

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

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

Forbes of Colinton, President of the Court 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 landlord, "that your Lordship was to be here to-day." "Impossible," answers the president, "we only landed last week, 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 and etc., informing me of the time you would be here to-day, which made me prepare the dinner you see."

A connection 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, G-d preserve your son Roderick, I see him all covered over with blood." In a short time who appeared on an eminence coming home to Roderick, supported by two men, and all covered with blood, after a dangerous fall, which was only a pretence to the blood he split soon after, under the prince, while he commanded his father's men at Colinton. 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 to let any of them should leave the ranks."

Bishop Hugh McDonald's servant, said he, 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 out that very table. The bishop told the story, in a short time it is 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 McPherson) went to Rome (1793), on his visit while in Stratigass, a child was slain by his father, Baillie Hector McKenna, a steward to McKenna's father. The father called him his little prophet, and, soon after, died. You have now the second sight brought down to our time from Colinton. 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 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 question of second sight appears to have been a good deal studied at Rome. One of the Cardinals wrote a treatise on it, and while engaged in collecting facts and materials for his work, Bishop Hay took great pains in supplying him with cases that had occurred, chiefly in the Highlands; and such only as were well authenticated. The Cardinal's object was to show that the faculty of second sight originated with the evil spirit, and that the faculty of second sight, which the bishop held the same opinion as the Cardinal, was the origin of the faculty. Regarding the fact of its existence, there could be no question. There were two instances, particularly, of which he was wont to relate giving the proof, the names of the parties, places, witnesses, etc. The first of these was that of a man, possessing the faculty of second sight, who declared that he saw a child, at the time in apparent health, running about the house, dressed in his grave clothes. In the other case was described circumstantially, the accidental death of a man, at the time of the vision in perfect health.

The Rev. Donald Carmichael combated the bishop's opinion which ascribed the faculty to the agency of the evil one. How could the devil know such and such future contingencies? The bishop's reply was that although the devil has no absolute 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 incident and made a pretty sure guess as to the event, even though it was no more than a guess or a conjecture. It would be interesting to know what the bishop thought of the lord president's case, related above in Bishop Chisholm's letter. Nothing short of absolute knowledge of the future which he declares, and which we must admit to the evil one, could have enabled him through a seer, to give notice of the president's arrival at the house of the gentleman where he was to dine so well. If the arrival was brought about by the power of the devil, he must have on that least, mistaken his vocation, when he refrained from wracking the heat and strength of the learned judge and excellent man, together with his whole company. This would have been more in keeping with the character which scripture gives to the fiend, who "goes about like a roaring lion seeking whom he may devour." (1 Peter 5: 8.)

It was arranged that the newly appointed conditor should be consecrated in Spain. The first news which he had

of his appointment was in a letter from Mr. McPherson that reached him at the same time as an official intimation from Bishop Hay, written at Huntly. The bishop was kind and complimentary. The agent's letter was also very gratifying, and the more so Mr. Cameron cherished a warm friendship for the Scotch agent at Rome and all his former associates. Mr. Cameron's promotion caused a vacancy in the Rectorship of the College of Valladolid. The Scotch Bishops, desiring to avail themselves of the privilege granted by a former King of Spain, Charles III., prayed that his successor, Charles IV., continuing the same privilege, would name to the office one of three whom they proposed. They, at the same time, commended the college to His Majesty's favor.

About this time Sir John Hippesley informed Bishop Hay that but for the interruption of the French into the Papal States, a British Resident at Rome would have been appointed by the British Government. In the actual circumstances, however, there was to be only a Resident on the part of the British Merchants, in the person of Mr. Graves. No assistance had, as yet, been obtained from Government for the Scotch mission. The worthy Baronet was still waiting for an opportunity to forward the matter. There was some rather warm discussion between Bishops Hay and Chisholm in regard to the Baloch or Drummond mission, where Mr. Andrew Carruthers was placed. It does not appear to have led to any important result; and hence no details need be given.

Mr. Robertson, the Benedictine friar from Kilsyth, desired the sanction of the bishop to some necessary and inappropriate changes which he had introduced into the services for his small congregation at Munshe. He wished that English prayers, and long ones too, should be enjoined on all congregations before Mass; that the sermon should be delivered in the middle of Mass instead of being always preached before Mass began, as had been the custom in the Scotch mission from time immemorial, and that there should be music in his chapel. The bishop patiently reasoned with him on all these points; and firmly refused to sanction such unnecessary changes. It would be appropriate and edifying to have suitable church music, the bishop always thought, but the tempo of the times must be considered. Mr. Robertson's way of managing his congregation was very peculiar. A set of people called Elders formed his council, respecting the poor; there were lecturers and psalm readers in the chapel on Sundays, and a council at the village of Dalbeattie once a week, to discuss points of faith and controversy. At these councils he sometimes presided himself; if not perhaps Thomas Copeland, John Rigg (two tenants) or some such Doctor of Divinity took the chair. Such like practices led to the opinion which came to prevail in the country, that Mr. Robertson's prayers were not like those at Terregles and Kilsyth. Mr. John Pepper, the chaplain at Terregles, who first gave this information in a letter to Mr. C. Maxwell, expressed the opinion that a hard task was in preparation for Mr. Robertson's successor.

As the occupation of Rome by the French affected the interests of his Scotch mission, altho' it is here not out of place. What the Romans desired for some time, fell upon the city with all its terrors. A French General, Duphot, happened to be killed in a riot which he himself excited, no better pretext was required by the revolutionary army. It was commanded by General Berthier and under his leadership he took possession of the city. It acted, however, with what, for such an army, may be called moderation. There was neither pillage nor massacre; and, as long as Berthier commanded, discipline was tolerably well maintained. The mean and cruel Messena soon succeeded, when there occurred serious disorders. The houses of noblemen and other wealthy citizens were entered and objects of value carried off. Such brigandage touched the honor of the army; and the indignant officers presented to the General a strong and determined remonstrance, to which were affixed several pages of signatures. Messena, in order to counteract this formidable opposition, to thinness, ordered a considerable portion of the army to quarter at some distance from Rome. The officers refused to obey; on which, Messena resigned the command and left the city. A greater robbery, meanwhile, was remorselessly committed. The Holy Father was deprived of his temporal dominions, and deported, successively, to Siena, and the Chartreuse (Carthusian convent) of Florence, Parma, Turin, Biasono in France, Grenoble, and finally, Valence, where Pius VI., exhausted by fatigue and anxiety, ended his days on the 29th of August 1799, aged 81. The people, wherever he passed, were loud in their demonstrations of affection and veneration.

Three days after the removal of the Pope, the Scotch college was taken possession of in the name of the French Republic; but not without much show of civility. Mr. McPherson, the agent, remained a month longer, hoping to do something still for the service of the mission. His chief care, however, was the safety of the students. All their other protectors had already fled. There were twenty-two youths belonging to the three British colleges. It is very noticeable that the French authorities gave him money for his aid their journey, together with a passport through France and a letter to the Minister of the Interior, in case they should get into trouble. Mr. McPherson's charge was a heavy one; but he acquitted himself of it with complete success. By 7th April he had reached Genoa; and there, as well as at Civita Vecchia, he met with the greatest civility on the part of the French authorities. A few weeks later, he completed, without accident, the journey which he had so courageously undertaken, travelling from Marseilles through the heart of France, with his youthful charge to London.

In London Mr. McPherson was much honored. He was an object of interest to his Majesty's ministers, to all of whom he had interviews with Sir John Hippesley, the House of Commons, and presentations to the Prince of Wales and the Duke of York. The whole political world was stirred by the presence of a

man who had so fearlessly undertaken and successfully performed a journey which to all appeared exceedingly dangerous. Men's admiration was all the greater as they still retained but too lively a recollection of the worst atrocities of the French Revolution. Mr. McPherson, himself, was very cool over the matter, and only hoped that the acquaintance of so many great people would prove useful to him on some future occasion. Bishop Hay's anxiety was relieved. It was "a cordial to his heart," he said, to receive the agent's first letter from London, intimating his safe arrival. He immediately communicated the good news to Aberdeen and other places.

TO BE CONTINUED. WHAT NEXT!

Editor of the Catholic Record:

Sensate people are speculating on the course that that once able and influential journal, the Toronto Mail, is likely to steer in its muddy, mad career when the gas and calumny exhaled over the Jesuits' property confiscation shall be dispelled in the fifty days of space and received themselves into original nothingness. There is in human nature a sense of sorrow and sympathy for any one, even the most despised, who rushes to self destruction, but when that one has some public influence and uses his energies and advantages that are the gifts of his country, for the ruin of that country, our pity becomes mixed with disgust and gives rise to sentiments akin to those of Burns when he composed his piece on "Man's Inhumanity to Man," and verifies the old saying that whom the gods wish to destroy they make mad. The Mail is now as mad as a March hare, and causes people to ask what next!

We have watched its delirious track since it struck out from its first principles and drifted on waters of independent mercenary speculation and vicious adventure in hopes to reap a rich harvest by sowing the seeds of dissent in the home of its former friends. The first tack was to champion the Scott Act movement with a zeal that was not warranted and has since been contradicted by very decided verdicts all over the country. The anticipated leadership of a great political party made up from extreme sections of the church made the bishop always thought, but the tempo of the times must be considered. Mr. Robertson's way of managing his congregation was very peculiar. A set of people called Elders formed his council, respecting the poor; there were lecturers and psalm readers in the chapel on Sundays, and a council at the village of Dalbeattie once a week, to discuss points of faith and controversy. At these councils he sometimes presided himself; if not perhaps Thomas Copeland, John Rigg (two tenants) or some such Doctor of Divinity took the chair. Such like practices led to the opinion which came to prevail in the country, that Mr. Robertson's prayers were not like those at Terregles and Kilsyth. Mr. John Pepper, the chaplain at Terregles, who first gave this information in a letter to Mr. C. Maxwell, expressed the opinion that a hard task was in preparation for Mr. Robertson's successor.

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ATHEMORPHICS NERVE TONIC

WHAT A CLERGYMAN SAYS. MORTIMER WALKER, Christian Co., Ill., Sept. 21, '87. I had good opportunity to observe the excellent results from your medicine for the cure of nervous diseases. I refer to the case of Mr. Mechem, a boy of fourteen years of age. He was so helpless, that he had to be fed like a baby, and acted like a maniac, he hid himself when strangers came to his house, he laughed or cried, like an idiot, for half an hour at a time. He was considered by the physicians and other persons to be insane—a delirium of the nervous system. I advised the use of your medicine, and about two bottles cured him entirely—now he is at work on the railroad.

THE GLORY OF A MAN IS HIS STRENGTH

Another cure of this kind was that of a boy for years of age, Tom Mahoney from Clarksville in this county. This boy was so nervous, that it was necessary to hold him fast, when he was brought to me, and now he is entirely well after taking eight bottles of your medicine. Minnie Falls, daughter of Mr. J. Falls, one of my parishioners, was so affected by St. Vitus dance, that her arm, and legs were so uncontrollable that she would scratch holes in her dress within a few days. Eight bottles of your medicine cured her entirely, and is now on the eve of getting married.

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