

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNA M'DONNELL DAWSON, LL. D., F. R. S. INSTANCES.

France, stripped of its most brilliant conquests and driven back upon its frontiers, was threatened by a formidable coalition. Great Britain, Germany, Russia, and even Turkey, provoked by the invasion of Egypt, made common cause with the rest of Europe, against France, and prepared to drive the French from Ancona. The people of Italy, disgusted by the impetuosity of the French Republicans, their pillage of the Sanctuary of Loreto and the persecution of the Pope, welcomed the Austrians and Russians as liberators. The king of Naples had declared himself in favor of the coalition; and the king of Spain, if he had done so, would have done the same. Suwaroff, who, in 1794, had given the last fatal blow to Poland in order that it might be finally partitioned between Russia, Austria and Prussia, would not have been sorry to give a like fate to revolutionary France. The French Republic, thus threatened from without by Europe in arms, was seriously disturbed internally by conspiracies, by Vendéens, Chouans, etc. It was sick at heart, and sick to death. Its failure was a prelude to the most despotic Monarchy. Napoleon Bonaparte arrived from his Egyptian exile; and the French Revolution, although it enjoyed for a little while the name, was no longer the thing called a Republic. The 18th Brumaire, and Napoleon Bonaparte was the sole executive power with the army at his command. This unlooked for event took the world by surprise. A still more astonishing event was in store—the election of another Pope. After the deposition of Pius VI. and the occupation of Rome and Italy by the French, infidelity, heresy and schism held the opinion, even openly declared, that the Papacy was used up, and that Pius VI. would have no successor; and, indeed, what man said could be counted on? There was not a power that had not shown hostility. All the European powers, meanwhile, including Turkey, had formed a coalition against the revolutionary power of France. Hence, Europe in arms, commanded peace. The concave assembly at Vienne, an Austrian city. The armed powers, not excepting Russia and the sublime Porte kept watch at its gates. Peace reigned supreme. Christendom, it is no exaggeration to say, held its breath in expectation of the coming spiritual crisis. The Cardinals, undisturbed and without fear of disturbance, proceeded with their usual slowness and deliberation to the election of a Sovereign Pontiff. Several Cardinals were named and well supported; but for want of the requisite number of votes and other causes, their candidature did not succeed. Curiously enough, Cardinal Chiaramonte was not thought of till Secretary Consalvi suggested that he should be declared a candidate. To this no Cardinal objected but himself, and a whole fortnight elapsed before his opposition was overcome. This amiable and affectionate digressary was well known to possess every quality essential to a Pope; and, accordingly, he at once obtained the necessary number of votes, two thirds of the whole. The election, therefore, was unanimously elected. There was but one opponent, Chiaramonte himself. He could not, however, resist the general will. The Court of Vienna appeared to be offended by the election of Chiaramonte. They ungraciously refused to let him be crowned in the Church of St. Mark. On the 21st of March the ceremony of crowning took place in the Church of St. George, Cardinal Anthony Doria, Dean of the Cardinals deacon, officiating. The Austrians spoke of retaining the Pope at Venice. They even thought of inducing him to take up his abode at Vienna. When Bonaparte reached the plains of Italy, they no longer opposed the departure of the Pope. The long and tedious passage, accordingly, in an Austrian frigate, and landed at Pesaro. He thence journeyed to Rome. He was received at Ancona amid salvos of artillery. The Russian ships stationed at the port, gave an imperial salute according to the orders of their Emperor, Paul I., six hundred Anconians unrolled the flag, and the carriage, and, in robes ornamented with ribbons of different colors, drew it to the palace of the Cardinal Bishop. About eight months before, the Neapolitan, assisted by some Austrian squadrons and two hundred British infantry, drove the French from Rome. They were now displeased at the arrival of the Pope, who entered Rome on the 3rd of June 1800, the whole people making excessive demonstrations of joy. The Neapolitan Government was obliged to recall from Rome all its troops; but contented to occupy Benevent and Ponte Corvo, which were provinces of the Holy See.

As the bishops of Scotland had grieved over the deposition of Pius VI., so they now rejoiced on hearing of the advent to Rome of his successor. They hoped, through a continuance of Pius VII.'s pontificate, to derive some benefit from the Roman college, and to obtain the usual aid from Propaganda. Meanwhile, their financial difficulties were so far relieved by a timely bequest. Mr. Alexander Mezzies, a religious benefactor of the Piffedals family, died at Achintoul, where he had been for some time chaplain. He had formerly been a member of the community at Rathson. He was much and generally regretted; but by none more than by Bishop Hay, who, having the greatest confidence in his judgment and sincerity, often consulted him. The brethren of Rathson were not always conspicuous for their liberality. It was otherwise, however, with Mr. Mezzies and Abbot Arbuthnot. Mr. Mezzies left a letter to be delivered by Bishop Hay to the Abbot, in which he requested that, at least, half of several hundred pounds which he left behind him, should be given to the fund of the secular mission. It is also left in which Bishop Hay was named 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 linen, he requested, might be given to his Brother Monk, Mr. Robertson. Abbot Arbuthnot, in compliance with the deceased

Brother's last wishes, and also from a spirit of liberality, for it was fully in his power to do otherwise, consented to a donation of Mr. Mezzies' money between the monastery and the mission. The half amounted to something more than £400. In July, 1799, the seminary was removed from Seaton to Aquortles. The bishop himself was the first president at the new house, which, at first, could maintain only six students although there was room for thirty, so great had been the expense of preparing the building. This inconvenience was only temporary, and in course of some time the seminary had its full complement of thirty pupils, with a suitable staff of professors and servants. It cost the bishop a great deal to leave Seaton, to which he was much attached. It grieves him also to part with the good people of the neighborhood. The very remoteness and solitude of Seaton had a charm for him. The cultivated and fertile fields around it with its picturesque mountain scenery must be exchanged for the bleak and dreary moor of Aquorties; for, it was not then what it has since become, a beautiful and smiling farm. The charge of a few boys and the tedious labor incident thereto, must have been a serious trial to a man of Bishop Hay's active habits, who had been so long accustomed to the best social intercourse and intimate relations with the distinguished men of the capital. But he had at heart the founding of an important educational institution, and the sacrifices must be made. It was found that the actual cost of the building greatly exceeded the estimate. Hence, it came to be necessary that every shilling of his own which he could spare should be called for, before even a commencement could be made. It was not enough for the bishop to superintend. He also took his share in the daily work, as long as he was able. He taught the classes of mental philosophy and metaphysics, using as his text book Dr. Reid's works on the Moral and Intellectual Powers. Besides lecturing on those subjects, which he studied to explain with as much clearness as they admitted of, the bishop has left behind him a monument of his patient and humble industry in a mass of manuscripts, and a number of authors, for the use of his pupils, both at Seaton and Aquorties. It was probably a relaxation from his more arduous studies that he taught the rudiments of grammar, and was so fond of this work that he had a class of little boys engaged in it. He took pleasure in being with the students. He went to breakfast, dinner and supper with them in the refectory, and never failed to attend the evening prayers of the community in the chapel, and other religious exercises. All this did not hinder him from devoting several hours of the day to mental prayer and spiritual reading, sometimes in the chapel, sometimes in his room, and privately, out of doors. He celebrated Mass every morning, except when the state of his health required that he should take some recreation at an early hour, or, perhaps, a little medicine.

The reader may, at first, be shocked when told that a bishop of unquestioned holiness of life indulged in the ugly habit of chewing tobacco. But let him have patience. One day, the student who acted as sacristan (afterwards well known as the Rev. Mr. Carmichael), asked the bishop how he came to acquire such a habit. He had no hesitation in satisfying the young man's curiosity. Do you think that for any cause I would contract 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 use of a small twist which keeps me in a 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." Most drugs are unpleasant, but the patient who loves health more than he hates physic, will, nevertheless, gladly swallow them.

The bishop was much with the students in recreation hours. They listened with delight to the many stories he could tell relating to bygone times. He thus amused, and, in amusing, instructed them. He often spent the winter evenings among them when they played the Italian game of "cuckoo," distributed prizes and otherwise contributed to their amusement. When any of his boys were sick, the bishop, who had not forgot his medical learning, not only prescribed for them, but also administered medicines to them with his own hands. In the case of their being confined to bed, he often remained 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.

It had been in contemplation to erect a college on a large scale for both districts. The Government, however, was opposed to the scheme. So much ill-will, prejudice, jealousy and rancor still prevailed among the lower class of people towards Catholics, that there might be dangerous consequences if many students were assembled in one place. The Lord Advocate, therefore, advised the bishop to begin his seminary with a few pupils, and afterwards increase their numbers when circumstances warranted a change. This wise advice was not lost on the bishop; and Bishop Chisholm immediately set about establishing a seminary for the Highland district. The island of Lisnore was the locality selected by the bishop. There was on this island a suitable site which could be purchased. The proprietor, Campbell of Dunstaffnage, had erected on it a substantial house some years before. There was also an excellent garden. The land was good and limestone abundant. It was the opinion in Edinburgh that the purchase would be an advantageous one at the price demanded, £4050. It was of easy access from Glasgow, which gave it additional advantages as regarded the conveyance of coal and other things necessary for the use of the establishment. Among the many attractions of the place there was one which could not fail to interest a Catholic purchaser. It had been the residence of the Bishop of Argyle.

TO BE CONTINUED.

VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abscesses of all kinds.

"SCUM CUQUE."

When Tom Hodgkins first put out his sign as a "Counselor and Attorney-at-Law" he was a young man and anxious to make a show in the world. He thought it would be a good plan to have a legend or motto upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend or motto upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend or motto upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. 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