aid the dying Christian to appear with confidence before the Tribunal of God.” Persuaded at length by her entreaties, he did as he was desired, and scarcely had he finished, when she calmly expired without the least appearance of sickness or pain.—A scene so very remarkable and edifying induced Mr. Macdonald to pause and re-consider his determination of abandoning altogether the Mission of Lochaber, and the happy result was, that he would not forsake a Congregation in which, contrary to his expectations, he had found so good and precious a Soul. He therefore declared on the spot to those around him, that he would not leave them, and that he would gladly spend the remainder of his days among them, even should the fruit of his labours be only the salvation of such another soul as that which then had taken its flight to its Maker. It was a happy day for the people of Lochaber that this edifying Death scene occurred; for Mr. Macdonald, by his indomitable perseverance, combined with Apostolic zeal and great piety, so far triumphed in the end, that he succeeded in softening the wild and fierce temper of many of his people, and thus laid the foundation of the now flourishing and important Mission of the Braes of Lochaber. After a Missionary career of forty years, Mr. Macdonald departed this life, full of merit, in 1761. His last Pastoral act was to Baptize, three days before his death, while stretched on the sick bed, Donald Macdonell and Angus Macdonald—the former was the father of Ronald Macdonell, who now rents the lands of Keppoch; the latter was the father of John, Archibald, Alexander, Colin, and Donald Macdonald, conjointly in the occupancy of the Farm of Crenachan, Glenroy.—Mr Macdonald was Interred in the old Roman Catholic Burying Ground of Killechrylle, where his Grave is still pointed out and treated with great marks of respect by the descendants of those whom he had, in a manner, civilized, and brought within the pale of the Church.—[*Cath. Direct.*, 1860.]

MACDONALD NEIL—Was Born in Lochaber, Inverness-shire, in 1796. He entered the Seminary of Lismore about 1812, as an Ecclesiastical Student, and was sent in November, 1816, to the Scots College, Valladolid, where he was Ordained Priest in March, 1824. After his Ordination, he went to the Scots College, Rome, as Vice-Rector. Having returned to Scotland in June, 1825, he was appointed Missionary in the Island of Barra, where he remained for ten years, and was then translated to Knoydart. In June, 1848, he was removed to Drimmin, to which

Mission are attached Tobermory, Portree in Skye, and Stornoway, in the Lewes, all which he visited periodically. For some years he had suffered from Heart or Liver Complaint, but it was only about two months before his Death that his friends got seriously alarmed about him. Although apparently a strong and healthy man, he became so weak as to be unable to attend to the other parts of his Mission. His Duties were confined to the little Chapel of Drimmin alone; and he officiated there till within a fortnight of his Decease, where he Died on the 12th of April, 1862, in the 66th year of his age, and 38th of his Ministry. He was Interred among his relatives in the Braes of Lochaber.—[*Cath. Direct.*, 1863.]

MACDONALD RODERICK—Of the House of Clanranald, and a Native of South Uist, remained in Badenoch until May or June, 1803, when he was removed to South Uist, and had the Charge of the Iachdar and Benbecula Congregations till his Death, which took place either in 1827, or 1828.—[*Catholic Directory*, 1860.]

MACDONELL ALEXANDER—From the Diocese of the Isles, entered the Scots College, Rome, 1759; left it and returned Priest to Scotland, 1767. He served on the Mission till 1786. Then he went, with the consent of his Bishop, to America, with a considerable number of his Countrymen, and there Died, in 1803.—[*Abbé M'Pherson's MS. Cat.*]

MACEACHEN EVAN—Was Born in Arisaig, Inverness-shire, about Christmas, 1769. When he was eleven years of age, he left the Highlands along with his Parents, and was sent to a School, then kept at Ruthven, near Keith. Having manifested a desire to enter the Ecclesiastical State, he repaired, in 1788, to the Scots College of Valladolid, where he became remarkable for an earnest application to Study, and acquired some pre-eminence among his Fellow Students, by his proficiency in Logic and Mathematics. He was Ordained Priest, in Valladolid, in 1798. He did not, however, return immediately to the Scotch Mission; for the Rev. Alex. Cameron, who was then Rector of that College, being soon after Consecrated Bishop, as Coadjutor to Bishop Hay, detained him in Spain till the Autumn of 1800. His chief occupation during these two years was to attend Bishop Cameron while discharging the various Episcopal Duties of the Diocese, at the request of the Bishop of Valladolid, who was then aged and infirm. On his return to his Native Country, the first Charge to which he was appointed was the Braes, or *rough bounds* of Arisaig, where he remained but one year. He was removed, in 1801, to Badenoch, where he remained till 1805 or 1806. During this part of his Missionary life, he had no fixed place of abode, but went about among the Catholic families within his jurisdiction, attended by his boy or *gillie*, who Served at Mass, and carried the Vestments, &c., in a wallet on his back. He built the Chapel at

Stron-an-duin, on the site occupied by the present one. From Badenoch, he was sent, in quality of Professor, to the Seminary of Lismore, where Bishop John Chisholm then resided. In 1814 he succeeded Mr Philip Macrae, in the Mission of Aigas, in Strathglass, from which Charge he was, on the departure of Mr. Colin Grant for America, transferred, in 1818, to Braemar. In 1838, his increasing infirmities having rendered him unfit for active exertion, he was relieved from all Missionary Duty by the Right Rev. Dr. Kyle, and retired, first, to Ballogie, where he lived, till 1847, when he went to reside at Tombae, and there Died, after a lingering illness, on the 9th September, 1849. Besides his labours as a Clergyman, in which he distinguished himself by a zealous discharge of all his Pastoral Duties, Mr. Maceachen has conferred great benefits, especially on the Highland portion of the Scotch Catholics, by the numerous Works which he published. Being an excellent Gaelic Scholar, of which language he was an enthusiastic admirer; and being, during his whole life, particularly fond of Study, he employed all the time he could spare from his other avocations, while on the Mission, in translating, into Gaelic, several Works of Piety and Religious Instruction for the use of Catholics in the Highlands, who do not understand English. These Translations are—1mo, *The Abridgment of Christian Doctrine*, which was Printed while he was Missionary at Aigas; 2d, *The Spiritual Combat*, published in 1835; 3d, *The Following of Christ*, in 1836; 4th, a *Prayer Book*, which was prepared by him, but published, and perhaps somewhat altered, by another Clergyman; 5th, *The Declaration of the British Catholic Bishops*, Published by the Catholic Institute; 6th, a small *Gaelic Dictionary*, printed in 1842. Besides these, he published in 1832, an excellent Work on Arithmetic, in English. His more important Gaelic Translations, still in Manuscript, are, the *New Testament*, and *Challoner's Meditations*.—[*Cath. Direct.*, 1850.]

MACEACHAN RANALD—From the Diocese of the Isles, went to the Scots College, Rome, 1772, aged 16 years. He left it, and returned Priest to Scotland, 1782. He was immediately stationed in Uist, where he continued till his Death, which, to the high regret of his Bishop, and, indeed, of every one who was acquainted with him, happened in 1803. His Death was occasioned by a complaint in the Lungs, which arose from a severe cold he caught, in the exercise of his Missionary duty. He was a young man of great merit, and more than common knowledge. His excellent qualifications made him be respected and loved, even by Protestants.—[*Abbé M'Pherson's MS. Cat.*]

MACFIE NILE—From the Diocese of the Isles, entered the Scots College, Rome, 1717, aged 16. He left it, and returned Priest to Scotland, 1727. On the Mission, exposed as

all the Western Scots Clergy then were, to much company, by not having houses of their own, he fell into the habit of Drinking, which increased to that degree, as to oblige the Bishop to deprive him of Faculties. I have not heard what became of him afterwards.—[*Abbé M'Pherson's MS. Cat.*]

MACGHIE ANDREW—Went to the Scots College, Rome, 1654; left it the following year, and became a Jesuit. He went afterwards to the Mission, where he laboured with much diligence. When he left that, he was made Rector of our College in Rome, and continued in that Office for 7 years; and probably would have filled it longer, had not Death carried him off at the end of the first year of his third Triennium. He was a man of abilities and good dispositions. He gave much satisfaction, both in the Mission and during the time he governed the College.—[*Abbé M'Pherson.*]

MACGILL WILLIAM—Was Rector of the Scots College at Madrid; but I can offer no particulars.—[*Oliver's Collections.*]

MACGILLIVRAY JAMES.—After Studying Humanities with Mr. John Chisholm in the Scots College, Rome, he removed from Douay to Dinant (when F. John Pepper was Rector) and witnessed, soon after his Novitiate, the Suppression of the Society. On receiving Holy Orders he became Chaplain in 1778, or 1779, at Traquair, County Peebles. His noble and venerable Patron, Charles Stuart, seventh Earl of Traquair, in a Letter to the Rev. F. Stone, of 19th September, 1814, states that his late Chaplain, Mr. Macgillivray, (who Died 4th April, 1811), was “the last of the Scotch Jesuits.” He was pleased to add, “I was Educated at St. Omer's College, am sincerely attached to the Society, and congratulate you on its restoration. From a Letter now before me, written by F. John Pepper, and dated Terregles, 17th Jan., 1803, I learn that Mr. James M'Gillivray entered the Novitiate in October, 1768, and after his first Vows, Studied Philosophy with the Jesuits at Luxemburgh, and was already named by the Provincial to be Regent of the College of Namur, when the Suppression of the Society took place. Was not the former Chaplain to Earl Traquair's Family, the notorious Rev. Alexander Geddes, who Died so unhappily, 20th February, 1802, æt. 65?—[*Oliver's Collections.*]

MACGILLIVRAY JAMES—Was Born in Galloway; educated among the Scotch Jesuits at Dinant, and joined their Order. On the total Suppression of the Society, not having, as yet, finished his Studies, he, with some others of the same Body, was admitted into Douay College. There he finished his Studies, took the Mission Oath, returned to Scotland, and was appointed successor to Mr. Thomson in the Charge of the Catholics in Glenlivet. He continued there till March, 1786, when he was sent to Kirkconnell, and was succeeded in Glenlivet by Mr. James Carruthers. In 1796 he left Kirkconnell, and

went to Mortlach, near Huntly, which Mission was then vacant by the Death of Mr. William Guthrie. His last Station was at Traquair, where he ended his days in 1811.—[*Catholic Directory, 1849.*]

MACGILLIS ÆNEAS—From the Diocese of the Isles, went to the Scots College, Rome, 1730; left it, Priest, and returned to the Mission, 1740. While he was Student in the College, the unhappy troubles excited by Campbell and his Party, began and agitated the Mission with great violence. In 1734, Mr. James Campbell, Brother to Colin, was sent to Rome with all the Papers subscribed at the famous Scalan Meeting. In place of consigning them to Mr. Stuart, the Agent, as had been agreed, and he faithfully promised, he kept them up for a whole year; and, at last, on leaving Rome, gave them to keep, to this Æneas Macgillis, who had entered so eagerly, though then studying his Humanities, into the dispute, and was so prejudiced against the Bishops, and in favour of the Party, that the entreaties, and even commands of neither Agent nor Bishops were sufficient to make him deliver up the Papers, till the arrival of Messrs Colin Campbell and John Tyrie in Rome, to whose hands he consigned them. Mr. Macgillis, for some time after his return to the Mission, gave some uneasiness, on account of the bad impressions he had received at Rome, from the “Pilgrims,” or Campbell and Tyrie; but he soon became sensible of his mistake, and behaved very well thereafter. He accompanied Prince Charles as Chaplain to Glengarry's men till after the Battle of Culloden.—Both he and the other Priests in that Army wore the Highland Dress, with Sword and Pistols, and went under the name of Captains. I have not learnt that he was made Prisoner. He served in Lochaber for many years thereafter.—I do not know exactly when he Died.—[*Abbé M'Pherson's MS. Cat.*]

MACGREGOR GREGOR—From the Diocese of Aberdeen; entered the Scots College, Rome, 1700, aged 18 years. On account of his bad behaviour he was expelled in 1705. Bishop Gordon was then in Rome; and Macgregor shewed such sentiments of Repentance and Compunction for his past bad behaviour—such a vehement desire for entering the Ecclesiastical State—that Bishop Gordon thought proper to give him another fair trial, particularly being extremely desirous of having one a Priest who could speak the Erse, as, of such, there was so great a scarcity, and so much need in the Highlands. For this reason, he pressingly recommended him to our Superiors at Paris, entreating them to receive him into that College; and he gave Macgregor money to carry him thither. He accordingly was admitted, and, for some time, behaved pretty well. But, at last, his old habits, which had taken strong root, began to appear. Neither advice or reproof had any effect; and the Superiors had resolved in dismissing him. Macgregor sus-

pected as much, and, to prevent them, without giving the smallest indication to a mortal, he made his elopement in the dead of Winter, 1706. While at Rome, he had frequently seen Abbot Cook, from Wurtzburg, who passed some time in that City doing some business for his Monastery. In consequence of this acquaintance, to Wurtzburg went Macgregor, and was received without difficulty, telling his story in his own way. The first notice had of him at Paris by his former Superiors, who were uneasy about him, not being able, for all their diligence, to get any intelligence concerning him, was from Abbot Cook, who wrote, at the same time, to the Agent at Rome, desiring to have the consent of the Clergy, and a Dispensation from Propaganda—for he had taken the Oath to become a Monk. Both were readily granted; and Macgregor took the Habit, made his Profession, and received Holy Orders. Till then his behaviour was decent enough; but now that he had secured all these particulars, he gave full reins to his old practices, became perfectly ungovernable, and kept the whole House in a ferment. He proposed going to the Mission; and the good Monks, who had it all along a standing maxim to send thither their unruly subjects, readily agreed to the proposal, accompanying him with recommendations that would have been sufficient for the best Missionary.—I give this circumstantial account of him, because he was a principal Hand in the turbulence excited about Jansenism in Scotland. His future history I shall give, in Bishop Gordon's own words, in a Letter he writes to Mr. Stuart, at Rome, from Aberdeen, on 5th April, 1752. It is as follows:—"I never designed to trouble you with Letters about Mr. Macgregor in Wurtzburg; but some accounts I have got lately force me to write somewhat of him. I have known him now these 30 years and more, and I can truly say that, in all that time, I never knew a Labourer of such a turbulent spirit. Yet Mr. Fife [Bp. Gordon] having treated him so kindly, though he was far from deserving it at his hands, I could hardly think he would attempt to misrepresent him so grossly, and the rest of the Company. It seems he has so much of that in his nature, that nothing can restrain him; and, I imagine, that perhaps he was afraid that Mr. Fife would make just complaints of him, he was resolved to prevent him by unjust calumnious ones. It is true there was never any Labourer against whom Mr. Fife received so many grievous complaints and accusations, and that from very sure hands. Yet Mr. Fife made it his business to let them be as little known as possible, and took measures to get him removed without noise, and without endangering Mr. Macgregor to make any scandalous steps. Therefore, he brought his removal about in the smoothest manner that could be, and without exposing his private vices, and gave him money out of his pocket to help him to make his journey. Yet, Mr. Macgregor could

not but see that Mr. Fife was not willing to keep him here; and it is like he resents this much; and how far he carries his resentment he has shown by many strange instances. It is likely that by mentioning two certain Labourers (Campbell and Tyrie) to a certain post (Bishopric) in place of Mr. Hugh, he expects they might be prevailed with to recal him, because he thinks them his particular Friends; and one of them joined with him very much in a considerable disturbance he endeavoured to raise in the Highlands. But whoever knows thoroughly these two Labourers will never judge them fit for the Station he chalks out for them. And whoever knows Mr. Macgregor, will judge him one of the men in the world the most unfit for Trade. As to the calumnious aspersions he throws upon the Labourers in general, there is nothing more false or injurious. For, it is certain there are not in any Country, men of better principles than they are, and who can be less quarrelled by Hamburgh (Rome.) It is also very sure that there is not in the West (Highlands) a more worthy man than Mr. Hugh, nor more fit for his post; and that he was most earnestly wished for by all, especially by the oldest Labourers. But Mr. Macgregor looked upon him as none of his Friends; as, indeed, I knew no Labourer, who did his Duty well himself, who was pleased with Mr. Macgregor and his ways. If you desire to know more particularly, you may get his character more exactly drawn from the House he lives in, and from the other House at Ratisbon. What I have said about him will, at least, put you on your guard in relation to what false and unjust accounts he may send to your Town; and, if you want them, you may know a great deal more concerning him from hence, from Germany, and France, and wherever he has stayed any while. In our own shop (College), there, you may get accounts of him, he having stayed there some years, and, at last, was thrust out of it for his mis-behaviour. I shall add, here, no more about him."—So far, Bishop Gordon.—I shall imitate the Bishop's example, and say no more of him in this place.—In the History of our Mission, his name must often occur.—[*Abbé M'Pherson's MS. Cat.*]

MACGREGOR GREGOR—Of the Family of the Macgregors of Ardoch and Dalfad in Glengairn; was a Benedictine Monk. Being not only a Native of the Glen, but also a Brother of the Proprietor, he acquired a greater influence in the Country than any of his Predecessors, since the so-called "Reformation." He erected a Chapel in the Wood of Dalfad, and also a Dwelling House for himself at a convenient distance. He, however, did not remain long in Glengairn, having returned to his Monastery shortly after the unsuccessful Rising in 1715.—[*Cath. Direct.* 1853.]

M'GREGOR JAMES—Was Born on the 6th September, 1790, at Balnanauld,—a small Farm adjacent to the Spittal of Glenshee, Perthshire.

He was admitted, on the 19th April, 1808, into the Seminary of Lismore, where, after the usual course of Studies, he was Ordained Priest on the 16th April, 1816, by Bishop Eneas Chisholm. He remained in that Seminary as Teacher of Classics until November, 1819, when Bishop Ranauld Macdonald, who had succeeded Bishop Chisholm as Vicar Apostolic of the Highlands, appointed him to Fort-William, which Mission he served till the month of December, 1823, when he was directed by the same Prelate to remove to South Uist, and to take charge of the Catholics in the north end of that Island, and also in the Island of Benbecula. This was a very laborious Charge, the Flock being very numerous. In 1836 he undertook a journey to Ireland to collect money for the erection of a Chapel, which good work he had the happiness to accomplish. Having become infirm, and no longer able to discharge alone the Duties of so extensive a Mission, he applied for and obtained, early in 1861, an Assistant-Priest. In the Spring of 1865, having met with a severe accident, he was rendered unfit to perform almost any Pastoral Duty. He Died at Ardkeneth, South Uist, on the 15th February, 1867, in the 77th year of his age and 51st of his Ministry, sincerely regretted by a Congregation whom he had so long and so faithfully Served. — [*Catholic Directory*, 1868.]

MACINTOSH ANGUS—Was Born in Braemar, on the 12th of August, 1830. He entered Blairs College on the 31st July, 1845, and was sent to the Scots College, Rome, on the 21st October, 1848. Though he had not as yet finished his Theology, he had been Ordained Priest about Easter, for the purpose of Saying Mass to the Community. During vacation he was seized with Fever, which in a few days carried him off at the Country House of the Scots College, Rome, on the 30th Oct., 1855, aged 24 years, to the intense sorrow of his Fellow Students, by all of whom he was greatly beloved. — [*Catholic Directory*, 1855.]

MACINTOSH LACHLAN—Was Educated in Spain, and was Stationed in Glengairn. He erected a commodious new Chapel, not sparing even his own hands in the building of it. He also succeeded in raising Funds to enable him to build a neat, comfortable house for the Clergyman. For 63 years this indefatigable Missionary laboured with the greatest zeal; and Died in 1846, at the patriarchal age of 93 years. He lies Interred in the ancient Burying Ground of Glengairn, and over his Grave his Congregation raised a Tombstone, with a Latin Inscription, to perpetuate the memory of a devoted Clergyman, who spent an unusual period of existence in administering the consolations of Religion to a Flock thinly scattered over one of the wildest and most inaccessible districts in Scotland, in circumstances of much poverty, labour, and fatigue. — [*Cath. Direct.*, 1853.]

MACKENZIE ANGUS—Was Born at Lietry, in Glencannich, Strathglass, Inverness-shire, on the 22d July, 1809. He was descended maternally from Colin Chisholm of Knockfin—a Scion of the ancient Family of the Chisholm of Erchless, who was also the Ancestor of Bishops John and Eneas Chisholm, Vicars Apostolic of the Highland District. In 1826 he entered the Seminary of Lismore, and, on the breaking up of that Establishment, he was sent, in August, 1823, to the College of Aquhorties, whence he passed, in June, 1829, to Blairs College, and there he remained for three years. On the 2d August, 1832, he was sent, along with some other Students, to the Scots College of Rome; and having prosecuted his Studies partly there and partly in the College of Propaganda, he was raised to the Priesthood on Holy Saturday, 1836, by Cardinal Odescalchi. Having completed the usual Curriculum, he returned to Scotland, in June, 1837, and soon after his arrival, he was appointed to the Mission of Inverness, whence, in 1845, he was Translated to the Pastoral charge of Eskadale in Strathglass, where he continued till the day of his lamented Death. Mr. Mackenzie held a distinguished rank among the Clergy of his own District. Being endowed with great natural abilities, strong good sense, and a vein of racy humour, his society was courted by a wide and respectable circle of acquaintances, not merely among Catholics, but even those of other Denominations, by whom he was held in the highest esteem. His sterling virtue and piety, however, and the spirit of his holy Calling, were proof against such attractions; he was at all times conspicuous for the earnestness and diligence with which he discharged the Sacred Duties of his Office. He also strikingly evinced the warm interest which he took in the cause of Catholic Education and Religious Instruction by the erection of two Schools; the one, in his first Mission of Inverness, the other, during his Incumbency of Eskadale—which he left in a very flourishing condition. While in this latter Charge he was Chaplain to the noble Family of Lovat.—The details of his melancholy Death, on the 23d January, 1856, by accidental Poisoning at Dingwall, have already been given at Page 557, under GORDON JAMES. — [*Cath. Direct.*, 1857.]

MACLACHLAN JAMES—From the Diocese of Aberdeen; went to the Scots College, Rome, 1786; left it, and returned Priest to the Mission, 1795. He was immediately stationed at Banff, where, I presume, he still continues. — [*Abbe M'Pherson's MS. Cat.*]

M'LACHLAN JAMES—Served at Huntly, Buckie, and Preshome, where he Died in 1846, æt. 75. He is Buried at St. Ninian's, Enzie.

M'LACHLAN JAMES—Died at Ayr, 22d July, 1811, aged 37.

MACLACHLAN JOHN—From the Diocese of Argyle; entered the Scots College, Rome,

1715, aged 20; but left it in 1718, on account of his health. He was a Native of Lorn; Converted to the Faith just before he went to College. On leaving Rome, he was received into our House at Paris, where he finished his Studies; was Ordained Priest, and went to the Mission in the Highlands, where he served with great diligence till his Death, in 1760.—[*Abbé M'Pherson's MS. Cat.*]

His name was ENEAS, and there is a discrepancy in the date of his coming to the Mission.—[*W. Clapperton, Buckie.*]

MACPHEE NEIL—Same as *Macfie Nile*—mentioned above. As additional, it may be noticed that he was in the Braes of Arisaig in 1731, 1733, and 1736. Some part of his time he was in Moidart, and also in Knoydart. He removed to Barra in 1737, and was Banished in 1759, by the Justiciary Court at Inverness, as a "Popish Priest, never to return, under pain of Death."—[*Scots Magazine*, Vol. xxi., p. 327.—*Cath. Direct.*, 1852.]

MACPHERSON COLIN—Was Born in Inverness on the 4th Jan., 1822. Having entered Blairs College, 6th Oct., 1833, he was sent, on 30th Aug., 1842, to the College of Propaganda in Rome, where he was Promoted to the Priesthood early in 1850. He returned to Scotland in June of that year, and after being stationed for a few months in Barra, and subsequently in Knoydart, he was finally appointed to the Mission of Barra as Assistant to the Rev. D. Macdonald, whose Successor, on his retirement, he soon after became. In the Autumn of 1855, he was removed from Barra and sent to South Uist. In March, 1862, he indicated symptoms of being affected with Disease of the Heart, and after lingering for some time, and even giving signs of recovery, he was rather suddenly cut off, and Died happily, after receiving all the Rites of the Church, at Bornish, South Uist, on the 11th June, 1863, in the 42nd year of his age, and the 14th of his Ministry. He was Interred in the Cemetery of Howmore, where the bones of many other Priests repose.—[*Catholic Directory*, 1864.]

M'PHERSON FARQUHARSON CHARLES—Was of the Farquharsons of Balmoral; continued to discharge the Duties of a Missionary, with extraordinary success, till the year 1781, when he retired to Braemar, where he Died some years after, and was Buried in the same Grave where the Remains of Mr. Forsyth lie deposited.—[*Catholic Directory*, 1853.]

MACPHERSON PAUL—From the Diocese of Moray; entered the Scots College, Rome, 1770, aged 13 years. On account of his health, he left it in the 2d year of his Theology, 1777; and went to our College at Valladolid, where he finished his Studies; was Ordained Priest at Legovia, and returned to the Mission, 1779. He was first placed in Cabrach, but went to Aberdeen in the following year, 1780. From thence he was placed at Stobhall, 1783. There

he continued till 1792, when he was removed to be Procurator at Edinburgh. In 1793, he was sent Agent to Rome. In 1798, expelled by the French, he returned to the Mission; but went back to Rome, in 1800. There he still remains.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—This venerable Ecclesiastic, one of whose ancestors named John, of the Family of the Macphersons of Phonaas, emigrated from Badenoch to Glenlivat, towards the end of the 16th Century, was Born of Catholic parents, at Scalán, on the 4th of March, 1756, and was Baptized by Mr. William Grant, a Monk of the Premonstratensian Order, who was then Missionary in Strathavon. After the death of his Mother, he was sent, when six years of age, to a Catholic School at Clashmore. From it he was removed the year following, to a School kept by an old woman, who taught him to read, but whose own attainments did not extend to the art of Writing. He was eager to acquire that necessary accomplishment, and this eagerness his Father was no less anxious to gratify, but knew not how to procure an opportunity. There was, indeed, a Protestant Schoolmaster in the Country, but he was of the very worst "Presbyterian leaven," and, therefore, hostile in the extreme to Catholics. The child's Father, who was strongly attached to the Catholic Faith, and very careful in preserving his children from every appearance of danger in that way, often said that he would rather have him remain all his lifetime in ignorance, than expose him by frequenting such a School to the risk of being perverted.—Meanwhile, Mr. John Geddes, who afterwards became Bishop, came to reside at the Seminary of Scalán. To him the young Boy began to say his Catechism, and soon attracted his favourable notice. From him he received lessons in Reading, Writing, and Arithmetic; and his progress was so satisfactory, that, even then, Mr. Geddes conceived the idea of getting him admitted into the Seminary.—From his earliest infancy he ever felt a strong desire to embrace the Ecclesiastical State, and frequently made this desire known to his Father, but more particularly when a proposal was made to bind him as Apprentice to a Merchant, he showed so much reluctance, and so energetically protested against that and every other line of life, except that of a Clergyman, that nothing of the kind was ever after proposed to him. His Father acquainted Mr. Geddes with what had passed, and this information was a new motive for that gentleman to interest himself in procuring for him the attainment of the object he had so much at heart. But at this time it unfortunately happened that the Seminary was full, and Mr. Geddes, his chief Patron, then and ever afterwards while he lived, was removed to Preshome in the Enzie. Every one in Glenlivat lamented his departure, but none so much as the Subject of this Memoir, who was inconsolable. Besides his attachment to him personally, he had another motive for

his grief—the fear of no longer being able to obtain admission into the Seminary.

But Mr. Geddes did not forget him. On his strong recommendation, Mr. John Reid, then Missionary in Strathavon, and afterwards at Preshome, interested himself very much in his behalf; and both of them spoke very favourably of him to Mr. John Thomson, who had lately returned from Rome, and succeeded Mr. Geddes at Scalán. Next Spring, vacancies having occurred in the Seminary by the departure of some Students to the Foreign Colleges, he was admitted in June, 1767. He immediately began his Studies, and remained at Scalán till the end of October, 1769. Those of his Fellow-Students there, who became Priests, were (1.) Mr. John Paterson, who was Ordained at Edinburgh by Bishop Hay, and succeeded Mr. Thomson, in 1770, as Superior of the Seminary, where he continued till his Death in September, 1783; (2.) Mr. Robert Menzies, who finished his Studies at Douay, and got the Charge of the Highland Congregation in Edinburgh, where he Died in 1791; (3.) Mr. Wm. Hay, who had been for some years in Rome, and afterwards at Douay, where he was Ordained in 1778—he was stationed for some years at Stobhall, and afterwards went to South Carolina, where he Died; (4.) Mr. Charles Geddes, who was sent to the Scottish Monastery at Wurtzburg, where he became a Benedictine Monk.

Pursuant to the usual practice of sending the Students destined for the Scottish Mission to be Educated in Catholic Countries, where they are maintained on Funds secured to them principally by the pious charity of their Catholic Countrymen of former days, Mr. Macpherson was sent to Rome to pursue his Ecclesiastical Studies in the Scots College there. He left Scalán on the Festival of All Saints, 1769; and embarked at Aberdeen for Campvere in Holland, and thence went by Dunkirk and Douay to Paris, where he stayed for some weeks in the Scots College.—Mr. Gordon of Auchintoul was then Principal of that House; Mr. Alexander Gordon, afterwards Principal, was Procurator; and Mr. Henry Innes, Prefect of Studies.—Messrs. John Gordon, afterwards Missionary at Shenvál; Alexander Innes, of Balnacraig, who Died Principal; James Macdonald; and two Alexanders Macdonald,—were all the Students at this period who were promoted to Holy Orders.

From Paris he went straight to Marseilles, and thence by sea to Leghorn and Civita Vecchia, and arrived in Rome on the 9th February, 1770. The Students whom he found in the College there were (1.) Mr. Alexander Cameron, who afterwards became Bishop of the Lowland District; (2.) Mr. John Gordon of Clashmore, who Died in 1808, Rector of the Scots College of Valladolid; (3.) Mr. William Hay, already mentioned; (4.) Mr. Æneas Macgillis, who was afterwards Missionary in Lochaber; and (5.) Mr. Ranald Macdonald,

who, as he had just finished his Studies, Died in the College in a very edifying manner.

On his arrival in Rome, Mr. Macpherson (having spent some time in studying Italian in private) began, soon after Easter, to attend the Public Schools, in which he applied himself assiduously, for three years and a half, to the Latin and Greek Classics, and was Studying Rhetoric at the time of the Suppression of the Jesuits in 1773. After that event, the Scotch Students no longer frequented the Roman College, but were sent to the Schools of Propaganda. Partly there, and partly under the direction of the Irish Franciscan Friars of St. Isidore, he finished his Course of Philosophy. In 1776, his health had begun to decline; and, in the following year, it became so very precarious, that he was obliged to pass the whole Summer in the Country-House at Marino; and at last to leave Italy. This he regretted the less, in that his early Patron, Mr. Geddes, who was then Rector of the Scots College of Valladolid, in Spain, being informed of his critical state, kindly invited him thither for change of Climate.

He left Rome in the end of September, 1777. The Students who remained in the College, and who were afterwards promoted to Holy Orders, were (1.) Mr. Æneas Maceachen, who Died, much regretted, in Uist, where he was stationed on arriving in Scotland; (2.) Mr. Alex. Macdonald, who, during the greater part of his life, served the Congregation of Crieff, where he Died in 1837; (3.) Mr. Donald Stuart, who, having for many years been Missionary in Strathavon, and afterwards at Dundee, Died at Elgin in 1820; (4.) Mr. Alex. Farquharson, who, on his return home, was appointed Superior of Scalán, and afterwards removed to Shenvál, and at length left the Mission.

On leaving Rome, Mr. Macpherson went by Florence to Genoa, where he embarked for Alicant. On his arrival there, he set out on a kind of Vehicle, half Coach, half Waggon, to Madrid. The journey was anything but pleasant; for the most part the Country was like a wilderness; very few Villages were to be seen. At night, he and the party with whom he travelled were obliged to put up in Inns where there was only one large room or hall on the ground floor, which served for lodging both for them and their cattle. In the middle of this Hall there was a fire, with benches around it, and there every one cooked for himself such provisions as he had carried along with him from the last Village through which he had passed. The people of the Inn had seldom anything to give, and as seldom would they take the trouble of dressing what the passengers had brought with them. Whole ten days were spent in the journey to Madrid. After staying in that City for a week to see its curiosities, Mr. Macpherson proceeded to Valladolid, where he arrived on the 6th December. The journey was

agreeable, the conveyance good, and the Inns tolerable.

Here he was cordially received by Mr. Geddes, the Rector, and as kindly welcomed by his former Companion at Rome, Mr. John Gordon of Clashmore, who was Vice Rector, and taught Philosophy and Divinity—Mr. John Macdonald, who Died Missionary in Arisaig in 1834, taught the Classics. There were twelve Students; of these, nine returned Priests to Scotland, viz.:—Messrs. George Mathison, Ranald, Angus, and Allan Macdonald, Lachlan Macintosh—John Gordon, of Landends—Andrew Dawson, who Died Superior of Scalán in 1785—Æneas Chisholm, afterwards Bishop—and Angus Maceachren, who, shortly after his return to Scotland, went with the emigrant Highlanders to St. John's Island.

Soon after his arrival in Spain, Mr. Macpherson recovered his health, and applied himself diligently to the study of Divinity. He was Ordained Sub Deacon in the Ember Week of September, 1778; Deacon in the Ember Week of the following Advent; and Priest on Easter Monday, 1779. This last Order, he received from the Bishop of Segovia, as the Bishop of Valladolid was so infirm as to be unable to confer Orders. He Said his first Mass on Low Sunday; left Valladolid on St. Anselm's Day, 21st April; embarked at Bilbao, and arrived in London on the Vigil of The Ascension.—There he found Bishop Hay, who was soliciting from Government an indemnification for the losses which the Catholics in Edinburgh had sustained by the Riots of the previous Winter. Bishop Hay detained him in London, till the 24th of June; when both came to Edinburgh. The Priests there, at that time, were Mr. John Thomson, *Procurator*; Mr. Robert Menzies, who had arrived from Douay in the preceding year; Mr. Allan Macdonald, who had accompanied Prince Charles Stuart during the whole of his expedition in Scotland, was Banished, and had resided, for many years, in Rome. There were, also, in Edinburgh, two ex-Jesuits.—Mr. Johnston *alias* Gordon, who had, for a long time, been Superior of the Scotch Jesuits on the Mission; and Mr. Macleod, who, before the Suppression of that Order, was Missionary at Aberdeen. Besides these, Mr. Alexander Gordon, Cofurroch, now superannuated, had retired hither from Stobhall.

From Edinburgh, Mr. Macpherson repaired to the North.—At Stobhall, he found Mr. William Hay, his former Companion in Scalán and Rome.—Thence, he went to Balmoral on Deeside, where the Family of Mr. Farquharson of Inverey resided. He there met the Jesuit, Mr. John Farquharson, Brother to Mr. Charles, and Uncle to the Laird of Inverey, and spent a whole day in his company, which was truly agreeable and instructive. Mr. Farquharson was a man of great piety, of primeval simplicity, and great experience as a Missionary. From

Balmoral he went to Glenlivet, and, by Bishop Hay's orders, took up his quarters at Scalán, until the Bishop himself should go North. Mr. John Paterson was now Superior of that House; he was a good and pious Ecclesiastic, and exceedingly well adapted for the Charge intrusted to him; though not very learned, he had a great share of good sense, an inexhaustible fund of humour, and, what was more, a warm and friendly heart. At Scalán, Mr. Macpherson had an opportunity of seeing the neighbouring Priests—Mr. Alexander Cameron (afterwards Bishop), and Mr. James Macgillivray.

The first Mission in which Mr. Macpherson was stationed, was at Shenval in the Cabrach. This Mission owed its rise to Mr. Burnet, which, when he left it, it is said consisted of upwards of 700 Catholics. He entered upon his Duties, here, on St. Lawrence's Day, 1779. Though poor, it was extensive in the wide range of Country he had to traverse. He had four different Stations, in each of which, alternately, he Celebrated Divine Service. These were Shenval, Braelach, Tullochallum, and Aberlour. Braelach was the very last house at the head of the Cabrach; a numerous Catholic family of the name of Macwilliam lived there; and, besides the Catholics about Shenval and those in the Cabrach, the few who dwelt in Glenbucket and Kildrummy attended Prayers there; and the whole, particularly in the Summer time, formed a tolerable Congregation.—At Shenval, however, the greatest number assembled; for, besides those of the Cabrach, the Catholics of Auchindoun met there.—At Tullochallum, those of Shenval, Auchindoun, and a very few from the vicinity of Aberlour, attended. The smallest Congregation was at Aberlour, the number of Catholics was inconsiderable; and the Station there would have been abandoned, had it not been out of regard to the Proprietor, Sir Jas. Gordon, and his Family.—The number of Communicants throughout all the Station was from 80 to 90. It was once much greater, but, from various causes, particularly the deficiency of Priests, it was thus reduced.

Since 1746, Mass was Said at Shenval in a Barn. Previous to that time there had been a Chapel, but it was destroyed with many others at that period, by the Duke of Cumberland's troops. In the Summer of 1780, Mr. Macpherson got a new Chapel erected. Protestants, as well as Catholics, even the Minister himself, helped to provide the Materials for the Building. It was a decent Place of Worship, considering the times, but is now in ruins, and the Congregation dispersed.

In Summer, 1780, Mr. Macpherson was informed by Bishop Hay, that, on the arrival of Mr. William Reid from Douay, he should be removed to Aberdeen. He made no objection, though, had he his own choice, he would have preferred Shenval to any other Mission. The face of the Country is, wild indeed,

and the Climate, particularly in Winter, exceedingly severe. During the only Winter he passed there, a deep snow fell on All Souls' Day; and, for the most part of that time, it was four feet deep all over. In many places where it had driven, it was on a level with the tops of the houses. While the Country was thus covered, he was, on one occasion, called to assist a dying person; and, night coming on before they reached the place, his Guide put him on his guard against falling down a chimney, as the path along which they were walking led them over the top of a Dwelling-house. But he was young and healthy, and the severity of the Climate caused him no great inconvenience; he liked the people, who, on their part, were remarkably kind to him. He was in the neighbourhood of Messrs. Paterson and Macgillevrays, with whom he was on the most intimate terms of friendship.—At this time he lost the Society of another friend, Mr. Cameron, who had gone to succeed, as Rector of Valladolid, Mr. Geddes, now appointed Bishop and Coadjutor to Bishop Hay.

Mr. Macpherson arrived in Aberdeen on the Eve of St. Andrew's Day. His predecessor, Mr. Oliver, had already left it, and gone to his Charge in the Garioch. When he entered on his new Mission, Bishop Hay was in Aberdeen, where he remained till the following March. The society of this illustrious and holy Bishop was, on many accounts, useful to the young Missionary. Among the many topics of conversation that passed then between them, the state of the College at Rome was one of the most frequent. Though matters there were not on a proper footing, yet but little attention had hitherto been paid to the subject. From the account that Mr Macpherson gave, the Bishop perceived, that, while the College remained in that state, no good could be expected from it, and that even its existence was at stake. He also consulted Mr. Thomson, then Procurator at Edinburgh, and, after weighing every circumstance, he was of opinion that the surest way to redress an evil of such magnitude was his own presence in Rome. To this he was the more inclined in that there were various other matters relative to the Mission about which it was desirable to have the advice and assistance of the Holy See. As Bishop Geddes was soon expected from Spain, his own absence from the Mission would be less felt. He, therefore, set out in August, 1781.

Meanwhile, Mr. Macpherson was left alone in Aberdeen with a Congregation of about 300 Communicants; who, together with Visiting the Sick, Instructing Children and Converts, gave him full occupation. He was not long in Aberdeen, when it was visible it was not a Climate suited to his Constitution. Ever after a dangerous Fever he had in Rome, he was quite nervous, and on that account, he felt severely the keenness of the easterly sea air; but being other-

wise strong, and having youth on his side, he stood out for that year. During the following Winter, his health became very precarious, and continued to grow worse while he remained in Aberdeen, when it was found necessary he should leave it. Accordingly, he was sent to Stobhall, where he arrived on the 1st Oct., 1783. This Mission, though never very numerous, at least about Stobhall itself, was one of the most ancient in the Lowland District. The Missionary there, generally attended the Catholics scattered in the northern parts of Fifeshire, Dundee, Montrose, and in the Shire of Angus. Hence, it will be readily supposed, that no part of so extensive a Mission was, or could be duly attended; and this was the reason why the number of Catholics at Stobhall was so small. The Communicants, at that time, were about 80. He officiated once a month, for seven years, at Dundee.

The Property of Stobhall was part of the Estates belonging to the Family of Perth, and was consequently forfeited, after the Rebellion of 1745. But, being the jointure of the then Duchess of Perth, she enjoyed it all her lifetime. After her Death, Bishop Hay, who was acquainted with some of the Commissioners named by Government for managing the forfeited lands, got a large Farm in the name of a Catholic who had long been a Tenant on that Estate. The Bishop's view was to provide a comfortable residence for the Missionary, which he thought the Farmer could well give, as the Farm was obtained at a very low rent, with full payment for all improvements and Farm Buildings. But when Mr. Thomson went to Stobhall; the Farmer, finding himself in full and secure possession, soon departed from the agreement made between himself and the Bishop. The upshot was, that the Farm was divided, and Mr. Thomson was obliged to content himself with the one-half of it, without having a house of any kind. He began directly to build some out-houses, and had already drawn out plans for a Chapel and Dwelling-house, when he was settled in Edinburgh as Procurator. Nothing further was done until Mr. Macpherson arrived. He turned into a Chapel a building that was already erected for a Barn, and afterwards built a Dwelling House. The forfeited Estates were restored—he got his lease from Lord Perth renewed—improved the Farm, and was contented and happy during the seven years he remained at Stobhall. During his Incumbency there, he was obliged to go during a part of almost every Summer, to Edinburgh, to supply the place of Bishop Geddes, who had occasion to be sometimes absent on the business and duties of the District.

Having been appointed Procurator for the Mission, Mr. Macpherson left Stobhall in May, 1791, and went to reside in Edinburgh, where he remained till August, 1793. Shortly before that period he was nominated by the Bishops, Agent

of the Scotch Mission in Rome, and was succeeded as Procurator by Bishop Hay himself. He departed for Rome in August, 1793, to assume the duties of his Office; and continued for many years to transact with the Holy See all the Ecclesiastical business of the Mission.

Soon after, General Berthier, by order of the French Directory, took possession of Rome in 1798, and carried off Pope Pius VI. It was deemed advisable that the Scotch Students should return home, and Abbé Macpherson, finding that, during the exile of the Holy Father, and the occupation of his Capital by the French Troops, his services could be of little avail, resolved to accompany them. Accordingly, he set out in March, 1798, and travelled through France and England.—It was at this time that occurred one of the most remarkable circumstances in his varied career. His long residence in Italy, and his personal acquaintance with his Holiness, induced the British Government to select him as their Agent in an enterprise no less bold than it was perilous, and which, even as yet, is scarcely known to the Historians of the period. In that year, the British Cabinet received a suggestion as to the practicability of rescuing from the gripe of France, and placing under the protection of England, the person of the Pope, then a Prisoner in the maritime town of Savona, on the Genoese Coast. An English Frigate was ordered to cruise off the land, and Abbé Macpherson was despatched from London with ample powers and funds to accomplish the object.

He was to contrive some method of communicating with the Pope, in order to apprise him of the plan made for his liberation. The Town was to be bombarded; a signal was to be hoisted on his Residence that no guns might be pointed in that direction. Amidst the confusion and alarm which the firing would inevitably cause, the Pope was to be hurried in disguise to the Shore, where boats, well manned, were to be in readiness to convey him on board the Frigate. The plan would have been successful in all its arrangements, had not information disclosing the whole been sent to Paris, by parties in the pay of the Directory, from the neighbourhood of Downing Street. Abbé Macpherson was arrested, plundered, and cast into Prison; and Pius Died the next year at Valence, in the interior of France, whither he was instantly removed.

About this time (1798), the Abbé was mainly instrumental in securing the most valuable of the Stuart Papers for the Prince of Wales (afterwards George IV.)—By order of the Prince, they were purchased by Sir John Hoppesley, and consigned to the British Vice-Consulate at Civita Vecchia; but that Town having meanwhile fallen into the hands of the French, their removal became impracticable. Signor Bonelli, an Italian Gentleman, resident in London, was sent out to attempt their recovery; and, on reaching Rome, he applied to

the Abbé. This was a matter of much delicacy, no British Subject being then permitted by the French Authorities to approach the Coast. The Abbé, however, contrived to obtain a Passport to Civita Vecchia, and, having ascertained from the Consul where the Papers lay, he applied to the Commandant of the Place for leave to search among them for certain Documents required in a Litigation in Scotland. The Commandant desired to see them, and happening to take up a Transcript of King James II.'s Memoirs, exclaimed, that as the Papers seemed of no consequence, having been already published, the Abbé might dispose of them as he thought fit. Under this permission they were sent to Leghorn, and thence shipped to Algiers, whence they reached England.—[*Quarterly Review*, 1846.—*Stuart Papers*.]

When Abbé Macpherson passed through Paris in 1798, he was informed by Alexander Innes, the Grand-nephew of Father Thomas Innes, who alone remained in the Scots College at the French Revolution, and upon whom all the storm fell which the others had foreseen and escaped, that before the inmates of the College fled, they packed up in barrels whatever seemed most valuable, including many of their MSS., and despatched them to a confidential Agent at St. Omers, for safe custody. A quantity of Papers, however, were left in the College, among which were many of those carried from Scotland by Archbishop Bethune, of Glasgow, and from these, Abbé Macpherson, at the desire of Innes, selected such as he thought most important to carry to Scotland. The MSS. selected were *The 2 Vols. of the Original Chartulary of Glasgow; A Transcript by Lewis Innes of James II.'s Memoirs; A few of Bethune's Papers; and some regarding the later Roman Catholic Church in Britain*; all of which the Abbé carried to London. He there showed them to Mr. George Chalmers, Author of *Caledonia*, who lost a lot of them. The rest he carried to Scotland, and deposited in the hands of Bishop Cameron, of Edinburgh. Principal Gordon, then resident at Traquair, claimed these MSS. in right of the Scots College; but Bishop Cameron refused to give them up, and eventually transferred the custody of them to Bishop Kyle, at Preshome.—The Chartulary of the See of Glasgow has, several years ago, been Printed by *The Maitland Club*.

On his liberation, the Abbé came to Scotland, and was sent in July to take Charge of the Huntly Congregation, where he remained till the 29th March, 1800. Intelligence was received about this time of the Election of Pius VII., at Venice, and it was determined that the Abbé should resume his post at Rome, and endeavoured to save what he could of the Property of the College, and take care of it. He went to London, then sailed from Yarmouth to Cuxhaven, travelled through Germany and the Tyrol, passed by Ancona, and arrived in Rome

on the 30th June. After the second occupation of that City, and the seizure and exile of Pius VII. by the French General, Radet, the Abbé undertook another journey to this Country in 1811. He reached Paris on his way home on the 1st June, and remained there for some weeks. Having obtained his Passports, he left it on the 17th July, and sailed from Morlaix to England. He appears to have been in Paris again in 1813, and to have endeavoured to obtain access to the Pope, who was then kept a close Prisoner at Fontainebleau; but the Pope was so strictly guarded that no one was allowed to approach him.

On the restoration of Pius VII. to his Dominions, the Abbé returned again to Rome. Besides being Agent for the Scotch Vicars Apostolic, he was, for some years, employed in the same capacity by those of England, and, also, by some of the Irish Bishops, and had some share in the various negotiations carried on with the Holy See, during the agitation and discussion of the Veto-question. He also exerted himself to effect the re-establishment of the Scots College; and, having saved what he could of its former Property, managed its Vineyard, and everything else, with much prudence. Previous to the inroads of the French, and after the Suppression of the Jesuits, the College had been under the direction of Italian Ecclesiastics; he succeeded in obtaining from the Holy See that it should, in future, be governed by Superiors from Scotland, and he was himself appointed the first Scotch Rector; however, it was only in 1820 that the first Students were sent to it. Preparatory to their departure, it was, at the Abbé's request, judged expedient to send out, in 1819, Mr. James Macdonald to assist him; for, by this time, he was so affected with a nervous tremour in his hands, that he was unable to say Mass, and he continued, during the remainder of his life, to be more or less subject to this infirmity.

Early in 1822 he came to Scotland, with the intention of remaining for some time at home, and left the College under the charge of Mr. Macdonald; but that gentleman, who, for many years previously, had been in a very delicate state of health, fell ill, and Died before the Abbé had scarcely reached the end of his journey. In this emergency, he was obliged to retrace his steps with all expedition, as the House was without any Superior.

Soon after, Mr. Neil Macdonald, who had lately been Ordained Priest at Valladolid, was sent to his assistance; but he came home to the Mission in 1825, and it was about that time that the Abbé resolved to petition the Vicars Apostolic for a Successor. The reasons that led to this determination were his advanced age, and, also, that he might have an opportunity, during his lifetime, of executing certain plans which he had been revolving in his mind for the benefit of Religion in his Native Country.—Mr. Angus

Macdonald received the appointment, and proceeded to Rome in 1826.—Finding himself now at liberty, the Abbé returned to Scotland in May, 1827.

Since the removal of the Rev. James Sharp from Scalán to Aquhorties, in 1808, there was but one Chapel and one Clergyman in Glenlivat. As this District of Country is of considerable extent, being about 14 miles in length, the population of the higher and more remote part, which is almost exclusively Catholic, was subjected to great inconvenience for receiving Instruction, and attending to the duties of their Religion. To remedy so great an evil, Abbé Macpherson set about the erection of a new Ecclesiastical Establishment in the upper part of the Glen, for the Spiritual benefit of his Countrymen. Accordingly, having obtained from the Duke of Gordon, to whom he had been of service in Rome, a central, though barren, spot of ground, consisting of about 10 acres, he raised upon it a neat and commodious Chapel, seated for about 300 persons, and a Dwelling-house, with other appendages, for the Clergyman. He not only erected these, but supplied them with all the necessary Vestments and Furniture, and the whole at his sole expense, receiving no assistance from any quarter, but what the people of the Country gave him in the carriage of materials for the Building. He also improved the piece of ground attached to the Chapel, a part of which he laid out as a Cemetery for the use of the Congregation. Besides all this, he supplied Funds, in 1832, for the erection of two Schools—the one for boys, the other for girls—which have ever since been in full operation, and are of incalculable benefit to the people of the Country. These having been accidentally burned in 1835, he provided the means of re-building them. Many other instances might be cited of his love of Country—of his anxiety for preserving in it the Lamp of Religion—and of his bounty for its support and its permanence. Suffice it to remark that he has been, and will, in aftertimes, be esteemed, its great Benefactor, and that, in this respect, he is entitled to the warm and lasting gratitude of that Mission.

Pope Leo XII., to testify his approval of the Abbé's zeal and exertions, presented to the Chapel a splendid Silver Gilt Chalice, bearing a suitable Inscription, and accompanied with a Letter couched in the kindest and most affectionate terms. During the period he then passed in Scotland, he resided, in the Summer season in Glenlivat, and generally spent the Winter in Glasgow with Bishop Scott, with whom he was, for many years, on terms of the most intimate friendship.

On the Death of Mr. Macdonald, in January, 1833, the Students having no National Superior in Rome, were, by Order of his Holiness, transferred in the interim to Propaganda, and remained there till the Abbé went out in the

Summer of 1834. This was his last journey to Rome. Soon after his arrival, he resumed the office of Rector, and took back the Students into the College, the Funds of which were, at that period, materially improved, in consequence of some Legacies left by Cardinal York, and in which his Servants had a Life-Rent, having fallen to it at their Death; and by this means, he was enabled to increase the number of Students. Finding himself unfit both to attend to the College and to manage its Temporalities, he applied to the Bishops for assistance. The Rev. John Cowie was sent out, in 1835, as Vice-Rector, and, on his return home, in 1840, the Rev. Alexander Grant went out, in the following year, as his Successor. To him the Abbé gave up the whole charge of the College, and merely looked after the Vineyard at Marino, from the produce of which part of the College-Revenue is derived. Towards the close of his life, he did not complain of any particular ailment, but he gradually grew more feeble, till, at length, the whole system gave way, and he Expired, in sentiments of the most fervent piety and hope, on the 24th November, 1846, in the 91st year of his age, and 68th of his Priesthood.—Thus Died this faithful Servant of God. To few it is given to reach so advanced an age; but also, few could look back upon years so well spent as his were. They were all employed for the Glory of God and the interests of Religion. He was gifted with talents of no ordinary stamp, and these he had cultivated by assiduous Study and Reflection. He was deeply read in Theology and Ecclesiastical History. During his long residence on the Continent, he was engaged in several difficult negotiations and dangerous missions, and he conducted his part of them with consummate skill and address; and, if any of them failed, no one ever doubted his zeal, capacity, or prudence. He may, in the opinion of a few, have, on some occasions, erred in judgment; but all will give him credit for sincerity of purpose, and for aiming at the attainment of what he considered the most beneficial result. His manners were highly polished; and, in this respect, he was qualified to mingle in the first and most refined society; while his humility was such that he made himself all to all. His Piety had nothing in it that was ostentatious, but was simple, unaffected, and sincere; and his Charities were liberal and extensive. Having amassed some money, as the well-earned reward of the ability he displayed in the various affairs which he was employed to transact, he spent the whole of it for the benefit of Religion, in the manner already described; and it may be said of him that he Died in Apostolic Poverty.—His mode of life, in his later years, is best portrayed in the following lines, by a Gentleman who lived for a considerable period in his Society:—

The Abbé, while in Rome, always resided in the College, and though very feeble in body,

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seemed still very anxious to promote the interests of the Establishment. Too weak for much exercise on foot, he availed himself occasionally of an airing in the Carriage of some of his numerous friends, who seemed to vie with each other in their respectful attentions to him. He had frequent visits from persons of rank and station, both Lay and Ecclesiastical, and even then, whilst his direct authority over the College had ceased for a time, he seemed ever employed in securing the good offices of his influential acquaintances for the benefit of the House he had so long ruled, and the good of the Scottish Mission, which he had so long and so honourably served.—His time not employed in the above manner, was spent in Reading, chiefly Devotional, in necessary Letter-writing, which, owing to a Paralytic affection in the arm, was very troublesome to him, and in long-continued and fervent Prayer. Though weak in body, he had lost none of the energy of his mind. He seemed quite at home on the subject of his early Educational Course, and was much pleased when any of the Students paid him a visit to have his opinion on any difficulty occurring in the course of Studies. He was, during this period, unable to Celebrate Mass on account of the already-mentioned Paralysis which affected both his hands and his head; yet, so severely exact was he towards himself, that he employed, whenever he could, one of the Ordained Students to offer up the Holy Sacrifice in his stead, and for his intention. Feeble as he was, he heard Mass every day, and Confessed and Communicated every week, and oftener when he found it convenient. Nor was he ever known to absent himself from his Tribune during the Community Service, unless when prevented by sickness. To all he was affable; to Visitors, he never forgot the urbanity of the polished Gentleman; and to the Students he was not merely kind and fatherly, he was affectionate; and his affection was proved to be real and sincere by the liberal generosity which ever attended it. In a word, if fidelity to his friends, strict attention to the discharge of all his duties, a deep, unaffected, and most edifying Piety, and the most ardent zeal to promote the interests of Religion in his Native Land, are qualities which prove the man, and especially the Priest—to have lived worthy of his high vocation, the Writer of these lines, who was, during several years, a Witness of his manner of life, can attest that all these, and many other excellent traits of the Christian character, were possessed in an eminent degree by Abbé Macpherson.—[*Catholic Directory*, 1849.]

MACPHERSON THOMAS—Went to the Scots College, Rome, 1622; left it Priest, 1626. He went to the Mission in 1628, but soon left it. I presume he had been Banished. In 1630, he was Chaplain to Douglas' Regiment in France. He thereafter entered among the Oratorians; and I learnt no more about him.—[*M'Pherson*.]

4 I

NICOL JAMES—From the Diocese of Moray; went to the Scots College, Rome, 1677; left it, Priest, 1683, and went to the Mission. He had been a Student in the University of Aberdeen, where he was Converted. He was a good, pious Missionary. After the Revolution, he was made Prisoner, and confined for some months in Jail, and afterwards Banished to France. There he remained till Spring, 1694, when, at King James' desire, he sailed to comfort those Royalists on the Bass; who, till then, notwithstanding the Prince of Orange's exertions, defended that Rock for his Majesty. But before Mr. Nicol arrived, they had capitulated, and without touching land, he went back to France. This was in March; and in the ensuing August, he again set out for Scotland in company of my Lord Aboyne and some Jesuits. The Ship was taken, and they were all thrown into Prison at London. From thence, after being examined by one of the Secretaries of State, they were sent down to Edinburgh, where they underwent another examination, and Lord Aboyne was sent Prisoner to Stirling Castle. Mr. Nicol and the Jesuits were confined in the Tolbooth at Edinburgh, where they continued till 1696, and then were Banished. Mr. Nicol returned to Paris, in a bad state of health, which increased to such a degree, that he could scarcely do anything for himself, in which state he continued for many months, and at last Died in our College in that City.—[*Abbé M'Pherson.*]

NIMMO ANDREW—Born 4th Nov., 1674; entered the Society at Genoa, 8th Dec., 1699. Ten years later he was employed in the Milanese Province.—[*Oliver's Collections.*]

NOBLE JOHN, O. M. I.—The sudden Death of this estimable Clergyman cast a gloom over the Congregation of Leith, which will not be dispelled for years. At an early hour on the 2d April, 1867, he was found Drowned in the Harbour. The circumstances of this appalling event, which were described in the Periodicals of the same date, are as follows:—It appears that, on the previous evening, Mr. Noble, when retiring for the night, had requested to be called before six o'clock next morning. At the time appointed, the house-keeper went to his bedroom door to waken him, when she found the door open, and discovered that he was not in the house. The private door leading to the Church was open, which caused her and the other inmates to suppose that he had been called during the night to visit a sick person, and therefore they did not feel any uneasiness about him. Tidings came soon afterwards that he was found drowned. When last observed, he was walking in the direction of the East Pier, keeping the side of the thoroughfare next the Water. About a quarter before six in the morning, when it was low tide, a boat's crew, going to sea, discovered the body in that part of the Harbour opposite the Victoria Dock. On being taken ashore, and not being then

identified, it was brought to the Hospital. Soon after, when the body was identified as that of Father Noble, it was conveyed to the Chapel House. Drowning was pronounced to be the cause of Death, by the Medical men who were called. On the melancholy news being made known, there was a general lamentation, but more particularly among the Roman Catholic population, many of whom, both men and women, wept in the streets like children. Not only by his own Flock, but by all who knew him, Mr. Noble was held in high esteem. His labours for the good of his people were spoken of by all classes. His extraordinary zeal to suppress Shebeening and Fenianism, and his charitable activity during the Cholera visitation, were the subject of remark.

It was known to his friends for some time that he did not sleep well at night; and it was conjectured that he went out to take a walk on the Pier, which he was accustomed to do, and that he had stumbled over something and fallen into the water. His Remains were Interred in the Vaults attached to the Catholic Church in Leith.—Upwards of 30 Clergymen attended the Funeral Service, many of them having come from a long distance to represent the Order of Oblate Fathers, to which Father Noble belonged. Father Jolivet attended from Holy Cross, Liverpool. The Office of the Dead was recited before Mass, which was sung by the Right Rev. Dr. Strain, Bishop of the Diocese. His Lordship also addressed the Congregation after the Mass, and alluded in most touching terms to the very great loss they had just sustained. The Decease of so zealous a Priest was also a severe blow to the flourishing Order of which he was so worthy a member, and was severely felt by the Bishop himself; for he had been suddenly deprived of an indefatigable Missionary, and a ready Co-operator in the many good works which had to be undertaken in the interests of that portion of the Church. The Bishop's feeling Discourse deeply affected his auditory, among whose tears and lamentations the Coffin of the beloved Pastor was borne to its last Resting-place.

Mr. Noble, who thus Died in the prime of Life, was Born in Dublin, and his Education was early begun at Castleknock, outside the City. He completed his Studies in France at the College of the Oblate Fathers of Mary Immaculate, where he made his Religious Profession, and was Ordained Priest. He came to Holy Cross with the Rev. Dr. Aubert in 1849. He there founded a Chapel and Schools, whose inadequacy to the wants of the District may be imagined when we state, that the height of the Schools was only eight feet, and the buildings were formed out of a Cow-house and Marine Stores. When the Pastors of Holy Cross saw so many hundreds of children running wild about the streets, numbers of whom were en-

trapped into a proselytising Ragged School in Hodson Street, they set themselves to provide suitable Schools, and Father Noble, aided by a Committee of influential Gentlemen, succeeded in raising Funds to erect the spacious Building which now adorns Fontenoy Street. This meritorious work accomplished, Father Noble was appointed by his Superiors to Preach Missions throughout the Kingdom, and afterwards, in 1858, to take charge of the Catholics of Leith, where there was already built a good Church, but neither School nor Presbytery. He therefore opened a temporary School immediately, and set about building a commodious Mission House. Later on, he brought to Leith some Nuns of the Order of Loretto, and by great exertions procured for these good Religious a suitable House with Grounds. He some time ago purchased a piece of land adjoining the Church for the express purpose of erecting new and permanent Schools, but Death cut him off, in the 44th year of his age, in the midst of his energetic labours.—[*Catholic Directory*, 1868.]

NORMANSON WILLIAM—Was Studying his second year of Divinity at Douay, in 1748.—[*Oliver's Collections*.]

O'CONNOR JAMES—Was Born in Canon-gate, Edinburgh. He received his early Education at Mr. Dreary's School, where, being a promising Boy, he was taken notice of by Mr. Menzies of Pitfodels, and sent to Blairs College. He was among the few Students who were not sent abroad to be trained for the Priesthood. He received Holy Orders from Bishop Kyle, at Preshome, in 1844. He remained one of the Assistant Priests there until 1849, when he was removed to Keith, where he served till 1853, when he was stationed at Inverurie, where he tried a Boarding School. Here he unfortunately also, engaged in a Farm, which proved a failure. In 1860, he came to St. Mungo's and St. Vincent's, Glasgow. He suddenly left for Lima (as is supposed, for some Domestic Chaplaincy) where he Died of Fever, shortly after.—He was of winning manners, and accomplished as a Linguist. Some of his Books (chiefly in French) were, after his decease, sold in Glasgow.—His relations never heard where or when he Died.

OGILVIE ALEXANDER—After quitting Douay in 1621, he repaired to Nanci, the ensuing year to commence his Noviceship. For about thirty years he diligently cultivated the Vineyard, and was hailed as the Father of the Poor. During the rage for the Covenant, he retired to Ireland with the Earl of Straban, where he endured extreme misery. Seized by the Persecutors, and lodged in Jail at London; at the end of some months, as no sufficient evidence could be produced of his being a Priest, he was taken on board of a Vessel and landed in France. But he soon returned to his dear Flock in Scotland, who welcomed him like an Angel of God. He Died in 1663. F. Verdier, in his Report of his Visitation of Ireland, dated

24th June, 1649, says he met F. Alexander Ogilvie, near Kilkenny, and that he had then recently come from Prison, where he had been detained three years and a-half.—[*Oliver*.]

OGILVIE JOHN—Was Educated at Douay, as already mentioned in the notice of F. Curle, and was received into the Society of Jesus by F. Ferdinand Alberi, Provincial of Austria, who Died 30th October, 1617, *æt.* 69. I meet him at Rouen, in the Spring of 1612. Late in the year following, or early in 1614, he succeeded, with F. Moffet, in reaching Scotland. In the midst of his Apostolical labours, he was arrested at Glasgow, in October, 1614; one Account says with eleven, another with twenty Catholics. We learn from F. Gordon's Letter, dated Paris, 27th January, 1615, that he was not Apprehended in the act of Celebrating Mass, (as has been reported at first), but was betrayed in the Street itself of that City, by a Person whom he admitted incautiously to hear Mass, and that he with the eleven Catholics who had assisted at the Holy Sacrifice, were committed to Jail—that F. Ogilvie, by the King's Order, was removed to Edinburgh to be examined by the Supreme Council, by whom is Governed the Realm of Scotland, in the King's absence—that on being brought before the Council, and publicly accused by the false Bishops, he replied so accurately, learnedly, and courageously, that he reduced them to silence, and exposed their ignorance, to the great edification and admiration of both Catholics and Heretics. F. Gordon was then persuaded that the Prisoner would be released, as well as F. Moffet, who had been taken about the same time, and safely lodged in the very same Jail, though in another division. Nothing, however, could satisfy the vindictive virulence of these enemies of Orthodoxy, but the torture and blood of their innocent Victim. In these enlightened and tolerant days, it appears hardly credible, that the wanton barbarities which this Prisoner had to endure, could have been directed and sanctioned by the constituted Authorities. They are scarcely to be paralleled by the refined cruelty of the Persecutors of the Christians during the three first Centuries of the Church, or of the Indian Savages and Cannibals; and could only be surpassed by the Father's meekness, patience, and alacrity.—We subjoin, in proof of this, a Translation of the Letter which the Father wrote by stealth from Glasgow Jail, (to which he had been remanded by his infamous Judges), but 16 days before his Execution. It is addressed to F. Ferdinand Alberi, whom Cladius Aquaviva, the fifth General, S. J. had appointed Vicar General in his last illness.

“Rev. Father in Christ,—

The Peace of Christ.

Your Reverence will easily judge of my present condition from the Bearer of this. It is a Capital offence to be caught writing, so that before the return of the Turnkey, I must needs hurry. Your Reverence, when Provincial of

Austria, first received me into the Society; on that account I may recommend *my* children with the greater confidence to your Reverence as to their Grandfather. Should, therefore, Mr. John Main require your Services, I beg that he may find in my dearest Ferdinand, the Father of genuine Charity, some share of the kindness which I have experienced. I have written to the Bearer of this. Your Reverence may ask, if you please, what he has done with the particulars, that may serve for our Annals. I earnestly recommend myself to your Reverence's Prayers. Dated from my Prison at Glasgow, where I lie under the load of two hundred weight of irons, looking for Death, unless I accept the proffered favour of the King—that is, a rich Preferment, and another Religion. Once I have sustained the torture of being kept without sleep for nine nights and eight days; now I expect two other Tortures, and then *Death*. I am still awake this 22d February, 1615—Your Reverence's Servant in Christ,—JOANES OGELBEIUS, Soc. Jesu."

F. Gordon, in his Letter from Paris, 21st April, 1615, says that it was in virtue of an express Order of King James, that the Prisoner was removed back to Glasgow for Execution. He went joyfully to the Gallows as to a Feast, on 10th March, 1615, æt. 34. He was not quartered, but after hanging until he was dead, the Body was laid in a Coffin, and Interred in the common Ground allotted to Executed Malefactors.—"*Primus ille est ex nostra Societate qui in Scotia tali honore dignatus est,*" says his above mentioned Friend and Superior, F. Gordon. See his Life, by N. Mathias Tanner; also, Southwell's *Bibliotheca*, p. 483.

In the British Museum is a 4to. Book, printed at Edinburgh, A.D., 1615, entitled *A True Relation of the Proceedings against John Ogilvie, a Jesuit, Executed at Glasgow*.—[*Oliver's Col.*]

OGILVIE JOHN—The following Letter of Alexander Conne, to the General, F. John Paul Oliva, and dated from Scotland, February 9, 1673, relates to F. Ogilvie:—

"Yesterday, Letters were brought me announcing the Death of F. John Ogilvie, who Died at Winton, the Seat of the noble Family, near Edinburgh, in a good old age, for he was more than 70; after innumerable labours sustained in the Mission for more than 30 years, and with great fruit and gain of souls. He was for a long time a Prisoner in London, under Cromwell, that Tyrant and Usurper of the Kingdom. In Ireland, he was almost reduced to starvation, whilst compelled during the period of the Scotch Covenant, to lurk in the Mountains and Caverns. He did, and suffered many things besides, as well when in a private capacity, as when Superior of the Mission, which will be reported more at large in the next annual Letters. F. Thomas Paterson attended him at his Death, and administered to him the Sacraments of the Church, and bears testimony of his most religious end. The accustomed suffrages

of the Society are therefore requested for him, by your most Humble Servant in Christ,—ALEX. CONNE."—[*Oliver's Collections.*]

OLIVER ———— Was a Native of Teviotdale, had been a Protestant, and intended for the Kirk. Fortunately for him he was engaged as Preceptor to the Children of Mr. Fletcher of Dunans, a Catholic Family in Argyleshire. There he was soon Converted, went to Scalán and thence to Douay, where he was made Prefect of Studies in 1767; and where he remained in that capacity till 1776, when he was called to Aberdeen to fill the place of Mr. Gordon, who was sent as Vice Rector to Valladolid. He continued in the Garioch till 1782, when, with the Bishop's consent, he left the Mission and settled as Confessor to the English Augustinian Nuns at Bruges in Flanders, where he died about the year 1812.—[*Cath. Direct.*, 1849.]

PAPLAY JAMES—From the Diocese of St. Andrews; entered the Scots College, Rome, 1695, aged 27 years; left it Priest, in 1702. He was one of the many Strollers that, in those days, got admittance to the College. During his abode there, nothing criminal appeared in his conduct. He was a consummate Hypocrite, and not only deceived the Superiors in Rome, but even those in our College at Paris, where he was kept as Prefect of Studies for whole two years. He went to Scotland, 1704, and was settled at Edinburgh. There, Mr. Carnegie, the Procurator, began to suspect him, and watched him closely. At last the unhappy man eloped, carrying along with him £5, and many articles of clothes belonging to Mr Carnegie.—He Married a Slut in the North of England.—I have not heard how he ended; but, we may believe, very ill.—[*Abbé M'Pherson's MS. Cat.*]

PATERSON ALEXANDER—From the Diocese of Moray; went to the Scots College, Rome, 1709, aged 23; left it Priest, and returned to the Mission, 1716. He Served for some time in the Highlands, and was decoyed into Campbell's faction; but was none of the most violent against the Bishops and other Clergy. From the Highlands he was removed to Huntly, where he finished his days, in 1747. He was much tormented by the Gravel some years previous to his Death.—[*Abbé M'Pherson's MS. Cat.*]

PATERSON ALEXANDER.—See Page 361.

PATERSON JOHN—This good Lay-brother was rendering useful service as Tailor, &c., in the College of Douay, in 1709; he was then 60 years of age, and a Religious of 45 years' standing.—[*Oliver's Collections.*]

PATERSON JOHN—Was a Relative of the distinguished Prelate of the same name; he was the son of respectable parents, and Born in 1810, at Homie, formerly a wadset belonging to his family, in the Parish of Rathven and County of Banff. At nine years of age he entered the College of Aquhorties, and,

even at that tender age, he gave proofs of more than ordinary abilities. After spending several years at this Seminary he was sent to Rome, where he applied himself to the study of Philosophy with so much ardour and success, that he carried several prizes every year, generally the first, in a School consisting of from 150 to 200 Students; and he also made himself so thoroughly master of the Italian Language as to be able both to speak and write it with the greatest purity and accuracy. From Rome Mr. Paterson was removed to Paris, where he studied Theology; and, after a course of Scholastic Instruction, extending to 12 years, returned to Edinburgh in September, 1833. He was soon afterwards Ordained by the Right Rev. Dr. Carruthers, Vicar Apostolic, and appointed as a Missionary in Edinburgh, where he discharged his multifarious Duties with infinite credit to himself, and greatly to the advantage and edification of his Flock. Mr. Paterson was, in every view, a man far above the ordinary stamp, and his powers were admirably adapted to one another. Gifted by nature with a mind of uncommon vigour and activity, as well as penetration, he had greatly distinguished himself in every pursuit in which he had engaged, particularly in Philosophy and Theology, with both of which he was deeply conversant: he was also eminent as a Linguist; for, besides Italian and French, he was thoroughly acquainted with Latin and Greek, and had likewise Studied Hebrew, which, in recent times, has unfortunately become a much less frequent acquisition than formerly. In his general character Mr. Paterson was distinguished for a certain loftiness of sentiment, united with a manliness, intrepidity, and energy, which seemed to point him out as one destined to occupy an elevated station in the Catholic Church; and withal, he had about him a certain air of high breeding and dignity not often found amongst any class of persons, and which, united with inherent modesty, and great frankness and cordiality of manners, rendered him an object of general interest. As a Priest, he was entirely devoted to the duties of his Station, and had, from the first, displayed high talents as a Preacher. His Pulpit Discourses, indeed, reflected a striking picture of his mind, firm, compact, vigorous, full of good sense and strong reason forcibly expressed, and totally devoid of even the slightest tinge of mere rhetoric or declamation. His style was essentially argumentative; and, as he knew that his strength lay in his power of close logical reasoning, he addressed himself solely to the understandings and consciences of his hearers, leaving the province of feeling to others whose peculiar talents qualified them for unlocking the hidden fountain of tears. His object was to convince; and he applied himself to the task of refuting error and establishing truth, with the earnestness of one whose own convictions were settled on the Rock of Ages,

and who felt that all rational belief pre-supposes an assent of the understanding. It pleased God to call to himself this young Soldier of the Cross, ere his powers had ripened into full maturity, or the noble promise which had delighted all observers, had been fulfilled. His career was short; but it was spent in doing good to his fellow-men, for whom he laboured both by night and by day.—He Died on the 26th of July, 1834, of a Fever, apparently produced by too intense application, and was Interred on the 29th, in the New Calton Burying Ground. His Remains were accompanied to the Grave by a great number of his friends, and consigned to the dust amidst the unavailing regrets of those by whom he was affectionately beloved and esteemed.—[*Catholic Directory*, 1835.]—By B.—*Caledonian Mercury*.

PATERSON THOMAS—Was employed in the Scotch Mission in 1673. I read in F. James Forbes' Letter, 2d May, 1679, that, when the popular frenzy was excited against Catholics by Oates's daring Perjury, F. Paterson, a man of eminent virtue and learning, "*vir sane eximia virtute et doctrina præditus*," was apprehended and committed to Prison. When examined by the Judges, the account he gave of himself and his principles was so candid, so discreet, and satisfactory, that all were persuaded of his innocence, and many Anti-Catholics felt regret, that one so unexceptionable, so moderate and gentle, should have fallen into their hands. How great was his equanimity and Christian fortitude in bearing the loss of liberty, and the hardships of Imprisonment, may be inferred, says F. Forbes, "as well from his comforting Letters breathing Divine love and a desire of suffering, as from the fact, that when some of the constituted Authorities insinuated to him the expediency of representing to them that confinement was prejudicial to his health, to afford them a colourable pretence for discharging him (and though he really had long suffered from the Stone and Stomach Complaint), yet no entreaties of his Friends could induce him to apply for his liberty; declaring that now his constitution was improving, and his sleep more refreshing, than when he was his own master; and, therefore, that he would not conceal this Blessing of his God. Although I knew well his spirit of implicit obedience, I would not exercise any authority over him in this respect; but thought it more advisable to permit him to follow the guidance of the Divine Spirit. Would to God that I may walk in his footsteps, if it be my happy lot to suffer also for Jesus Christ."

F. Paterson was soon discharged, and I meet him at the National College, Douay, in the following year, employed in the business of Educating his Countrymen. He is then described as "*vir admodum prudens et aptissimus quæ juvenutem instituat*." I find by his own Letter of 5th May, 1693, that he was then actively engaged in the Scotch Mission; but I

think he Died before the close of the 17th Century.—[*Oliver's Collections.*]

PATERSON WILLIAM—Was Born at Cuffurrach, Enzie, on the 22d February, 1824. He received the early part of his Ecclesiastical Education at St. Mary's College, Blairs, into which he was admitted on the 19th July, 1836. Having been sent in August, 1843, to the Scots College, Rome, to pursue his Studies, he was Promoted to the Priesthood on the 18th April, 1848, by Cardinal Patrizi. He remained in Rome for a year after his Ordination, as Assistant to the Rector, and having returned to Scotland early in June, 1849, he was, soon after, nominated to the Charge of the Houston Mission, to which was attached the Congregation of Johnstone. This double Charge would, in any circumstances, have been a laborious one; but it was at that period particularly so, from the fact of its being involved in very heavy pecuniary embarrassments. When the Appointment was offered to him, he was made aware of the difficulties he would have to contend with; but he cheerfully offered himself to struggle with them, and, if possible, to surmount them; and nobly did he perform the task imposed upon him. During the brief period of his Missionary life, he had the consolation to see erected at Johnstone, a Chapel and Chapel-House; and, a short time before his Death, he took up his residence at Johnstone, where the Congregation was most numerous. Yet, his labours were not diminished. Till within a few weeks of his Death, he Celebrated Mass twice every Sunday, at Johnstone and at Houston; Preached regularly at both Places; heard Confessions; and visited the Sunday Schools. For nearly three years, he walked twelve miles every Sunday, and six of these fasting. His constitution, naturally good, gradually gave way under such constant and severe exertion, and, in consequence, he fell an easy prey to Typhus Fever, at Johnstone, near Paisley, on the 14th of January, 1853, in the 29th year of his age, which it is supposed he caught while attending a poor and numerous family, all laid prostrate at once by the fell disease. His Missionary career was short; but "being made perfect in a short space, he fulfilled a long time; for his Soul was pleasing to God." He carried along with him to the Tomb the love and esteem of his Brother Clergymen, as well as of the numerous Catholics, in labouring for whose salvation he was hurried to a premature Grave.—On the Tuesday following (18th Jan.), the mortal Remains of the Deceased were conveyed to St. Mary's Church, Glasgow, and deposited in the Sanctuary before the Altar previous to Interment, which was to take place on the next day. At six P.M. the Right Rev. Drs. Murdoch and Smith, accompanied by a large number of the Clergy of the Western District, assembled in St. Mary's, and recited *in choro* the Matins and Lauds of the Dead.

On Wednesday morning at eleven o'clock, the Bishops and Clergy again assembled, and a Solemn Mass of Requiem was offered up for the Soul of the Deceased—Right Rev. Dr. Murdoch being the Celebrant; Rev. Charles Mackenzie, Assistant-Priest; Rev. John Grey, Deacon; Rev. John M'Lachlan, Sub Deacon; and Rev. Valentine Chisholm, Master of Ceremonies. The Right Rev. Dr. Smith, Very Rev. Dr. Moriarty of All-Hallows, and about thirty of the Clergy of the District assisted in the Sanctuary. After Mass, the *Libera* was Sung, and the usual form prescribed by the Roman Ritual having been complied with, the Body was borne to the Vault of St. Mary's, the Choir at the same time singing the beautiful and appropriate Antiphon, *In Paradisum deducant te Angeli, &c.*—"May the Angels conduct thee into Paradise; may the Martyrs receive and escort thee into the Holy City of Jerusalem; may the Choir of Angels welcome thee, and, with Lazarus, who was once poor, mayest thou enjoy eternal rest." After the *Benedictus*, the Coffin was lowered to its final Resting-place, and the Procession returned to the Sacristy, reciting the Psalm *De profundis*, and concluding their Prayers in the beautiful language of the Church—"Eternal rest give unto him, O Lord. May he rest in peace."—[*Catholic Directory*, 1854.]

PENDRICH ALEXANDER—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608; became Priest, and was Principal of our College at Paris.—I could learn nothing further concerning him.—[*Abbé M'Pherson.*]

PEPPER JOHN—Was Born 10th Jan., 1725; Studied in the Scotch College at Douay; and, in 1747, entered the Society of Jesus at Tournay. In 1774, he came to Scotland, and took Charge of the Congregations at Kirkconnell, Terregles, and Dumfries. In 1779 or 1780, a Secular Clergyman was appointed to Kirkconnell, and Mr. Pepper continued to attend the others till his Death at Terregles, on 24th March, 1810.—[*Catholic Directory*, 1849.]

Another Account of the Above.—Was Born 10th January, 1725; Studied in the Scotch College at Douay; and entered the Novitiate of the Society of Jesus, at Tournay, 28th Sept., 1747, where he deeply imbibed the Religious spirit of his holy Founder, which so strongly animated his breast for the remainder of his life.—From his own Letter of the 21st of January, 1803, I collect that this good Father "came to the Mission in the Summer of 1759. In January, 1763, the Superior of the Mission sent me to France with a procuration for recovering its Funds in that Country. On reaching London, I received the Orders of the General F. Laurence Ricci, for my admission to the Profession of the Four Vows. This was performed in the presence of the Reverend F. Dennet, Provincial of the English Jesuits, then in London, on 5th February, 1763. Thence I went to Paris, but stayed there only a few

weeks, and seeing nothing was to be done, was returning to Scotland, when passing by Douay, the Provincial of the Walloon Province kept me there, to assist the Scots Rector in those troublesome times. The Rector sent me to Liege to purchase a Place for a new Establishment. With leave of the Bishop of Liege, and even at the request of the Magistrates of Dinant, I purchased a proper habitation and fitted it up for our uses. The Rector, with his little Community, arrived there in April, 1764; we obtained from the Prince, Bishop, and the States, all the privileges and exemptions which the other Jesuit Colleges enjoyed in that Country; the General Ricci named me first Rector of that new College of Scots, and I held that Office until 1772, when I was succeeded by F. George Maxwell. The destructive Bull was signified to us at Dinant, in September, 1773. The following year that I might be employed in functions proper to the Society, I returned to Scotland, and took Charge of the Congregations at Kirkconnell and Terregles, with the Town of Dumfries. For some years I was alone (F. Fraser, another Professed Jesuit, was at Munshes in the Neighbourhood) but in 1779, or 1780, a Secular Clergyman was appointed to take Charge of the numerous Congregation of Kirkconnell; since which time I have had the Charge of the Catholics of Terregles and Dumfries only; though occasionally I serve also the Family of Kirkconnell, who are strong friends of the Society. Though ready to enter into my 79th year, I am able, thank God, to go about and fulfil my Charge of Missionary."—He continued to labour with exemplary zeal until his pious Death, at Terregles, on 24th March, 1810. He was Buried in the small Kirk adjoining, but there is no Inscription to his memory. For some years before his Death, God granted him the wish of his heart, to renew his Vows in the Society of Jesus, which he had always loved with filial affection.—[*Oliver's Collections.*]

PEPPER WILLIAM—A younger Brother of John Pepper, had his Education at Douay, and ever after retained the sincerest attachment to the Society of Jesus. He became a Religious in the Holy Order of St. Benedict, I think, at Wurtzburg. For many years he served the Scotch Mission. He was at Berwick in January, 1819, and then 81 years of age.—Ob. 17th Nov., 1824.—[*Oliver's Collections.*]

PHILLIP ROBERT—Of Sanquhar, arrived from the Scots College, Rome, in May, 1613; but, although he had Converted several persons, he had been enabled to Celebrate only "sax or seven Messis," during three months' wanderings. In September, 1613, he had ventured to Kirkconnell, in the company of Mr. George Asloun, younger, of Garroch, who was to act apparently as Clerk at Mass. Mr. Phillip was betrayed on the information of his own Heretical Father, seized, carried to Edinburgh, and tried on 14th September, for being "a Seminarie Priest." He, and another Catholic, were con-

demned "to losse their heads;" but the sentence was commuted into Exile. Attracted by the devotedness of the newly-instituted Congregation of the French Oratory, which seemed to him to carry out the true aim of the Secular Clergy, he entered himself a Member of that Institute; and, so thoroughly did he imbibe the spirit of the Rule, that, when Cardinal de Berulle, the Founder and General of the French Oratory, was commissioned by Louis XIII. to conduct to England his sister, Queen Henrietta Maria—Father Phillip was appointed her Confessor, which office he held until his Death at Paris, on January 4, 1647.—[*Cath. Direct.*, 1855.]

Another Account of the Above.—From the Diocese of Glasgow. It is not mentioned when he went to or left the Scots College at Rome, but he must have been well advanced in his Studies when he entered it, for I find him on the Mission, 1612. He was Imprisoned as a Priest, and, I believe, Banished into France, where he entered among the Oratorians; and, I presume, accompanied Henrietta, spouse to Charles I., into England, where he afterwards was made her head Chaplain, in which dignity he continued, till the end of 1641; when the Great Rebellion, having, at that time proceeded considerable lengths, he was Imprisoned, at which her Majesty was extremely offended. What became of him thereafter, no Record I have met with, gives any information. It appears, from various circumstances, that he was a man of abilities and piety. Panzani's History particularly represents him in a light highly respectable.—[*Abbé M'Pherson's MS. Cat.*]

RAMSAY JAMES—Entered the Scots College, Rome, in 1643; left Priest, 1647. I have not anywhere met with his name among our Missionaries. He became Curate in Burgundy, where, I presume, he Died.—[*Abbé M'Pherson.*]

RALSTON CHARLES—Was Born in Edinburgh, on the 22d September, 1808; entered Aquhorties in 1822. Thence he was sent to Paris, in 1828, to finish his Studies. Being forced to return home, in consequence of the French Revolution of 1830, he was Ordained Priest at Blairs, in July, 1832. Shortly after his Ordination, he was Appointed one of Dr. Kyle's assistants at Preshome. When at College, he had shewn very early symptoms of Consumption; and while he remained at Preshome, the Disease made rapid advances. This induced the Bishop to send him, in the Spring, to Glenlivet, hoping that the change of Climate might prove beneficial to his health. Notwithstanding, he gradually grew worse, and, shortly after his return to Preshome, in August, this pious and edifying young Clergyman sunk under a stroke which he had long foreseen, and which he rather welcomed than deprecated. He Died at Preshome, on the 15th Sept., 1853, and is Buried in S. Ninian's.—[*Cath. Directory*, 1849.]

RANKINE RANALD—Was Born at Fort-William on the 21st Dec., 1799. He was a

Student at Lismore, and afterwards at Valladolid. Being Ordained in 1828, he was, for several years, Missionary in Badenoch, and subsequently in Moydart. In 1855, he obtained permission to emigrate to Australia. He Died at Little River, in the Diocese of Melbourne, on the 14th Feb. 1863.—[*Cath. Direct.*, 1864.]

RATRAY WILLIAM.—The Chapel at Paisley was built during his Incumbency in 1808. He Died at Dundee in 1827.—[*Cath. Direct.*, 1849.]

REID JOHN—From the Diocese of Moray; Nephew to William Reid, went to the Scots College, Rome, 1753, aged 15; left it Priest, and returned to the Missions in 1764. He was first settled in Strathavon; but in 1770, was removed to Preshome, where I left him in 1800.—[*Abbé M'Pherson's MS. Cat.*]—See Pages 179, 253, 273, 291, 315, 319, 344.

REID JOHN—Was Born in Aberdeen on the 18th April, 1819. Sprung from a Family which, on the maternal side, had given several Clergymen to the Church, and evincing early dispositions for the same state of life, he was received as an Alumnus into Blairs College on the 1st August, 1831. Having completed there the Classical Course, he was sent, in August, 1837, to the Scots College, Rome, to prosecute the higher Studies of Philosophy and Divinity in the Roman University. But his health giving way under the influence of a Foreign Climate, he was obliged to return, early in the following year, to his Native Country, and after some relaxation, he resumed his Studies at Blairs in September, 1838. On completing them, he was raised to the Priesthood in St. Peter's Catholic Chapel, Aberdeen, by the Right Rev. Dr. Kyle, on the 22d May, 1842, when, on the appointment of the Rev. J. M'Corry to the Braemar Mission, he was named Assistant to the Rev. Charles Gordon, in his Native Town, where he continued as Missionary till his lamented Death. Mr. Reid's talents were of a high order, his attainments in Classical learning and modern Literature were varied and extensive, and to these were added a refined taste and solid judgment. He was an acute and profound Logician, thoroughly conversant with every recent improvement in the Polite Arts, and every late invention or discovery in Science; and he took a lively interest in all Philosophical researches and disquisitions. He also held a distinguished rank as a Musician; he composed several Pieces of Sacred Music of great merit, and arranged many others for the use of the Choir of St. Peter's Chapel, which, under his direction and training, attained so remarkable a pre-eminence among Catholic Choirs. In the sphere of his Clerical Duties he was impressive as a Preacher, and clear, cogent, and conclusive in his Lectures on subjects of Catholic Controversy. To his devotedness as a Pastor, and to the uniform kindness and gentleness of his disposition, the Periodicals of the day bear ample testimony.

He Died as he lived, a model of Piety, Virtue, and Holiness; indeed, he laid down his life for his Flock; for he caught his Death at a Penitent's death-bed. He Died of Typhus Fever on the 18th April, 1854, in the 36th year of his age, and 12th of his Ministry. Even those who differed from him in Religion respected his virtues and his memory. His Obsequies took place in St. Peter's Chapel on the 25th of April.—The Solemn Mass of Requiem was offered up in presence of a crowded and sorrowing Congregation, by the Very Rev. John Macpherson, President of Blairs College, assisted by the Rev. William Mann as Deacon, and the Rev. William Caven as Sub Deacon, both Professors at Blairs. His two Brothers, the Rev. Charles and Alexander Reid, and other Clergymen, were also present. The last Absolutions were given by the venerable Senior Pastor of the Congregation. The Ceremonies were performed by the Students from Blairs, several of whom chanted with impressive effect the whole of the Service in the Gregorian Chant. This debt of gratitude was due by them to the Deceased for his kindness in frequently superintending their practisings in their own Choir. After the Funeral Obsequies, the Coffin was borne on the shoulders of certain Members of the Congregation, previously selected, to its last Resting-place in the Snow Churchyard (*S. Maria ad Nives*), Old Aberdeen, amidst a very large concourse of spectators, the Clergy and the Congregation walking in procession before, and the Relations and personal Friends of the Deceased walking behind.—[*Catholic Directory*, 1855.]

REID PETER—From the Diocese of Brechin; entered the Scots College, Rome, 1702; left it Priest, and arrived on the Mission in 1709. He was Converted to the Faith by Mr. Robert Strachan, and was for a year in our College at Paris before he went to Rome. He was a prudent, diligent, Missionary, and did much good in the Mission; but did not live long. He departed this life in November, 1726, at Mortlach.—[*Abbé M'Pherson's MS. Cat.*]

REID WILLIAM—Was Born at Wester Boggs, in the Enzie. He entered the Scots College at Rome, in 1733, after having been several years at Scalán. After coming through Germany with Mr. Alex. Cruickshank in 1739, he arrived in Edinburgh, and was placed with his Uncle, Mr. William Shand, who now could do little on account of his age and health, at Mortlach. In 1746, he was made Prisoner, carried up to Edinburgh, and confined in Prison for some months; but by interest of Friends, and particularly making it clear he had no concern of whatever nature in the Rebellion, he was permitted to return to his Flock, among whom he continued to live till 1769, that because of an Asthma he had contracted in assisting the sick, and other complaints, which made the fatigue of a Country Mission too hard for him, he was

removed to Aberdeen, where he laboured as long as he could. But in 1773, his complaints increased to such a height, that seldom he could say Mass. Having suffered much with great resignation, and having laboured with ardent zeal and much fruit in the Mission for the space of 46 years, he was called to the Joys of his Lord on Holy Saturday, 1785, in Aberdeen.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Was obliged, in 1768 or '69, to leave his Mission at Mortlach, on account of his advanced age and declining health. He was then, and had been for some time, unable to say Mass. He had been a zealous man and an excellent Missionary, from whose edifying conversation and good advice, Abbé Macpherson reaped much benefit during his abode in Aberdeen.—[*Catholic Directory, 1849.*]

REID WILLIAM—Was a Native of Fochabers; had been some time at Scalán; and, having finished his Studies at Douay, returned home in November, 1780. Having spent two years at Shenval, he was, on Mr. Menzies' departure from Auchanacy, appointed to take Charge of the Catholics in Keith and Strathisla in 1783. Allusion is made to a Case of Demoniacal Possession cured by Exorcism at Auchanacy, near Keith, at Page 279. The imposing old House was demolished some dozen years ago: it stood by the Turnpike Road-side, being surrounded with stately trees. When a Boy, I used to climb the Ruins and to play "Hide and Seek," with other playmates, from room to room, and in the Garden. Mr. Reid was much esteemed, and taken out to social parties given by Dissenters or "Seceders," as then termed. He always took in good part the repeated buffetings with which he was thereat saluted. At a large Dinner-party, Mr. Reid could not restrain his emotions in bemoaning the loss of his fine Mare. Old Tom Johnston, a strong Ring-leader among the "*Anti Burgbers*," opined that he had got a fine hit at Mr. Reid when he put forth this profane Quiz.—"Did you give your Mare *Extreme Unction*, Mr Reid, before she died?" *Answer*,—"Deed no, Mr Johnston, the poor beast Died a *Burgher*."

Kempeairn is a small Farm about half a mile from Keith. The Farm-house is "a but and a ben" of one storey; and the small Chapel was on the South end, straw-thatched, and still standing, but not now used as such. The Flock removed altogether to Keith, during the Pastorate of The Rev. Walter Lovi, now stationed at Walsal. The former House of Meeting is now occupied by the "Congregational Independents:" but the present elegant Chapel and Chapel House were erected by the exertions of Mr. Lovi.

This worthy Priest Died at Kempeairn in 1825, and is Buried in St. Niman's Churchyard, Chapel-ford, Enzie, and the Stone on his Grave bears this Epitaph:—[See Pages 245 and 417.]

VOL. I.

TO THE MEMORY OF THE REV.^d
WILLIAM REID,
WHO, HAVING RECEIVED HOLY ORDERS
IN DOUAY, SERVED THE MISSION OF
SCOTLAND 45 YEARS, AND DEPARTED
THIS LIFE AT KEMPOAIRN,
ON THE 25TH APRIL, 1825,
IN THE 71ST YEAR OF HIS AGE.
THIS STONE WAS ERECTED
BY HIS NIECE
SOPHIA HELENA MARIA REID.

RIDDOCH JOHN—Was Born 11th Sept., 1700. At the age of 14, he went to Douay, and four years later, joined the Society of Jesus, at Nanci. After Studying Philosophy at Pont-a-Mousson, he was sent to Madrid, to teach Humanities; and, in the sequel, his eminent talents in this department were put in requisition in several French Colleges. After he had gone through the course of Divinity at Rheims, he was ordered to teach Philosophy for two years at Auxerre. Returning to Scotland, 8th March, 1736, he made his Religious Profession at Aberdeen, on Ascension Day, 27th May, that year. How long he served the Mission, I cannot ascertain; but I meet him at Douay, in 1748.—[*Oliver's Collections.*]

ROBE JOHN.—The name of this Father occurs in a Letter written in 1615, when he was at Antwerp, and when his Superior, F. Gordon, recommended him for the Scotch Mission. "*Aptissimus ad hoc officium esset P. Joannes Robbus—in Missionibus tam bene versatus.*"—For some years he cultivated that Vineyard. I meet with him at Amsterdam, in January, 1631. I believe that he succeeded F. George Turnbull, as Superior of the Scotch College at Douay. He Died there of Fever, 13th March, 1633.—[*Oliver's Collections.*]

ROBE THOMAS.—He was employed on the Scotch Mission, as his Letter proves, in 1636; three years later he had retired to London. In his Letter from thence, 31st October, 1639, he recommends his mother, who had Died on the 4th of that Month, to the Prayers of General Vitelleschi. From London, he removed to Douay, where, for a considerable time, he was Rector of the Scotch College. He was still living there in August, 1673.—[*Oliver's Col.*]

ROBERTSON ALEXANDER.—Came from Germany to serve the Mission, late in 1635, during the hot Persecution, and active search set on foot by Matthew Weems, Minister of Canongate, Edinburgh, that Winter. On 15th December, O. S., he had to quit his Lodgings, to the imminent danger of his life, in a dreadful Storm of Snow, without being able to distinguish where he was, or whither he was going.—[*Oliver's Collections.*]

ROBERTSON ANDREW—Entered the Scots College, Rome, in 1614. He went among the Missions, and was on the Mission in 1621, where, it would appear, he continued long; for,

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in April, 1643, he was taken Prisoner, in Mr. Forbes, of Blackstone's, house, by the young Laird of Birkenbog, in virtue of a Warrant from the Sheriff, and carried to the Tolbooth of Aberdeen. From thence he was conveyed to Edinburgh, where he remained in durance for some time, and then was Banished for life.—[*Abbé M'Pherson's MS. Cat.*]

ROBERTSON JOHN.—In F. John Mambrecht's Report of the Scotch Mission, dated 7th April, 1628, he says, "This Father was still detained in Prison."—He must have obtained his liberty and been apprehended again, for I find in F. Thomas Roby's Letter, dated Douay, 9th March, 1644:—"On the 6th of this month, arrived here from Scotland, F. John Robertson, cast into Exile after eleven months' Imprisonment. This good Religious has comforted us much."—From that time, he does not appear.—[*Oliver's Collections.*]

ROBERTSON THOMAS—Was Born at Scaln, in the Braes of Glenlivet, Banffshire, on the 22d October, 1830. Having entered Blairs College on the 14th July, 1847, he was sent to the Scots College of Valladolid, on the 15th September, 1849. He returned home in delicate health in November, 1856; and, on his recovery, he was Promoted to the Priesthood, in St. Andrew's Church, Glasgow, on the 13th March, 1857, by the Right Rev. Dr. Murdoch. He remained attached to St. Andrew's till his Appointment to Port-Glasgow in 1858. For some time, his health had been sinking from the insidious inroads of Consumption, which at length carried him off on the 15th April, 1865, in the 35th year of his age, and the 9th of his Ministry. He lies Interred in Dalbeth Cemetery. [*Catholic Directory, 1866.*]

ROBERTSON WILLIAM—Was Born in Fife-Keith, Banffshire, on the 13th May, 1829. Having evinced in early life a marked disposition for the Ecclesiastical State; he was admitted into St. Mary's College, Blairs, on the 7th August, 1844, whence he was sent, on the 10th June, 1846, to the Scots College of Valladolid. On approaching towards the termination of the usual Course of Theological Studies, he was Ordained Sub Deacon on the 20th Dec., 1851, by the Bishop of Valladolid; and, on the 27th March, 1852, he received the Order of Deacon at Palentia, at the hands of the Bishop of that Diocese. Wishing to perfect himself still more in learning, and in the knowledge of the Duties of his Calling, he obtained permission from the Right Rev. Dr. Kyle, his own Bishop, to pass a year at the Seminary of St. Sulpice, in Paris, to which he repaired in the following April. He was raised to the Priesthood on the 21st May, 1853, by Monsiegnur Sibour, Archbishop of Paris. On his return to Scotland in August following, he entered, after a residence of some months at Preshome, upon the Charge of the Congregation of Fochabers, on the 20th Nov. of the same year. He had not been above two

years in this, his only Charge, when he manifested insipient indications of declining health, and the malady under which he laboured gradually gaining upon him, while his case gave his friends various alternations of hope and fear, his constitution, naturally weak, at length yielded to its fatal inroads. All hopes of recovery being now given up, he lingered on for several months, calmly and earnestly preparing himself for the Crisis, till he Expired at six o'clock in the afternoon of the 9th July, 1857, in the 29th year of his age and 5th of his Priesthood. The Obsequies of the Deceased took place on Tuesday, the 14th July. They were attended by the Right Rev. Bishop and by ten Clergymen. Before the Funeral Service began, his Lordship addressed a few words of comfort and exhortation to the sorrowing Congregation. After reciting with the Clergy the Office of the Dead, he Celebrated Mass, and performed the other Funeral Rites customary on such occasions. The Funeral, which was most numerous attended, then proceeded to the ancient Churchyard of St. Ninian, at Chapel-ford, in the Enzie, where the mortal Remains of this youthful and pious Priest were deposited in their last Resting-place.—[*Catholic Directory, 1858.*]

ROBB THOMAS—Of Aberdeen; had been Missionary in Scotland in 1636, but in what Locality cannot be discovered. Towards the end of 1646, he came from Douay to be Chaplain to Lady Nithsdale at Terregles, with whom he remained until her Death in 1672, when he transferred his Services to Lady Mordington.—[*Catholic Directory, 1855.*]

ROLLOCK THOMAS—Entered the Scots College, Rome, in 1612. When he left it I know not, but I find him on the Mission, in 1624.—[*Abbé M'Pherson's MS. Cat.*]

RUSSELL ALEXANDER—Was Born in Scotland, 13th February, 1669; joined the Order of the Society of Jesus, in Bavaria, and made his Profession in Scotland, in the year 1739. The worthy old man Died in the English College at Liege, 14th September, 1742.—[*Oliver's Collections.*]

RUSSELL JAMES—Was Born at Haughyards, in the Parish of Fordyce, Banffshire, on the 3d of August, 1814. Having shown a predilection for the Clerical State, he was, at the age of Sixteen, sent, along with* five other Students, under the charge of the Rev. James M'Hattie, to the Scots Benedictine Seminary of Ratisbon, in Bavaria. After a residence of seven years in that House, where he prosecuted his Studies with great assiduity, he was obliged, from ill health, to return, in 1837, to his Native Country. After his recovery, he was received into Blairs College on the 28th March, 1838. On finishing there the usual course of Studies, he was called to Preshome, where he was Ordained Priest on the 30th January, 1840, by the Right Rev. Bishop Kyle, whose subject he was.

After his Ordination, he remained for some time with the Bishop, who placed him for a brief interval at Elgin, during the absence of the late Rev. J. Forbes, its ordinary Pastor. In 1842, he was appointed to the Charge of Tomintoul, where he remained for ten years, and where he was greatly esteemed and beloved by his Flock. On his removal from that Mission in October, 1852, he was sent to Fochabers, and was the first Priest whose residence was fixed there. In November, 1853, he withdrew from the Northern District with the full concurrence of his own Bishop; and, transferring his Services to the Western, he was appointed Curate in St. Andrew's Parish, Glasgow, where, till his last breath, he laboured for the Salvation of Souls with untiring zeal and energy. His quiet and modest demeanour, his retiring and unostentatious activity, and his almost boundless Charity, stamped him as the true Disciple of his Crucified Lord. While he lived it was known that he was charitable; but it was only after his Death that the full extent of his Charities was ascertained. So long as he had a Shilling in his possession, he never refused any one who applied to him for relief. When his Purse was empty, he would evoke the Charity of others in behalf of distressed objects whom he could not himself assist. When every other resource failed him, he would often part with even some article of clothing to give to those who were in need. Accustomed as he had been to the comparatively light labour of a Priest in a small Mission, it was matter of astonishment what amount of work he could go through, and what fatigue he could endure in Glasgow; and it seemed to be a pleasure to him if he could only relieve his Brother Priests of any portion of their toilsome Duties. In the Confessional, where so much of the great work of Salvation is effected, he was most assiduous. There was scarcely an evening in the whole year that did not find him there for a longer or shorter time. The number of his Communicants for last Easter, as found from his list, amounted to 2150. Although suffering for several days from the premonitory symptoms of Typhus Fever, still he fought against them and endeavoured to go through his ordinary Duty, until his strength failed him. The Fever having rapidly increased in violence, he was fortified with the Holy Sacraments. To show how much his heart and soul were in the work of his Ministry, he said, only two days before his Death—"If I only get over this sickness, I shall be strong and vigorous for the Glasgow work." But God had decreed it otherwise, and this hard-working and faithful Priest gave up his Soul to his Creator at half-past two o'clock p.m., on the 6th of August, Feast of the Transfiguration of our Lord. The Funeral took place on Monday, the 11th. The Mass of *Requiem* was celebrated for the Deceased by his Friend and Fellow-labourer, the Rev. John Gray, assisted by several other Clergymen.

After Mass, the Funeral Rites were performed by the Right Rev. Dr. Smith, at the conclusion of which the mournful *cortege*, composed of from twenty to thirty carriages, proceeded towards the Catholic Cemetery at Dalbeth. A large crowd of people, old and young, followed sorrowing on foot, and evinced by their tears what was the sincerity of their attachment and respect, and how deep was their sense of the loss they had sustained.—[*Catholic Directory*, 1857.]

RUTHERFORD DAVID—From the Diocese of St. Andrews. Entered the Scots College, Rome, in 1610; left it, and became a Discalceated Carmelite Friar.—[*Abbé M'Pherson*.]

SCOTT JOHN.—He was attached to the Family of the Marquis of Huntly, as I collect from F. Thomas Roby's Letter, of 2d January, 1636, O. S.—[*Oliver's Collections*.]

SCRIMGER, *alias* SKINNER ALEX.—Entered the Scots College, Rome, in 1641; left it the same year to become a Jesuit. He was thereafter Missionary both in Scotland and England.—[*Abbé M'Pherson's MS. Cat.*]

SEATON ALEXANDER—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1602; left it and became a Jesuit, and Died on his way to the Mission.—[*Abbé M'Pherson*.]

SEATON DAVID—From the Diocese of St. Andrews; entered the Scots College, Rome, 1612. He never received Holy Orders; but it may not appear useless to mention him for the following circumstances. He rose to the dignity of Lord Chancellor of Scotland. But, as it behoved him to renounce his Religion for to occupy that Office, he outwardly Conformed with the Presbyterian Worship; but always lived in the resolution of being reconciled to the Church before his Death. For that reason he always hoped to cheat the Devil. He Died suddenly, and neither his resolution nor Jesuitism, it is feared, were of any use to him.—[*Abbé M'Pherson's MS. Cat.*]

SEMPIL JAMES—Was Born on 1st May, 1638; admitted at Madrid, 11th May, 1656. After completing his Studies, and teaching Rhetoric during eight years, he was sent to the Scotch Mission, which he served for seventeen years; and then returned to the Toledo Province.—[*Oliver's Collections*.]

SEMPLE HUGH.—I meet with two Fathers of this name. The *Elder* related to Colonel Semple, (once Ambassador of Scotland to the Court of Spain, and a singular benefactor to the Scotch College at Madrid, and to the Scotch Mission,) was aggregated to the Society of Jesus at Toledo, in 1615. He passed for an eminent Linguist and profound Mathematician. His Death occurred at Madrid, where he was Rector of the Scotch College, 29th September, 1654, *æt*, 58. His Treatise, in 12 Books, *De Mathematicis Disciplinis*, was published at Antwerp, 1635. His *Experientia Mathematica*, 8vo.

at Madrid, 1642. At his Death, he was engaged in preparing *Dictionarium Mathematicum*. In an original Letter of this good Jesuit, dated Madrid, 15th October, 1642, he recommends the appointment of a Bishop for Scotland. "For many years I have desired a Bishop for the Hebrides, to Instruct and Form the Priests, to settle disputes, to Administer the Sacraments of Holy Orders and Confirmation, to outshine and govern the rest in the world, in life, morals, doctrine and power, and with the same authority as the Bishops exercise in Ireland. The Glory of God, the public good, the custom of the Church, and the propagation of the Faith demand this."—His Letter is in answer to a Letter from the Propaganda, dated from Rome, 30th Aug., 1642, and which was subscribed "*Francisco Ingloi*."

The *Junior* Father was also Rector of the Scotch College, Madrid, and probably Died in that City.—[*Oliver's Collections*.]

SETON ALEXANDER.—I meet with two Fathers of this name. The *first* was in Germany, 11th March, 1612, when F. Gordon recommended to the General C. Aquaviva to recal him, and send him to cultivate the Mission of Scotland—"qui omnium aptissimus ad hanc Missionem videtur."

Of the *second* I can glean only that he was sometimes called *Ross*, and that he entered the Society of Jesus at Tournay, 3d October, 1687, aged 20; that he was living in Aberdeenshire, 1710; and that he must have attained a great age at his Death; for, on 29th December, 1749, he admitted to the first Communion, George Hay, afterwards the learned Dr. Hay, Bishop of Daulis and V. A., of the Lowlands of Scotland. This illustrious Prelate Died, 15th Oct., 1811, æt. 83.—[*Oliver's Collections*.]

SETON JAMES—Of a Noble Family. I find by F. John Mambrecht's Letter, 7th April, 1628, that he was then profitably employed in the North of Scotland. In the beginning of his Ministerial career, his zeal led him too much among his Family connexions. This aroused the spleen and vengeance of the false Bishops, who served him with Citations, and afterwards proceeded to Excommunicate him. This obliged him to adopt more caution and secrecy. He had then in hand, Baron Ogilvie, the head of his Clan, who had fixed the day to be reconciled to the Catholic Church. After some time, he was ordered to Germany; but hearing of the disconsolate state of his aged Mother, who wished to see him before she Died, he applied for permission to return to Scotland. I meet him there several years after; but the intense heat of the Persecution and the virulence of the Kirk Ministers compelled him to sail for Norway. Where and when he ended his days, I cannot discover.—[*Oliver's Collections*.]

SETON JOHN.—There were three Fathers of this name.—The *first* is mentioned in a Letter of F. John Lesley to the General, 30th

Sept., 1633, in which he relates the distress of the Scotch Mission, by the recent loss of their kind benefactor, Colonel Semple, in Spain, and adds, "*res Hispaniensis summa diligentia P. Joanni Seton, commendanda ut omni labore et studio soliti auxilii rorogatio impetretur*."

The *second* was formed in the Toulouse Province, and became a very superior Missionary. In a Letter of F. W. Aloysius Lesley, of December, 1686, I read, "F. Seton has gone into the County of Perth, to open a new Mission." When the Revolution burst out, he was one of its earliest victims. In the Spring of 1693, the Imprisoned Priests were allowed to regain their liberty, provided they agreed to depart the Realm; he refused to accept the condition and at length was discharged by Proclamation. This Apostolic man Died at Edinburgh, in the beginning of 1694. Before he went to Perthshire, he had, for upwards of 20 years, planted and watered the Vineyard in Galloway; and, by his engaging sweetness and patient zeal, brought back more than 500 strayed souls to the Church, and trained them in the way of Piety and Devotion. But what could not this man of God effect, whose life was a perpetual Prayer?

The *third* Father, great Grandson of George, 3d Earl of Winton, and Grandson of Sir John Seton of Garleton, was Born, 9th November, 1695; entered the Society of Jesus at Madrid, 20th September, 1716; came to the Scotch Mission in 1725, and ten years later, made his Solemn Vows at Aberdeen. He Died at Edinburgh, 16th July, 1757.—[*Oliver's Collections*.]

SHAND WILLIAM—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1712; left it, and returned Priest to Scotland in 1719. He first served in the Highlands, where, being a simple, unsuspecting man, he was imposed on by the Factions, and drawn into the Party formed by Campbell and Tyrie, against the Bishops. In 1726, Mr. Shand was made Prisoner, and confined at Inverness, from the middle of May till November of that year. On being discharged, he was stationed at Aberdeen, where he countenanced much the "Pilgrims" and their Abettors, to such a degree, that Bishop Gordon found it necessary to remove him from that City, and send him to Mortlach. There, in 1740, he was so much disabled by sickness, that he could not assist his Congregation; and his Nephew, Mr. William Reid, went to relieve him. In the following year Mr. Shand retired to Aberdeen, where he Died very piously in 1741.—[*Abbé M'Pherson's MS. Cat.*]

SHARP JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, 1782. He left it Priest, 1793; was placed in the Seminary of Scalán, of which he had the charge, till 1799, when it was transferred to Aquhorties. He still continued at Scalán, to serve the People in that part of Glenlivet, for some few years; but went afterwards to teach

in the Seminary at Aquhorties.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Was Born near Huntly. When very young, he was admitted into the Seminary of Scalán, Glenlivat, from which he was removed to the College of Propaganda, in Rome, where he finished his Studies. On his return to Scotland, he was stationed at Scalán, where, for some years, he was intrusted with the management of the temporalities of that Institution. After the removal of the Students to Aquhorties in 1799, he continued to have the Charge of the Congregation till the year 1807, at which period he was appointed by Bishop Cameron to the important Office of Procurator of Aquhorties. This Situation he held for nineteen years. During the greater part of that time he was actively engaged in superintending the extensive improvements made upon the Farm attached to the College. In 1826 he was stationed in the Mission of Preshome, which Charge he held for three years; and, on the removal of the College to Blairs in 1829, he was nominated Procurator of that Institution, and had also the Charge of the small Congregation at Aquhorties, and the management of the Farm. These offices he filled till the period of his lamented Death. His occupations had brought him in contact with a large portion of the community, and every person who gained his acquaintance wished to be his friend. A nature full of sincerity, and a cheerful frankness of disposition, which did not rise and fall by starts, but was the uniform temper of his mind, were subjects of admiration to all who knew him. So free was he even from the suspicion of duplicity, that the most suspecting could rely on him with perfect security. His unpretending character never sought an opportunity to make a display of his attainments; but those who, in private conversation, listened to his remarks on Literary subjects, and were struck with the variety and aptness of his Classical allusions, easily saw that his head was not inferior to his heart, and that to the qualities of a friend he added the acquirements of a Scholar. He never used and never needed constraint to fashion his external character. It was spontaneously good—the growth of a superior nature; and this natural propriety was an ample substitute for the studied refinements to which less happy natures are obliged to have recourse. But the affection due to such a character is exalted into reverence when, to these traits which finish the portrait of an amiable Member of Society, we add the sublimer qualities that characterize the Clergyman. An undistinguished solicitude for his Flock, by which the poor felt that they enjoyed the full privilege of Christianity, an equal share in the benefits of Religion; and the rich, that probity was a higher recommendation than rank—a zeal in the discharge of his Duties which was never soured by acrimony—a candour in avowing and supporting

his own Faith, combined with as much respect for the Religious opinions of others as might not involve the compromise of his own—are but a small portion of the tribute which we owe to this part of his character. Many living witnesses will bear a willing testimony to what is here ascribed to him; or rather, in reading this Sketch, they will perhaps blame it for tracing so faintly what they feel so strongly. Several Congregations have shared in the labours of his Ministry. They uniformly repaid him with the love which they would have shown to a parent, and with the docility which the influence of a virtue like his easily secures; for frowardness, though it could hardly have feared, would have blushed to resist his authority. Fatigue of body, the inclemency of the weather, or his fast declining years, were altogether overlooked; and when his Friends begged him to moderate his labours, he thanked them for their regard, yet soon forgot his obligations to himself. He Died at the Catholic College of Blairs, Kincardineshire, on the 14th April, 1837, aged 69.—[*Catholic Directory, 1838.*]

SHARP JOHN—Was Born at Mortlach, on the 15th of February, 1772. His vocation to the Priesthood appears to have manifested itself in early boyhood; for he had not yet completed his 13th year, when he solicited and obtained admittance into the Seminary of Scalán. As a Student, however, his residence there was brief, extending only from the 14th of January, 1785, (when he was admitted,) to the 20th June following; at which date he was transferred to the Scots College in Valladolid, where he completed his Studies preparatory for the Priesthood. He was Ordained Sub Deacon on the 19th, Deacon on the 21st, and Priest on the 27th September, in the year 1795. In the following year he returned to Scotland, where, on his arrival, he was appointed Teacher in the Old Seminary of Scalán. When, in 1799, the Students were removed to the more ample and commodious premises of Aquhorties, Mr. Sharp accompanied them, and continued to discharge the same Duties in the new Establishment. This office, however, he was soon called on to exchange for the more active life of the Missionary. His first appointment was to the Mission of Deecastle, on the Charge of which he entered in 1801, as Successor to the Rev. Andrew Scott—afterwards Bishop of the Western District. In the Summer of 1805, he was removed to Strichen, and for 23 years he laboured among the widely-scattered population of the District of Buchan. In 1815, he purchased at Byth, from a Company of Tanners, a small Property, which he fitted up for the Services of Religion. He also, during his residence in those parts, acted for some time as Tutor to the young Heir of the Estate of Lovat—a task which harmonised well with his taste for Classical attainments, and his love of polite Literature. The Administrators of the Scottish Mission, at their Meeting in August, 1828, chose

him their Procurator; and, to facilitate the discharge of the Duties attendant on this office, he removed to Edinburgh in the following October. A post of still graver responsibility and importance awaited him in the subsequent year. The new College of St. Mary's, Blairs, was opened, and he was elected its first President. With his instalment, in the November of 1829, his career as a Missionary may be said to close. He addressed himself with zeal and judgment to the discharge of his new Duties, and succeeded for the space of 18 years in conciliating to himself the love and respect of the youthful Community over which he presided. The 50th Anniversary of his promotion to the Priesthood, occurred in 1845, and the event was celebrated at Blairs with much festivity and enthusiasm. The infirmities of increasing years induced him, in 1847, to resign the office of President. His resignation having been accepted, he was succeeded by the Rev. Dr. Macpherson, but continued, nevertheless, to reside in the College. The only public Duty he still continued to discharge was that of Procurator for the Mission. When the Financial arrangements entered into, in 1849, rendered the office of a Procurator-General no longer necessary, Mr. Sharp still continued to act as Procurator for the Northern District. Even that, however, the increasing weakness of his health compelled him to resign in 1851. Of active and vigorous habits, his well-trained constitution long resisted the aggressive inroads of age, and few could have detected in him the infirmities which usually mark the man of fourscore. But both mind and body began at length to give tokens of approaching Dissolution, which took place at St. Mary's College, Blairs, on the 5th September, 1860, in the 89th year of his age, and 65th of his Priesthood. His Funeral Obsequies were performed in the Church of the College on Tuesday, the 11th September, after which his mortal Remains were borne to Aberdeen, and deposited in the Snow Churchyard (Our B. Lady ad Nives.)—[*Cath. Direct.*, 1861.]

SHARP WILLIAM—Entered the Scots College, Rome, in 1637; left it the same year, to become a Jesuit. He was for some time on the Mission in Scotland and England.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR ALEXANDER—Entered the Scots College, Rome, in 1650; left it in 1654, and went to Spain, where he became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR ROBERT—From the Diocese of St. Andrews; went to the Scots College, Rome, in 1626; left it the following year, and became a Jesuit; but, before he made any solemn Vows, he tired of the Jesuits, and employed the rest of his life in teaching Humanities in different parts. I believe he received Holy Orders; but never went to Scotland.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR WILLIAM—Entered the Scots

College, Rome, in 1628; left it in 1629, and became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

SINNOTT RICHARD—Was Born in Greenock, on the 31st October, 1793. Being at first intended for the Medical Profession, he attended the regular Course of Classes at the University of Edinburgh; and, having stood the various Examinations with distinguished success, he received the Diploma of Doctor of Medicine. No sooner had he qualified himself for that Profession, than he felt a strong inclination and vocation for a much higher, and more perfect State of life; and in which his Medical knowledge and skill would be of great service to those whom, in the discharge of Duties still more important, he would be called to attend. In pursuance of this object, he resolved to enter the Ecclesiastical State; and, having made his sentiments and intentions known to Bishop Cameron, was by him sent to the College of Aquhorties, which he entered on the 25th January, 1814. On completing his Theological Studies, the Bishop called him to Edinburgh, and raised him to the Holy Order of Priest, in March, 1817. Having remained for two years as Missionary in that City, he was, in 1819, appointed Professor at Aquhorties. Leaving the Seminary, in 1825, he was sent to take the Spiritual Charge of the Catholics scattered over Wigtonshire, and that part of the Stewartry of Kirkcudbright that lies between the Rivers Cree and Tarf—a District in which no Catholic Clergyman, previously to him, had resided since the era of the "Reformation." For more than 20 years Dr. Sinnott laboured with unremitting zeal amidst his poor Flock. In 1831, he erected a Chapel and House in Newton-Stewart. Once in the month he attended a Station at Stranraer. To Wigton, Whithorn, Kirkmaiden, and Portpatrick, he paid a Visit every two months. When it is known that, between most of these Stations, there is a distance of from 20 to 40 miles, which he travelled always on foot, (for his people were too poor to afford him the means of keeping a horse), some idea may be formed of the fatigues he had to undergo. His various visits to administer the last Sacraments to one old person, a pauper, cost him more than 700 miles travelling. His Flock resided principally in the above-named Towns that are built chiefly at the extreme points of the County, and this increased his labours to a great extent. Before leaving that Mission, he had the consolation to see from 900 to 1000 persons approach to their Easter Duties. Between his attendance on the sick, his visits to the various Stations to Celebrate Mass, administer the Sacraments, and Catechise the young, he seemed to have no time for rest. On his Travels, he met many of his poor Catholics, and never passed them without addressing to them some kind word that lightened their labours, and put them in mind of the Duties of their Religion. In 1846, he had

the satisfaction to see another Clergyman established in Stranraer, who relieved him of a considerable part of his hitherto wide-spread Mission. At length, nearly a year before his Death, his Bishop, the Right Rev. Dr. Scott, finding that the exertions he had to make had become too great for him, at his then advanced period of life, removed him to Greenock, where, being seized with Typhus Fever, he was, on the 19th August, 1847, made the victim of that Charity which had given him courage and strength for so many years, in his long and lonely journeys by day and by night, through the Wilds of Wigtonshire.—Dr. Sinnott was a man of high literary attainments, and held a distinguished rank among the Botanists of the present day. He was affable and kind to Protestants, as well as to Catholics, and particularly to the indigent among both. He Died as he lived, poor, and in the faithful discharge of all the Duties of the Good Shepherd, who giveth his life for the Sheep.—[*Cath. Direct.*, 1848.]

SLOANE ALEXANDER—From the Diocese of Galloway; entered the Scots College, Rome, in 1772, aged 18; left it without receiving any of the Holy Orders, in 1774, applied to the Mercantile Business, and made some Money at Civita Vecchia. Besides lesser sums, he gave, at once, £100, to help the Seminary at Aquhorties; and, after the Republic, lent a round sum to the College at Rome, to enable the Agent to save that Establishment from utter destruction. Mr. Sloane left Civita Vecchia in the beginning of the Republic, and opened a Bank in Rome. He Died in 1802, and was Buried in the Church of the College. In his Testament, he bequeathed a Legacy of £100 to the College. After his Death, his affairs were managed by his son, and the House failed. [*Abbé M'Pherson's MS. Cat.*]

SMALL HENRY—Was Born near the Town of Dungannon, in the County of Tyrone, Ireland, on the 20th November, 1812. After receiving the best Education which the Schools of the Country afforded, he came, when about 19 years of age, to Edinburgh. There he was engaged by the late Mrs. Scott, of the Family of the Glendonwyns, of Parton, as Tutor to her youngest son. While in the discharge of that duty, he felt a strong desire of dedicating himself to God in the Ecclesiastical State, and, for the attainment of this object, he offered himself to Bishop Carruthers, then Vicar Apostolic of the Eastern District. His services were accepted by that Prelate, who directed him to set out, in April, 1835, for Rome, for the purpose of pursuing his Studies for the Church in that City. There he was admitted as a Student into the celebrated College of Propaganda, and in it he remained, following the ordinary Curriculum of its Schools, till 1839. Some symptoms then showing themselves that the Climate did not agree with him, he was ordered

back to Scotland, where he arrived early in August. After his recovery, he was sent to Blairs College, which he entered on the 19th October of the same year. There he finished his Studies, and was Ordained Priest by Bishop Carruthers, on Low Sunday, 26th April, 1840. Immediately after his Ordination he repaired to Dundee, where he said his first Mass, and remained training himself for the Duty of the Mission, till the 1st of June following, when he set out for Dumfries, being appointed as Assistant to The Rev. William Reid of that Town, which from that period to the date of his Decease—a period of upwards of 17 years—was the scene of his labours. On the Death of Mr. Reid, in March, 1845, he became Senior Clergyman. Mr. Small took a great interest in the education and instruction of the youthful portion of his Flock, and he was mainly instrumental in getting up the Catholic Schools, which were erected contiguous to the Chapel in 1842. Towards the end of the year, 1849, he caused a Chime of Bells to be placed in the Belfry by which the Schools are surmounted. A few years afterwards, he purchased, for a Catholic Cemetery, a piece of Ground adjoining the public Graveyard, and erected in it a beautiful Mortuary Chapel, which, along with the ground, was solemnly Blessed in February, 1855 (*for an Account of it see the Directory for 1857, p. 87*); and, in the Autumn of 1856, he had commenced to build, in front of his Church, a large Tower, which he did not live to see completed. It was by thus providing for the wants of his Flock, and by the improvements and embellishments he made on the Property, that he endeavoured to ameliorate their condition, and to add to their already respectable standing in the Town; while his zeal and exertions for their Spiritual interests, endeared him to them by the strongest ties of affectionate reverence and gratitude. For several years he had been suffering from affection of the chest, which was sometimes so severe as to incapacitate him for active Duty, and, though he made partial recoveries, yet the Disease was never completely eradicated. He had, for some months before his Death, been suffering more than usual, and his Medical Adviser had ordered him to try what a change of air would do; yet there was no improvement. Though he felt that his last hour was at hand, yet his spirits never failed him; and, on the very day he Died, he rose as usual, and sat up the most part of the day. Towards evening, his Brother Clergyman and Friend, the Rev. Robert Clapperton, administered to him the last Sacraments, which he received with great piety and recollection, himself making all the Responses. He calmly drew his last breath at Eleven o'clock, P.M., at Dumfries, on Thursday, 16th July, 1857, in the 45th year of his age, and 18th of his Ministry.

Mr Small's talents for the Pulpit were above the ordinary stamp; his manner was singularly

earnest and impressive. Hence he was frequently requested by his Brethren to Preach on important occasions. In private life he was of an amiable and cheerful disposition, always ready to contribute to the innocent gaiety of others by the occasional flashes of his wit and his uniform good humour. To show the estimate formed of his character as a Pastor and Citizen, we quote the account given of him in the *Dumfries Courier*—"By the demise of this Reverend Gentleman, the Catholic Church of Scotland has lost a worthy Son, the Catholic community of Dumfries an exemplary Pastor, and the Burgh a useful and respected Townsman. For upwards of 17 years he has here pursued the steady, unobtrusive tenor of his way, faithfully discharging the laborious Duties of his Spiritual Office, taking an active and most useful part in the management of the Charities of the Town, such as the Infirmary and the Parochial Board, and spending his limited leisure in Antiquarian and Literary pursuits. Endowed with fair abilities, but especially with judgment and moderation, he gradually won the esteem of all who came in contact with him; and the progress of liberality and of true Christian Charity was augmented by the daily life of the Rev. Henry Small. The esteem with which he was regarded is a cold word to apply to the feelings of his own Congregation; what they felt was evinced not only on the Funeral day, but on the night of his unexpected Death; the evil tidings had spread rapidly, and, before midnight, the street in which he had lived was crowded with mourners, whose lamentations filled the air." The Remains of the Deceased were Interred on Tuesday, the 21st July, with full and solemn Ceremonial. St. Andrew's Church was draped with black hangings, bordered with white, the Altar and Pictures being covered in the same way. The Coffin was placed near the Altar, and over the Pall were laid the Insignia of the Priestly Office. The Church was awarded in every part by the numerous Congregation and the personal Friends of the Deceased. The Right Rev. Dr. Gillis, Bishop of the District, presided at the mournful and imposing Rite. The solemn Mass of *Requiem* was Celebrated by the Rev. John Strain, of Dalbeattie (now Bishop), assisted by the Rev. Robert Clapperton, Dumfries, as Deacon, and the Rev. David M'Cartney, Edinburgh (now of Arbroath), as Sub Deacon. The following Clergymen also assisted:—the Rev. Luke Curry, Carlisle; the Rev. George Griffin, New Abbey; the Rev. John Gillon, Campsie; and the Rev. William Mackay, Dalkeith, who directed the Ceremonies. After Mass, Bishop Gillis ascended the Pulpit and delivered a Discourse marked by true eloquence, which affected many present, both male and female, to tears. He justly but discriminately eulogised the character of the Deceased, who, he said, was marked especially by his guilelessness and a self-sacrificing spirit. He alluded to his un-

tiring labours among his Congregation, and to the devotion shown by him and his Predecessor in visiting and attending the Sick during the prevalence of Pestilence in the Town. After this Address, the Bishop performed the customary Funeral Rites, and then the Coffin was taken from the Church to a Hearse, and conveyed to the Catholic Cemetery of Holy Cross. A very long train of Mourners, including a number of women, followed in Procession, and the crowd of spectators was immense. At the Grave the remaining Rites were performed, and the Coffin then committed to the dust amid the heartfelt regret of thousands.—[*Catholic Directory*, 1858.]

SMALL JOSEPH—Was Born in Hamilton on the 17th November, 1837. He entered Blairs College as an *alumnus* of the Western District, 29th July, 1851, and was sent on 29th October, 1855, to the Scots College, Rome. On completing his Studies, he was there Ordained Sub Deacon, on 30th March; Deacon, on 14th; and Priest, on the 28th April, 1861. Soon after his return to Scotland, in July following, he was appointed to the new Mission of Strathaven, in Lanarkshire. In May, 1862, he was removed to Greenock, receiving the Charge of the Catholics of Largs and Dunoon, in which latter place he built, by means of Subscriptions raised by his own efforts, and of aids supplied by Bishop Murdoch, a Chapel, which was opened on the 18th June, 1862. He had also secured a site for a Chapel at Largs, for the erection of which he was raising Subscriptions. About the middle of April he was seized with Typhus Fever, of which he Died, at Greenock, on the 29th April, 1864, in the 27th year of his age, and the 4th of his Ministry. The Funeral Service took place in St. Andrew's Church, Glasgow, Bishop Murdoch officiating; and the Remains of this youthful Priest were Interred in Dalbeth Cemetery.—[*Catholic Directory*, 1865.]

SMITH JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1627; left it Priest, and went to the Mission, in 1633. He remained in Scotland for some years, and then, to provide a sure Retreat in case of need, he went abroad, and entered among the Jesuits, but returned again into Scotland and resided at Aberdeen, taking the name of "Gray." In 1656, living in the House of one Robert Warring, a party of Soldiers broke in upon him. He, himself, fortunately escaped, but all his Books and Sacred Utensils were taken. The Soldiers dressed themselves in the Vestments, and walked so round the Cross of Aberdeen. Mr. Smith was a man of great Innocence and Piety. I have not learnt when he Died.—[*M'Pherson*.]

SMITH JOHN—From the Diocese of Galloway; went to the Scots College, Rome, 1639; was Ordained Priest, and went to the Mission; but I do not exactly know the year. He was certainly one of Mr. Ballenden's first Companions, and laboured on the Mission with great zeal, till 1659, when, to secure refuge to

old age and infirmities, he went abroad, and entered among the Jesuits. Some years thereafter, he was sent to the English Mission, where I believe he Died.—[*Abbé M'Pherson's MS. Cat.*]

SMITH JOHN.—I meet with him in the North of Scotland, in the Winter of 1641. On 9th March, 1644, F. Thomas Robe announces that he had been the happy Instrument employed by God, to convert the Baron of Pitfodels, the Chief of the Menzies Family.—He occurs again in October, 1653; after which time I lose sight of him.—[*Oliver's Collections.*]

SPREULE — In a Letter, dated Edinburgh, 28th July, 1685, F. William A. Lesley informs the General, Charles de Noyelle, that, in conformity to his orders, F. Spreule, "*senectute confectus*," was preparing to return to Belgium. Most probably he Died at Tournay.—[*Do.*]

SPREUL FRANCIS—From the Diocese of Galloway; entered the Scots College, Rome, 1639, but left it that same year, and became a Jesuit. Before he went to Rome, he was a Parson among the Presbyterians, and reckoned by his Brethren a man of much Learning, as he undoubtedly was of great zeal, in propagating Calvin's doctrines, and hatred to the Catholic Faith; for, while he was placed by the Synod of Galloway, to live at free quarters in the house of Lord Nithsdale, in hopes he would gain over that Noble Family, which was Catholic, to his own Persuasion. The Jesuit, Father John Wilkie, who was Chaplain to his Lordship, had many disputes in matters of Religion, with Spreul; and at last received him to the Church. Having ended his course among the Jesuits in Italy, he was sent to Scotland, took the name of *Murray*, made many Conversions, and was an eminent Missionary.—[*Abbé M'Pherson.*]

STEVENS FRANCIS—From the Diocese of Glasgow; went to the Scots College, Rome, 1703; left it without receiving Holy Orders, 1707; went to Paris; but being judged not fit for the Mission, the Agent obtained a Dispensation for him to enter the Lazarians.—[*Do.*]

STEVENS JOHN.—F. John Mambrecht, in his Letter of 7th April, 1628, reports of this zealous Father, that, during the late Winter, he had escorted ten Youths to the Seminary at Douay—that he had then returned to Aberdeen, "*ubi satis frequens Missio et Societati addictissima.*"—It is painful to repeat the incapability of discovering more particulars.—[*Oliver's Col.*]

STICKLEY PATRICK.—This Apostolic man was alarmingly ill in the Autumn of 1622. F. William Lesley, his Superior, in a Letter, dated 4th February, following, says of him, that, though much recovered, yet his constitution was greatly debilitated, but he could not provide himself a Substitute or Assistant; but had himself rendered occasional help. I find him living with the Marquis of Huntly in 1628, and rendering valuable services in his excursions in the neighbourhood. Through his means, a happy reconciliation was effected between the hostile

Clans of Gordon and Errol; and the Marquis' son married the Earl's daughter. This restoration of friendship between the two Families was so much talked of, that even the Bishop, in a Sermon at Aberdeen, publicly asserted, that what the King, and Council, and Kirk could not accomplish, had been brought about by a single Jesuit.—[*Oliver's Collections.*]

STITCHEL PATRICK—From the Diocese of Aberdeen, went to the Scots College, Rome, in 1602; but entered among the Jesuits. He was long a Missionary in Scotland, and was a man of great Piety and Christian simplicity.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN GEORGE—From the Diocese of Brechin; entered the Scots College, Rome, 1603. He became renowned for his learning, and travelled into the eastern Countries. Thomas Dempster mentions his vast erudition; but I could learn nothing more concerning him.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN ROBERT—From the Diocese of Brechin; went to the Scots College, Rome, in 1634; left it to become a Benedictine, 1638. He was an able man, and was of great Service to his Brethren in Germany, by whom he was employed in transacting their Business at Vienna. From that City, he wrote to his Friend, Mr. Scott of Scotstarvet, an Account of the Scotch Monasteries in Germany. This Letter Mr. Scott sent to Bleau the Geographer, who has Published it in his Atlas of Scotland. Strachan here promises to give an account in print, of those Monasteries, and Copies of their original Charters. He says many of them could be recovered by the Scots, had they subjects to occupy them. There is likewise Published in the same *Theatrum Scotiae*, by Bleau, an Account, written by the same Strachan, of the Provinces in Germany converted by Scotsmen.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN ROBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1679; left it Priest, in 1685. He was Son to the Presbyterian Minister of Birse, and had been Converted to the Faith at the University of Aberdeen. On leaving the College, the Mission being so poor that it could not maintain him, he went to the B. Cardinal Barbarigo's Seminary, to teach Greek. There, he found three other Scotsmen, viz., Mr. Nicolson, Prefect of Studies; Mr. Jameson, Professor of Divinity; and Mr. John Irvine, Cattlebrae. These two last had been his Fellow-Students in the College. Here Mr. Strachan hoped to improve himself in the necessary branches of Studies which were neglected at the Roman College, particularly Moral and Dogmatical Divinity. But he was disappointed. In this Seminary at Padua, his time was so entirely engrossed by his Pupils, that he scarce had a moment at his own command. Wherefore, he resolved to leave Padua, and draw nearer Scotland, to which Country, his ardent zeal powerfully im-

pelled him; particularly, as he hoped, with the Blessing of God, to Convert his Mother and other near Relations, who were Protestants. In that view, though he had little money, and was well aware he could not expect to be admitted into our College at Paris, which he knew was already overstocked, he went to that City, in November, 1685, and stayed in it a full year, applying with great diligence to his Studies, and provided by kind Providence, with good opportunity to do so, and with every necessary convenience. He went to the Mission, 1686. He was placed at Aberdeen, where he continued till his Death. He suffered great hardships after the Revolution, was obliged to skulk in mountains and woods for many months, and for some years could not appear in public. He, likewise, was peculiarly persecuted by the Jesuits, and openly accused of Jansenism. So much noise was made, and such scandal given by these calumnies, that Bp. Gordon deemed it necessary publicly to examine into the whole business. Upon the strictest scrutiny, the whole accusation evidently appeared to have been founded on misrepresentation and slander. The Bishop gave a proper reprimand to the authors. This, however, did not stop their mouths; for, during Mr. Strachan's life, the Jesuits never ceased, in private, and often in public, barking at him. His zeal, learning, and eloquence, greatly eclipsed them. This, their contemporaries observed, was the true motive of their outcries. Bp. Wallace, than whom none could be more reserved in talking of the defects of others, defending Mr. Strachan from the aspersions of the Jesuits in a Letter to Propaganda, calls them *genus hominum ad suspiciones et emulationes proclive*. Bishop Lesley, in Germany settled a yearly Pension of 50 Roman Crowns on Mr. Strachan, who had been in the College at Rome with him. This he enjoyed for only a few years before his Death, which happened at Aberdeen, in August, 1725. He is universally allowed to have been a most excellent, pious, laborious Missionary. The Bishops gave a very exalted character of his virtues in the Letter in which they inform Propaganda of his Death. He published some Tracts of Devotion, full of affecting sentiments. They are still, or at least were, 20 years ago, to be met with in Aberdeen.—[*Abbé M'Pherson's MS. Cat.*]

STRAHAN ALEXANDER—Was the eldest son of Sir Alexander S., (the Sixth Baronet of Nova Scotia), by his wife, Jane Bremner, of Attenbury; and, on the Death of his Father, succeeded to the Title, with its slender Income. This worthy Jesuit had travelled much, and was universally esteemed and respected for his solid and unaffected virtues, and most amiable manners. He retired, in his old age, to the English College at Liege, where he Died, 3d January, 1793. The Title descended to his only Brother, Robert, a most devout Layman, and a gentleman of unblemished honour and integrity. He Died

at Exeter, 3d April, 1826, æt. 89, and was Buried at St. Nicholas' Chapel, in that City. At his Death, the Title of "Baronet of Nova Scotia," granted by King Charles I., on 28th May, 1625, became extinct.—[*Oliver's Col.*]

STRAHAN FRANCIS XAVIER.—He was Rector of the National College of Douay, in 1734. I have read his Letter addressed to the Assistant of Germany at Rome, dated 1st April of that year, on the business of the College, and it proves that he was well acquainted with the History of its Foundation.—[*Oliver's Col.*]

STRAHAN HUGH—Was Born, 4th May, 1672; joined the Order of the Society of Jesus, at Tournay, 4th June, 1693; but finished his Noviceship at Lantsberg. In November, 1701, he returned a Missionary to his Native Country. At Lady Day, 1710, he took the Solemn Vows of the Society of Jesus.—In a Letter of 1712, I read—"Dominus Ramsey, alias Strachan, in regione Braemarr, quæ ejus est Statio, plures Ducentis veræ Fidei cultores reddidit."—He Died at Douay 23d March, 1745.—[*Oliver's Col.*]

STUART CHARLES—Died at Paisley, 1817.

STUART DONALD—Went to the Scots College, Rome, 1772, aged 16; left it Priest, 1782, and went to the Mission; where he served in his own Native Country (Strathavon), in the Diocese of Moray, till 1802, when, I think he was placed in Dundee, where, I presume, he still continues.—[*Abbé M'Pherson's MS. Cat.*]

STUART DONALD—Died at Elgin, 1820.

STUART JAMES—Was Born in Scotland, 30th March, 1711; was admitted into the Order, of Jesuits, 28th Sept., 1728, and was Professed, 2d February, 1746. After teaching Humanities, Philosophy, and Theology, in the French Provinces of the Society of Jesus, he was employed to profess Scholastic and Moral Divinity at the English College of Liege, where he Departed this life, 18th March, 1784.—[*Oliver's Collections.*]

STUART ROBERT—Was Born at Belnoe, Glenlivet, Banffshire, on the 9th August, 1798. Having entered the Seminary of Aquhorties on the 12th February, 1817, and there gone through the usual course of Studies preparatory to the Priesthood, he was Ordained at Edinburgh by Bishop Cameron, on the 23d April, 1825. In June of that year he was appointed to the Mission then newly established at Leith. In December following, he was called by Bishop Paterson to Glasgow; but having, soon after his arrival there, caught a Fever, from which he recovered but slowly, he was sent early next Season, with the view of recruiting his health, first to Aquhorties, where he was employed in Teaching, and then, in August, to Tombæ, where he attended the Congregation for a short time. On the 3d of October, 1826, he went to succeed the Rev. Thomas Bagnall, lately Deceased, at New Abbey. Thence he was removed in November, 1828, and called to Edinburgh, where he remained till November, 1829, when he was appointed to the Huntly Mission. In

October, 1832, he was sent to Ballogie, on Deeside, to which the Charge of Dee Castle is attached. Having remained there for ten years, he was appointed, in October, 1842, to the Mission of Tombae, of which he had the Charge till his Death, which took place on the 7th December, 1860, in the 63rd year of his age, and 36th of his Ministry. He was Interred in the Catholic Cemetery attached to the Chapel, on the 11th December, 1860.—[*Catholic Directory*, 1862.]

STUART WILLIAM, *alias* SHARP.—This Native of Scotland became a Member of the Society of Jesus in Italy; and, for many years, filled several of its Offices with credit in that Country, and at Douay. At length, he attached himself to the English Province, and lived as Chaplain to a Noble Family in Yorkshire, until his Death, 21st May, 1677.—“*Vir in Deum pius, atque omnibus quibus notus erat perclarus.*”

Q.—Was F. William Stuart, the Author of “Presbyterie’s Triall; or, the Occasion and Motives of Conversion to the Catholique Faith of a Person of Quality in Scotland, to which is subjoined a little Touchstone of the Presbyterian Covenant. 12mo, Paris, 1657, pp. 241.”—At the end of the Preface are the letters F. W. S.—[*Oliver’s Collections.*]

STUART WILLIAM—From the Diocese of Dunblane; entered the Scots College, Rome, 1688, aged 20; left it Priest, in 1694. On leaving Rome he stayed two years at Paris, partly to fit himself better for the Mission, and partly because on account of the hot War which then was carrying on, it was difficult to get over to Britain without being discovered. In 1696, he embarked with Bishop Nicolson for England; but, on landing, both were apprehended and consigned to the custody of a Messenger. After several different examinations, no proofs appearing that Mr. Stuart was Priest, he was set at liberty, and went to Scotland; but the Bishop was detained longer. Mr. Stuart served the Mission for the long space of 49 years, with zeal and exemplarity. He Died at Traquair on 21st December, 1733.—[*Abbé M’Pherson’s MS. Cat.*]

THOMSON JAMES—From the Diocese of St. Andrews; entered the Scots College, Rome, 1686; left it Priest, in 1691. He remained better than two years in France, and went to the Mission in 1694. There he did not continue long. He became too fond of company, which brought on him a habit of Drinking and other Irregularities, which made his departure from the Mission almost necessary. He left it in 1700, and went to England, where he repaired his past conduct, and Died very penitently, in 1718.—[*Abbé M’Pherson’s MS. Cat.*]

THOMSON JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1759, aged 17 years; left it Priest, in 1767. He was Born in or near Huntly, of Protestant parents, in which Religion he himself was brought up in the former part of his life. His parents, being in easy circumstances, gave him a

good education. When he had finished the course of Studies common in that Country, he was taken into Mr. Innes, of Balmacraig’s House, as Preceptor to his Children. That being a Catholic Family, Mr. Thomson had opportunity of getting every information relative to our Religion. Mr. Duffus, a pious Missionary, who served that Country, explained all the Catholic tenets to his entire satisfaction; and finding he had a strong Vocation to the Ecclesiastical State, got Bishop Smith to send him to Rome, where his talents and application enabled him to make a considerable figure in his Schools. There being a great scarcity of Priests in Scotland, Mr. Thomson was Ordained and sent home in the middle of his second year of Divinity. Mr. Robert Grant had some time before this recovered our College at Douay; but hitherto continued alone, having no other Clergyman to assist him in the management of it. Finding Mr. Thomson, who passed that way on his road to Scotland, very willing to stay, and very fit for the purpose, he appointed him Prefect, and wrote to the Bishops, requesting they would allow him to remain. But the Bishops thought it more advantageous for the Public good to call him home to take Charge of their Seminary at Scalán, which was on the point of losing Mr. Geddes, who was destined to fill Mr. George Hay’s place at Preshome. Mr. Thomson arrived at Scalán at the latter end of 1767, and there remained till 1770, when he was placed in the Charge of Strathavon, and, after two years, was removed to that of Glenlivat. From thence, in 1778, he went to Stobhall; and, in the following year, was made Procurator at Edinburgh—a Charge for which he was well calculated, and where, in every appearance, he would have continued long enough, had he not been appointed by the Bishops, without consulting the Clergy, (as in such cases had been always done before,) Assistant to Mr. Grant, the Agent at Rome. He arrived in that City in the latter end of Autumn, 1782. He was forced into the College against the will of Cardinal Albani, the Protector, by the interest of Cardinal York, and Monsieur Erskine. Here he was provided with bed and board; but, in other respects, his situation was not pleasant. One of the chief, if not the principal view, of sending him to Rome, was to be Rector of our College. In place of that, it required an express Order from the Pope to get admittance as a simple Boarder. Mr. Thomson thought himself ill-used by the Protector, who desired Bishop Hay to send one for Rector, and promised to place him in that Office; and no doubt he was not well used. On the other hand, some one of the Clergy, I believe Dr. Alexander Geddes, wrote an exceeding ill-natured anonymous Letter to the Cardinal, which reached Rome at the time, or even before Mr. Thomson got there. The severest stricture of Mr. Thomson and Mr. Hay’s character was there drawn, and the Cardinal, who already

had repented of the promise given, desired no better motive for excluding Mr. Thomson from the Rectorship, and from every concern with the College. Marchioni, the Italian Rector, who was perfectly well informed of every particular, and who, moreover, was naturally jealous and suspicious, we may well suppose, could not relish to have Mr. Thomson at his elbow, ready to catch at every opportunity to deprive him of his bread. Hence it is not difficult to imagine how disagreeable Mr. Thomson's life in the College must have been. In this situation, he continued till 1792, when he fell sick of a Complaint in his Breast. In the Autumn of that year, he went to Naples, with hopes of bettering his health by the journey and change of air. The effects were quite the reverse. He was seized with a Dysentery, that carried him off at Naples, in the Hospitium for Foreign Clergymen, on the 13th November, 1792, in the 50th year of his age. He left his Property, which amounted to £170, at the disposal of Bishops Hay and Geddes, who appropriated it to the Seminary. Mr. Thomson was of a forbidding, uncouth appearance; nor was his behaviour engaging to people who were not well acquainted with him. There were natural blemishes in his character, which otherwise was truly valuable. He was perfectly upright and sincere, had great talents, and was fond of study; was zealous, and a great lover of his Country. In fine, he was, as to his learning and moral conduct, an exemplary Clergyman.—[*Abbé M'Pherson's MS. Cat.*] See Pages 220, 264, 265, 290, 291, 306, 307, 317, 320, 331, 332, 334, 336.

THOMSON WILLIAM—From Dundee; went to the Scots College, Rome, 1602. On leaving it, he became a Conventual Franciscan, and went to the Mission in 1613, where he laboured with great success for many years. At last he was Apprehended, Imprisoned, and Banished from Scotland. He went to London, where, by the interest of his former College Companion at Rome, Mr. Philips, he was made one of Queen Henrietta's Chaplains. In this employment he continued until the Great Rebellion had made a considerable progress, when that amiable Princess, who inherited to a great degree the fortitude and piety of her Father, in order to save her children and herself, was forced to fly into France. F. Thomson, who, during the time he was in her Majesty's Service, made a decent sum of money, retired to his Convent of the Twelve Apostles at Rome, where he had made his Profession. He did not forget his Country. All the money he had scraped together was laid out in its benefit. He gave the Rector of our Roman College, Father Christie, a great part of it, to enable him to build the Church annexed to that House. His Successor, too, got a handsome sum to make additions to the fabric of the College. He founded two Places for Scotsmen in the College of St. Bona-

ventura. This last benefaction was never claimed by our Clergy.—F. Thomson lived many years after this in Rome; but I cannot determine the year of his Death.—[*Abbé M'Pherson's MS. Cat.*]

THOMSON WILLIAM—Was Born in the Braes of the Enzie, Banffshire, on the 27th September, 1784. Having manifested a disposition for the Ecclesiastical State, he was sent, in Oct., 1799, to the College of Aquhorties, which had then been lately opened. On completing his Studies, he was promoted to the Priesthood in that Seminary, on the 29th September, 1807, by Bishop Cameron, at that time Coadjutor to the venerable Bishop Hay. His first Mission was Deecastle, connected with which, at the distance of ten miles, was Ballogie, whither he removed after the Proprietor, Mr. Innes Farquharson, had built a Residence, in 1812, for the Clergyman. Part of this Residence was set aside as a Chapel; a piece of ground, extending to about ten acres, was also attached. Mr. Thomson remained in Charge of the Joint Missions of Ballogie and Deecastle till 1822, when he was removed to Ayr. This Mission had for several years been without a resident Pastor, and there was neither Chapel nor House for the Clergyman. Soon after his arrival, he entered on the laborious task of collecting Funds for the erection of a Place of Worship. His own Congregation was too poor to afford him much aid; but he appealed with success to benevolent Catholics in England and Ireland, as well as in Scotland, and had the happiness to see the building commenced on the 10th May, 1826, and opened for Divine Service, on the 10th of June, 1827, under the Invocation of St. Margaret, Queen of Scotland, whose Festival is Celebrated on that day. It is an elegant and substantial specimen of Gothic architecture; and, within the enclosure, a Cemetery has been laid out for the Members of the Congregation. Soon after the erection of the Chapel, he fenced a piece of ground, on which he built a House. About the year 1828, he met with a severe accident, which, for some time, paralysed his exertions. On his recovery he had, a second time, recourse to the liberality of English Catholics, and paid off the burdens remaining on the Chapel. To the Mission of Ayr were attached several Stations, viz., Kilmarnock, Irvine, Maybole, and Girvan, in each of which Mr. Thomson Celebrated Divine Service at stated periods, and had the Charge generally of all the Catholics within the County. In 1845, he was relieved of part of this severe duty by the appointment of a Clergyman to Kilmarnock. In October, 1850, the Stations of Girvan and Maybole were erected into a separate Mission; but a new Station was opened at Dalmellington, 15 miles south-east of Ayr, which was assigned to him, and which he attended once in the Month. At length, after a long and laborious career of Missionary duty, and when the decline of his health rendered him

unequal to the task, he was, in 1857, Superannuated, and relieved of all Charge. He still continued to reside at Ayr, where he Closed his life, full of days and merit, on the 2d of June, 1859, in the 75th year of his age, and 52nd of his Ministry.

The Funeral took place on Monday, the 6th June. In the morning of that day, the Remains of the Deceased were conveyed to the Church, and placed on a Catafalque; the Altar and the Sanctuary were draped in Black. The Mass of *Requiem* was Celebrated at 12 o'clock by the present Incumbent, the Rev. John Gallacher, who, also, after Mass, gave the Absolutions and Aspersions in the Church, and at the Grave. The Coffin was carried shoulder-high to the adjoining Cemetery, and deposited in a Vault expressly prepared for it on the west side behind the Church. Besides a fair attendance of Parishioners, some respectable Protestants were present, and several Priests.—[*Catholic Directory*, 1860.]

TROTTER JOHN—Was Born at Edinburgh, 18th August, 1704, and on the same day was Baptized by F. Durham. He entered the Society of Jesus at Madrid, 19th September, 1722. In the beginning of October, 1727, he defended the Philosophical Theses. After finishing a course of Theology, he was ordered to prepare for the Scotch Mission; but owing to bad health, he did not reach his destination until 29th May, 1733. He made the Profession of the Four Vows of his Order at Aberdeen, 15th May, 1740; after which the clue of his history slips from me.—[*Oliver*.]

TURNBULL GEORGE—Born of Catholic parents in the Diocese of St. Andrews. From early youth he manifested a holy impatience to embrace the Pious Institute of the Society of Jesus, and how he imbibed the spirit of his saintly Founder, appeared in his subsequent life and manners. Zealous for the greater honour and glory of God, mild to his Neighbour, severe to himself, industrious and learned, for upwards of 30 years he rendered important services to the Colleges of Pont-a-Mousson and Douay.—I read in F. Gordon's Letter of 12th January, 1615, "*P. Turnebulus strenue et utiliter laborat Duaci, omnibus admodum gratus.*"—He had then the Charge of the National Seminary, as F. William Creiton mentions in his Letter of 14th July that year. In a Letter of F. William Lesley, written from Scotland, 1st September, 1630, he says, "An Heretical Minister here, who has been an obstacle to several Conversions, has written a Book on the formal object of Faith, and had boasted that none of our Society could answer it. I sent it to F. George Turnbull, who has admirably refuted it. This Answer is much approved of by our Friends in this Country; but as the Minister perseveres in his folly, I beg your Reverend Paternity to exhort him to continue to refute similar Treatises, which I may occasionally send him, for the defence of the Catholic Faith, the Salvation of Souls, and the

honour of our Society."—F. T. closed his useful life by a most Christian Death at Rheims, 11th May, 1633, æt. 64, Rel. 42, Prof. 23.—He Published "*Imaginarium Circuli quadratura Catholica*," 8vo. Rheims, 1628;—"In sacre Scholæ Calumniatore," 8vo. Rheims, 1632. He left in M.S. "*Commentary on Universal Theology.*"—[*Oliver's Collections*.]

TYRIE DAVID—From the Diocese of Brechin; entered the Scots College, Rome, 1618; left it Priest, 1624, and went to the Mission. How long he remained at this time, I cannot determine. But it is certain he went abroad; probably he was Banished, and took that opportunity of entering among the Franciscans. In 1633, I find him a Franciscan on the Mission. I find no more mention of him.—[*Abbé M'Pherson's MS. Cat.*]

TYRIE JAMES—Of a good Scotch Family. Joining the Society of Jesus at Rome, 19th August, 1563, he eventually became one of its most distinguished ornaments. After filling the Chairs of Philosophy and Divinity at Paris, he returned to Rome, and was elected Assistant for the French Province at the Fifth General Congregation of the Society, November, 1593. But he was prematurely taken away by a short illness, 20th March, 1597, æt. 54.—Under the name of *George Thompson*, he wrote a brief but learned Treatise "*De Antiquitate Ecclesie Scotia*," which Possevinus inserted in lib. xvi. *Bibliothecæ*. This Treatise exasperated that Ruffian Bully—John Knox, to publish an Answer. F. Tyrie's Rejoinder, "The Refutation of an Answer made by Schir John Knox, to ane Letter send by James Tyrie to his umquhyle Brother," Paris, 1573, is pronounced by Bishop Lesley to be most argumentative and victorious. A Copy was sold at Heber's Sale, 10th April, 1835, No. 3616.—[*Oliver's Collections*.]

TYRIE JAMES—From the Diocese of Aberdeen; went to the Scots College, Rome, 1717, aged 16 years; left and returned Priest to Scotland, 1725. He was son to David Tyrie, of Dunideer, in the Garioch. He, soon after his arrival on the Mission, gave indications of corrupted morals; and frequently was advertised by the Bishops, of his irregularities. But their advice was disregarded. One crime brought on another; and the unhappy man was, at last, so totally lost to every sentiment of Conscience and Religion, that he publicly abjured his Faith at Elgin, in the presence of 16 Parsons, on the 16th October, 1734. He Married immediately and got a Kirk in the West Highlands, and miserably Died in his errors, so late as 1779. On his Death-bed, he desired to see a Priest, and Mr. James Macdonald went; but was excluded by Tyrie's wife and children from every access to him.—[*Abbé M'Pherson's MS. Cat.*]

TYRIE JOHN—Brother to the above-mentioned *James*—From the Diocese of Aberdeen; went to the Scots College, Rome, 1711, aged 17 years; left it Priest, 1719, and went to the

Mission. During the time he was in the College, the Jesuits, finding him a youth of brilliant enough parts, and remembering the honour his great grand uncle reflected on the Scots Jesuits, they used all their art to make him put on their Dress. But he was put on his guard against their artifices, by his Companions, and much more, by the Agent, Mr. Stuart. Mr. Tyrie's behaviour on the Mission, even before he united with Campbell in that infamous Persecution of the Bishops, was not irreproachable. He was stationed at Huntly, and there, at last, gave such scandal as to oblige the Bishops to send him to the far Highlands. Of this, and other irregularities in his conduct, enough will be said in the *History of the Mission*, where all his proceedings, from the first combination with Campbell, till 1740, that he returned from Rome, and was settled in Glenlivet, will be related at length. He joined Prince Charles Stuart, so soon as he heard of his landing in Scotland, followed him into England, and left him only after the Battle of Culloden, where he received two wounds on the head, from a horseman's sword, and got off with great difficulty. He was fortunate enough not to have been apprehended, by lying concealed during many months. His House and Books, &c., at Buochle, in Glenlivet were burnt by a party of Soldiers. He again settled in Glenlivet, and lived for several years thereafter, serving the Mission.—[*Abbé M'Pherson's MS. Cat.*]

URQUHART ADAM—Born 6th February, 1679; enlisted at Paris in the Society of Jesus in his 16th year; was engaged at the age of 30 in teaching Scholastic Divinity.—[*Oliver.*]

URQUHART CHARLES—Born 1st of Aug., 1666; entered the Society of Jesus at Paris, 7th September, 1688, and made his Solemn Profession, 1703.—[*Oliver's Collections.*]

URQUHART LEWIS—Was living in the Province of Toulouse in 1709.—[*Oliver's Col.*]

VALENS ROBERT—From Edinburgh; entered the Scots College, Rome, in 1610; left it, to become a Jesuit. He was afterwards long a Missionary in Scotland.—[*Abbé M'Pherson.*]

Another Account of the Above.—We learn from his own Letter, dated from *Edinburgh*, 16th June, 1629, that he had then been in the Mission for about 5 years. His residence in that City, though most dangerous to himself, was to the Catholics, especially the Gentry detained in custody, a source of consolation. With the greatest difficulty he had succeeded in escaping the pursuit of his enemies. The City being divided into Districts, 20 Puritan Zealots had been selected to hunt out Catholics and search their houses and lodgings. The Persecution at length forced him to seek refuge in England. I find in F. James Mambrech's Letter, 3d April, 1644, that this Reverend Friend had been Apprehended some time before in London. Probably his Sentence was perpetual Banishment.—[*Oliver.*]

WALLACE THOMAS—Was Born in the

County Limerick about the year 1810. Having completed his Ecclesiastical Studies in the College of Maynooth, he was Ordained there in 1838. He then came to the Western District, and was stationed in St. Andrew's Parish, then the only Catholic Church in Glasgow. Having gone back to Ireland in 1843, he returned soon after to his former position. In January, 1845, he was appointed to the new Mission of Kilmarnock, which, previous to that period, had been a Station attached to the Mission of Ayr. He had also the Charge of the Catholics at Irvine. In 1847, a new Church, with Chapel House, was erected at Kilmarnock; and, in 1848, Mr. Wallace undertook a journey to England to collect Funds for liquidating the Debt contracted in its erection. In 1853, he was removed to Old Cumnock, and he raised, in 1846, a small Chapel at Muirkirk. He Died at Old Cumnock, Ayrshire, after a short illness, on the 9th April, 1863, in the 53d year of his age, and 25th of his Ministry. His mortal Remains were taken to St. Andrew's, Glasgow—the scene of his early labours—where his Funeral Service was performed on Tuesday, 14th April, and afterwards Interred in the Catholic Cemetery at Dalbeth.—[*Catholic Directory*, 1864.]

WALKER JOHN—From the Diocese of St. Andrews. He was Born in Edinburgh. He went to the Scots College at Rome, 1643; left it, Priest, 1649. His Father was in the Mercantile line, and gave him a Classical Education. He was made Secretary to Lord Lindsay, whom he accompanied into Portugal, and there embraced the Catholic Faith, and went to Rome. After leaving the College, Mr. Walker stayed some time in Paris, where he was met by Mr. Ballenden, who had gone there from Scotland, to procure Priests, and to consult with his Countrymen in that City about placing the Secular Clergy Mission upon a permanent footing. Mr. Walker warmly entered into all his views, and cheerfully accompanied him to Scotland, where he arrived in 1650, and laboured for the Conversion of his Countrymen, with indefatigable assiduity. Almighty God was graciously pleased to bless his labours, for many were the Conversions he made. Among the rest, he brought over to the true Faith, Mr. Irvine of Drum. Mr. Irvine had been educated, and ever till now, professed the Protestant Religion. But, seeing the divisions, contradictions, and innovations of the Presbyterian Ministers, their tyranny over men's consciences, and cruelty to their adversaries, he began to diffide in them, and examine their doctrines and practices, comparing them with the Scripture and Holy Fathers. About this time, he became acquainted with Mr. Walker. They had many Conferences on the subject, in which Mr. Irvine was fully convinced of the immovable grounds of the Catholic Faith, and received into the Church. The substance of their Conferences, the occasion and motives of

Mr. Irvine's Conversion, were, at his request, extended in writing, by Mr. Walker. Afterwards, these writings were enlarged by the same, into the Book called *The Presbytery's Trial*. It is an excellent Piece of Controversy. The language, considering the time it was written, is good; the style clear and nervous; the doctrine solid, and explained with precision. While Mr. Walker was thus piously employed in assisting his fellow-creatures, he, with some other Clergymen, were apprehended in Huntly, on Ash Wednesday, 1655, carried to Edinburgh and clapped up in Prison. Being there for some time, he was Bailed, and got his liberty upon condition of appearing at a certain time. His Friends, knowing the rancorous spite the Presbyterian Ministers had against him, thought it more advisable to pay the fine, as even his life might be in danger on account of his Conversion and adhesion to the Royal Cause. He was sent to Paris, where he remained for 2 years. In this time, he finished his Book mentioned above, got it approved by some Divines of repute at Paris, and Published it in that City. This is the only Edition ever made of it, and is now extremely rare. It would be a great pity were it entirely lost. Mr. Walker returned to Scotland in 1658, where he continued to labour with his former zeal. In 1668, when Mr. Winster, of Winchester, *alias* Dunbar, went to France, Mr. Walker succeeded him as Prefect, in which Office he continued till 1671, when Mr. Dunbar reassumed it, and Mr. Walker, I know not for what motive, went to Rome and Died in that City in 1679, on the 4th day of March, and was Buried in the Church of Propaganda. During the time he was at Rome, he had 50 Crowns yearly allowed him from the Mission, and occasionally had some supply from Propaganda. At his Death were found, besides his Books, the value of only Four Shillings in money.—[*Abbé M'Pherson.*]

WALLACE WILLIAM—Was Born in the old Parish of Kinnore, near Huntly. His Father, an extensive farmer in the Parish, who was a Member of the Episcopalian Church of Scotland, Died while his son was an infant; his Mother, who survived for several years, was a Catholic. In early youth, by the intervention of the Rev. William Guthrie, then Missionary at Mortlach, and that of the Rev. Charles Maxwell, Huntly, he was admitted into the Ecclesiastical Seminary of Scaln, in Banffshire. The Superiors there at that time were the Rev. Messrs. Alexander Farquharson and Andrew Dawson. Bishop Hay also made Scaln his usual place of abode. After a residence there of three years and a half, he was sent, in 1788, to prosecute his Education in the Scots College of Douay. Here the course of his Studies was interrupted by the breaking out of the French Revolution, and, along with his Fellow-students, he was obliged to make his escape from France, which he effected, not without much difficulty

and danger, in March, 1793.—Having, in the course of the Summer, succeeded in reaching his Native Land, he was not suffered to remain long at home, but was sent in the following September, along with four Companions, to the Scots College of Valladolid. In this ancient Establishment, he was left to complete his Studies without further interruption. The Rev. John Gordon, then Vice Rector, was his Professor of Philosophy, and he Studied Theology under the learned Abbé Darrell, formerly Grand Vicar to the Archbishop of Auch, and then an Emigrant residing in the College. The Rector was the Rev. Alexander Cameron, afterwards Bishop. He was raised to the Priesthood about Easter, 1798. After his Ordination, he remained in the College as Procurator and Junior Professor for the following 10 years.—In the Autumn of 1808, the Troops of Bonaparte having burst into Spain, and rendered that Country an unsafe residence for British Subjects, it was deemed advisable to break up the College for a time, and Mr. Wallace was sent home in Charge of the Students. He sailed with them from Corunna in a Government Brig of War, in which a passage had been granted by Admiral de Courcy, and landed at Falmouth early in January, 1809. After spending some months at Aquhories, he was appointed Chaplain at Fetternear, and Preceptor to Mr. Leslie's (of Balquhain) three younger sons. On resigning this Office, he was sent, in the beginning of 1812, to take Charge of the Mission of Stobhall, in Perthshire. Here his zeal for the interest of Religion urged him to attempt what, in those days, was no easy task—the erection of a Chapel in Perth. He had already collected some Funds for the purpose; when, in the Summer of 1816, he received orders from Bishop Cameron to hold himself in readiness to return once more to Valladolid, where the College was about to be re-established. He embarked at Aberdeen for his destination, on the 7th November, 1816, along with the Rev. John Cameron, now Rector of the College, and eleven Students, of whom the Right Rev. Dr. Murdoch, and the Rev. Neil Macdonald, of Drimnin, are now (1855,) the only Survivors on the Mission. On his arrival, the post assigned to him was that of Vice Rector, conjointly with that of Procurator.—It was the intention of Mr. Wallace's Ecclesiastical Superiors, as it was his own wish, that he should end his days at Valladolid. But man proposes, and God disposes. Before the lapse of two years, he was obliged to return home in charge of two Students; whose health had become so precarious, that it was judged advisable to assign to him the task of taking care of them on their journey. His hopes of going back to Spain were now at an end; and he was appointed, in November, 1818, to the Edinburgh Mission, in which he served for three years. At Martinmas, 1821, he became Chaplain to the noble Family of Traquair, in which capacity he passed the last 33 years of his

life, beloved and respected by all who enjoyed his acquaintance. During the better part of this long period, Mr. Wallace (being the only Priest between Edinburgh and the English Border) had occasionally to extend his services to a considerable distance beyond the walls of Traquair House. In one of these Missionary excursions—having discovered in the Town of Hawick a numerous Colony of Catholics, without Priest or Chapel, but still faithfully adhering to the Creed of their Forefathers—he generously resolved to apply himself to the arduous work of providing them with a Place of Worship. For several years he devoted much of his time to the ungrateful task of soliciting Subscriptions for this pious purpose; and partly by the Donations thus obtained, among which were most conspicuous those of the Earl of Traquair and the Honourable Lady Louisa Stuart, but principally by his own Savings, he had the happiness at length of seeing his labours crowned with success. A handsome Gothic Edifice, affording accommodation for 400 persons, and furnished with all the requisites for Catholic Worship, was solemnly opened for Divine Service on the 22d May, 1844. While the Catholics of Hawick will continue, for all time to come, to bless the Memory of the Pious Founder of their Chapel, there is abundant reason to believe that the Protestants of the Town have seen no reason to repent of the liberal feeling which they manifested at the commencement of the undertaking, nor feel disposed to quarrel with its results at the present day.—Up to the last days of his life, Mr. Wallace continued to cherish the Hawick Mission with the affection of a Parent; and, about 12 months before his Death, he invested in the public Funds a considerable Sum, the Interest of which is to be applied in perpetuity to the support of a Catholic School in connection with the Chapel of Hawick. By the establishment of the Hawick Mission, Mr. Wallace was relieved, on one side, of a large portion of the extensive field hitherto under his sole Charge. But, for many years, he had still to supply the Spiritual wants, not only of the few Catholics in the immediate vicinity of Traquair House, but also of a much larger number, either resident in the Town of Peebles, or scattered over the County. At the age of fourscore years and upwards, he was still to be seen, from time to time, in the streets of Peebles, and occasionally at a much greater distance from home, directing his tottering steps towards the sickbed of some poor Member of his widely-spread Flock. It was simply to relieve him of this burden—too heavy by far for his great age and increasing infirmities, and not for any of the wise reasons invented by ingenious Bigotry—that his Ecclesiastical Superior, in concert with his kind Friends of Traquair House, introduced another Priest into the County, and settled him in the County Town.—During the last years of his life, Mr. Wallace's constitution was rapidly breaking down, and, about 12

months before his Death, he officiated for the last time; and the Duties of Chaplain were, in the meantime, performed by the Rev. James Clapperton of Peebles. Since then, he was almost constantly confined to bed, and, though he suffered much, he bore his sufferings with admirable patience; surrounded to the last with all the kind attentions which his noble friends could supply, and fortified with all the Rights of the Church, which he had so long and so zealously served, he calmly Expired, full of Faith and Hope, at Traquair, on the 24th of October, 1854, in the 87th year of his age, and 57th of his Priesthood.—In his intercourse with the world, Mr. Wallace was much beloved and respected for his unobtrusive virtues, not only by Catholics, but also by those who differed from him in Religious belief, as was evinced by the large and respectable concourse that followed his mortal Remains to the Grave. The Funeral Obsequies were performed, in the absence of the Bishop, by the Very Rev. John Macpherson, President of Blairs College, and Vicar General of the District, on the 30th October, in the old Chapel of Traquair House; and his Ashes repose in the Parish Churchyard of Traquair, close to those of the Rev. Alexander Gordon, and the Rev. James M'Gillivray, who had both been Chaplains to the noble Family in which he had so long resided.—Although Mr. Wallace was never much engaged in the more active and laborious Duties of the Missionary life, except during the three years he passed in Edinburgh, yet his was not a life of ease and inaction. He was full of earnestness in whatever he undertook, and pursued his purpose with unflinching tenacity, without suffering himself to be diverted from it by obstacles which, to others, would seem unsurmountable. His mind was well stored with Classical learning, both Ancient and Modern. He was deeply read in Theology and Polemics, and was, in every respect, the accomplished Scholar and pious Ecclesiastic. He was a close observer, and attentive follower of the changes that were so rapidly succeeding one another, in endless variety, in the Religious world; and was the Author of several small Controversial Tracts that bore on questions agitated in his own times. In a style peculiarly his own, he displayed in these much Theological acumen, mingled with a certain pungency of remark and quaintness of expression, which insured their perusal by all into whose hands they fell.—*[Catholic Directory, 1855.]*

WATSON ROBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1646. After being Ordained Priest, he Died in the College on 31st July, 1652, and was the first Buried in our Church there.—*[Abbé M'Pherson.]*

WEEMS PATRICK—Born 29th June, 1671; entered the Society of Jesus, 15th January, 1698; eleven years later was employed in the Province of Bohemia.—*[Oliver's Collections.]*

WELSH WILLIAM—Was Born in the

County Cork, Ireland. After having gone through the usual course of Studies in the Irish College of Paris, he was Ordained for the Western District, at Glasgow, in 1843, by the Right Rev. Dr. Murdoch. His first Station was Airdrie, whence he was, in 1845, transferred to Coatbridge. While performing the Duties of a zealous Pastor of Souls, he caught the prevalent Contagion, Typhus Fever, to which he fell a sacrifice on the 7th of July, 1847, aged 28. He is Buried in St. Mary's, Glasgow.—[*Cath. Direct.*, 1848.]

WEST THOMAS.—His real name was *Daniel*, but occasionally he passed by the name of *Watson*. He was Born 1st Jan., 1720. For some time he was a Traveller in trade; at the age of 31 was a Candidate for admission into the Society of Jesus; and so great were his merits and proficiency, that his Superiors judged him fit to be enrolled amongst the Professed Fathers, 2d February, 1769. For a short time he served Holywell Mission—thence removed to *Ulverstone*, and finally settled at Sizergh, where he Died, 10th June, 1779. He was known by his "Guide to the Lakes of Cumberland," also by "The Antiquities of Furness, or an Account of the Royal Abbey of St. Mary of Nightshade, near Dalton, in Furness." 4to. London, 1774, p. 288, preceded by a "Descriptive View of Furness," p. 56, and closed with a weighty Appendix. An Ecclesiastical Antiquarian having access to the stores of original Documents in the possession of his Friend and Patron (Right Hon. Lord George Cavendish) should have embodied a larger fund of information.—The Rev. John Whitaker, the learned Historian of Manchester (ob. 30th October, 1808, æt. 73), in Vol. ii. of the ancient Cathedral of Cornwall, p. 357, who was acquainted with T. West, had recommended to him to expatiate on Monastic manners and habits in his Antiquities of Furness, but adds, "I was too late in my recommendation to Mr. West, as he was then in London, attending the Press for Publication."—[*Oliver's Collections.*]

WETHERBURN ALEXANDER—Entered the Scots College, Rome, in 1626; but soon left it to enter among the Jesuits. Neither did he stay long with them.—[*Abbé M'Pherson.*]

WHITE EDWARD—Entered the Scots College, Rome, in 1650; left in 1651, and became a Dominican.—[*Abbé M'Pherson's MS. Cat.*]

WINSTER or DUNBAR ALEXANDER—From the Diocese of Moray; went to the Scots College, Rome, in 1651; left it Priest in 1657. He stayed for about a year at Paris, to perfect himself in the necessary Studies; and went to the Mission in 1658.—From his first arrival to the Mission, he became very useful on account of his acuteness and activity. He, alone, did not fear writing the news of the Mission, and even the Political transactions of the Country, to Paris and elsewhere. He wrapt up everything of that kind which he wrote in so ambiguous and obscure terms, that none but those he intended

could discover his meaning. Hence he was quite indifferent, and ran no danger, though his Letters were intercepted. His conduct as a Missionary was excellent; and he had the love and esteem of every one who knew him. Though, in comparison of the other Missioners, he was very young, Mr. Ballenden so entirely confided in him, that, in his own absence, he joined always Mr. Dunbar with Mr. Lumsden in the Charge of the Mission; and, at Mr. Ballenden's Death, in 1661, Mr. Winster or Dunbar had the unanimous Suffrages of his Brethren to occupy his place; which, by a Decree of Propaganda, dated 12th June, of the following year, he did. In 1668, he went to Paris about the affairs of the Mission; I know not, in particular, what affairs they were. On his departure, he left the Charge of the Mission with Mr. Walker. He did not return till 1672. His ordinary Residence, when in Scotland, was at Gordon Castle, where he was highly esteemed and beloved, as his merits deserved. At the Revolution, though in Edinburgh, and well known, he escaped Imprisonment. When he saw the Royal Palace and Chapel pillaged, he took refuge in the Castle, which was commanded for the King by the Duke of Gordon. At the Capitulation, Mr. Dunbar had permission to go North, where he acted with so much circumspection, as to elude all the endeavours of the Presbyterian Parsons and Soldiers, who, for a considerable time, were constantly on the watch to apprehend him. After Bishop Nicolson's arrival in Scotland, his powers as Prefect ceased, and he was the first to show every proper submission to all the injunctions of his Prelate. Though now very far gone in years, he was not idle. The last part of his life he passed at Banff with the Duchess of Gordon, and assisted all the Catholics in that Town and Neighbourhood.—He calmly Expired on 14th January, 1708, in the 83d year of his age, and 59th of his Ministry.—[*Abbé M'Pherson's MS. Cat.*] See *Introduction*, ix. and x.

WITHAM THOMAS—Was Born in East Street, London, on the 31st March, 1785. He received the first rudiments of his Education at Tudhoe, near Durham, and was afterwards sent to the College of Stoneyhurst, Lancashire. Having completed his Ecclesiastical Studies, he was Ordained, on the Title of his Patrimony, at Birmingham, on the 20th Sept., 1816, by the Right Rev. Dr. Milner, Bishop of Castabala, and Vicar Apostolic of the then Midland District, having received Dimissorials to that effect from the Right Rev. Dr. Poynter, V. A. of the London District. After being, for a short time on the Mission at Husband Bosworth, in Leicestershire, he travelled abroad for some years. In 1824, he came to reside at Kirkconnell, in the Family of the late James Maxwell, Esq., who had married his sister. He performed the Duties of Chaplain in that Family, and took Charge of the small Congregation attached to the Chapel there. On the Death of Mr. Max-

well, in 1827, and, at the request of Mr. Menzies of Pitfodells, guardian to Miss Maxwell, then in her infancy, he took the management of the Property of Kirkconnell.—The Rev. James Carruthers, Missionary at New Abbey, having Died in February, 1832, Mr. Witham had also the Charge of that Mission, until the Rev. George Griffin was appointed to it in October, 1852. He continued, however, to attend the Congregation at Kirkconnell till September, 1860, when he was suddenly struck down by Paralysis. He lingered on in a helpless state, surrounded by the unremitting attentions of the Kirkconnell Family, till Death terminated his sufferings, at Kirkconnell House, on the 11th Nov., 1863, in the 79th year of his age, and 48th of his Ministry.—His Funeral Obsequies were performed in the Chapel at Kirkconnell House on the morning of the 16th November, and his mortal Remains were then Interred in the Family Burying Ground within the Ruins of the Old Abbey of Sweetheart, where the last Prayers of the Church were recited over his Grave by the Rev. Dr. Macpherson of New Abbey.—[*Cath. Direct.*, 1864.]

WYNN ———— The preservation of the Catholic Religion in Knoydart, and in the adjacent Districts, is to be ascribed (under Providence) to the Highland Chieftains. It was invariably the case over the Highlands, that when these adhered to the Faith of their Fathers, their Clansmen followed their example. In Knoydart, the Chiefs of Glengarry held out, at first, against the arbitrary and persecuting Enactments of the Government, and protected the Catholic population on their Estates. They retained the Faith till within a comparatively late period. With regard to the Clergymen who had successively the Charge of Knoydart, the scantiness of Documents, and the uncertainty of Dates, form an insuperable obstacle to furnishing a complete List of them. The following may, however, be mentioned as having been Missionaries there within the last 150 years:—

1. Donald MacIennan, Knoydart.
2. James Casey, who Died in 1704.
3. Neil Macphee, who came from Rome in 1723, and was then sent to Uist, was some time in Knoydart.
4. Angus MacIachlan, who came to the Mission in Oct., 1712, is found in Knoydart in 1731 and 1736.
5. William Harrison, who returned to Scotland in 1737, and had at one time, Charge of the Islands and rough bounds.
6. Alexander Macdonald, who came to the Mission in 1765.
7. Alexander Macdonald of Scotus, who came home in 1767.
8. Hugh Macdonald, of the old Family of Glenaladale.

9. In 1794, James Macdonald of Rhue was in Strathglass.

10. Austin Macdonald was in Knoydart in 1794.

11. Charles Macdonald, whose Incumbency in the Mission extended over a period of nearly 40 years.—At the time that he was Appointed, there was not a more numerous nor a more respectable Congregation in the Highlands than that of Knoydart; but its Members, in consequence of successive Emigrations, have now dwindled away to between 600 and 700 souls.

12. Mr. Charles Macdonald was succeeded in 1835 by

13. Mr. Neil Macdonald, now of Morven.

14. Mr. William Macdonell succeeded him in 1847.

15. Mr. Colin Macpherson was appointed in 1850.—Of the great Clan-Donuil, that Branch styled the Macdonalds of Castle Tirrim in Moidart, commonly called "Clanranald," continued Catholics down to the year 1745, or for some few years posterior to that period; and to that circumstance, as a human cause, may be attributed the preservation of the Faith in their extensive Territories—viz., Moidart, Arisaig, Isles of Eigg and Canna, Benbecula, and South Uist. It is a fact that "the Clanranald" of the day was occasionally procuring Priests from Ireland to supply the means of Religion in this Island.

16. The last of these was Mr. Wynn, who was Priest in the South Uist, from 1715 to 1730, or about that period. It was during his Incumbency that Alasdair Mor Macdonald, Laird of Boisdale, Apostatized, on occasion of his being publicly Censured by Mr. Wynn, for having compelled his Servants and Dependents, all Catholics, to labour at their ordinary servile work on a Holiday of Obligation.—The Representative of the Boisdale Macdonald, some 30 years ago, became a Persecutor: for, as he could not persuade the Catholic tenantry on his small Property to become Perverts, he evicted them, and planted in their stead a Colony of Protestants on the Towland of Boisdale, and resolved to have none but Protestants on his Property.—The Clanranalds, since they abandoned the Faith, were not personally hostile to their Catholic tenants; but their Factors, and their Underlings have artfully and covertly supplanted and ejected the poor, helpless Catholics, and fostered in their places, Protestants from North Uist, Skye, and Harris, while the Catholics have been Expatriated, and compelled to remove to distant but more friendly climes.—[*Cath. Direct.*, 1851.]

YOUNG WILLIAM—Was a Native of Dundee. He studied at Douay, where he was Ordained Priest, and was, immediately after, appointed Prefect of Studies, in which Office he continued till his Death in 1789 or '90. He was succeeded as Prefect by Mr. Alexander Paterson, afterwards Bishop.—[*Cath. Direct.*, 1849.]

AN ANNUAL LIST

Of the Clergy Missioners in Scotland, since its erection into a Body under a Prefect, and afterwards under Bishops; from the year 1653.—Taken from a Copy written by Mr Geo. Gordon, Drum; to which is added some Notes by W. J. L.

| 1653. | Years. | 1657. | Years. | where he died 28th | Years. | 1671. | Years. |
|--------------------------------|--------|-------------------------------|--------|-----------------------------------|--------|--------------------------------|--------|
| Mr Wm. Bellenden, Pref. | 1 | Mr Bellenden, Pref., still | | Jan., 1672. | | Mr Walker, Pref., went | |
| " Jo. Walker | 1 | in prison. | | Mr White | 11 | from London to | |
| " Thos. Lumsden | 2 | " Thos. Lumsden | 6 | " Gil. Gray | 4 | Rome in July, where | |
| " Jas. Crichton | 1 | " Leith | 2 | | | he died, 4th March, | |
| " Jas. Smith | 1 | " White disappears till | | | | 1679. | |
| | | 1662. | | 1665. | | " White | 17 |
| 1654. | | | | Mr Dunbar, Pref. | 8 | " Alex. Irvine | 5 |
| Mr Wm. Bellenden, Pref. | 2 | 1658. | | " Walker | 13 | " J. Irvine, "Belty" | 4 |
| " Walker | 2 | Mr Bellenden, Pref., gets | | " Gil. Gray | 5 | " F. McDonald | 3 |
| " Lumsden | 2 | out of prison, and | | | | " D. Burnet | 2 |
| " Crichton | 2 | goes to Paris in Aug. | | 1666. | | " Robt. Munro | 1 |
| " Smith | 2 | " Walker returns from | | Mr Dunbar | 9 | This year, Father Prim- | |
| " White | 1 | France to Scotland | | " Walker | 14 | rose, a Dominican, | |
| An Irish Lazarian, | | in April. | | " Gray | 6 | died in prison the | |
| was brought from | | " Lumsden | 7 | Mr Fountain, who left the | | 15th year of his Mis- | |
| Spain, together | | " Leith | 3 | Mission after eight | | sion. | |
| with Mr Dermit | | " Al. Winster, alias Dun- | | months, died at Paris | | | |
| Grey, by the Lord | | bar comes in April. | | 1667. | | 1672. | |
| M-Donald, to the | | | | Mr Dunbar, Pref. | 10 | Mr Dunbar, Pref. | 15 |
| Highlands, this | | 1659. | | " Walker | 15 | " White | 18 |
| year; he convert- | | Mr Bellenden, Pref., still | | " Gray | 7 | " Alex. Irvine | 6 |
| ed many to the | | at Paris. | | " John Irvine, of Hillon | 1 | " J. Irvine, "Belty" | 5 |
| Faith, and con- | | " Walker | 7 | " Alex. Irvine | 1 | " F. McDonald | 4 |
| firmed others in | | " Lumsden | 8 | " John Irvine, "Belty" | 1 | " D. Burnet | 3 |
| it. He disappear- | | " Leith | 4 | This year there were | | " R. Munro | 2 |
| ed in 1657; ap- | | " Dunbar | 2 | abroad in France | | " Alex. Lesly | 1 |
| peared again in | | | | and Rome of Scotch | | " Alex. Burnet is detain- | |
| 1662; disappeared | | 1660. | | Clergymen no less | | ed prisoner in Eng- | |
| a second time in | | Mr Bellenden, Pref. | 8 | than eleven. In the | | land, and died at | |
| 1664; again ap- | | returns in May. | | Mission there were | | Paris. | |
| peared in 1668, | | " Walker | 8 | 11 Jesuits, 3 Domin- | | | |
| and continued in | | " Lumsden | 9 | icans, and 2 Fran- | | 1673. | |
| the Highland Mis- | | " Leith | 5 | ciscans. | | Mr Dunbar, Pref. | 16 |
| sion till he died, | | " Dunbar | 3 | | | " White | 19 |
| on the 28th Janu- | | | | 1668. | | " Alex. Irvine | 7 |
| ary, 1679. He was | | 1661. | | Mr Dunbar, Pref., goes to | | " J. Irvine, "Belty" | 6 |
| held in great ven- | | Mr Bellenden, Pref., died | | France. | | " F. McDonald | 5 |
| eration in the | | at Elgin ye 2d Sept. | | " Walker is made Pref. 16 | | " D. Burnet | 4 |
| Highlands; and | | He studied at Rome. | | " White appears | 14 | " R. Munro | 3 |
| his Picture was | | " Winster or Dunbar | 4 | " Gray | 8 | " Alex. Lesly, "Hard- | |
| kept in a room of | | " Walker | 9 | " John Irvine, "Hilton" | 2 | boots" | 2 |
| the Castle of Glen- | | " Lumsden | 10 | " Alex. Irvine | 2 | Sir Geo. Innes, of Dunoon | 1 |
| garry, called "Mr | | " Gilbert Gray | 1 | " John Irvine, "Belty" | 1 | | |
| White's room," | | " Leith | 6 | 1669. | | 1674. | |
| until that Castle | | | | Mr Walker, Pref. | 17 | Mr Dunbar, Pref. | 17 |
| was burned in | | 1662. | | " White | 15 | " White | 20 |
| 1746. [Bp. Geddes' | | Mr Dunbar, Vice-Pref. | 5 | " Gil. Gray, after 8 years' | | " A. Irvine | 8 |
| MS.] | | " Walker | 10 | Mission, apostatized. | | " Alex. Irvine | 7 |
| " Dermit Grey [page xv.] | 1 | " Lumsden | 11 | He studied at Rome. | | " Burnet | 5 |
| | | " White | 9 | " Alex. Irvine | 3 | " Munro | 4 |
| 1655. | | " Leith | 7 | " J. Irvine, "Belty" | 2 | " Lesly | 3 |
| Mr W. Bellenden, Pref. | 3 | " Gil. Gray | 2 | " Francis M-Donald, | 1 | Sir Geo. Innes | 2 |
| " Walker is exiled to | | | | " Marcus M-Donald ap- | | | |
| France. | | 1663. | | pears only this year. | | 1675. | |
| " Lumsden | 4 | Mr Dunbar, Pref. | 6 | | | Mr Dunbar, Pref. | 18 |
| " Crichton | 4 | " Walker | 11 | 1670. | | " White | 21 |
| " Smith becomes a Je- | | " Lumsden | 12 | Mr Walker, Pref. | 18 | " A. Irvine, "Belty" | 9 |
| suit, and leaves the | | " White | 10 | " White | 10 | " Burnet | 6 |
| Mission. | | " Gray | 3 | " J. Irvine, "Hilton" | 4 | " Munro | 5 |
| " White | 2 | Mr Leith, having been 8 | | retired, and died at | | " Lesly | 4 |
| | | years a Clergy Mis- | | Paris in the year | | Sir G. Innes | 3 |
| 1656. | | sioner, becomes a | | 168—. | | | |
| Mr Bellenden, Pref. | 4 | Jesuit. | | " Alex. Irvine | 4 | 1676. | |
| Imprisoned in Eng- | | | | " J. Irvine, "Belty" | 3 | Mr Dunbar, Pref. | 19 |
| land. | | 1664. | | " Francis M-Donald | 2 | " White | 22 |
| " Lumsden | 5 | Mr Dunbar, Pref. | 7 | " David Burnet comes | | " A. Irvine | 10 |
| " White | 3 | " Walker | 12 | in May | 1 | " Irvine, "Belty" | 9 |
| " Dermit Grey | 3 | " Lumsden | 12 | | | " Burnet, in the 7th year | |
| " Alex. Leith | 1 | leaves for Paris, | | | | of his Mission, goes | |

OF CLERGY MISSIONERS.

| 1691. | | Years. | 1696. | | Years. | 1699. | | Years. |
|------------------------|-----------|--------|--------------------------|----|--------------------------------|-------|-----------------------------|--------|
| Mr Dunbar, Pr. | | 34 | Mr Davidson | 16 | Mr Al. Gordon | 2 | Mr Munro | 23 |
| " Burnet | | 23 | Banished to France, | | " Strathbogie, | | " A. Lesly | 27 |
| " Lesly | | 20 | and arrives in | | " Thomson | 2 | Sir G. Innes | 26 |
| Liberated in April. | | | June. | | " Strathbogie, | | Dies in February. | |
| Sir G. Innes | | 19 | " Jo. Irvine | 10 | " Wm. Ryan, an Irish- | | Mr Guthrie | 22 |
| Mr Gordon | | 16 | " Ryan | 14 | man, arrives in June. | | " Davidson | 21 |
| Still prisoner. | | | " Devoir | 13 | | | " Devoir | 18 |
| " Guthrie | | 15 | " Cahassy | 13 | | | " Cahassy | 18 |
| " Davidson, | | 14 | " Crichton | 12 | Bp. Nicholson is taken | | " Jo. Irvine goes to | |
| Still prisoner. | | | Banished, and ar- | | Prisoner in England. | | Paris in August, to | |
| " Ryan | | 12 | ries at Paris in | | Mr Dunbar, Decano | 39 | Rome in 7ber. | |
| " Devoir | | 11 | June. | | " Al. Irvine | 30 | " Strachan | 12 |
| " Cahassy | | 11 | " Strachan | 7 | " Munro, Ban. in Sber. | 26 | " Jameson | 11 |
| " Crichton | | 10 | " Jameson | 6 | " Al. Lesly | 25 | " Donaldson | 10 |
| Still prisoner. | | | Two Irishmen | 6 | " Strathbogie, | | " Harnet | 10 |
| " J. Irvine | | 8 | Mr Donaldson | 5 | Sir Geo. Innes | 24 | " Morgan | 10 |
| " Nicol | | 8 | " Harnet | 5 | At Dunoon. | | " Jas. Gordon | 7 |
| " Strachan | | 5 | " Morgan | 5 | Mr Guthrie | 20 | " Al. Gordon returns to | |
| " Jameson | | 4 | " Jas. Gordon | 2 | " Davidson | 19 | Paris in June, where | |
| Two Irish Churchmen, | | | " Al. Gordon sets out | | " H. Ryan | 17 | he died, 30th Nov., | |
| Mr Donaldson | | 3 | from Paris for the | | Taken Prisoner and | | 1724, aged 69, | |
| " Harnet | | 3 | Mission in 10ber. | | dies in Nov. | | " Thomson | 5 |
| " Al. Irvine | | 25 | " Thomson at London. | | " Devoir | 16 | " Wm. Ryan | 4 |
| " Morgan | | 3 | | | " Cahassy | 16 | Goes to Ireland. | |
| W. Innes delivered | | | 1694. | | " Jo. Irvine | 13 | " Stuart | 2 |
| from Prison about | | | Mr Dunbar, Pr. | 37 | " Strachan | 10 | " Drummond | 1 |
| the end of April, and | | | " Burnet | 25 | " Jameson | 9 | " Carnegy | 1 |
| went to France in | | | " Al. Irvine | 28 | " Donaldson | 8 | " Thos. Innes arrives in | |
| Dec., and thence to | | | " Munro | 24 | " Harnet | 8 | June. | |
| Rome to assist Dom. | | | " Lesly | 23 | " Morgan | 8 | | |
| Guillermo Leslie, | | | Sir G. Innes | 22 | " Jas. Gordon | 5 | | |
| " Muuro | | 21 | Mr Guthrie | 18 | " Al. Gordon | 3 | Bp. Nicolson | |
| | | | " Ryan | 15 | " Thomson | 3 | Mr Dunbar, Decano | 42 |
| | | | " Devoir | 14 | " W. Ryan | 2 | " A. Irvine | 33 |
| | | | " Cahassy | 14 | " W. Stuart, in going to | | " Munro | 29 |
| | | | " Jo. Irvine | 11 | Scotland, is taken | | " Lesly | 28 |
| | | | " Jas. Nicol returns in | | Prisoner in England, | | " Guthrie | 23 |
| | | | July, but is taken | | but Liberated, goes | | " Cahassy | 19 |
| | | | with Ld. Aboin; re- | | to Scotland. | | " Strachan | 13 |
| | | | turns to France in | | Three Benedictines, Five | | " Jameson | 12 |
| | | | 10ber, and died at | | Jesuits | | " Donaldson | 11 |
| | | | Paris 2d 8ber, 1696. | | | | " Morgan | 11 |
| | | | " Strachan | 8 | 1697. | | Goes to Ireland, but | |
| | | | " Jameson | 7 | Bp. Nicolson was in Scot- | | returns. | |
| | | | Two Irishmen | 7 | land about June. | | " Jas. Gordon | 8 |
| | | | Mr Donaldson | 6 | Mr Dunbar, Decano | 40 | " Thomson | 6 |
| | | | " Harnet | 6 | " A. Irvine | 31 | " Stuart | 3 |
| | | | " Morgan | 6 | " Munro | 27 | " Drummond | 2 |
| | | | " Goes to France in | | Is taken prisoner at | | " Carnegy | 2 |
| | | | 10ber. | | London, in 7ber, in | | Goes to London in | |
| | | | " Jas. Gordon | 3 | returning to the Mis- | | August. | |
| | | | " Alex. Gordon arrives. | | sion; but returns | | " Thos. Innes | 2 |
| | | | " Thomson arrives in | | afterwards to Scot- | | " Jas. Kennedy | 2 |
| | | | May, 1695. [Hisname | | land. | | Leaves Paris in May, | |
| | | | is Wilson.] | | " Al. Lesly | 23 | arrives in June. | |
| | | | " Thos. Nicolson is con- | | Sir George Innes | 25 | " Alex. More arrived in | |
| | | | secrated Bp. at Paris, | | Mr Guthrie | 21 | 9ber. | |
| | | | 27th Feb., and left | | " Davidson | 20 | Fathers O'Shiel, O'Berna, | |
| | | | for the Mission 8th | | " Devoir | 17 | and Logan, Irish Re- | |
| | | | April. | | " Cahassy | 17 | collects, came from | |
| | | | | | " Jo. Irvine | 14 | France on the Mis- | |
| | | | | | " Strachan | 11 | sion—the first Apos- | |
| | | | | | " Jameson | 10 | tatized. | |
| | | | | | " Donaldson | 9 | | |
| | | | | | " Harnet | 9 | 1700. | |
| | | | | | " Morgan | 9 | Bp. Nicolson | |
| | | | | | " Jas. Gordon | 6 | Mr Dunbar, Decano | 43 |
| | | | | | " Al. Gordon | 4 | " A. Irvine | 33 |
| | | | | | " Thomson | 4 | " Munro | 30 |
| | | | | | " Wm. Ryan | 3 | " Lesly | 29 |
| | | | | | " Wm. Stuart | 1 | " Guthrie | 24 |
| | | | | | " Alex. Drummond, | | " Davidson | 22 |
| | | | | | parting from Paris | | Goes to Ireland. | |
| | | | | | in 7ber, arrives in | | " Cahassy | 20 |
| | | | | | Sber. | | " Strachan | 14 |
| | | | | | " Jas. Carnegy, parting | | " Jameson | 13 |
| | | | | | in 8ber, arrives, 9ber | | Dies at Edinburgh, | |
| | | | | | | | 25th March. | |
| | | | | | 1698. | | " Donaldson | 12 |
| | | | | | Bp. Nicolson | | " Morgan | 12 |
| | | | | | Mr Dunbar, Decano | 41 | " W. Innes returns in | |
| | | | | | " A. Irvine | 32 | May. | |

| Years. | Years. | Years. | Years. |
|-----------------------------|----------------------------|-----------------------------|---------------------------|
| Mr Jo. Gordon . . . 3 | Mr Irvine, Dno. . . 31 | Mr Strachan (Decano) . . 81 | Mr Hacket . . . 11 |
| " Hacket . . . 2 | " Strachan . . . 28 | " Donaldson . . . 29 | " Reid . . . 10 |
| " P. Reid . . . 1 | " Donaldson . . . 26 | " Wal. Innes . . . 29 | " G. Innes . . . 7 |
| " Al. Smith (Deacon.) . . | " Wal. Innes . . . 26 | " Stuart, Traquair . . 21 | " M'Lachlan . . . 7 |
| 1711. | " Stuart . . . 18 | " Drummond . . . 20 | " M'Nair . . . 3 |
| Bp. Nicolson, V.A. | " Drummond . . . 17 | " Carnegie . . . 20 | " Paterson . . . 3 |
| Bp. Gordon, C. | " Carnegie . . . 17 | " More . . . 18 | " Leith . . . 1 |
| Mr Davidson, Decano, | " More . . . 15 | " Dalgleish . . . 11 | " Rob. Gordon . . . 1 |
| dies 24 May. | " Frazer . . . 11 | " Wallace . . . 10 | Arrives in March, hav- |
| " Jo. Irvine, Decano . . 28 | " Dalgleish . . . 8 | " Jo. Gordon . . . 10 | ing been 8 months |
| " Strachan . . . 25 | " Wallace . . . 7 | " Hacket, Stobhall . . 9 | in London. |
| " Donaldson . . . 23 | " Jo. Gordon . . . 7 | " Reid . . . 8 | " Wm. Shand, . . . 1 |
| " Wal. Innes . . . 23 | " Hacket . . . 6 | " Smith . . . 8 | Leaves Paris after |
| " Stuart . . . 15 | " Reid . . . 5 | " G. Innes . . . 5 | 10 days' abode, in |
| " Drummond . . . 14 | " Smith . . . 5 | " M'Lachlan . . . 5 | July, and arrives in |
| " Carnegie . . . 14 | " Geo. Innes . . . 2 | " Wm. M'Nair . . . 1 | Aug. |
| " More . . . 12 | " Z. M'Lachlan . . . 2 | " Al. Paterson . . . 1 | " Geo. Tyrie leaves Paris |
| " Deans . . . 10 | 1715. | 1718. | in Aug., after 6 weeks' |
| Still continuing sick, | Bp. Nicolson, V.A. | Bp. Nicolson, died ye 12th | abode, and arrives |
| leaves Mission, and | Mostly at Preshome. | Sber, ye 31st of Mis- | in Sber. |
| goes to Rome. | Bp. Gordon, C. | sion, ye 24th of Epis- | " Arch. Anderson (Dea- |
| " Frazer . . . 8 | Mr Jo. Irvine . . . 32 | cop., and 74th of his | con), left Paris ye 4th |
| " Dalgleish . . . 5 | Gordon Castle. | age. He was a very | of Aug., 1718, and |
| " Jo. Wallace . . . 4 | Strachan, at Abdn. . 29 | great man, both in | staying a whole year |
| " Jo. Gordon . . . 4 | " Donaldson . . . 27 | learning and piety, | not well at Rouen, |
| " Hacket . . . 3 | At Preshome. | under whom the | arrives end of 7ber. |
| " Smith (Deacon) . . . 2 | " Wal. Innes, Deeside . 27 | Mission was always | " Geo. Gordon, (Sub- |
| " Ranald M'Donald, | " Stuart . . . 19 | free from intestine | Deacon), at the be- |
| Deacon, obliged for | " Drummond Castle. . 18 | embroids. He studied | ginning of 8ber |
| health to leave Paris; | " Carnegie, Edinr. . 18 | at Paris. | leaves Paris, where |
| dies in Holland, 4th | Goes to France with | Bp. Gordon, V.A. | he has been 2 years |
| July. | Ld. Linton and | Mr Strachan, Dno. . . 32 | and half, and arrives |
| 1712. | Broyr., but returns | " Donaldson . . . 30 | in Nov. |
| Bp. Nicolson, V.A. | with their Sisters | " Wal. Innes . . . 30 | 1720. |
| Bp. Gordon, C. | in Sber. | " Stuart . . . 22 | Bp. Gordon, V.A. |
| Mr Jo. Irvine, Dno. . . 29 | " More, Strathbogie . 16 | " Drummond . . . 21 | Bp. Wallace, Coadj., Con- |
| " Strachan . . . 26 | " Frazer, Fochabers . 12 | " Carnegie . . . 21 | secrated Bp. of Cyr- |
| " Donaldson . . . 24 | " Dalgleish, Highlands . 9 | " More, to Flanders, and | rha, at Edinr., by |
| " Wal. Innes . . . 24 | " Wallace, Edinr. . . 8 | yn to London . . . 19 | Bp. Gordon alone, |
| " Stuart . . . 16 | " Jo. Gordon . . . 8 | " Frazer, Glenlivet . 15 | with Dispensr, ye 21 |
| " Drummond . . . 15 | Strathbogie, Glenlivet. | " Dalgleish . . . 12 | of 7ber. |
| " Carnegie . . . 15 | " Hacket, Traquair . . 7 | " Wallace . . . 11 | Mr Strachan, Decano . 34 |
| " More . . . 13 | " Reid, Strathbogie . . 6 | " Jo. Gordon . . . 10 | " Donaldson . . . 32 |
| " Frazer . . . 9 | " Smith, Angus . . . 6 | " Hacket . . . 10 | " Wal. Innes . . . 32 |
| " Dalgleish . . . 6 | " G. Innes . . . 3 | " Reid . . . 9 | " Stuart . . . 24 |
| " Wallace . . . 5 | Highland School. | " Smith . . . 9 | " Drummond . . . 23 |
| " J. Gordon . . . 5 | " M'Lachlan, Highlands 3 | Goes to Paris, where | " Carnegie, goes to |
| " Hacket . . . 4 | 1716. | he arrives in June, | France in April, with |
| " Reid . . . 3 | Bp. Nicolson, V.A. | and is made Procr. | the Duchess of Perth |
| " Al. Smith, ordained | Bp. Gordon, C. | ye 1st Oct. | and her 2 sons, and |
| Priest 19th April . . 3 | Mr Geo. Irvine, Dno. . 33 | " Geo. Innes . . . 6 | returns to the Mis- |
| " Geo. Innes comes in | " Strachan . . . 30 | " M'Lachlan . . . 6 | sion in 7ber. . . 23 |
| Sber. | " Donaldson . . . 28 | " M'Nair . . . 2 | " Frazer, Highlands . 17 |
| " Eneas M'Lachlan | " Wal. Innes . . . 23 | " Paterson . . . 2 | " Dalgleish . . . 14 |
| comes in Sber. | " Stuart . . . 20 | " P. Leith left Paris ye | " John Gordon, of Cairn- |
| 1713. | " Drummond . . . 19 | 17th Sber, and ar- | barrow, dies at Mort- |
| Bp. Nicolson, V.A. | " Carnegie . . . 19 | rived in the end of | lach, in Strathbogie, |
| Bp. Gordon, C. | " More . . . 17 | 9ber. | ye 31 Jan. He stu- |
| Mr Jo. Irvine, Dno. . . 30 | " More . . . 17 | " Robt. Gordon, who | died at Rome. . . 13 |
| " Strachan . . . 27 | " Frazer . . . 18 | had been Procr. of | " Hacket . . . 12 |
| " Donaldson . . . 25 | " Dalgleish . . . 10 | the S. Col. at Paris | " Reid . . . 11 |
| " Wal. Innes . . . 25 | " Wallace . . . 9 | from 1713, left Paris | " G. Innes . . . 8 |
| " Stuart . . . 17 | " Jo. Gordon . . . 9 | ye 18 of 9ber. | " M'Lachlan . . . 8 |
| " Drummond . . . 16 | " Hacket . . . 8 | Two Regulars, an Augus- | " M'Nair, Strathbogie . 4 |
| " Carnegie . . . 16 | " Reid . . . 7 | tinian, Mr Mulligan, | " Paterson . . . 4 |
| " More . . . 14 | " Geo. Innes . . . 4 | and F. Gordon, a | " Leith . . . 2 |
| " Frazer . . . 10 | " Smith . . . 7 | Recollect. | " R Gordon . . . 2 |
| " Dalgleish . . . 7 | " M'Lachlan . . . 4 | 1719. | " Wm. Shand . . . 1 |
| " Wallace . . . 6 | Alex Paterson arrives | Bp. Gordon, V.A. | " Jo. Tyrie . . . 1 |
| " Jo. Gordon . . . 6 | in 7ber, Rome. | Mr Strachan, Dno. . . 33 | " Jo. M'Donald came in |
| " Hacket . . . 5 | " Wm. M'Nair arrives | " Donaldson . . . 31 | July from Rome to |
| " Reid . . . 4 | in 7ber, Lisbon. | " Wal. Innes . . . 31 | Paris, whence he |
| " Smith . . . 4 | 1717. | " Stuart . . . 23 | posted in Sber, and |
| " G. Innes . . . 1 | Bp. Nicolson, V.A. | " Drummond . . . 22 | arrives in 9ber. |
| " Z. M'Lachlan . . . 1 | Bp. Gordon, C. | " Carnegie . . . 22 | " Arch. Anderson (Dea.) 1 |
| 1714. | Mr Jo. Irvine, Dno. . . 34 | " Frazer . . . 16 | " Geo. Gordon, S.D. . 1 |
| Bp. Nicolson, V.A. | Died 8th April, 40th | " Dalgleish . . . 13 | Leaves Scotland in |
| Bp. Gordon, C. | of Priesthood. He | " Jo. Wallace . . . 12 | Aug., and goes to |
| | studied at Rome. | " Jo. Gordon . . . 12 | Paris, where he |
| | | | died 27th 9ber. |

| 1721. | Years. |
|--|--------|
| Bp. Gordon, V.A. | |
| Bp. Wallace, C. | |
| Mr Strachan, Dno. | . 35 |
| " Donaldson | . 33 |
| " W. Innes | . 24 |
| " Stuart | . 24 |
| " Drummond | . 24 |
| " Carnegie | . 24 |
| " Frazer | . 18 |
| " Dalgleish | . 15 |
| " Hacket | . 13 |
| " Reid | . 12 |
| " Jo. Innes | . 9 |
| " M'Lachlan | . 9 |
| " M'Nair | . 5 |
| " Paterson | . 5 |
| " Leith | . 5 |
| " Rob. Gordon | . 3 |
| " Shand | . 2 |
| " Tyrie | . 2 |
| " Jo. M'Donald | . 1 |
| " Al. Jo. Grant, who had come from Rome to Paris in July, 1719, leaves it July, 1721, and arrives in Aug. | |
| " Anderson (Deacon) | . 2 |
| Father Mulagan <i>al.</i> M'Donald, Augustinian; F. Gordon, a Recollect; as also 12 Jesuits, whereof F. Grant went for Douay. | |
| 1722. | Years. |
| Bp. Gordon, V.A. | |
| Bp. Wallace, C. | |
| Mr Strachan, Dno. | . 36 |
| " Donaldson | . 34 |
| " Wal. Innes leaves Scotl. in June, arrives in Paris July, and dies 15th Aug., by a fall from a horse at his Priory in France. He studied at Rome. | |
| " Wm. Stuart | . 26 |
| " Drummond | . 25 |
| " Carnegie | . 25 |
| " In 7ber goes to London, with the Duchess Dowager of Gordon. | |
| " Frazer | . 19 |
| " Dalgleish | . 16 |
| " Hacket | . 16 |
| " Reid | . 14 |
| " G. Innes | . 13 |
| " M'Lachlan | . 10 |
| " M'Nair | . 6 |
| " Goes to England in Aug. | |
| " Paterson | . 6 |
| " Leith | . 4 |
| " Gordon | . 4 |
| " Shand | . 3 |
| " Tyrie | . 3 |
| " Jo. M'Donald | . 2 |
| " A. J. Grant | . 1 |
| " Colin Campbell leaves Paris 11th 7ber, and arrives 26th 8ber. | |
| " A. Anderson (Deacon) | . 3 |
| 1723. | Years. |
| Bp. Gordon, V.A. | |
| Bp. Wallace, Coadj. | |
| Mr Strachan, Dno. | . 37 |
| " Donaldson | . 35 |

| Years. | |
|--|------|
| Mr Stuart . . . 27 | |
| " Drummond . . . 26 | |
| " Carnegie . . . 26 | |
| Returns from London. | |
| " Frazer . . . 20 | |
| " Dalgleish . . . 17 | |
| " Hacket . . . 15 | |
| " Reid . . . 14 | |
| " G. Innes . . . 11 | |
| " M'Lachlan . . . 11 | |
| " M'Nair . . . 7 | |
| Returns from England, apostatizes, becomes mad, but came to himself, and died penitently, 1726. He studied at Lisbon. | |
| " Paterson . . . 7 | |
| " Leith . . . 5 | |
| " R. Gordon . . . 5 | |
| " Shand . . . 4 | |
| " Tyrie . . . 4 | |
| " Jo. M'Donald . . . 3 | |
| " A. J. Grant . . . 2 | |
| " Campbell . . . 1 | |
| " Anderson (Deacon) . . . 4 | |
| 1724. | |
| Bp. Gordon, V.A. | |
| Bp. Wallace, Coadj. | |
| Mr Strachan, Dno. | . 38 |
| " Donaldson | . 36 |
| " Stuart | . 28 |
| " Drummond | . 27 |
| " Carnegie | . 27 |
| " Frazer | . 21 |
| " Dalgleish | . 18 |
| " Hacket | . 16 |
| " Reid | . 15 |
| " G. Innes | . 12 |
| " M'Lachlan | . 12 |
| " Paterson | . 8 |
| " Leith | . 6 |
| " R. Gordon | . 6 |
| " Shand | . 5 |
| " Tyrie | . 5 |
| " Jo. M'Donald | . 4 |
| " A. J. Grant | . 3 |
| " C. Campbell | . 2 |
| " Anderson (Deacon) | . 5 |
| " Alan M'Donald comes home this year from Rome without H. Orders, which he received in Scotl. from Bp. M'Donald, 1736. | |
| 1 Regular, F. M'Grigor, Bened.; 4 Clergy Priests in the S. Col. at Paris, 1 at Rome, 2 at London. | |
| 1725. | |
| Bp. Gordon, V.A. | |
| Bp. Wallace, Coadj. | |
| Mr Strachan, Dno. | . 39 |
| Dies this year 20th Aug., 40th year of Priesthood, and 69 of age. This gentleman was very much esteemed and loved among his own people at Abdn. He was likewise a great lover of the ancient discipline of the Church. He studied at Rome. | |
| " Donaldson, Dno. | . 37 |

| Years. | |
|--|------|
| Mr Stuart . . . 29 | |
| " Drummond . . . 28 | |
| " Carnegie . . . 28 | |
| " Frazer . . . 22 | |
| " Dalgleish . . . 19 | |
| " Hacket . . . 17 | |
| " Reid . . . 16 | |
| " G. Innes . . . 13 | |
| " M'Lachlan . . . 9 | |
| " Leith . . . 7 | |
| " R. Gordon . . . 7 | |
| " Shand . . . 6 | |
| " Tyrie . . . 6 | |
| " Jo. M'Donald . . . 5 | |
| " Jo. Grant . . . 4 | |
| " Campbell . . . 3 | |
| " Jas. Tyrie came from Rome to Paris 11th April, and posted from thence the 17th Aug., and arrived in Scotl. 7th of 7ber. | |
| " Geo. Gordon, as also Hugh M'Donald, being always bred at Scalau, were Ordained Priests in 7ber by Bp. Gordon, having received all the former Orders from the same at different times. | |
| " Anderson (Deacon) . . . 6 | |
| 2 Regulars, F. M'Grigor and Kelly, Recollect, who came in 8ber; 11 Jesuits; 5 Clergy Priests at the Col. at Paris, whereof Mr G. Gordon was Ordained 22d 10ber, 2 at London, Mr Al. More and Mr Al. Grant. | |
| 1726. | |
| Bp. Gordon, V.A. | |
| Bp. Wallace, C. | |
| Mr Donaldson, Dno. | . 38 |
| " W. Stuart | . 30 |
| " Drummond | . 29 |
| Goes by Paris to Rome in May, and posts from Paris, returning from Rome in 8ber for Scotl. | |
| " Frazer . . . 28 | |
| " Dalgleish . . . 20 | |
| " Hacket . . . 18 | |
| " Reid . . . Dies 16th 9ber. 17 | |
| " G. Innes . . . 14 | |
| " M'Lachlan . . . 14 | |
| " Paterson . . . 10 | |
| " Leith . . . 8 | |
| " R. Gordon . . . 8 | |
| " Shand . . . 7 | |
| Imprisoned at Inverness 15th May; retained till Nov. | |
| " Jo. Tyrie . . . 7 | |
| " Jo. M'Donald . . . 6 | |
| " Al. Jo. Grant . . . 5 | |
| Goes to Paris in Nov., and then for Italy in Mar. following, and never more casts up. Retired, it is supposed, to avoid the dignity of Bp., to which he had been chosen. | |

| Years. | |
|--|------|
| Mr Col. Campbell . . . 4 | |
| " Jas. Tyrie . . . 1 | |
| " Hugh M'Donald . . . 1 | |
| " G. Gordon (Scalan) . . . 1 | |
| " Al. Grant . . . 1 | |
| Who had come from Rome to Paris by Germany in 1720, and posted from Paris in May, 1724, by Holland and England, arrived in 10ber, 1725. | |
| " Arch. Anderson, Dec. 7 | |
| 4 Regulars, F. M'Grigor, and 2 Irish Recollects; FF. Kelly, Gallagher, and F. M'Henry, a Domin.; 12 Jesuits; FF. Hudson, Ross, Innes, M'Ra, Weems, Morel, Innes, Leith, Ramsay, Maxwell, Seton, Maxwell. | |
| 1727. | |
| Bp. Gordon, V.A. | |
| Bp. Wallace, Coadj. | |
| Mr Donaldson, Dno. | . 39 |
| " Stuart | . 31 |
| " Drummond | . 30 |
| " Carnegie | . 30 |
| " Frazer | . 24 |
| " Dalgleish | . 21 |
| " Hacket | . 19 |
| " G. Innes | . 15 |
| Returns to Paris about the middle of 8ber, where he is made Fr. of Studies in the S. Col., and in 10ber, '28, Principal of same, where he died in 1752. | |
| " M'Lachlan . . . 15 | |
| " Paterson . . . 11 | |
| " Leith . . . 9 | |
| " R. Gordon . . . 9 | |
| " Shand, Abdn. . . 8 | |
| " Jo. Tyrie . . . 8 | |
| " Jo. M'Donald . . . 7 | |
| " Campbell . . . 5 | |
| " Jas. Tyrie . . . 2 | |
| " G. Gordon (Scalan) . . . 2 | |
| " H. M'Donald . . . 2 | |
| " Al. Grant . . . 2 | |
| Glenlivet, Strathdon. | |
| " G. Gordon, K.hill, leaving Paris the beginning of May, arrives 2d June. | |
| " Nile M'Fie, coming from Rome to Paris end of May, leaves it middle of 7ber, arrives middle of 8ber. | |
| " Anderson (Deacon) . . . 8 | |
| 3 Regulars, F. M'Grigor, B., Kelly, Recol., B., comes in 8ber. | |
| Mr Weems abroad. | |
| 1728. | |
| Bp. Gordon, V.A. | |
| Bp. Wallace, Coadj. | |
| Mr Donaldson, Dno. | . 40 |
| " Stuart, Traquair | . 32 |
| " Drummond | . 31 |
| Drummond Castle. | |

| Years. | Years. | Years. | Years. |
|---|--|---|--|
| May, for Paris, with Licence. | one of which he has called "Cumberland," and another "Halley." | Bps. Gordon and M'Donald, 2d Nov. | 1736. |
| Mr Pat. Leith . . . 15 | Mr G. Gordon, Scaln . . . 9 | Mr Donaldson, Deco. . . 47 | LOW COUNTRY. |
| " R. Gordon . . . 15 | " A. Grant . . . 9 | " Drummond . . . 38 | Bp. Gordon, V. Ap. . . 18 |
| " Shand, Aberdeen . . 14 | " G. Gordon . . . 8 | " Carnegie . . . 38 | Bp. Smith, Coadj. . . 18 |
| " Jo. Tyrie, Strathbogie . 14 | " Godsmn, Bellie . . . 5 | After four or five days' illness dy'd at Edinr. ye 3d Jany.—Roman. | Mr Donaldson, Preshome . 48 |
| " Jas. Tyrie, Fochabers . 8 | " Duffus . . . 4 | " Hacket . . . 27 | " Drummond . . . 39 |
| " G. Gordon, Scaln . . . 8 | " Duncan, Angus . . . 3 | " Paterson . . . 19 | " Drummond Cas. . . 28 |
| " A. Grant, Glenlivet . . 8 | " Jo. Gordon, Birkenbush, who came from Paris in Aug., 1732, Sub Deacon, and Alex. Gordon, Coffurooch, being both Ordained Deacons at Scaln, ye 22d June; and the 21 7ber they were both Ordained Priests. The first was sent to assist Mr Donaldson; the second to Deeside. | " Is placed in Strathbogie, having left the Highland Miss. about Whitsunday. | " Hacket, Stobhall . . . 28 |
| " G. Gordon . . . 7 | " Thos. Brockie . . . 4 | " Anderson, (Deacon) . . 15 | " Paterson, Strathbogie . 20 |
| Strathbogie. | Regulars in the Low Country—FF. Brockie, Edinb; Stuart, Auchentoule, F. Geo. Leith, a Cister, having been a year in France, came from Germany, and arrived 30th June, 1733. Is about Garrioch and Strathbogie. | Six Jesuits—FF. Hudson, Maxwell, Maitland, Maxwell, dy'd at Aberdeen in 10ber, Seton. | " Leith, Traquair . . . 18 |
| " Godsmn, Deeside . . . 4 | Four Regulars—FF. Rob. and Will. Grant, B. The first, designing for Germany, Died in Glenlivet, 11th June, of six days' illness; and FF. Kelly, Reool., and Conar, Fran., both Irish. | Four Regulars—FF. Rob. and Will. Grant, B. The first, designing for Germany, Died in Glenlivet, 11th June, of six days' illness; and FF. Kelly, Reool., and Conar, Fran., both Irish. | " Shand, Abdn. . . 18 |
| " Thos. Brockie . . . 3 | Four Jesuits—FF. Strachan, Innes, M'Raw, and Farquharson. | Four Jesuits—FF. Strachan, Innes, M'Raw, and Farquharson. | " Gordon, Scaln . . . 17 |
| " Jas. Duffus . . . 3 | 1734. | 1734. | " Grant, Glenlivet . . 11 |
| Strathdown. | LOW COUNTRY. | LOW COUNTRY. | " Gordon, K. Hill . . . 10 |
| " G. Duncan, Scaln . . . 2 | Bp. Gordon, V. Ap. . . 46 | Bp. Gordon, V. Ap. . . 46 | Strathbogie. |
| " Anderson, (Deacon) . . 14 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Godsmn, Enzie . . . 7 |
| Seven Jesuits in the Low Country—FF. Hudson, Maxwell, Edinburg; Maxwell, Maitland, Galloway; Robison, Aberdeen; Seton, Buchan; Trotar, <i>al.</i> Dunbar, Deeside. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Duffus, Deeside . . . 6 |
| 1733. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Duncan, Angus . . . 5 |
| HIGHLANDS. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Jo. Gordon, Enzie . . . 3 |
| Bp. M'Donald, V. Ap. . . 21 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Th. Brockie, Ocaobr . . 6 |
| " Paterson, Uist . . . 17 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Anderson, (Deacon) . . 17 |
| " Jo. M'Donald . . . 19 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Regulars: FF. Brockie, Edin; Will. Grant, Strathdown, "Hatmaker," Auchentoule, Ben;—Geo. Leith, Cister, Collihy. |
| Campbell . . . 11 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Six Jesuits, FF. Hudson, Maxwell, Edin; Robison, Maitland, Galloway; Foster <i>al.</i> Dunbar, Abdn. turns wrong in July, and continued all the year so; Seton, Buchan; Riddoch, Deeside and Abdn. |
| " M'Fie, Aresceck Braes . 5 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | 1736. |
| " Lesly, Strath Aresceck . 5 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | HIGHLANDS. |
| " A. Forrester, Uist . . . 2 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Bp. M'Donald, V. Ap. . . 24 |
| Four Regulars—FF. Rob. and Will. Grant, B. The first, designing for Germany, Died in Glenlivet, 11th June, of six days' illness; and FF. Kelly, Reool., and Conar, Fran., both Irish. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Mr M'Lachlan, (Knoidart) . 24 |
| Four Jesuits—FF. Strachan, Innes, M'Raw, and Farquharson. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Jo. M'Donald . . . 16 |
| 1733. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " M'Fie, Braes Aresceck . . 8 |
| HIGHLANDS. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Leslie, Strath Aresceck . 8 |
| Bp. M'Donald, V. Ap. . . 21 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Forester, Isle of West . . 5 |
| " Paterson, Uist . . . 17 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Jas. Grant, Do. . . . 2 |
| " Jo. M'Donald . . . 19 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " D. Grant, Gengarry . . . 2 |
| Lochaber. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Alan M'Donald 1 |
| Campbell . . . 11 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Made Priest ye year. |
| " M'Fie, Aresceck Braes . 5 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Fran. M'Donald ordained Deacon at Scaln at Pentecost, and Priest in Nov. Remains at Scaln. |
| " Lesly, Strath Aresceck . 5 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Seven Regulars, FF. Kelly (leaves the Mission), Conner, Fran. Jesuits, FF. M'Raw, Farquharson, Ramsay, <i>al.</i> Strachan, Alex. Gordon, and Peter Gordon, who came this year. |
| " A. Forrester, Uist . . . 2 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | 1737. |
| Four Regulars—FF. Rob. and Will. Grant, B. The first, designing for Germany, Died in Glenlivet, 11th June, of six days' illness; and FF. Kelly, Reool., and Conar, Fran., both Irish. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | LOW COUNTRY. |
| Four Jesuits—FF. Strachan, Innes, M'Raw, and Farquharson. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Bp. Gordon, V. Ap. . . 18 |
| 1734. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Bp. Smith, Coadj. . . 18 |
| LOW COUNTRY. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Mr Donaldson 49 |
| Bp. Gordon, V. Ap. . . 46 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Drummond 40 |
| Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Hacket 29 |
| " Drummond 37 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Paterson 29 |
| " Carnegie 37 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Leith 19 |
| After near 6 years' absence in Paris, returns, 17th 8ber. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " R. Gordon 18 |
| " Hacket 26 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Shand 18 |
| " Leith 16 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " Gordon, Scaln 12 |
| " R. Gordon, who had been disabled by an accidental fall for more than a year, goes to Paris, 23d Oct. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | " A. Grant 12 |
| " Shand 15 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | Lying by from Mar- |
| " Jas. Tyrie 9 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |
| On 16th Oct. abjures his Faith, at Elgin, before 16 Ministers. This Gentleman, after having lived a very disedifying life whilst a Priest, is now a most impudent Minister, with a Wife and Children, | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |
| 1735. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |
| LOW COUNTRY. | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |
| Bp. Gordon, V. Ap. . . 46 | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |
| Mr Al. Smith, after two years' absence at Paris, returns the end of Aug., and is Consecrated Bp. by | Mr Donaldson, Decano . . 37 | Mr Donaldson, Decano . . 37 | |

| Years. | | Years. | | 1741. | | Years. | |
|------------------------|----|-------------------------|--|-----------------------|----|-----------------------------|---|
| Mr Th. Brockie . . . | 10 | Three Regulars, FF. Wm. | | | | Mr Fran. M'Donald . . . | 6 |
| " Duncan . . . | 9 | Grant and Rob. | | HIGHLANDS. | | " Eneas M'Gillis . . . | 1 |
| " Angus and Stobhall. | | Leith, who arrives | | Bp. M'Donald, V. Ap. | | From Rome, arrived | |
| " Jo. Gordon, Rathven | 8 | from Germany in | | Mr M'Lachlan . . . | 29 | at Edin. end of Feb. | |
| " Al. Gordon, Scalau . | 8 | Jan., Ben.; Geo. | | " Jo. M'Donald . . . | 21 | 3 Regulars, 2 Irish Friars, | |
| " Dorothy, Edin. . . | 4 | Leith, Cister, Ten | | " Campbell . . . | 19 | Archd. M'Donald, | |
| " Reid, Mortlach . . . | 3 | Jesuits, FF. Mait- | | " M'Fie . . . | 14 | Scotus' son, Ben. | |
| " Cruickshank . . . | 3 | land, Maxwell, Fife, | | " Jas. Leslie . . . | 13 | came to Edin. in | |
| " Jo. Gordon, from | | who came in Aug.; | | Returns to Glengarry | | Aug. and went to the | |
| Rome, arrives in | | Robison, M'Kenzie, | | in March. | | Highlands in 8ber. | |
| Aug. 1. Kirkhill. | | Riddoch, Seton, Du- | | " Forester . . . | 10 | 5 Jesuits, FF. M'Raw, who | |
| Garioch. | | guid, Dunbar, Cam- | | " Jas. Grant . . . | 7 | went abroad in Sept., | |
| " Anderson (Deacon) . | 21 | eron, who came this | | " Alan M'Donald . . . | 5 | Farquharson, Ram- | |
| | | year. | | " Harrison . . . | 5 | say, Alex. and Peter | |
| | | | | | | Gordon. | |

I.

1763.

The following Particulars of each Mission suggest some remarkable contrasts to the changes produced by the subsequent lapse of 106 years.

1. The Catholics of Edinburgh and its Vicinity, within a circuit of 20 miles, were served by Mr. A. Gordon, a Secular, and two Jesuit Priests, FF. Johnson and Duguid. The Congregation of the Secular Priest contained 180 Communicants; that of the Religious, 130.—Mr. Gordon is designated as "formerly a Student in the Scotch College, Paris, now in his 63d year; a learned man; and for 38 years has exercised his Apostolic Ministry."

2. The Mission of Nithsdale, under the charge of F. Maxwell, S.J., numbered 253 Communicants, in a circuit of 15 miles.—In the Western part of Galloway, within 12 miles, F. Fraser, S.J., had 130.

3. At Lord Traquair's Seat on the banks of the Tweed, his Chaplain, Mr. Charles Cruickshanks, a Secular Priest, had charge of 30 persons in the House, and about 17 in its vicinity.

4. The number of Communicants in Fife and Angus, within a circuit of 30 miles, amounted to 59, including some persons of good Family. Their Missionary was Mr. Robert Grant, formerly of the Scots College, Rome, where he highly distinguished himself in his studies. Since his return home, 12 years ago, the Bishop had much satisfaction in him, as a man of prudence and devotion to his Missionary duties.

5. Within a circuit of 10 miles round Stobhall, in Perthshire, the residence of the titular Duchess of Perth, 150 Communicants were attended by Mr. George Gordon, formerly a Parisian Student, now in his 56th year.

6. Drummond Castle was the centre of a wide area of 40 miles, including Stirling and Glasgow. At that time, throughout the whole extent of this Mission, there was no more than 84 Communicants, under the Charge of Mr. Alexander Godsmann, formerly a Roman Student. He resided with the "Duchess Dowager of Perth," as she was called.

7. Aberdeen, like the Capital, possessed two Congregations; one of them under the care of Mr. George James Gordon, commonly called "Scalanensis," for the sake of distinction, "a very learned and pious man;" and the other, under that of F. Macleod, S.J.—The Secular Missionary, within a circuit of 18 miles, had 129 Communicants; and the Religious, in a similar space, 135.

8. In the District of Buchan, F. Alexander Duguid, S.J., acted as Missionary, among 160 Catholic Communicants.

9. In the Enzie of Banff, within a circuit of 8 miles, Mr. George Hay, "a worthy son of the Scots College, Rome," had admitted 600 persons to their Paschal Communion; and in the Parish of Bellie, adjoining, Mr. John Godsmann, now in declining years, having served 35 in the Mission, "a man of truly Apostolic sanctity," had admitted a number somewhat smaller.

10. In Strathyla, which was then vacant, and under the temporary Charge of Mr. Hay, there were that year 150 Communicants. He is described in the Report as "young, but of distinguished talents, and he is associated with the veteran, Mr. John Godsmann, as truly holy, prudent, and full of zeal, but *secundum scientiam*."

11. In the two Missions of Strathbogie, 430 Communicants, in a circuit of 8 miles, were superintended by Mr. William Reid at Mortlach, an old pupil of the Scots College, Rome, and a man of great merit, though in feeble health.—Mr. William Duthie took charge of other 350 Communicants, within a range of 10 miles from his residence at Huntly.

12. The District of Achendoun, Cabrach, and Glenrinnes was then served by F. Alexander Menzies, O.S.B., from Ratisbon. He was of the Pitfodels Family, and had, for the first time, undertaken Missionary duty, on the removal of Mr. Geddes to Scalau.—Two hundred and fifty Communicants were scattered over this wide mountainous tract of Country, within a range of 18 miles.

13. In the neighbouring Mission of Glenlivet, Mr. William Guthrie laboured among the largest Catholic population in the Lowlands. Within

a District of ten miles, he had this year admitted 1100 Paschal Communicants. This excellent man is described as 37 years of age, full of zeal, united with rare prudence.

14. In the higher part of the District, called the "Braes of Glenlivet," Mr. John Geddes resided at the small Seminary of Scalan; and imparted instruction to a few Youths, preparatory to their being sent to study at the Scots College, Rome. Cardinal Spinelli's legacy, and another, left by Pope Clement XII., amounting in all to 100 crowns, supported four boys, two from each Vicariate. Mr. Geddes is described as 29 years of age, a worthy, learned, and pious Missionary. In addition to the Charge of the Seminary, he had the superintendence of the Catholics in his immediate neighbourhood, together with those belonging to the vacant Mission of Strathavon, and Strathdown, where he had, this year, 800 Communicants.

15. Crossing over this, the wildest and most mountainous District of the Lowlands, the Report brings us into Deeside, where, in a circuit of 30 miles, F. William Grant, S.J., had 170 Communicants, and was almost daily reconciling persons to the Church.

16. In District of Country called the Garioch, on Donside, there were some scattered Catholics, but no resident Priest; the Missionaries in Strathbogie gave them assistance in any pressing necessity.

17. On the whole, the number of Catholic Communicants in the Lowland District was estimated at six thousand. The Secular Missionary Priests among them amounted in number to twelve, and three more were much wanted; there were, moreover, ten Jesuit Fathers, and six Benedictines.

18. The Bishops added that about the end of the 17th century, the number of Catholics in the whole of Scotland did not amount to 6000.

19. Regarding the Statistics of the Highland District, the following is an Abstract of the Report furnished, in 1764. It included the *Montana* or Highlands of Dumbartonshire, Perthshire, and Aberdeenshire; to the exclusion of those of Banffshire, which Bishop Gordon, at the original division of the Country into two Districts, had reserved for his own Lowland share, on account of his favourite Seminary of Scalan being situated there.—In general, the Highland District included all that part of the Country in which the Gaelic language was spoken, except Glenlivet; and now, curiously enough, it has died out from that part of the Banffshire Highlands.

20. The Missions in this District were fewer in number, while a larger body of Catholics was included in each. The Glengarry Mission, containing 1500 Communicants, and extending over 72 square miles, was then served by Mr. Aeneas Macgillis, a devout and prudent man, formerly a Student in the Scots College, Rome; and at the date of the Report, about 40 years of age.

21. The Mission of Lochaber, the most populous in the Highlands, extending over 96 square miles, was calculated to contain 3000 Communicants; but this was given only as a rude approximation, the Mission having been vacant for a whole year, and served at intervals by Mr. Macgillis and Bishop John Macdonell, the Coadjutor.

22. The District of Knoydart, of large superficial extent and nearly circular form, about 12 miles in diameter, was estimated to contain 800 to 900 Communicants.—There was not a single Protestant in its whole extent.—It was superintended by Mr. William Harrison, formerly a Student in the Scots Roman College, and at this time 60 years of age. The vacant Missions of the two Morars, including about 600 Catholics, at this time also fell to the share of Mr. Harrison—a heavy charge for a man of his years, in a part of the Country so rugged and mountainous.

23. Arisaig and Moidart, both extensive tracts of Country, would either of them have been a Charge sufficient for a Missionary. They were then both under the care of Mr. Alexander Macdonell, "a man who loved fatigue;" his Communicants, in both Districts, amounting to 2000. He also had studied in the Scots Roman College.

24. The Mission of Strathglass, including 500 Communicants, was superintended by a Jesuit Father.—In Glenmorison there were 200 Communicants; it was formerly a Mission by itself, but was then served partly by the Missionary in Glengarry, and partly by the Jesuit Father in Strathglass.

25. Then came the Islands.—Eig and Canna used to have a Missionary to themselves, with charge of 400 Communicants; but now they were from necessity left destitute of any Spiritual assistance, except what the Bishop or his Coadjutor in his visitations could occasionally afford them.

26. In the Island of Uist there were 2000 Communicants, who had once given ample employment to two Missionaries, but were then reduced to the more limited Ministrations of one, Mr. Alexander Forrester, a holy and zealous Priest, but of infirm health, and 60 years of age; formerly also a Student in the Scots College, Rome.

27. In the Island of Barra the whole population was Catholic, amounting to 1000 Communicants. Since the death of Mr. Aeneas Macdonell, a year before, they had been deprived of the assistance of a Missionary, except when either of the Bishops happened to pass that way.

28. In Badenoch there were but few Catholics; and they were assisted when necessary by the Missionary in Glengarry. Seven or eight hundred Communicants in Braemar and Gairnside were superintended by two Jesuit Fathers.

29. Thus, on the whole, the number of Catholic Communicants was estimated at 12,000; among whom, there were only four Secular Priests and three Jesuit Fathers.—There was a crying want of at least five Missionaries more.

II.

Report of the State of the Mission in the Lowland District of Scotland; made to Propaganda, 1780.

| Town or District. | No. of Catholics. | Communicants. | Missioners' Names. |
|------------------------------|-------------------|---------------|---|
| Dumfries | 308 | 256 | John Pepper, Ex-Jesuit. |
| Munches | 168 | 114 | John Frazer. |
| Edinburgh | 800* | No return | Robert Menzies and Jas. Cameron; and John Thomson, Procurator of both the Vicariates. |
| Drummond (including Glasgow) | 118 | 82 | Alex. Innes, from Paris. |
| Stobhall | 180 | No return | Wm. Hay, from Rome and Douay. |
| Strathavon | 500 | " | Vacant. |
| Glentworth | 810 | " | James Macgillivray, Ex-Jesuit. |
| Shenvil | 127 | " | Paul Macpherson. |
| Huntly | 325 | 220 | Chas. Maxwell, Ex-Jesuit |
| Mortlach | 372 | No return | William Guthrie. |
| Strathyla | 220 | " | Alex. Menzies, O.S.B. |
| Bellay | 750 | " | George Mathison. |
| Rathven | 1150 | " | John Reid, from the Scots Roman College. |
| Buchan | 130 | " | Alexander Duguid. |
| Aberdeen | 470 | 230 | Andrew Oliver. |
| Deeside | 240 | No return | Wm. Grant, Ex-Jesuit. |
| Traquair | ... | ... | Chaplain to the Family —Chas. Cruikshanks. |

* Many of them very negligent of their Duties.

At the Seminary of Scalau there were six Students, supported partly by their Friends, partly on Funds left by Cardinal Spinelli; together with their Masters and Servants. Superior—Mr James Paterson.

III.

State of Rents in Scotland as they stand in Journal, this 22nd day of August, 1796, sent by Bp. Hay to Sir J. C. Hippisley.

| | £ | s. | d. |
|------------------------------|------|----|----|
| Bank; Old Stock, | 153 | 6 | 8 |
| Banff, now in Bank | 40 | 0 | 0 |
| Glen, | 1 | 13 | 4 |
| Traquair, | 63 | 0 | 0 |
| Anstruther, | 25 | 0 | 0 |
| Arndilly, | 10 | 8 | 0 |
| Young, | 50 | 0 | 0 |
| Society, | 20 | 0 | 0 |
| In all, | £363 | 0 | 0 |

IV.

An Inventory of the Effects belonging to the Scotch Mission in Rome, and Confiscated by the French there, in February, 1798.

First,—The College, which, exclusive of the Value of the House, Church and Garden, Stable, and other Fabrics about it, had the following Property:—

1. A large Vineyard, with an elegant House, Cellars, Stables, and all the Instruments and Conveniences for Labouring the Vineyard, and making Wine, computed, at a very moderate Value, to be worth, in effectual Roman Money, Twenty Thousand Crowns. 20,000
2. A smaller Vineyard at the back of the House, 2,000
3. Another excellent Vineyard at Colle dell' Asino, 5,000
4. Horses, Carts, and Household Furniture, 3,000
5. Money settled at Interest, with the Order of Malta, 10,000
6. Money settled as above with the Conventuals of St. Floriano, at Fesi, 1,000
7. House in Marino, and another at Fontana di Trevi in Rome, valued at 1,500
8. *Luoghi di Monte*, in Number 132, each worth a Hundred and Twenty Roman Crowns, 15,840
9. Thirty Barrels of Oil, at Ten Crowns per Barrel, 300
10. Thirty-five Butts of Wine, at Twenty-seven Crowns per Butt, 1,215
11. Household Furniture in the College, 4,000
12. Library, moderately valued at 2,500
13. Effective Money found in the College, 572
14. Red Damask Hangings for the Church, with many Suits of Vestments, Linens, and Four Chalices, 2,000

Total Loss of the Mission by the Confiscation of the College, 68,927

Second,—

1. Fifty-eight *Luoghi di Monte* belonging to the Missions, each *Luogo* Valued as above, 6,960
2. Forty *Luoghi* belonging to the Agent, *pro tempore*, 4,800
3. Thirty-three *Luoghi*, and a Portion belonging to Seminaries, 3,587

84,587

We may add to the above Losses, One Thousand Five Hundred and Twenty Crowns, yearly remitted by Propaganda to the Missions, which certainly could have been always paid regularly, had not the French overturned the Government.

We may likewise state to our Losses Three Hundred Crowns, which the College receive Yearly from the Dataria.

We may also place to the same Account, the maintenance of Four Scots Youths at Propaganda.

(Signed) PAUL MACPHERSON.

Gibston, near Huntly,
8th August, 1798.

APPENDIX.

I.

FAMILY OF HAY.

Few Families in Britain can compete, in Antiquity and Nobility, with the illustrious Scotch House of Hay. Little faith, indeed, can be put in the romantic Story, which attributes to the Peasant Hay, and his two Sons, the honour of turning the tide of Battle against the Danes, at Luncarty, in the Tenth Century.—[Leslie De Origine Scotorum, II., 80.]—The history of the Family commences at the Court of Malcolm IV. and of William the Lion, where William de Hay filled the office of Pincerna or Cup-Bearer;—Dying about the year 1170. From his two Sons, William and Robert, are descended the Noble Families of Errol of Tweeddale, and of Kinnoull, with their numerous Branches.

We follow the line of Robert, the younger Son of the Pincerna, till, after the lapse of two Centuries, his lineal representative, Sir William Hay of Locherworth, acquired by Marriage the Barony of Yester and the Arms of Gifford. Sir William married, for his second Wife, Alicia, Daughter of Sir Thomas Hay of Errol, the head of the elder Branch of his Family. Her Son, Edmund, was the Ancestor of Bishop Hay, who was hence descended from both the Sons of the Pincerna.

Sir William Hay dying about 1420, left his Estates to David, his eldest Son by his first Marriage with the co-heiress of Yester. David's eldest son, again, was created Lord Hay of Yester, and is now represented by the Marquis of Tweeddale.—[Douglas Peerage, II., 602, et seq. Session Papers, August 2, 1788, X. 2.]

David Hay, in 1439, made his half-brother Edmund a present of the Property of Tallo, in Peeblesshire, and of Linplum, in East Lothian. Early in the Sixteenth Century, the lineal representative of Edmund Hay, was Dugald Hay, the father of several sons. Andrew, one of the younger of them, was destined for the Church, and obtained a Canonry in the Cathedral of Glasgow. Whether he was in Holy Orders or not, it is now impossible to say. At the era of "the Reformation," he adopted the new opinions, and took a prominent share in overthrowing the Scottish Hierarchy.—[Spottiswood's History of the Church of Scotland, anno. 1571, '2, '5.]

He turned his services to substantial account, becoming Parson of Renfrew, and Superintendent of the West, and receiving from the Regent Murray a gift of the charming Estate of Ranfield, near Renfrew.—[Crawford's Renfrewshire, 64.]

He was also nominated to the Rectorship of Glasgow University, which he enjoyed from 1565, to 1581.—[Cleland's Annals of Glasgow, II., 114.]—His Brother George, in consideration of similar services to the winning cause, was made Parson of Rathven in Banffshire.

Andrew Hay, at his Death, left his Parsonage, his Rectorship, and his Estate at Ranfield, to his son John, who again bequeathed his Parsonage and his Estate to his son. This son, also named John, sold Ranfield, and bought the Property, and the old Castle of Inchknock—part of the spoils of Newbottle Abbey, which had fallen to the share of Mark Kerr of Cessford, son of the Commandator, or lay Proprietor of the Abbey.—[Preface to Chartulary of Newbottle, xxiv.]

John Hay's new purchase passed in succession to his son, and his grandson, John, whom the Revolution of 1688 found Parson of Monkland. The Parson's younger son, George, was the grandfather of our Bishop. His branch of the Family, at that time, possessed the small Estate of Annat Hill, in the Parish of New Monkland, lying between Airdrie and Kirkintilloch, and close to Inchknock, of which it probably at one time formed part. The name of Annathill is evidence enough of its having once belonged to the Church; *Annata*—[Ducange's Glossary—voce *Annata*.]—signifying the first-fruits of a Benefice. Bishop Hay was the last surviving descendant of the Canon, Andrew Hay; and, when alluding to the History of his Family, the Bishop used to say that "what had begun in sin, had ended in God."

A few Notices of Bishop Hay's Relations, scattered through his Correspondence, may be gathered together here into one view.—He had numerous Cousins, all of them Protestants, in middle and in humble life, in the neighbourhood of Airdrie, in Lanarkshire. They were related to him through his Father's Sister, Elizabeth, who became the wife of Mr. Joseph Howie, Proprietor of Drungray, a small Estate near Airdrie. Elizabeth, one of the daughters of this Marriage, became in her turn the wife of a widower, a Mr. Storie, of Braco, in the same County, who, dying before her, left her an Annuity of £20. A Grandson of her's, of the name of Wilkie, a mason, was residing at Airdrie, a few years ago, when the Author of this Memoir saw him, and conversed with him about the Family of his Grandmother. Ann, another daughter of Joseph and Elizabeth Howie, married a Mr. James Waddell. A son of theirs settled in Glasgow with his Family, and was

well known to the Bishop, his Cousin. Rebecca Howie, a Sister of Elizabeth Howie and of Ann Waddell, was Married to a William Henry (or Hendry), a Clockmaker at Airdrie. She herself followed the calling of a Midwife. Her son Joseph was taken off her hands by the Bishop, to be Educated for the Catholic Church. From Valladolid he went to the Scotch College at Rome; but ultimately failing in his purpose, he returned home in 1783, in company with Abate Grant. Joseph's Father was much opposed to his son's destination as a Priest, and at his instigation, the Kirk Session of Airdrie refused Baptism to two of Joseph's sisters. Their Mother appealed to the Presbytery of Hamilton, who appointed one of their number to Baptize the infants.—Mrs. Henry suffered a great deal from the bad temper of her Husband, and ultimately separated from him.

Several of the Bishop's Cousins long remained dependants on his bounty.—Anne Watt, "a poor doeless (feeble) creature," and Jean Christie, were supported by him, till their Death. Others of his Relations were more successful in life. Dr. Porteous of Glasgow, and the late Dr. Cleland were among these;—a Mr. James Fogo, also a Cousin of the Bishop's, was a Writer or Solicitor in Edinburgh; and a Mr. Archibald Hamilton, in London.

In Edinburgh, a Mr. Hunter, a Dealer in Hardware, was Uncle to a youth, Charles Morrison, Nephew to the Bishop's Mother. This youth Died in 1800.

Two of the Bishop's Edinburgh Cousins, Clementina and Anna Lindsay, were occasional Correspondents of his. Even after he had commenced his residence at Aquhortes, he received several affectionate notes from Miss Anna (dated from Lennol-hill, near Coldstream), full of inquiries about his health, and concluding, "with great esteem and most true regard, your affectionate Cousin."

It is remarkable with how much affectionate interest and regard all the Bishop's Relatives spoke of him, feelings which he abundantly reciprocated, whenever he had occasion to allude to any of them.

Mr. Dick, the Author of one of the short Memoirs of Bishop Hay, already alluded to, informs us that, at the period of his Conversion, Mr. Hay was attached to a young Lady; and that, if not actually engaged to her, both of them looked forward to their being united in Marriage. She did not, however, enter into the views which induced her Lover to change his Religion; yet, when he abandoned all his Secular prospects, to enter into the Church, she refused to form any other attachment, and for his sake remained single till her Death. After many years, our informant adds, she, too, became a Convert to Catholicity.

Not a trace of this romantic Story is to be found elsewhere, and Mr. Dick tells us that he had it only from report. Now, as he had no

intimate acquaintance with Bishop Hay till nearly fifty years after the Bishop's Conversion, the report which he has inserted in his Memoir cannot be much relied on. We shall, perhaps, not be far wrong in looking for the foundation of this report in the story of the Bishop's only Sister, Elizabeth. This Lady was born in December, 1731, and was, therefore, two years and three or four months younger than her Brother. She was appointed sole Executrix under her Mother's Will, in 1756, during her Brother's absence in Italy. Shortly after his return to Scotland we find her residing at Edinburgh. He occasionally corresponded with her while he lived at Preshome; but no Letter on either side has been preserved. All that we know of her is gathered from the Correspondence of others, chiefly of her Brother's intimate friends.

After the Bishop's visit to Edinburgh, in 1766, we are able to trace a more frequent mention of his Sister in his Correspondence, as if she had awakened in him a stronger interest in her welfare. She was then residing with her Cousin, a Mrs. White.—[*Née* Margaret Hay, relict of John White, Depute Clerk of Session.] When writing to his Edinburgh Correspondents, after his return to Preshome, the Bishop generally either enclosed a Note to his Sister, or sent his "affectionate compliments," or some such message of his regard; sometimes adding a cheerful report of his health, to allay her anxiety.

Early in 1767, his Cousin, Miss Clementina Lindsay, wrote to inform the Bishop of his Sister's dangerous illness. She recovered, however, as Spring advanced; and her Brother resided with her during his visit to Edinburgh, in the Autumn of the same year, immediately after Bishop Smith's Death. Mrs. White's Death, 3 years later, left Miss Hay under the necessity of seeking another home. She seems to have remained in Edinburgh for some time longer; and, on the death of a Relation in the West Country, she became entitled to a small Annuity. Obstacles and delays of a provoking character kept the unfortunate lady long in suspense, before she received her dues; and afterwards, the failure of her Cousin, Sir William Montgomery Cunningham, (who assumed the title of Lord Lyle), and whose Estates were charged with her Annuity, deprived her of her rights, for many years.

Her mind seems, about this time, to have become disposed towards the Religion of her Brother's adoption. In May, 1772, we find Mr. Geddes asking the Bishop when Miss Hay's Conversion might be looked for; probably with a view to bringing her more immediately under the influence of Catholic Society.—The Bishop looked out for a home for his Sister, among his friends in the Enzie; but at first without success. She was invited by Miss Gordon of Auchentoul to pass the Winter of 1772-3 at her

House. About the middle of August, Miss Hay is found at Aberdeen, on her way to Banffshire, waiting for a return Post-Chaise. Mr. Charles Arbuthnot, a Benedictine Monk, and afterwards, the last Abbot of Ratisbon, happening to arrive at Aberdeen, on a tour in search of Boys for his Monastery, Miss Hay and he hired a Post-Chaise between them, and travelled in company to Miss Gordon's residence at Auchentoul. Her visit to this excellent lady, soon produced the result which the Bishop had long been anxiously expecting. Early in 1773, she was admitted a Member of the Catholic Church. Her feeble health at the same time, occasioned much anxiety to her friends.

Two elderly sisters of Mr. Cruickshanks, and their two nieces, sisters of Mr. John Reid, lived together in a Cottage, in the little Village of Clochan, near Preshome. It was soon arranged that Miss Hay should occupy the fifth place in this Maiden Establishment. A couple of rooms were set apart for her use; and, towards the end of October, 1773, she commenced her residence in the Enzie. In straitened circumstances, a martyr to severe headaches, with weak eyesight, and a feeble digestion, cut off from all the associations of her youth, and but rarely enjoying the society of her Brother, Miss Hay's lonely fate may well excite our pity.

Of the primitive style of living at Clochan, we may form an opinion from one significant circumstance, that the Village did not boast of either a Watch or a Clock. Hence, the little Community of Maidens retired to bed, sometimes at eleven o'clock at night, sometimes at one in the morning; thinking it was about nine o'clock. Miss Hay, therefore, begged for a spare Watch of her brother, which proved invaluable.

She appears soon to have recovered her health, and to have enjoyed good spirits. By and by, little difficulties arose among the five maiden ladies, which were adjusted by the tact and good sense of the elder Miss Reid; and, as far as we know, nothing again occurred to disturb the harmony of the Cottage during the long period of thirty years that Miss Hay occupied it.

In 1778, her Annuity fell into arrears; the burden of her support, in consequence, devolved on the Bishop. He employed his Friend, Mr. Colquhoun Grant, to vindicate her rights by Legal process; but in vain. Sir Walter Montgomery was unable to make good the payment of so small a pittance as £4 a quarter, to which Miss Hay's Annuity amounted. The Bishop willingly made it up to her; but contemplated with anxiety, the possibility of his predeceasing her, before what was owing to her could be recovered.

To complicate this poor lady's many trials, she met with a severe accident, in the Spring of 1784; her wrist was dislocated by a fall, and there was no Surgeon in the neighbourhood to

repair the mischief. When Surgical assistance could be obtained, it was too late. Her arm and hand were thus crippled for life. December 1788, arrived, and nothing had yet been done for the recovery of upwards of £120, now owing to her. In this month, her Solicitor, Mr. Grant, Died. He had all along given her his best services for nothing, "wishing for no other reward," as he said, "than the Bishop's Prayers," and thinking himself, in fact, sufficiently remunerated by the Legal business of several wealthy Families, which the Bishop's influence had procured for him. Mr. Grant's Executors, however, took a different view of the case, and preferred a claim for his services in Miss Hay's behalf. As the poor lady possessed nothing, her brother of course had to satisfy the claim; and still, nothing could be got for her out of Sir Walter's bankrupt Estate.

In 1791, we find this afflicted lady again in indifferent health, and a prey to the influence of hope deferred. For twelve years subsequent to this date, she drops out of view to re-appear in dangerous illness in January, 1803. Her health again rallied, and the Bishop found her, on his visit in April, far advanced towards perfect recovery. The next and the last mention of her that occurs in his correspondence, is on her Death, March 9, 1805, when he informs Bishop Cameron that his poor Sister departed this life a few days ago, and begs his Coadjutor to "offer for her soul."

Her long suffering had at last reached its final term, in the 74th year of her age. She was, at least, spared the anxiety and the pain of watching the decline of her Brother's noble faculties, which had already begun.

II.

ALEXANDER WOOD.

This excellent man was the youngest son of Mr. Wood, of Woodiston, in Midlothian. He rose to the head of his Profession at Edinburgh, and by his skill and dexterity as an Operating Surgeon contributed much to raise the reputation of the Surgical Department in the Royal Infirmary. Few men were ever so universally beloved. Distinguished as much by his simplicity and openness of character, by his benevolent disposition, and peculiar tenderness of heart, as by his strong natural talent, he was remarkable also for the steadiness of his friendship, and the care which he bestowed on the Poor, whom he used to say were his best Patients. His manner was unusually decided and even blunt, but his Philanthropy was proverbial. Several amusing Anecdotes, and two characteristic Portraits of him are preserved in *Kay's Edinburgh Portraits*, to which the Author is also indebted for this Sketch. It seems he was the first Citizen of Edinburgh who carried an Umbrella, then considered a novel luxury.

His tall, thin figure suggested the maxim of "Lang Sandy Wood," by which he was familiarly known at Edinburgh for more than half a century. He married Miss Virginia Chalmers, and had several Children who survived him. After a long and useful Life of Professional eminence, he was at last compelled by increasing infirmities to retire from Practice, a few years before his Death, which occurred May 12, 1807, at the advanced age of 82.

His meeting with his College friend, Mr. Hay, after the return of the latter to Scotland as a Catholic Priest, was highly characteristic of Mr. Wood. Mr. Hay used often to relate its circumstances with much humour. The friends meeting in the streets of Edinburgh, Mr. Wood thus accosted him:—"Weel, Geordie, ye're a d— fule for yer pains in becoming a Popish Priest:—ye wud hae made a d— guid doctor if ye had staid wi' us!"

A Mr. Hector, formerly a Goldsmith at Edinburgh, to whom Mr. Hay himself related the Story as authentic, repeated it there to the person from whom the Author had it taken down.

III.

THE FIRST ARCHBISHOP IN SCOTLAND SINCE
THE TIME OF ARCHBISHOP BETHUNE.

CHARLES EYRE, D.D.,

Is the third Son of Count Eyre, of the ancient English Catholic Family of Eyre, in Derbyshire, and late Canon Penitentiary, and Vicar General of the Bishop of Hexham, at Newcastle. In *Burke's Landed Gentry*, details are given of Eyre of Lindley Hall, and of Eyre of Uppercourt, Freshford, Co. Kilkenny. The Archbishop's brother, of Uppercourt, is married to a daughter of the Earl of Wicklow. He has other two brothers—one, Very Rev. Mgr. Vincent Eyre, Missionary of Hampstead, London, and the other, Father Wm. Eyre, S.J.—Prince Santa Croce is related to the Family of Eyre.—He wrote a *Life of S. Cuthbert*; a very elaborate Work. His title of "*Rt. Revd. Monsignor*," shews that his position as one of the Domestic Prelates of his Holiness is for life. The Rt. Revd. Mgr. Eyre was nominated Archbishop and Papal Delegate in Scotland, in September, 1868. On Archbishop Errington absolutely declining the Office, to which he had actually been nominated, Mgr. Eyre left Newcastle-on-Tyne for Rome on 27th December, 1868. His Consecration took place there on Sunday, 31st January, 1869, in the Church of S. Andrea della Valle, which was chosen on account of its being Dedicated in honour of the Patron Saint of Scotland. The Consecrator was Cardinal Reisach, Bishop of Sabina, assisted by Archbishop Manning, and Mérode, Archbishop of Mitylene.—The Sovereign Pontiff received Archbishop Eyre with special marks of favour and interest.—His position as *Papal Delegate* gives him a special prece-

dence; but this Office is not for life—only as long as it may be required to arrange the present unfortunate state of matters in the West of Scotland, especially among the Irish and Scotch *regime*. Previous to his Consecration, His Grace took up his residence at the Lazarist Convent in Rome. As Archbishop-Elect, he was accompanied to the Church, and was attended throughout the Function by Dr. Campbell, the Vice-Rector of the Scots College, as Chaplain; and the Students assisted in the Sanctuary to render the services required at the Altar. Cardinal Barnabò, the Protector, several Prelates, the Rectors of the British and American Colleges, and a very large number of distinguished Residents and Visitors in Rome, were present at the Ceremony in Stalls prepared for them in the body of the Church. Among whom were Mr. and Mrs. Delabarre, Bodenham, The Hon. Marmaduke and Mrs. Maxwell, Mrs. Fitzherbert and Miss Blundell, Mrs. Moore and Lady Louisa Knox. The Princesses of Santa Croce, as relatives of his Grace, also occupied a reserved tribune. After his Consecration, the Archbishop withdrew to the Common Hall of the adjoining Ecclesiastical Establishment, where he received the congratulations of those who had assisted at the Rite, and where an elegant Refreshment was provided for all.

On the evening of the 10th Feb., the Holy Father received the Archbishop in a Farewell audience.

Since Dr. Strain, of Edinburgh, received Episcopal Consecration at the hands of the Holy Father in the Vatican Palace, no event of such consequence to the Scottish Catholics has taken place at Rome. The new Prelate is the first Archbishop that has been named for Scotland since the change of Religion.—As no Hierarchy has been proclaimed for Scotland, Dr. Eyre is as yet without a Territorial designation derived from the District where he is to exercise Episcopal jurisdiction. His title is Archbishop of Anazarba *in partibus infidelium*, Glasgow.

IV.

JOHN MACDONALD, D.D.

The Consecration of The Right Rev. John Macdonald, as Successor to Bishop Kyle, and as Bishop of Nicopolis, took place in the Church of the Assumption, Huntly Street, Aberdeen, on the 24th February, 1869, being the Feast of S. Matthias. The fine Church was crowded. The Consecrating Bishop was The Right Rev. James Chadwick, of Newcastle, who was assisted by Bishop Gray, of Glasgow, and Bishop Strain, of Edinburgh. Bishop Lynch, owing to some oversight, was omitted in the invitations. Upwards of 40 Clergymen were present, and the whole Services were of the most imposing character. It was in the same order as the Rite prescribed by the Roman Pontifical, and occupied upwards of four



+ Doyle
Delegate Apocalyptic for Scotland

hours. Through the exertions in particular of the Rev. John Sutherland, the arrangements made for the Ceremony were all that could have been wished. The various Altars were tastefully decorated; the High Altar, especially, was exceedingly tasteful. A Choir of some 50, under the leadership of Mr. Hay, conducted the Music, which commenced with the Gregorian Chant, "Veni Creator;" the Pascal Mass, by Pierre L. Lambilotte, which includes, amongst others, the Gloria, Credo, Sanctus, and Agnus Dei. This Mass composition is a magnificent production of a French Jesuit Priest, well known in the musical world as an elaborate Writer on ancient and modern Music, who Died about 7 years ago. It was used for the first time in the Roman Church in this Country. Among others, the Offertory Piece,—*"Ave Maria,"* by Quino; Elevation Piece, *"O Salutaris;"* by Hummel; the Litany and Psalms Gregorian, *"Te Deum,"* from MS. music which belongs to the Church, a most exquisite Production; and Dismissal Piece, Psalm 103, were most effectively rendered. The Choir was greatly augmented both by Instrumentalists and Vocalists. Nearly all the Solos were sung by Mrs. Prendergast (wife of Brigadier-General Prendergast, both of whom arrived recently from Madrid on a visit to the General's sister, Mrs. Gordon, of Wardhouse), who volunteered to give her most efficient aid on the occasion.—During the rendering of the *Te Deum*, the Bishop was led Pontifically through the Church, blessing the people as he went. This was a very imposing part of the Ceremony. Dr. Macdonald is a handsome and stately-looking man, in the prime of life; and, as he proceeded up the centre passage in his Robes and Staff, attended by the assisting Bishop, the spectacular effect was certainly striking.

The Rev. Dr. Smith, Oakley, preached the Sermon, which had special reference to the Order of the Priesthood, from Aaron downwards. At the commencement he referred in feeling terms to the death of Bishop Kyle, which, very remarkable, took place at Presmore on Tuesday morning, the day before his Successor's Consecration. It is now 41 years since the late Bishop Kyle was Consecrated, and another generation having since arisen, great interest was taken by members of the Church and others.

At the close, a Chair (which is to be a permanent Throne in the Church) was presented to the Bishop-Elect, made from part of the red fir roof of St. Machar's Cathedral, Aberdeen, which was placed thereon by Bishop Lindsay in 1445. That Roof was at several periods beautified with carved work, containing the Armorial Bearings of Prelates who filled the See from 1356 to the "Reformation." The Chair is purely Gothic, filled with nine Coats of Arms, including Bp. Macdonald's, and reflects great credit on the taste of the Rev. John Sutherland, who designed and superintended it. The Canopy connected with

the Chair rises to a height of 12 feet, supported by a back Panel and two Pilasters, which are elaborately decorated. On the top of the Panel is formed a trefoil, in which is placed an "Agnus Dei" with the inscription—"Agnus Dei, qui tollis peccata mundi." The lower Panel being filled in with a neat diaper in gold on a scarlet ground, gives the whole an appearance of great richness and beauty. The two principal banners used on the occasion were those of Bishop Chadwick, of Newcastle, the Consecrator, and the Bishop-Elect. They were got up by Mr. G. R. Taylor, decorator, Skene Terrace.

V.

JAMES KYLE, D.D.,

Died at Presmore on the morning of Tuesday the 23d Feb., 1869. His father was James Kyle, Architect, who superintended the erection of the fine Bridge that spans the Deveron at Banff; and his mother was Mary Strachan, Daughter of Dr. Strachan, in Banff. The Bishop's father belonged to the South of Scotland, and the Bishop (the eldest Son) was Born at Edinburgh on the 22d Sept., 1788. He was very early set aside for the Church, entering as a Student at Aquhorties on the 23d Oct., 1799, when he had just completed his 11th year. No contemporary companion survives to tell of his early days. His Brother, Colonel Kyle of Bingham, died greatly respected a few years ago. The Bishop wrote Latin with a purity as rare as it is difficult of accomplishment, and with an elegance that drew forth the warm encomiums of the Secretaries of Propaganda. He had also a great aptitude and fondness for Mathematics. He chiefly excelled in Historical lore; and though he never published any of his labours, the mass of Papers which he collected, it is to be hoped, will not be allowed to lie useless to the world. When in his 20th year, he was appointed Professor at Aquhorties, in 1808. Four years later, on the 21st March, 1812, he was admitted to Holy Orders. He still continued at Aquhorties, acting as Director of the studies there for nearly 14 years more. In that long interval, he did much to mould the character of the future Clergymen to be scattered over the country; and none who had been under him failed to receive benefit from contact with his singularly vigorous and masculine intellect, and the strong vein of common sense that pervaded his nature. Many of his Students distinguished themselves, and one of them, the late Dr. Murdoch, became Bishop of the Western District, who often worshipped in Tynet Chapel.

Dr. Kyle was selected to be the first Bishop of the Northern District, under the title of *Germanicia*. Previous to his elevation to the Episcopate, he was sent to Glasgow to engage in Missionary work. It was during his Pastorate that, in consequence of a Protestant

woman attempting to receive from his Altar, and carry off in her handkerchief, *the Host*, the small Check Tickets or Tokens were introduced into the Chapels in Glasgow, with the word *Σύναξις*. After two years' labour there, he was Consecrated at Aberdeen, on 28th September, 1828—the Bishops present being Dr. Penswick of the Northern District of England, Dr. Paterson of the Eastern District of Scotland, and Dr. Scott, who had only been a week before raised to the Episcopate, and appointed Vicar of the Western District of Scotland. Dr. Kyle had just then completed his 40th year.—In the full vigour of manhood, possessed of a strong constitution and active habits, and his mind trained and amply stored with knowledge, he was well equipped for the great task before him. The District he had to supervise was a very wide one, comprising the Counties of Aberdeen, Banff, Moray, Nairn, the Northern part of Invernesshire, and the Counties of Ross, Cromarty, and Sutherland. Till recently, it also comprehended Caithness, but that County was lately placed under the care of the Prefect Apostolic of the Arctic Missions, which in all comprise Iceland, the Faroe Islands, Greenland, Lapland, with Orkney and Shetland.—Dr Kyle might have fixed his residence at Aberdeen, if he had so chosen; but the Enzie had always been a spot in which a large number of Catholic families had resided, drawn thither originally by the protection afforded by the Dukes of Gordon; and from its population alone, during the last century, the Scottish Catholics have drawn no fewer than seven of their Bishops, namely, Dr. Gordon, Dr. Alexander Smith, Dr. Grant, Dr. Geddes, Dr. Scott, Dr. Murdoch, and Dr. Alex. Smith. The fact that he was, at Preshome, in the centre of such a population, doubtless greatly determined Dr. Kyle in the choice of his residence. But the quiet, sedentary character of the man, careless of all show, and desirous only to do his work, would doubtless lead to a like decision. Pretence of any kind was to him most offensive. He was content to make slow, if he made sure, progress. He was emphatically a builder-up of his Church. He made no advance unless where it was warranted, and he was alike sagacious in counsel, and energetic and persistent in action.

How highly he was esteemed by his Clergy, was shown in a mark of respect which they paid him on the 50th Anniversary of his Ordination. They met at St. Mary's College, Blairs, on 14th May, 1862, and presented him with a Mitre and Crosier. The Rev. Mr. Glennie, Chapelton, who presided, spoke the sentiments of his Brethren when he said that "nowhere in the whole Catholic world is there a Bishop more sincerely and deservedly loved, honoured and respected by his Clergymen than Dr. Kyle is by his."

On Friday, the 26th February, the mortal

Remains of the Deceased Prelate were Interred in their last Resting-place. At first it was proposed to bury him in the little Churchyard of St. Ninian's, Chapelford, which, to Scottish Catholics, will ever possess a peculiar interest, not only as having been the site of a Chapel in very early times, but as containing the Remains of Bishop Nicolson, the first Vicar Apostolic in Scotland, besides the Graves of a large number of Missionary Priests. Ultimately, however, it was arranged that, in accordance with his own desire, the Bishop should be Interred in the Vault of St. Gregory's Chapel at Preshome, in which he had so long officiated.

Within the Church, the wall behind the Altar was draped in sombre black, relieved with white figuring, which well harmonised with the mournful occasion. In like manner, also, the Altar itself was clothed in black. The Services were begun at 11 o'clock forenoon, with the Celebration of the Mass, the Official Celebrant on this occasion being the newly-Consecrated Bishop of the Northern District, The Right Rev. John Macdonald, in presence of The Right Rev. John Strain, and The Right Rev. John Gray, D.D.

The solemn Service was relieved from time to time by the Chorists singing, with fine effect, the *Dies Irae*, *Kyrie Eleison*, *Sanctus*, and *Agnus Dei*. After Mass, Dr. Macdonald retired to the Epistle Side of the Altar, where he deposed his Vestments.

Dr. Strain then came forward, and, standing in front of the Altar, facing the Body, addressed the people in a short impromptu Discourse, wherein he spoke concerning the talents and acquirements of the Deceased, and dwelt on the many virtues that adorned his character. He was, he said, a man of singular humility and unostentatious piety, and, although he could, by his talents, have made a name for himself in the world, yet, he desired more to be in private, caring not for the praise of men. His counsel and advice were very much prized, and were very readily given, not only to his fellow Bishops, but also to gentlemen of other Creeds, who consulted him in many matters of difficulty. Although gone from their midst, their departed Bishop was still with them in spirit, and his Intercessions would still be put up on their behalf. And, in conclusion, what was the lesson that they had to learn from the solemn scene before them? It was that they should strive to imitate the virtues of him who had passed such a length of time amongst them.

At the conclusion of the Address, the Bishops and a number of the Priests who were Officiating, retired to the Sacristy; shortly after which they again appeared in Procession, coming to the Body, which lay in a Coffin open in front of the Altar, preceded by the Rev. Mr. Macintosh, Beaully, bearing aloft the Processional Cross, who took his place at the head of the Departed.

The Prayer was then said, "Enter not into judgment with thy servant, O Lord," &c., followed by the Responses. Two of the Bishops in turn walked round the Coffin, sprinkling it with Holy Water. The Ceremony was also repeated by two Priests, and this part of the Services was concluded by Bishop Macdonald, the Official Celebrant, going over the Ceremonial in the same manner.

After the Ceremony of Incensing and Sprinkling had been performed, there was intoned the Antiphon, "I am the Resurrection and the Life," followed by the Cantic Benedictus, the Priests joining in at the same time, and varying the singing by appropriate Responses and Prayers. When this was concluded, the Bishops and Priests again retired in processional order through the Sacristy into the Sanctuary, where the Vault was opened, and the Grave was blessed: Six or seven of the Priests then proceeded to the place where the Body was lying, and carried it to the Grave. While they were thus engaged, the Choir sang with marked effect, the small motet, "O Dulcis Passio," the fine tenor voice of Mr M'Donald, Tombae, ringing out prominently from among the rest of the Choristers. As the singing still proceeded, the Body was lowered into the Vault, where it was allowed to remain uncovered, in order that the people might take a last look of him who had laboured so long and faithfully among them. An opportunity to do this was given at the close of the Services, of which almost the whole

assembly availed themselves. When the Body had been deposited in the Sepulchre, and as the Priests were retiring, the Choir sung the psalm, "Out of the depths have I cried to Thee, O Lord." The *Miscere* was also sung.—According to the custom of the Church, Bishop Kyle was Buried in his full Pontifical Robes.—The striking remark that "no one would ever share the burden of the Episcopate with him," was verified.

The Clergymen who were present, besides the Bishops, and who more or less took part in the Services, were the Rev. Messrs. Glennie, Chapelton, Glenlivet; Dawson, Inverness; Thomson, Elgin; Tochetti, Keith; Sutherland, Aberdeen; A. Chisholm, Dalbeth; Wilson, Fetternear, Inverurie; Caven, Glasgow; Clapperton, Buckie; Robert Clapperton, Falkirk; Kemp, Dufftown; M'Donald, Tombae; Maceachron, Portsoy; M'Kenzie, Beanly; Devine, Peterhead; Hugh M'Donald, Blairs College; J. M'Donald, Huntly; Smith, Strichen; Cameron, Nairn; Bisset, Kintail; Anselm Robertson, Parkhead; Hugh Chisholm, Johnstone; M'Kay, Banff; Kyle, Presnhome; Gall, do.; and Weir, Fochabers.

There was a large Congregation present witnessing the Ceremonial—the Chapel being quite filled, among whom were Sir Robert Glendonwyn Gordon, Bart. of Letterfourie; Miss Gordon; Carlos P. Gordon, K.M., of Wardhouse; Leslie, jr., Fetternear; Major Reid, Durn House; Mr M'Donald, Inverness; and W. R. Gordon, Banff, &c.

P.S.—A striking incident happened to Bishop Macdonald the evening before the Funeral. He, in company with a Priest, went out to examine the Grave, 8 feet deep, when, by a false step, both fell in.



ST. MARY'S COLLEGE, BLAIRS, NEAR ABERDEEN.

E R R A T A

TO BE CORRECTED BY THE READER, AT ONCE, WITH PEN AND INK.

| | | | | | |
|--------------------------|-----------|--|--------------------|-----------------------------|--|
| Introduction, Page iii., | Line 19, | For 1690, Read 1590. | 1st Col., Page 51, | Line 47, | For Damasa, Read Damaso. |
| Do. " x., | " 31, | " of " or. | 2nd Col., " 51, | " 20, | " Altierzzi, " Alticozzi. |
| Do. " xiv., | " 26, | " Grecian, " Gregorian. | " " 53, | " 17, | " Pravers, Read Prayers. |
| Do. " xviii., | " 10, | " 1776, " 1777. | " " 55, | " 63, | " and orem, " et cum. |
| Do. " do., | " 11, | " 1735, Dec. 2, Read 1755 Dec. 3. | " " —, | " 64, | " mane, " suam. |
| Do. " do., | " 26, | " Abba, Read Abila. | 1st Col., " 56, | " 1, | " possit, " potest. |
| " " 2, | " 15, | " <i>Statute Missions</i> , Read <i>Statute Missions</i> . | 2nd Col., " 57, | " 37, | " Prophet, " Prefect. |
| " " 6, | " 40, | " September, 1720, Read October 2, 1720. | 1st Col., " 63, | " 22, | " primal, " formal. |
| " " 8, | " 31, | " from arms, Read "taking up arms." | 2nd Col., " —, | " 17, | " Evingham, " Everingham. |
| " " 8, | " 36, | " 1794, Read 1749. | 1st Col., " 66, | " 19, | " de Col., " de Cole. |
| " " 8, | " 47, | " ia, " in. | 2nd Col., " 67, | " 16, | " High Friars, " Irish Friars. |
| " " 9, | " 16, | " misericordie, Read misericordie. | 2nd Col., " 72, | " 41 & 47, | " For Campourannes, Read Campourannes. |
| " " 9, | " 44, | " Abbot, Read Abate. | " " 74, | " 55, | " For Repulsion, Read Expulsion. |
| 2nd Col., " 10, | " 8, | " condition, Read conditions. | 1st Col., " 77, | " 5, | " Siñor, Campomanes, Read Senor Campomanes. |
| " " —, | " 13, | " Read Missionaries, and of each Congregation in particular, were to be. | 2nd Col., " 78, | " 20, | " Clannonald, Read Clannonald. |
| " " —, | " 50, | " For Edinburgh, Read Edinburgh. | 1st Col., " 81, | " 19, | " Do., " Do. |
| " " —, | " 51, | " 1768, Read 1767. | 2nd Col., " 81, | " 12, | " Doulis, " Daulis. |
| 1st Col., " 11, | " 9, | " Read des Vertus. | 1st Col., " 84, | " 17, | " unnecessary, " necessary. |
| " " —, | " 32, | " For demone, Read demone. | " " —, | " 59, | " salus, " solus. |
| " " —, | " 33, | " qui, " que. | 2nd Col., " 85, | " 32, | " Dñi, " Dñi. |
| " " —, | " 34, | " pulvina, " fulmina. | 1st Col., " 86, | " 22, | " Centa, " Centa. |
| 2nd Col., " 14, | " 36, | " Simaneas, Read Simaneas. | 2nd Col., " 89, | " 33, | " scent, " secret. |
| " " 15, | " 14, | " Read we learn that, at the Revolution of 1688, George Hay. | " " 89, | " 46, | " Stoür, " Stonor. |
| 1st Col., " 16, | " 5, | " For Reith, Read Keith. | 1st Col., " 90, | Note, last line, last word, | Read page 102. |
| " " 20, | " 31, | " to inform, Read informed. | 2nd Col., " 90, | Line 1 & 4 | For Monsson, Read Mousson. |
| " " 27, | " 12, | " Lateran Basilica, Read Lateran Basilica. | 1st Col., " 91, | " 7 & 81, | " Do., " Do. |
| " " —, | " 17, | " moral, Read rural. | " " —, | " 1, | " For Duaci, Read Duaci. |
| " " —, | " 25, | " Lombardi, Read Lombard. | 2nd Col., " —, | " 48, | " ICOTORUM, " SCOTORUM. |
| 2nd Col., " 23, | " 5 & 23, | " For Altierzzi, Read Alticozzi. | " " —, | Last line, | " Collectama, " Collectanea. |
| 1st Col., " 29, | " 30, | " For T, Read F. | 1st Col., " 96, | Line 17, | " Debates, " Dévotes. |
| " " 30, | " 16, | " Rezzonico, Read Rezzonico. | 2nd Col., " —, | " 16, | " Corringham, Read Everingham. |
| " " —, | " 49, | " Mons, Read Mgre. | 1st Col., " 93, | " 32, | " Benifice, Read Benefice. |
| " " —, | " 48, | " obtained necessary, Read obtained the necessary. | " " —, | " 41, | " Do., " Do. |
| 2nd Col., " —, | " 33, | " Colleagues, Read Colleagues. | 2nd Col., " 99, | " 2, | " Do., " Do. |
| " " 31, | " 30, | " 1711, Read 1751. | 1st Col., " 100, | " 34, | " Etiemites, " Etiemites. |
| " " 34, | " 10, | " from Corneto, Read from Corneto. | " " —, | " last, | " Haggerston, Read Haggerston. |
| " " —, | " 21, | " Lingone, Read Longone. | 2nd Col., " —, | " 31, | " inramenti, Read juramenti. |
| 1st Col., " 25, | " 44, | " Do., " Do. | " " —, | " 32, | " Puppis, " Professionis. |
| 2nd Col., " —, | " 6, | " Do., " Do. | 1st Col., " 107, | " 28, | " nunc, " nunc. |
| 1st Col., " 41, | " 47, | " Gesù a, " Gesù e. | " " —, | " 37, | " settlement, " settlement. |
| 2nd Col., " —, | " 49, | " that, " this. | 2nd Col., " 110, | " 42, | " Supply [sacerdotis] after sacerdotis. |
| 1st Col., " 42, | " 49, | " harrassing, Read harrassing. | 1st Col., " 115, | " 49, | " For Froppa, Read Proffesa. |
| " " —, | " —, | " depastus, Read depastus. | 2nd Col., " —, | " 6, | " Penitengera, Read Penitentieria. |
| " " 43, | " 15, | " Clasmnore, Read Clasmnore. | " " —, | " 12, | " Alpiani, Read Alfani. |
| " " 43, | " 24, | " at, Read et. | " " —, | " 38, | " Society, " Sacristy. |
| | | | " " —, | " last, | " Stoür, " Stonor. |
| | | | 1st Col., " 116, | " 27, | " Mareforelsis, Read Marefoschi. |
| | | | " " —, | " 30, | " Seats, Read Seals. |
| | | | 2nd Col., " —, | " 4 & 5, | " For <i>Sarole Pii</i> , Read <i>Scuole Pii</i> . |
| | | | 1st Col., " 117, | " 43, | " Read any authority being detained. |
| | | | 2nd Col., " —, | " 17, | " For Collectama, Read Collectanea. |
| | | | " " —, | " 18, | " Read Thorpe as Author of a Libel. |
| | | | " " —, | " 37, | " For Freshome, Read Freshome. |
| | | | " " —, | " 45, | " Read All I can say of the Abstract. |
| | | | " " —, | " 50, | " it were supposed I had any hand. |
| | | | " " 127, | " 20, | " For accepted, Read excepted. |
| | | | 1st Col., " 131, | " 26, | " Braschis, " Braschi's. |

2nd Col., Page 132, Line 23, For Blair's, Read Blairs.
 1st Col., " 137, " 17, Read—De Synodo Diocesana; the Works for which he now applied were recommended in that Treatise. The Bishop also inquires for some Standard.
 2nd Col., " 142, " 33, Read the nearest Protestant Heir, in the first instance, to interpose this bar to the Succession. The plea, however, was.
 1st Col., " 143, " 19, For real, Read rare.
 2nd Col., " —, " 27, " moving, Read serving.
 " " —, Note, last Line, For Mohun's, Read Mahon's.
 1st Col., " 144, Line 5, For have, Read had.
 " " 156, " 45, " how, " not.
 2nd Col., " —, " 2, " Priest, " Jesuit.
 1st Col., " 157, " 49, " subtilist, " substil.
 2nd Col., " 161, " 45, " Dele. not. " substil.
 " " 163, " 45, " For hardiness, Read readiness.
 1st Col., " 192, " 30, " Monsson, " Mousson.
 2nd Col., " 195, " 74, " *Propa*, " *Professa*.
 1st Col., " 196, " 3, " over a year, Read every year.
 " " 199, " 23, " Monteflascom, " Monteflasconi.
 " " 200, " 46, " a Vicegerent, " Vicegerent.
 " " 202, " 28, " now, Read not.
 2nd Col., " 203, " 43, " Falconieri, Read Falconieri.
 " " 205, " 43, " Marfoschi, " Marefoschi.
 1st Col., " 206, " 30, " Do., " Do.
 " " 46, " Do., " Do.
 2nd Col., " —, " 31, " Do., " Do.
 " " —, " 33, " Do., " Do.
 " " —, " 51, " Do., " Do.
 " " 207, " 7, " dici, " diei.
 1st Col., " 208, " 18, " Marfoschi, " Marefoschi.
 " " 209, " 55, " Do., " Do.
 2nd Col., " —, " 3, " Do., " Do.
 1st Col., " 208, " 43, " deceno, " decana.
 " " 212, " 33, " Ponenta, " Ponente.
 " " 213, " 5, " placed, " pleased.
 2nd Col., " —, " 33, " Pontipa, " Pontifex.
 " " 215, " 4, " Lapiocza, " Sapienza.
 " " 223, " 42, " equivalently, Read equivalently.
 " " 225, " 29, " facultatum, Read facultatum.
 " " 241, " 21, " St. Omar's, Read St. Omer's.
 1st Col., " 253, " 35, " Fitzhubert, " Fitzherbert.
 " " 261, " 38, " Do., " Do.
 " " 262, " 36, " Objections, " Confessions.
 " " 269, " 14, " bixogna, " bisogna.
 2nd Col., " 282, " 9, " Sigorio, " Ligorio.
 1st Col., " 283, " 15, " Do., " Do.
 2nd Col., " 287, " 25, " ceda, " cede.
 " " 307, " 40, " Boservich's, Read Bosovich's.
 1st Col., " 309, " 39, " Sulworth, Read Lulworth.
 " " —, " 40, " Walmisley, " Walmesley.
 2nd Col., " —, " 14, " extraordinary, Read extraordinary.
 " " —, " 18, " Sulworth, Read Lulworth.
 " " —, " 32, " controul, " controul?
 " " 312, " 20, " Malebranch, Read Malebranche.
 " " —, " 22, " Do., " Do.
 " " 327, " 29, " Charteris, Read Charteris.
 " " 328, " 21, " Zelada, " Zelada.
 " " 341, " 12, " eil, " il.
 1st Col., " 330, " 42, " Dni, " Dne.
 " " 342, " 31, " Mordocaus, " Mardochaus.
 2nd Col., " 344, " 21, " illachie, " ellachie.
 " " 373, " 16, " formerly, " formally.
 " " 375, " 35, " Ferrata, " Ferrata.
 " " 385, " 2, " After Confruius, Supply [Confruius].

2nd Col., Page 385, Line 4, For Exjt, Read [Ex-Jesuit].
 " " —, " 5, After Confruius, Supply [Confruius].
 1st Col., " 386, " 25, For please, Read place.
 " " 387, " 36, " Wild, " Weld.
 " " —, " 45, " Do., " Do.
 " " —, " 51, After Suits, Supply [Sacraments].
 2nd Col., " —, " 7, For Wild, Read Wild.
 1st Col., " 389, " 33, " Martoni, " Martini.
 2nd Col., " 392, " 31, " gia a viterbo, Read gia a Viterbo.
 " " 399, " 40, After Cor. Supply [Coadjutor].
 1st Col., " 404, " 2, For assumed, Read received.
 " " —, " 52, " acquat, Read acquaint.
 2nd Col., " —, " 49, " aiates, " ciates.
 " " 406, " 20, " Porto, " Porta.
 " " —, " 24, " Ponta Malle & Monta, Read Ponte Molle & Monte.
 1st Col., " 407, " 42, " Enise, Read Enixe.
 2nd Col., " 412, " 14, " Horizonstal, Read Horizontal.
 1st Col., " 421, " 7, " ester minarci, " esterminarci.
 " " —, " 9, " collegi, Read collegi.
 " " —, " 13, " continuazione, Read continuazione.
 2nd Col., " 422, " 37, " Firchi, Read Ficchi.
 " " 424, " 41, " necessary, " unnecessary.
 " " 425, " 25, " Cruxhaven, Read Cuxhaven.
 " " —, " 23, " Ausburg, Read Augsburg.
 " " —, " 34, After H.H., Supply [His Holiness].
 1st Col., " 428, " 43, For Celebrations, Read Contributions.
 2nd Col., " 433, " 54, " Abbe, Read Abbé.
 " " 434, " 27, " deteriorating, Read deteriorating.
 1st Col., " 438, " 32, " Abbe, Read Abbé.
 2nd Col., " 439, " 13, " Longbrich, Read Long Birch.
 " " 440, " 10, " Vicariate, Read Vicariate.
 " " 441, " 16, " they were, " it was.
 " " 443, " 46, " certavi, " certavi.
 1st Col., " 445, " 26, " Abbacies, " Abbeys.
 " " —, " 29, " Do., " Do.
 " " 446, " 52, " de Pietra's, " di Pietro's.
 2nd Col., " 453, " 6, For Scaranalli's, Read Scaramelli's.
 1st Col., " 457, " 17, " Nigel, " Urgel.
 " " 459, " 1, " Strathaven, " Strathaven.
 " " —, " 30, " Campomanes, " Campomanes.
 2nd Col., " 46, " 24, " Diocesarea, " Diocesarea.
 1st Col., " —, " 30, " Chaplains, " Prelates.
 " " 478, The following additional incidents have been received from a kind Correspondent about
 BISHOP CARRUTHERS.—This Prelate seems to have been a rough customer, from his Scalan days upwards. I have heard the following Stories of him. One day, whilst on the Mission in the South of Scotland, he went to dine with a gentleman, and suddenly, in the middle of Dinner, he remembered that he had, in the morning, *locked up his serving boy in a closet* for misbehaviour, and immediately went off to let him out.
 When the Rev. Æneas Dawson was Preaching one of his long Sermons at Edinburgh, the Bishop retired out of the Church, and as he passed under the Pulpit, he said, " That will do, Sir!"
 The following occurred to myself. I went to call on Bishop Carruthers soon after the re-establishment of the English Hierarchy, and, not having seen him since I was a child, I did not know his peculiarities. I happened to refer to the new Hierarchy in England in a congratulatory way, when the Bishop *glared at me in a fury, and growled* out in his rough voice only one word of reply—HUMBUGGERY! I was quite startled, and made a speedy exit. I never saw the Bishop again.

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|-----------|-----------|----------|---------------------|--------------------|-----------|-----------|----------|------------------------|-----------------------|
| 2nd Col., | Page 489, | Line 18, | For L'Ouvre, | Read L'Œuvre. | 1st Col., | Page 581, | Line 12, | For <i>quocumque</i> , | Read <i>quo-</i> |
| 1st Col., | " 508, | " 23, | " Soutan, | " Soutane. | " | " —, | " 14, | " <i>expressive</i> , | " <i>expressive</i> . |
| " | " —, | " 36, | " <i>Deternan</i> , | " <i>Eternam</i> . | 2nd Col., | " 582, | " 11, | " Eleemosinas, | Read Eleemo- |
| " | " 522, | " 18, | " Orretarians, | " Oratorians. | " | " —, | " 60, | " among the Missions, | Read |
| 2nd Col., | " 526, | " 32, | " 1758, | " 1518. | 1st Col., | " 592, | " 24, | " MACGLIVRAY JAMES, | in- |
| 1st Col., | " 574, | " 52, | " Cuppuccino, | Read Cappu- | " | " —, | " 56, | " Cladius, | " Claudius. |
| " | " — | " 54, | " Capuchini, | Read Capuchin. | 2nd Col., | " 609, | " 60, | " upon the Mission. | |
| 2nd Col., | " — | " 24, | " And so | escaped. | " | " 610, | " 51, | " Palencia, | Read Palencia. |
| 1st Col., | " 575 | " 8, | " Nanci, | Read Nancy. | " | " 612, | " 25, | " Seton, commendanda, | Read |
| " | " —, | " 49, | " Place, | " plan. | " | " —, | " 26, | " rorogatio, | Read proro- |
| " | " 576, | " 53, | " Laubach, | Read Laybach. | " | " —, | " 26, | " | |
| " | " —, | " —, | " Corinthia, | " Carinthia. | | | | | |
| " | " 579, | " 19, | " Societatus, | " Societatis. | | | | | |
| 2nd Col., | " 580, | " 17, | " MISSIONAM, | " MISSIONEM. | | | | | |