

CATHOLICS OF SCOTLAND.

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

PART II.

JAMES GRANT—1765-1775.

The place of Bishop Grant's birth was Wester Boggs, in the Catholic District of the Enzie, Banffshire. He studied at the Scotch College of Rome from 1736 till 1739, when he was ordained priest. Before returning to Scotland he prolonged his studies for another year, by the advice of his Superiors of the Scotch College, at a seminary known as Notre Dame Veritas. This house, it appears, although Mr. Grant and his friends knew it not, was infected with a strong taint of Jansenism. This became apparent on occasion of an excursion of Mr. Grant and his fellow students. There was in a room where they happened to dine a portrait of Quesnel, a notorious Jansenist. Represented on his head was a crown consisting of a number of small circles, on which were the names of his works. Not satisfied with this, the artist added underneath the following inscription:

Ille est quem plena Deo tot scripta coram.
Magnanimum veri vinctum, aurumque Magister.
In quo celsa sunt dum vertit Roma furoris
Labi visus dicit totus palatior Orbis.

Mr. Grant's companions loudly praised both portrait and inscription. With the utmost sang-froid the former observed that it would be no difficult task for him to compose a few lines more suited to the subject of the portrait. They dared him to try, when he wrote the following words:

Ille est plena malo qui demone scripta recudit.
Agna pelle lupus, Regi qui Deoque rebellis.
In quem sacra vigili dum fulmina Roma vibravit
Vincti prisca Fides totaque amplexatur Orbis.

Needless to say, there was commotion in the Quesnel Jansenist House. Mr. Grant refused to leave it and found a more congenial residence in the seminary of St. Nicolas du Chardonnet, where he spent some time both profitably and happily.

In the year 1735 Mr. Grant returned to Scotland, and after spending a short time with his friends in the Enzie, was appointed to the Mission of Braes of Lochaber, as assistant to Rev. John McDonald. He was afterwards stationed in the Catholic Island of Barra. As showing how bitterly the Catholic clergy were persecuted after Culloden, it must be related that some ships of war had come to the coast in 1746; men were landed from them on Barra in search of victims. The chief object of their search, it appears, was the priest, and they threatened to lay waste the whole island if he were not given up to them. Mr. Grant, on hearing of those threats in a safe retreat to which he had retired, a small island, rather than see his parishioners reduced to misery, gave himself up to the enemy and was carried a prisoner to Mingary Castle on the western coast. He was there detained for some weeks and then conveyed to Inverness, where he was thrown into the common prison, with forty prisoners together with him in the same room. This was not all. He was chained by the leg to Mr. McMahon, an Irish officer in the service of Spain, who had come to Scotland in order to be of service to Prince Charles. So chained, they could not, in the night time, change from the one side to the other, except by the one passing above the other. The people of Inverness humanely provided them with some conveniences. Among other things, they gave to each a bottle, and this they hung out at the window in the morning, when it was filled by kindly persons with fresh water. One day the sentinels falsely informed the visiting officer that the prisoners had conspired to knock them on the head with bottles which they had ready for the purpose. In vain did Mr. Grant and others plead that the accusation was as groundless as it was improbable and ridiculous. They were not heeded, but deprived of their bottles. Mr. Grant was afterwards heard to own that he felt more keenly this privation than any other cruelty that was inflicted on him. His brother, John Grant, of Wester Boggs, at length came to know where he was, visited him, furnished him with money, and made such powerful interest with gentlemen of his clan as to obtain his liberation in May 1747. The condition was required that he should come under bail to present himself when called upon. To this condition his side must be described that he was never so called upon. The minister and other Protestants of Barra gave testimony as to his peaceable and inoffensive demeanor during the incarceration. The cruelties inflicted, during his incarceration, had seriously impaired his health. On being liberated, he returned to his brother's house in the Enzie in order to renew his broken health. In 1748 he repaired to Shenval in consequence of a recommendation that he should drink goat milk whey. Following this simple regimen, and, at the same time indulging in perfect rest from missionary labor, he recovered his strength and was able to resume clerical duty. The charge of the Catholics resident in the parish of Rathven was assigned to him in the autumn of 1748, on the removal of the Rev. John Gordon to the mission of Buchan. Bishop Smith now stood in need of a coadjutor; and having applied in the proper quarter, Mr. Grant was selected for the important office by the Congregation of Propaganda. Briefs nominating him Bishop of Sinita were forwarded on the 21st February, 1753. He was averse to this promotion; and his friends had great difficulty in persuading him to accept the dignity. The mere idea of causing an illness which his constitution, already so severely tried, was scarcely able to bear up against. In consequence of this illness his consecration was delayed till the 13th November. At that date, his health being renewed, he was consecrated by Bishop Smith at Edinburgh. On the death of Bishop Smith in 1766, he became Vicar Apostolic of the Lowland District. He died at

Aberdeen on the 3rd December, 1775.
RICHARD MACDONALD, ALEXANDER SMITH,
JAMES GRANT, GEORGE HAY, (1769-1811), JOHN GEDDES, AND THEIR
TIME

GEORGE HAY.—This celebrated prelate, whom his parents educated in their own religious and political persuasions as a non-juring Episcopalian, and who was destined afterwards to become so eminent as a Catholic, was born at Edinburgh on August 24th, 1739. He was of highly respectable parentage, the male line of the Hays, Marquises of Tweeddale, having become extinct in his person. His first studies were at Edinburgh, liberal, but not academical, his name not appearing in the books of the University. In the sixteenth year of his age he began the study of medicine, becoming apprentice to Mr. George Lauder, a surgeon, at Edinburgh. In this early stage of his career he contracted friendships that were destined to be of long duration. He became intimate with Alexander Wood, Dr. John Gregory, Livingston of Aberdeen, Douglas of Keith, and Strachan of Banff. The first of these celebrated men, so long known as "Sandy Wood," continued his friendship till the day of his death in 1807.

The medical school of Edinburgh, at the time of Mr. Hay's studies there, was at the height of its reputation. It was otherwise with the morals of the youth of that city, of which historians give a most unfavorable account. Mr. Hay, being a Jacobite, had no scruple in going to serve as a surgeon, together with his teacher, Mr. Lauder, in the army of Prince Charles. It cost him dear. In the course of the Prince's retrograde march to Inverness, Mr. Hay was obliged, the hardships of campaigning having impaired his health, to return to Edinburgh. When there he was advised by his friends to present himself to the representatives of the established government in the hope that, as he had been equally attentive to the wounded and sick of both parties, and serving only professionally, he would be put to no further trouble. They were greatly mistaken. The unfortunate practitioner was detained for three months in the Castle of Edinburgh, and then sent to London, along with others, in charge of a messenger-at-arms. He was held a year in prison, but not rigorously treated. Friends were allowed to visit him and his fellow-prisoners. On occasion of one of these visits Mr. Hay heard, for the first time, and with some surprise, some remarks in support of the Catholic religion, which happened to be made in a casual conversation between Mr. Meighan, the distinguished Catholic publisher, and one of his friends. The impression on the mind of Mr. Hay was ephemeral, although, at the time, distinct and vivid. It was not, however, forgotten; he often alluded to it in after life.

Immediately after the amnesty of 1747, Mr. Hay being set at liberty, returned to Edinburgh. There being question there of calling him as a witness against some of his associates in the Jacobite campaign, he retired to Kirkcubright House, in the West of Scotland, the seat of Sir Walter Montgomery, who was his relative. There he amused himself as best he could, with field sports, and when tired of them he had recourse to the library. There he happened one day to fall upon a copy of Guther's "Papists Misrepresented and Represented." He read it eagerly, and new ideas arose in his mind. Except the few words that fell from Mr. Meighan, he had never heard anything in favor of the Catholic religion. The sect in which he was educated was a particularly strict one. He, nevertheless, looked with indulgence on all other persuasions, except one. That one was the Catholic faith. In the midst of all his doubts and perplexity he began to think that it might possibly possess the truth. He betook himself to prayer, and with an earnestness which showed itself by tears, he besought the Father of Lights to enlighten his mind and give him the knowledge of truth. He must have further information; and this could best be obtained from a living Catholic, especially a Catholic priest. As soon as he could prudently leave his retreat at Kirkcubright, he returned to Edinburgh in order to continue his enquiries; but, meanwhile, did not refrain from more commonplace occupations. As he was attending the fencing school of one Mr. John Gordon, of Braes, this worthy man completely won his confidence. Hence he expressed to him his great desire to become acquainted with a Catholic. This delighted the good man, who exclaimed with warmth, "Thank God, I am one myself." An introduction to a priest of the Society of Jesus soon followed. This was no other than the Rev. Father Seton of Gairloch, at the time resident in Edinburgh. Mr. Hay, under his care, enjoyed a regular course of instruction and preparation. He was, in due time, received by this excellent priest into the Catholic Church on the festival of Saint Thomas the Apostle—21st December, 1748.

Now nineteen years of age, Mr. Hay still adhered to his original design of prosecuting his medical studies. For this purpose he attended the able lectures of Dr. John Rutherford, with whom he became intimate. About a quarter of a century later, this learned doctor requested his former pupil, then a bishop, to recommend his son who was setting out on his travels, to the acquaintance and good services of Abbe Grant, the agent of the Scotch mission at Rome. It may be mentioned as showing Mr. Hay's proficiency in his studies, that in October 1749, he was elected a member of the Royal Medical Society, and in December of the same year, an "honorary member by succession." His professional studies, however, were not yet completed; and the facilities afforded by the society were of great benefit to him. It must now be observed that his change of religion was a serious hindrance to him in a worldly point of view. The iniquitous penal laws stood in his way. He could not graduate at the university, nor could he obtain his diploma at the Royal College of Surgeons, this corporation being restricted by the said laws from admitting Catholics among its members. When his studies were finished, accordingly, he could do nothing better than open a chemist's shop at

Edinburgh. He continued for a year in this business. He was so seriously grieved by the cruel laws which denied him the free practice of his religion, that he conceived the idea of engaging in some foreign service, at the cost of abandoning his native country for the sake of the liberty which he could not enjoy there. It was not long till there occurred an opportunity of carrying out his view. A Swedish vessel that had been stranded on one of the Orkney Islands, was purchased by a company of Leith merchants and prepared by them for the Mediterranean trade. Mr. Hay arranged with the owners to accompany this ship in the capacity of surgeon. While in London preparing for his departure, he was introduced to the illustrious Dr. Richard Challoner, who was then at the height of his reputation, both as a Bishop and as an Apologist of the Catholic religion. This great prelate was no less distinguished for his learning than by his amiability of character and the eminent sanctity of his life. He became deeply interested in the young man who was now introduced to his acquaintance, and took pains to ascertain the true bent of his mind. Taking everything into consideration, he was soon persuaded that Divine Providence had marked the vocation of his new friend, designing him especially for the more exalted offices of the ecclesiastical state. It required no great effort of his influence to bring over Mr. Hay to the same conviction. It would seem as if the words of the Bishop had revealed to him the secret workings of his own mind, and he offered to oppose the proposal of Bishop Challoner. The latter, accordingly, wrote to Bishop Smith at Edinburgh, informing him of Mr. Hay's dispositions, and asking him to secure a place for him in the Scotch College at Rome. Thus was it done, under God, to Bishop Challoner's penetration and the interest he took in the young student, that the Church and Mission of Scotland, in after years, received such great benefit from the services of Bishop Hay.

With his mind now at rest regarding his vocation and future life, Mr. Hay, in order to fulfil his engagement, passed on board the ship above mentioned, which was bound for Marseilles. The vessel touched at Cadix, and while it lay in the harbor there Mr. Hay went on shore every morning to hear Mass. Becoming acquainted at Cadix with a very pious Augustinian Friar, who was an Irishman, he acquired from his conversation a liking for the religious life, and even thought of renouncing the world and seeking the salvation of his soul in the seclusion of the cloister. It was otherwise ordained. A letter from Bishop Smith had been sent after him, informing him of a place being provided for him in the Scotch College at Rome. This letter was forwarded by way of Paris and passed through the hands of the Rev. Geo. Innes, Principal of the Scotch College there. This dignitary expressed a high opinion of Mr. Hay, and regretted that he was not destined for his house rather than that of the "old town." Mr. Innes, in his letter to Mr. John Gordon, Procurator for the Scotch mission in London: "By the account you give of him (Mr. Hay), it appears he is truly a hopeful subject, and an ardent way did not pass this wish. When Bishop Smith writes to Mr. Grant about him has determined the matter for his going forth to the old town (Rome), and I shall do all I can, that he may meet there with everything to his mind; although I can't say but I had much rather have got him to this House."

The Abbe Grant, on the part of Cardinal Rivett, Propaganda, wrote to inform Bishop Smith that there were two vacancies in the Scotch College, one of which should be filled by Mr. Hay. His engagement with the Leith merchants was at an end, when their ship arrived at Marseilles. He was now free to proceed to Rome. Accordingly we learn from a letter of Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal, "Mr. Hay will reach you before you get this line. I have, with yours, a letter from him to Marseilles, as he was just ready to depart for Leghorn. I wish you had many subjects like him for company's (mission) service. Pray my best wishes to him, and prosperity to the end of his pious undertaking. As he is a man of years and understanding, I'm persuaded will profit much by Dr. Stonor."—Sept. 6th, 1751.

Another letter still further shows how great an interest Principal Innes took in the young student. Writing from Paris to his friend, Dr. Stonor, agent at Rome for the English clergy, he says, under date Nov. 17th, 1751, "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 would be helpful to him, without giving umbrage to the Reverend Father. 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 favor 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 was received into the Scotch College of Rome on September 10th, 1751.

The Reverend James Stothert gives a glowing description of the famous city, ever ancient and ever new.

"The City of Rome never enjoyed greater prosperity than about the time when Mr. Hay entered it as a student under Benedict XIX., 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 the exiles. The Prince who, in other circumstances, might have sat on the throne of Great Britain, was living in the Palazzo Savelli, with his pious wife, Maria Clementina, daughter of Prince Sobieski of

Poland. Their young son, Henry, had been lately, 1747, created 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 Persecutions of the Pontifical states. In the Roman schools, Liguorini filled the chair of Greek. The illustrious Bencovich 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, of more than usual celebrity. The office of Rector was filled by E. Lorenzo Alconero, S. J., one of the best superiors the College ever had. He was a man of strict honor and integrity, and, to great activity, knowledge and experience in the business of life, he united an extraordinary zeal for the salvation of souls."

TO BE CONTINUED.

LADY FULLERTON AN EXAMPLE OF TRUE CONVERSION.

An excellent lesson is contained in a passage from the admirable life of Lady Georgiana Fullerton, by Mme. Craven, lately published in Paris and London. The name of Lady Fullerton is a familiar one to the Catholic public everywhere, and a touching tribute to the older readers of the *Arc* Magazine, to which she contributed many beautiful writings. Celebrated as she justly is for her services to literature, those who knew her intimately think of her rather as a great Christian rather than a great author, so saintlike was the life she led after "going over to Rome." Her excellent husband preceded her into the Church many years, and her biographer writes: "If we can scarcely be said that her husband's conversion was the direct cause of her own. Her religious ideas were advancing, indeed at the time of his abjuration, but it was to her a shock rather than a pleasure. It is indicative, we think, of her calm, good sense that she did not permit herself to be hurried faster than her grace, merely because all her emotions set strongly in the direction of Rome. She preferred to wait in silence, and perhaps, in some sorrow, until her convictions came abreast of her desires. It is conversions like these, speaking humbly, which are of the most stable value, wrought as they are in the suspense and mourning which is God's way of prefiguring Christian happiness."

Does not this indicate the secret of the decision of so many who, having tasted the good work of God and the powers of the world to come in the true kingdom of God on earth, the Catholic Church, have fallen away, and gone back to the weak and beggerly elements of the world? Their conversion was too hurried—too much a matter of feeling and sentiment; they allowed themselves to be hurried faster than their grace. Their conversion was not wrought in the suspense and mourning which is God's way of prefiguring Christian happiness; they did not wait in silence, and perchance in some sorrow, until their convictions came abreast of their desires. In a word, they were not thoroughly grounded in the principles and penetrated with the spirit of Catholicism before taking the final step.

We do not forget that there is also a danger in the opposite direction—the dangerous habit of delay, of procrastination, after the mind has been fully made up, the argument thoroughly comprehended, and the conviction deeply fixed, that there is no other sure way of salvation. In that case a little enthusiasm might prove a blessing. But we fear the more common experience is that of hasty decision under the impulse of feeling—some external attraction of music, or ceremonial, or personal influence, with a superficial knowledge of some of the main features of the Catholic system. These are not enough to fortify the mind against assaults to which the young convert will inevitably be subjected in the rough-and-tumble of a world full of sin and opposed to the Church of God. To be permanent and lasting, and capable of resisting all the assaults of the adversary of souls, the conviction must be a matter of life and death; it must be founded in the inviolable logic of the Catholic argument, and take full possession of the whole being; the conscience, the mind and heart must be captivated, and surrender at discretion; in a word, conversion must be pre-eminently a work of divine grace, wrought in the soul by the Spirit of God, and transforming the man into a new creature, giving him new views, new sympathies, new purposes and motives, and new sources of happiness. Even so, it will of course be necessary to pray for the grace of final perseverance; but such a soul will not be likely to fall away.

Resolutions. Whereas, We are a free and enlightened people, and in duty bound to take the greatest care of the health of the community in general and of ourselves in particular. Therefore, be it

Resolved, That in all cases where we are afflicted with constipation, inactive or diseased liver, biliousness, derangement of the stomach, jaundice and kidney troubles—we will procure Dr. Pierce's Pleasant Pellets and use the same immediately.

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