

military. In 1867 it was purchased by the late Lord Lovat from Mr. Gladstone's Government, and as we stated in a previous issue, it has now been presented by the present Lord Lovat to the Benedictine Order of Monks. This Order once very powerful in Scotland, was expelled at the Reformation, and has not re-entered it until now. The Scottish line of these monks was kept up even in exile, though now there is but one of them remaining to connect the past and future Scotch Benedictines.

The object of the Benedictine Fathers is to make the monastery "a sanctuary of prayer and psalmody, a home of sacred and profane learning, a house of spiritual retreat for the devoted clergy of the northern district, a monastic seminary, and a centre from which will go forth apostolic men, whose mission will be to keep alive and extend the faith in the poorest and most destitute parts of Scotland, and instruct and comfort those faithful Highlanders who, unable to support a priest, are now scattered over the mountains like sheep without a shepherd." The College will, of course, be quite distinct from the ordinary course of education for the priesthood, the college for which is at Blairs, Aberdeen.

The day was fine, though somewhat chilly, and the country around Fort Augustus, always beautiful, on this occasion looked its best.

Refreshments having been served out in what used to be the officers' quarters, the company repaired to the oratory, where devotional exercises were engaged in. Thereafter a procession was formed, Rev. Mr. Bisset leading, and the company passed through the east gate, near which the foundation stone of the monastery was laid. Prayer having been read, and the stone sprinkled with holy water, Lord Lovat performed the ceremony. The bottle placed in the foundation contained a coin and a paper with the following inscription:—

In honorem Dei Hunc Lapidem Primarium Monasterii Sanctissimi Patris nostri Benedicti benedixit Reverendissimus Dominus Placidus Burchall Abbas Anglo-Benedictinus ac eundem posuit nobilissimus et munificentissimus Simon Dominus de Lovat; die, 13 Septembris, A.D., 1876. S.S.D.D. Pio P.P. Nono, feliciter regnante et Victoria Magnæ Britannię Regina Imperante.

The Psalm "Nisi Dominus Frustra" having been chanted, the procession moved to the north-west corner, where, with similar formalities, the Marquis of Ripon laid the foundation stone of the college. Sir Robert Gordon of Letterfourie, was expected to have come to lay the foundation stone of the Hospitium, but in his absence James Maxwell Scott, Esq., of Abbotsford, and Mr. Monteith, of Carstairs, performed the ceremony. The procession then retired to the oratory where the Te Deum was sung.

About four o'clock a large company sat down to a banquet in the Governor's house, Dr. Burchall being chairman, supported by Lord Lovat and the Marquis of Ripon; the Very Rev. Father Vaughan, being croupier. After the repast had been done justice to,

The Chairman rose to propose the health of His Holiness the Pope. He would much prefer that Lord Lovat should be in the chair, and there were certain reasons of propriety why he should occupy that position. He (the Chairman) would have great pleasure if the Marquis of Ripon presided at that meeting. The reason why he proposed the toast of His Holiness before that of the Queen was, that the soul goes before the body, and the spiritual is of more importance than the carnal. His placing the Pope first, then, was no evidence of disloyalty. There were, besides, special reasons why His Holiness should have this preference. He has been for the last few years in circumstances when more than ever his children should show their affection and respect. The Pope was naturally gentle, but firm as a rock where duty demanded him to be so. His health, too, was such as to give joy to all his faithful children. A short time ago a French visitor who had called on His Holiness was heard to make the remark that there was no reason why he should not live for other ten years at least. Though so old, his eye is as bright and his heart is as lively as ever. (Applause.)

The chairman then proposed the health of the Queen, who must be ever dear to all her subjects. She had always been a model—a model daughter, a model wife, and a model Queen. On the suggestion of Lord Lovat, this toast was responded to with three cheers.

The Chairman then rose to propose a health which he was sure would be received with heartiness by every Benedictine—the health of Lord Lovat. (Cheers.) He had hoped that the Duke of Norfolk and the Marquis of Bute would have been present there that day. Both of these noblemen were, however, unable to be present, and sent letters of apology and congratulation. When first they came to Scotland, friendless and forlorn, the Marquis of Bute was the first to take their case in hand. The Marquis kindly said that if they should come to Scotland he would make a donation of £5000. He named a spot where they might establish themselves, but it was not quite suitable. He then pointed out another not far from Carstairs. Mr. Monteith kindly came forward to offer it, but as it was not easy of access, especially in winter, they had to decline the offer. While these negotiations were going on, they had a letter from Lord Lovat, expressing a hope that they would not decide upon a site until they had seen Fort-Augustus. He might say almost in the words of Caesar, "veni, vidi, vici"—he came, he saw, and he was pleased. He had a consultation with Lord Lovat, with the result that his Lordship agreed to give the Fort and sixteen acres in perpetuity, and a farm of 190 acres rent free for nineteen years. From his heart he thanked Lord Lovat and the Lovat family for this offer, and especially for the kindly spirit in which it was made. He looked on the good feelings shown by his Lordship in the past as an earnest of what he would be in the future, and assured him that these feelings would always be reciprocated. In this case gratitude was not a keen sense of favors to come, but a

keen sense of favors conferred. He hoped Lord Lovat would never have reason to regret what he had done. He begged to propose his Lordship's health. (Loud applause.)

Lord Lovat said it gave him very great pleasure to be there, and to assist in the work of the day. He accepted the good feelings spoken of by Dr. Burchall, but he could not accept all he had said. They all had done what they could for the Benedictines, and he only did his share. It was widely supposed that this matter was taken up rather suddenly, but it was not so in reality. It had always been the wish of his father to establish an order of Catholic clergy in Scotland, and he made several endeavors to have this done. It gave him very much pleasure to be able to carry out his father's wish. He thanked the company for their attendance there, and he was also glad to see many who, though not professing the same faith would wish well to all Christians. He was not astonished at the amount of feeling shown throughout the country with regard to this Monastery, but he was sure that when the building was finished and the educational institution in working order the feeling against Catholics and the establishment would die away, and people would look upon it rather as a blessing. He asked the members of the institution to drink to the health of the strangers, and coupled the toast with the name of Lord Ripon, who had remained with them for the occasion. (Applause.)

The Marquis of Ripon begged, on behalf of the guests, to return his sincere thanks for the welcome accorded them. He was sure he spoke the sentiments of all when he said that the event of the day was of a most pleasant kind. To Catholics he did not require to point out the interest of the occasion when the Benedictines, after an exile of three centuries, had again returned to those regions. In a company such as the present it might be out of place to dwell on the spiritual objects of the institution, but he was sure he spoke the sentiments of all when he said that such an establishment was required by the Catholics of that region. It seemed to him that there was nothing more appropriate than that that educational institution should be under the care of the sons of St. Benedict. It appeared to him that now-a-days, when some branches of learning are advancing, so fast, there was a danger that superficial, and not solid education, might be given, but he was sure that, under the Benedictines, the old and true education would be given, with the advantage of new methods. He did not speak for Catholics only, for there were others present who all rejoiced that by means of this institution sound education of the highest kind would be brought before the youth of Scotland. Another feeling would pervade the hearts of all when they looked on this building, which, one hundred and fifty years ago, was built to keep in sullen subjection to the house of Hanover the Highlanders whose hearts were devoted to Prince Charlie. Among all the clans there were none more devoted to him than the Frasers. These mountains and valleys were now so peaceful that the Government did not know what to do with their fortress, and so they handed it over to the Frasers. There were none of all Her Majesty's subjects who were more affectionate or loyal to her than the Highlanders. Some six months before he had stood in another land, and looked down on other valleys, and on the Benedictine Monastery of Monte Cassino. He little thought then that he would now be called on to speak for this, the youngest child of the Order. He hoped the spirit of St. Benedict might rest upon these his children. He was sure that that hope would be realised when he remembered how this matter had been begun. He proposed the health of the Monks of the Order of St. Benedict, coupled with the names of Dr. Burchall and Father Jerome Vaughan.

Dr. Burchall returned thanks for the Benedictine Order. They came there as the humble children of St. Benedict, with the purpose of doing good, and their only wish was to be able to do so. It was a gratification to them to see so many of the secular clergy come among them as *confreres*. They would always get a cordial Benedictine welcome there. He was well pleased with the remarks of Lord Lovat and the Marquis of Ripon, regarding Protestants who might be present. He himself never made any difference of creed at social gatherings. Some of his dearest friends were not members of the Catholic Church, and it would always be a happiness to him to cultivate kindly feelings with all.

A priest convicted for teaching his dog bad manners is one of those things that could not happen outside the domains of Prince Bismarck. The particulars of this case are funny indeed. On the Rhine there is a place called Brockscheid; at Brockscheid there is a priest called Jox. Father Jox has got a dog of the poodle tribe answering to the name of "Bello." Just about twelve months ago, i.e., on September 2, 1875, Father Jox took the youth of the village out for a day's excursion, and on this occasion, the indictment sets forth, he greatly amused the young folk by showing what his dog would do and would not do. Whenever he held out a piece of bread to the creature, saying, "It comes from Bismarck," or "It comes from Falk," Bello would turn his nose up at it and run away; whereas, if he told his canine friend, "It comes from the Pope," or "It comes from a good Catholic," the quadruped would take it with the most grateful demeanor. It was by no means proved that this accusation was true, and if any one could be punishable in the case, it was surely the dog and not the priest. But the judges thought differently, and in their finding set forth that:—"The action of the accused appears especially punishable, being committed from pure party motives by a man in his position and in presence of the boys, who doubtless hold him in respect, against two of the highest officers of State, who had done him no wrong." Thereon they sentenced Father Jox to three months' imprisonment. Fortunately, the convict is out of the way, and being one of those who have been "inhibited," he is not likely to return merely to do his persecutors the pleasure of letting them seize hold of his person and put him in gaol. It should be remarked that Father Jox himself denies the truth of part of the evidence adduced against him.