

The True Witness

TESTIS IN CETERA FIDELI

CATHOLIC CHRONICLE.

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PRICE FIVE CENTS

PASTORAL LETTER —OF THE— BISHOP OF KINGSTON —ON THE—

Providential Expulsion of Catholic Children from the Public Schools.

JAMES VINCENT O'LEARY, S.T.D.,
by the Grace of God and favor of the Holy
Apostolic See, Bishop of Kingston, to the
Faithful of the City of Kingston.

DEARLY BELOVED IN CHRIST:

The Bishop of a diocese and the flock intrusted to his care are one in Christ, bound into unity of spirit and organic life by the action of the Holy Ghost, who "abides with the Church forever" (John xiv. c. 16 v.), and distributes its office (1 cor. 12 c.), and supplies the rule that in them may be forever fulfilled the prophecy and prayer of the Redeemer uttered on the night of His passion: "that they may be all one, as thou, Father, in me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent me" (John xvii). The little ones of the flock are the dearest to the heart of the good pastor. If the world despises them, or seeks to injure them or allure them into dangerous pastures, the zeal of the shepherd, who would imitate the example of the Prince of pastors, is instantly aroused in their behalf, and at every risk he will extend to them his special protection. Each one of them has been purchased at the price of the Blood of the Son of God; and for each, as for all, the Bishop must give an account before the tribunal of the Supreme Judge. The loss of the least of those little ones would be a loss to the fold; and when danger threatens them, the whole fold is disturbed, and the hearts of all, the shepherd and the flock, are stirred by a common sympathy for them—of grief for their peril, and yearning for their rescue, and joy for their return to safety and peace.

Wherefore We invite you to repeat with us to-day the inspired Canticle of Zachary, the elect father of Christ's precursor, sung by that aged patriarch on the Archangel's announcement to him that the hour of his liberation from the primal curse and fatal blight of centuries had at length come: "Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of His people from our enemies and from the hand of all that hate us." (Luke I.)

PREDICTED RESULTS HAVE BEEN ATTAINED.

For, in the fulness of our heart's gladness and gratitude to the God of mercies, we announce to you that the helpless little children of our flock, heretofore abandoned to the guardianship of the most bigoted enemies of their faith and their souls' salvation, have, by an extraordinary interposition of Divine Providence, been delivered "from the hand of them that hate us," and restored to the salutary care of their spiritual mother, the mystic spouse of Christ. The Norman decree, whereby the Public School Board, or rather the eight trustees who voted for its enactment, sought to stigmatize our inoffensive and helpless little children, whom they had previously welcomed to their schools, and disgrace them in their own estimation and in the eyes of society throughout the whole course of their lives by branding them as "expelled," was directed indeed against a particular section only of Catholics, so far as the external sense of its terms would seem to indicate. But, reading it according to its spirit, and having regard to the preternatural malignity of the words selected and obstinately maintained by the Board at the instigation of the legal luminary who rules their counsels; likewise to the declarations boastfully made, that this cruel vengeance upon the Catholic children was meant for a spiteful challenge to their Bishop, it is evident that the whole weight of insult and religious hate fell upon each and every Catholic pupil in the school, upon all who bear the Catholic name and own their allegiance to the Bishop as their divinely-appointed pastor and guardian of their souls' welfare. The adamant bond of Catholic unity displays its strength here. Cruel treatment of one member of the family is an offence against all, more especially when it is proclaimed as an attack upon the father. Therefore did We in our former Pastoral Letter unhesitatingly deliver to you this prediction:—"The Public School Board, who adopted the revolting usage, have been filled of their iniquitous purpose by the Holy Spirit, who rules the destinies of the Catholic Church, and have been made the unwitting and unwilling instruments of our good children's protection against the irreligious and demoralizing influence of a system of education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so unchristian in its violence, and so shockingly uncharitable to their fellow-citizens." And We explained to you the reason of Our prediction, as follows:—"Thank God, the demerit, or the majority of them, have at last drawn the 'line' beyond which no Catholic parent or most indifferent can ever pass again. The adoption of a rule of Catholic exclusion from the common schools of the city, were it confined to the most inoffensive, would suffice to prevent the most mean-spirited of them from soliciting readmission to the schools, and would prevent the parents of the children of the expelled from the schools from the support of the result."

INSPECTOR KIDD.

The foregoing statement of the Inspector was made in the month of September, 1886. About five months later Mr. Kidd, nothing daunted by the official contradiction of what must be called his injurious accusations against the Catholicity of St. Mary's Catholic congregation, made bold to speak as follows at a meeting of the School Board, on the 9th of February, 1887:—"Mr. Kidd said that quite a number of Catholics wished to take advantage of the Public Schools, and that several parents had applied to the City Clerk to have their names placed on the assessment roll as Public School supporters, but they stated that their request could not be complied with. 'They were willing to pay the Public School tax, but could not get their names on the roll.' (Kingston Daily News, 11th of February, 1887.) It was a relief to us to get something definite out of the Inspector's mouth, that could be verified or proved false by unambiguous testimony. We accordingly proposed the following question in written form to the highly honorable and universally respected City Clerk:—"To Mr. Flanagan, Esq., City Clerk: Is it true that 'quite a number of Catholics,' wishing to take advantage of the Public Schools, applied to you on or before the 9th day of last February to have their names placed on the assessment roll as Public School supporters, and that you told them that their request could not be complied with?"

ANSWER: I have no recollection that any number of Catholics called on me at any time for any such purpose. Had they made the demand referred to, I possessed no power to alter the assessment-roll, without authority from the Court of Revision. I would, however, have given them instructions how to proceed in pursuance of their purpose, but have no recollection of having been asked to do so.

M. FLANAGAN.

Mr. W. S. Gordon, City Commissioner, was likewise interrogated whether applications of that kind had been made to him by "quite a number" of Catholics, and his answer precisely corresponded with that of the City Clerk.

tion and reverberated through the Board room, "Yes, 'expelled' was the proper word," shall serve for a perpetual warning to them and those who shall come after them, to give ear to the precepts and admonitions of the Church of God and abhor the very thought of risking the faith and salvation of their offspring by withdrawing them from the holy influence of religion, and placing them under the care of men notorious for their hostility to the Catholic name.

And as it has come to pass, Parents and children, who have been connected with the Public Schools gathered around us with alacrity, this week, on our return from visitation of the missions, and professions of their joyful obedience and ready submission to the Church, that it is to the Bishop whom the Holy Ghost has set to rule the Church of God, which He has purchased with His blood," in this diocese of Kingston (Acts xx.) and on whom the command is laid to "watch as having to render an account of their souls" (Heb. xiii). The Catholic pupils, children of Catholic parents, resident in Kingston city or its township, and hitherto attending the Public Schools, have all, without a single exception, been transferred this week to the Separate Schools. The Catholic pupils, born of mixed marriage, and having Catholic fathers, resident in Kingston city or its township, and hitherto attending the Public Schools, have likewise been transferred, one and all, from the Public to the Separate Schools this week. Several children, some of them Catholic, and some Protestants, whose fathers are Protestants, resident in Kingston, and who have hitherto been attending Public Schools, have also been happily transferred to our Separate Schools. Others of this class will probably be transferred to the Separate Schools at or before the expiration of this term. Certainly their Catholic mothers will fulfill their duty in this respect to their Catholic offspring, unless they be corrected contrariwise. This is a blessed result. It is the fulfilment of the law of faith delivered by the Apostles before the Christian Scriptures were written, and expressed by St. Ignatius, an intimate disciple of St. John the Evangelist, and successor of St. Peter in the See of Antioch, in these pithy words: "whosoever belong to God and Jesus Christ, these are with the Bishop." (Epistle to the Philadelphians).

ORIGIN OF THE QUARREL.

A year or more ago, when all was peace between us and the authorities of the Public Schools, a statement was made in the daily papers in the name of the Public School Inspector of this city that "an unusually large number of Roman Catholics" were applying for admission to the Public Schools of this year. On the following Sunday the Rector of St. Mary's Cathedral called the attention of the congregation to this statement, and declared that it could not possibly be true, because "not for years had the Separate Schools been so largely or so generally attended as since the opening of that year," and "in fact the number of pupils attending the schools at that time was very nearly one hundred above the attendance of the previous year." A copy of the *Canadian Freeman* containing this denial of the Inspector's statement was forwarded by mail to him, and the passage formally challenging him to proof of his assertion was heavily marked in the margin. He did not dare to accept the challenge. By Our direction the clergy made diligent inquiry in every quarter of the city, but failed to discover the malignant of Catholic children referred to by the Inspector. For prudential reasons We remained silent and awaited practical developments.

REGULATIONS REGARDING THE READING OF THE BIBLE AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS.

No. 7. "The clergy of any denomination or their authorized representatives shall have the right to give religious instruction to the pupils of the own church, in each school-house, at least once a week, after the hour of closing of the school in the afternoon."

With pleasure We bear testimony to the courteous demeanor of all and every of the school teachers. We regret our inability to say the same of the Trustees, a number of whom, on notice of the priest's visit being given, hastened to the school to obstruct him in the discharge of his duty. One of those men misbehaved in grossly offensive fashion by frequently interrupting, carping, contradicting and in divers ways worrying the young and timid clergyman, whose gentle remonstrance and final appeal to his rights under the Regulations of the Department of Education, and the copy of which (produced) was met by the legal bravo's answer:—"That's only an electioneering sheet; we don't acknowledge it." Such are the good manners, such the reverence for the "higher powers," and such also the amount of legal knowledge respecting the Public Schools Act, that qualify the Trustees for directing and controlling the education of two-thirds of the youth of Kingston! We take the liberty to inform the Trustees that the Regulation (No. 7) of the Honorable the Minister of Education's Circular concerning the right of clergymen of every denomination to ascertain the names of the children of their respective congregations attending the Public Schools and then assemble after the regular hours of school and form them into a class for religious instruction, has been in standing order since the year 1859 adopted, and from time to time re-enacted, and persistently enforced by Dr. Ryerson and the Council of Public Instruction. It may be seen embodied and more precisely defined in the General Regulations of the Council issued in 1874, as follows:—

WEEKLY RELIGIOUS INSTRUCTION BY THE CLERGY OF EACH DENOMINATION.

No. 4. "In order to correct misapprehension, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Public Schools, it is decided by the Council of Public Instruction that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school-house at least once a week, after the hour of four o'clock. In the afternoon, it shall be lawful for the trustees and clergymen of any denomination to agree upon any hour of the day at which a clergyman or his authorized representative may give religious instruction to the pupils of his own church, provided it not during the regular hours of the school."

THE USE MADE OF THE INSPECTOR'S STATEMENT.

The Public School Board, when engaged in their duty of improving their institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual influx of Catholic pupils, was eagerly ventilated through the city. The journals set down the number of Catholics in the Public Schools at "fifty or sixty." Perhaps the Inspector has been misled by public rumors of this kind. At all events his statement suited admirably to the exigencies of the time as a special inducement to Protestant ratepayers to reconcile themselves to the heavy bill of expenses.

CATHOLIC NEWS ITEMS.

Spain will send 30,000 pilgrims to Rome, headed by the noblest families in Madrid.

The Archoconfraternity of Notre Dame des Victoires, Paris, has 1,061,885 members. They are found in every part of Christendom.

Wednesday, Nov. 2nd, the Very Rev. G. A. Rouzel, of New Orleans, received from Rome all the faculties as Administrator *ad vacante*.

Revs. B. J. Bekkers and A. Peters, of the diocese of Natchez, Miss., who lately made pilgrimage to Lourdes, have arrived at home.

Dr. Weiland of Weisbaden, Germany, has been elected Bishop of Fulda, to succeed Bishop Kopp, who has been transferred to Breslau.

Two new parishes are being organized in St. Paul, Minn. St. James' for the English speaking, and St. Agnes for the German speaking Catholics.

Cardinal A. Pellegrini died Nov. 4. He was born in Rome Aug. 11, 1812, and was created the archbishop of St. Mary Aquino by Pius IX. Dec. 28, 1877.

The Mother-General of the Sisters of St. Mary at Namur, Belgium, has appointed Sister Anastasia, Superior of one of the convents of the Order in Texas, to the office of reverend Mother of the Order in America, with headquarters at the convent in Lockport, N.Y. She fills the vacancy occasioned by the death of Mother Marie.

Mgr. Thouvier, an Italian missionary, was lately elected by the King of Italy the cross of commander of the order of Saints Maurice and Lazarus, in recognition of the missionary's success in effecting the release of M. de Savoignon from the Abyssinian tribes. The offer was declined, Mgr. Thouvier claiming that he only did his duty as a missionary.

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Before leaving Ireland, Mgr. Perovic paid a second visit to the great ecclesiastical college at Maynooth, Ireland, where 320 students of other colleges in the world can show—were assembled to greet him. Maynooth is just 92 years old. It has trained hundreds of priests, not for Ireland alone, but for America, Australia, and other distant parts.

At a recent audience granted by the Pope to Bishop Flood, of Trinidad, the latter presented a memorial to the Holy Father, signed by the Archbishop of Arizah, with the request that His Holiness would wear the routine mass from it at the celebration of his Jubilee Mass. The Holy Father, who has always had a great personal esteem for Bishop Woodcock, whom he himself created in the Sistine Chapel, in 1874, willingly promised to comply with the request.

At the meeting of the Bishops, held at Holy Cross College, Ireland, on Oct. 18th and 19th, the following appointments were made to the staff of Maynooth College:—The Rev. James Donnellan, of the diocese of Tuam, to be Rector, in place of the Rev. A. Boylan, resigned. The Rev. Edward Keenan, of the diocese of Down, to be Tutor. The Rev. O. P. R. G. L., D.D., D.D., Vienna, to be Professor of Higher Philosophy.

Our priests and other spiritual leaders have been again and again teaching—nay, more, anxiously exhorting us not to enter into mixed marriages. No matter what the wealth is; no matter how evenly tempered the pair may be; each should think of the souls of his children, and the wife thinks that, true, the husband, when he got married, promised that he would permit his wife to follow the True Faith, and gave her permission to bring up her children in her faith, but still the old heresy is rampant in the husband's mind. He never thought of the fact that the never longed and there is one, only one, result. The writer quotes: "A Catholic girl married a Lutheran, a child was born to them, the Catholic mother took it to a priest to be baptized, the father in a rage beat the mother, and the child's throat, and committed suicide."

Cardinal Gibbons has appointed a committee to prepare for a proper celebration of the coming Golden Jubilee of Pope Leo XIII. The American Church will be represented in Rome at the Jubilee by more than a score of Archbishops and Bishops, by half a score of Cardinals, by delegates from every religious community in every part of the world, and by a large number of laymen. Copies of all American Catholic books and newspapers, engravings of our principal Catholic churches, and illuminated addresses to the Pope, will be borne to Rome and presented to the Pope by delegates, both priests and secular, from various parts of the United States, and the present Jubilee of Leo XIII. The American Church will be represented in Rome at the Jubilee by more than a score of Archbishops and Bishops, by half a score of Cardinals, by delegates from every religious community in every part of the world, and by a large number of laymen. 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