

CATHOLICS OF SCOTLAND.

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

Some account of the Scotch College of Douai in connection with the state of the Catholics of Scotland and the progress of the Scotch Mission will not now be out of place.

In the year 1576, Dr. James Cheyne, of Arnaig, a Scotch secular priest, Pastor of Aboyne, and canon of Tournay, Principal, also, of the university of Douai and professor therein, founded a Seminary for Scotch secular clergy at Tournay. In this good work he employed the revenues of his canonry soon after the breaking up of the English and Scotch College there, which took place in 1575. It was afterwards transferred to Pont-a-Mousson in Lorraine. Dr. Cheyne's numerous avocations soon rendered it impossible for him to superintend the new seminary in person. Accordingly, in March, 1580, he entrusted the government of it to F. Edmund Hay, Mag. ginch, a Scotch Jesuit. It thus came under the management of the Scotch Fathers of the Society till F. G. Christie left it for the Scotch Mission in 1605, when it fell, for a time, into the possession of the Walloon Jesuits. The Scotch Fathers again obtained the government of it in 1632, and had it erected into a College by their Father General, and placed it under the superintendence of Father John Robb. After this it remained for the most part, in possession of the Scotch Fathers, although it was governed occasionally for short periods by the Walloon Fathers of the society. There were other benefactors of the institution besides Dr. Cheyne; among the rest the illustrious Mary, Queen of Scotland, who settled on it an annual pension of 1,200 francs, raised soon after to 400 gold crowns, and Pope Gregory XIII. The annuities bestowed by these eminent personages ended with their lives. The seminary was not, however, left destitute. Many Scotch Catholic emigrants became contributors. Mr. Wm. Meldrum, Precentor of the cathedral of Aberdeen, devoted 57 florins to the endowment of four bursaries. Pont-a-Mousson was not favored with a salubrious climate, and, in consequence, early in the year 1693 the Seminary was removed to Douai. This was done with the sanction of Pope Clement VIII. It was not only on account of the unhealthiness of the place, but also, in consequence of the confusion of the wars, that the college was removed from Pont-a-Mousson, as appears from a letter of Clement VIII. in favor of the institution. The college was for some time at Louvaine, and also at Antwerp, where a House was prepared for it. But it was not till after several migrations and various fortunes, that it was finally established at Douai, at that time a Belgian town, in the year 1612, in a house obtained for it by the Walloon Fathers, Philip III. of Spain was applied to for permission to purchase a site whereon to build a college. The desired permission was granted, and, along with it, a donation towards the purchase of the site.

A few months only he now bestowed on the college of Douai. This was no other than F. Hippolyte Curie, son of a well known historical character, Gilbert Curie, Secretary to Queen Mary Stewart. He had studied at Douai College, and at the end of his philosophical course, in 1618 he entered the novitiate of the Society of Jesus. Before doing so, however, he disposed of all his temporal property by a testamentary deed, signed and sealed at Antwerp, Sept. 1, 1618. In this deed he declared his intention to join the Society; and after specifying certain donations to members of his own family and others, he directed that the whole residue of his property should be given to the Scotch College of Douai, subjecting conditions which he desired should be exactly observed. The conditions were, the education of as many students as possible, and if anything should remain over the expense of a certain number, but not sufficient for the maintenance of another, this remainder should be devoted to the support of the persons necessary for the management of the college, and to meet the expenses of ecclesiastics who should be sent to Scotland as secular priests to labour in the Scotch missions. It was also provided by Curie, that he should always be a full number of good and suitable subjects. He also directed that the college 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 the society's Fathers, the Father-General should be authorized to apply the whole of the endowment to the maintenance of the Scotch students who should be under the management of the Society. He desired, moreover, and earnestly requested that if the Father-General saw fit, there should always be one Scotch Jesuit in the college in which the said students were to reside. It was further stipulated that if the Catholic religion should ever be re-established in Scotland, the whole capital sum of Curie's endowment should be transferred to that country, at the discretion of the Father-General and the Scotch Fathers of the society; and a college for the maintenance of as many Scotch ecclesiastical students as possible should then be founded in the University of St. Andrews. The execution of this provision was entrusted to the Scotch Fathers of the Society. The endowment was to be only for students of philosophy and theology. Curie finally appointed that the deed should take effect when in two years, the usual time of the novitiate, he should take the vows as a member of the Society. If he should die before that time, the deed should be executed in the month of July or

December next following the date of his death.

In 1626 Curie, when a priest and religious of the Society of Jesus, made a second deed which gave more complete power to the Jesuits over the endowment. It could not, however, be valid, as the College had been for some time in possession of the Curie bequest on the conditions laid down in the first deed. In course of time, notwithstanding the Jesuit Fathers came to consider the Scotch college at Douai and its income as their own property. When the Society was banished from France in 1765, the Scotch property at Douai was confiscated to the Crown as part of the Jesuits' goods. The French Government, when properly supplied, did not refuse to do an act of justice, and recognized the claims of the Scotch secular clergy to the property of their college at Douai. It was, accordingly, placed under the management of a Board of French civilians who allowed a certain number of Scotch ecclesiastical students to be maintained and educated in the college in charge of a Scotch president, whom they appointed, but, on the recommendation of the Scotch bishops.

It must now be told, however, that the late professors of the College, on retiring, with permission, to Dinant, in Namur, carried with them all the furniture of the house at Douai, 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 Reliquary was left behind.

Robert Grant, brother of the agent at Rome, was the first president. Notwithstanding the difficulties of the position, he continued to hold office for a considerable time. It ought to have been a cause for rejoicing to all religious people that the college, after having come through so severe an ordeal, was once more devoted to the object for which it was founded. The pious Fathers from whom the property was taken when they originally possessed it, loudly complained, and freely abused the Scotch bishops for having made interest with the French Government to recover the College for their missions. Bishop Hay, in writing to the agent at Rome concerning matters that were to be laid before the Holy Father, and among the rest, the Society's attack on the Bishops, says: "What is mentioned both to His Holiness and Cardinal Castelli about reflections cast out by some here, upon the conduct of Bishops relating to Douai College, is owing entirely to the ungenerous behaviour of some of our friends of the Society. Notwithstanding all that we have endeavored 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 on the subject; but some among them have put such odious constructions upon that affair among the people immediately under their charge, as to make the Bishops 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 Bishop Grant this very summer, in visiting some of these people, was reproached with 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 his conduct is, in showing a greater willingness to have that house turned entirely to the nation than he put into our hands. How strange a blind need! 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 pastor and how just our request is to have our conduct vindicated by the authority of the Holy See, in order thereby to confound such as may still ginsay, and to put a stop to the evils that might otherwise ensue. . . . Mr. Robert Grant, the principal of the newly-restored college, is no less severe on the ungracious conduct of the pious society. In a letter to Bishop Hay of July 6th, 1772, he says: "I duly received your last with remarks on Curie's Testament, which are both just and solid; and will pass for such with every unprejudiced person. If they (the Religious Fathers) 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. Curie 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 that 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 among their debates is that we are sacrilegious robbers, etc.; and how these good gentlemen can connive at such injurious aspersions, is astonishing beyond measure. . . . It is astonishing.

About this time it was proposed, Bishop Grant consenting, that Bishop Hay should visit Douai in order to make a personal examination of the affairs of the college. He found it necessary, however, in consequence of certain political occurrences, to postpone his journey. Meanwhile, he had the pleasure to receive very gratifying intelligence from the College of Valladolid. His friend there, the accomplished principal, wrote to him, under date Nov. 18, 1771, as follows: "Say everything that is kind to Mr. Curie's gentlemen already mentioned, remarkable for his piety; I reverence that worthy gentleman, and I would do a Father of the desert, and I have great confidence in his prayers. Tell him for 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 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.

Crow himself, or Dr. Gordon of Keithmore.

Dr. Gordon, here mentioned as an opponent of the Catholic Church along with Mr. Crow, was a brother of Bishop Gordon. He had taken part on the low side in 1745, and so had to keep out of sight for some time. He owned a small property on Dee-side; but in his latter years lived retired at Keithmore in Anstruther, and died there at an advanced age, in 1763.

Bishop Hay could not welcome a book, although it came from a Protestant. Writing to Principal Geddes, he recommends highly Dr. Beattie's essay "On the immortality of Truth" and Reid's "Enquiry into the human mind." Both these works he considered likely to be useful.

As length the Bishop was able to undertake his contemplated journey to the College of Douai. On reaching London, he paid a visit to Bishop Calderon, whom he had not seen for twenty years, and who had now attained the advanced age of eighty. He gave his old friend, the Scotch bishop, a most cordial reception, and availed himself of his visit to place in his hands what he had collected for the persecuted people of Uist, and at the same time a sum of money entrusted to him for Bishop Hay's own use. Next day he was favored with a visit from Father Quirkshank, S. J. who promised to give him all the information in his power concerning the affairs of his brethren as regarded the Scotch college at Douai. While in London, Bishop Hay made interest with the Government in order to obtain some pecuniary aid for the Duchess of Perth, whose husband's property had been all confiscated by the State. The march to Derby was still remembered; and it was made a pretext for denying all aid to the destitute lady that she had resumed without permission the title of Duchess. Before leaving London, the Bishop saw Lord Witherington, who promised to subscribe for the relief of the Uist people. On his way from London to Douai, the bishop visited the celebrated Alban Butler at St. Omer, and met with a most kind reception. Mr. Robert Grant, the Principal of the Scotch college of Douai, went as far as Lille to meet him and accompanied him to Douai. Having proposed some changes in the constitution of the college he proceeded to Paris, together with Principal Grant. His object in visiting that city was to obtain from the French Government a benefice in France for the benefit of the Scotch mission. This suit was supported by the bishop of Arras throughout, and at first by several other influential personages. But, for want of sufficient honorable influence, the Bishop declining to employ such as was unbecoming, the scheme which he had so much at heart finally failed.

We shall now have Bishop Hay's opinion of a work that became famous—Pastorini's Letters Writing to Principal Geddes at Valladolid, the Bishop says: "There is a very curious piece published just whom in London, by B. Walsley, 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." Several copies of this work were sent to Edinburgh by Bishop Hay's orders, for his friends in Scotland.

About this time authority over the Religious Orders was given to the Bishops in England. Bishop Hay was anxious that the like authority should be conferred on the Scotch Bishops. This measure had become necessary for the maintenance of discipline and the normal condition of the church. Benedict XIV., therefore, was earnestly petitioned through the Abbat Grant, to extend to Scotland the benefit of the decree with which he had favored England. Bishop Hay, writing to the agent on the subject, says: "I assure you 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, Bishop Grant will not, and I dare not speak to them. I could give you some instances that would surprise you." The Bishop concludes his letter by desiring his thanks to the Italians (the Religious Fathers) 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. Curie 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 that 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 among their debates is that we are sacrilegious robbers, etc.; and how these good gentlemen can connive at such injurious aspersions, is astonishing beyond measure. . . . It is astonishing.

As illustrative of the narrow spirit which still reigned in England, it may be mentioned that books to the value of £10, which Bishop Hay had purchased at Paris, were seized on his arrival and destroyed. There is certainly a very close relation between bigotry and vandalism.

There was unusually severe weather in Scotland from the beginning of the year 1772. "Such frost and snow," says

Bishop Hay, in a letter to Principal Geddes, "have not been seen in the memory of man—no, not even in 1740. This hard weather and the consequent death added considerably to the miseries of the poor people. Bishop Hay states that, in addition, there was sickness and mortality also, in Stobhill, in Glenargy and Strathpey.

This year the general meeting included all the Bishops, with the exception of Bishop Hugh McDonald, who was now so feeble from old age as to be unable to undertake a long journey. His colleagues in their annual letter to the Prefect of Proroganda, Cardinal Castelli, of date July 18th, speak of the venerable Bishop in the following kindly terms: "High of Diana, now worn out by old age, and the labor of forty years, during which he has discharged the duties of his apostolic, has failed in strength this year, so much so 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; and by his assiduity in the preservation of fraternal charity in the administration of the mission affairs, he has always endeared himself to every one."

TO BE CONTINUED.

ANECDOTES OF LADY FULLERTON.

A correspondent writes to the Pall Mall Gazette: "That was an interesting notice of Lady Georgiana Fullerton's life I read the other day in your columns. Perhaps three anecdotes about that good woman— anecdotes that I can vouch for, because I had them on unimpeachable authority—may interest your readers nearly as much as your review interested me."

Lady G Fullerton was going on foot to the last Mass at a church in London one Sunday, or "Holiday of Obligation," and she stopped to ask an Irishman who was sweeping a crossing whether she had already been to church. The sweeper said she had not yet heard Mass. Lady Georgiana reminded the old woman that it was a duty that day to do so. The Irishman said, "It well I'd like to go ma'am; but I can't leave the crossin' the best hour in all the day." Whereupon her friend said, "I went early to church. I am not bound like you still to go. If you will go I will remain your crossing for you;" and with this mind your crossing took the broom that lay shiny handle. At the end of her term of office she had, I forget how many pence to hand over to the sweeper, something over a shilling as well as I remember. Lady G Fullerton's dress would not have made her preading at all crossing glaringly incongruous, as my second anecdote will show.

Two pious ladies were staying at Bournemouth several years ago. They were praising the music, the preaching, and the building of the Jesuit's little church there; but they agreed that a congregation without poor people always left something greatly to be desired. Next morning the two ladies came in from church early, and met each other with the exclamation, "A poor old woman has come! We have our wish!" And they agreed that they would find out where the shabby and devout fellow worshipped lived, and then they would go and see her with a view to alms giving. Their inquiries elicited the fact that the poor creature was the sister of the writer of books they admired, and the patroness of ever so many charities to which they subscribed!

That she did not dislike appearing to be a poor lady my third story will show. A rather vulgar, rich lady was expecting two early morning visitors, one being Lady G. The other, a business connected with some charity, the other a handmaid anxious to secure the washing of her establishment. The Georgiana came first. A supercilious footman said, "Step into the hall. You can wait here." The lady of the house walked down the staircase a minute later, and seeing a figure in a rusty black, said, in a fidget tone, "You are the person from the laundry, I suppose?" Lady G. Fullerton thereupon introduced herself, greatly pleased, as she afterwards confessed, at being taken for one of "the poor" but she did not enjoy the spectacle of Mrs. Cross's embarrassment, which was overwhelming. Indeed, Mrs. C.'s profuse apologies, self-bumiliation, and helpless confusion would have been painful to witness even to a less charitable and sweet disposition than Lady Georgiana's.

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