

ARCHBISHOP CLEARY.

W. in the West.

The Archbishop of Kingston's graceful address in the Academic Hall on the 19th ult. won him such golden opinions among the students of the University, that we are certain they will be pleased to see his portrait and a short sketch of his life in our Christmas number. The little time and data we have, do not permit us to prepare for this number of the *West* the lengthy and elegant article on the Most Rev. Dr. Cleary's remarkable career, which we feel many of our readers would be glad to see; these few lines, however, will show that the subject of this sketch is a model for all engaged in imparting or acquiring higher education, and an ornament and a tower of strength to his country and to the Church.

James Vincent Cleary was born on the 18th September, 1828, in Dungarvan, a seaport town in the County of Waterford, Ireland. He received his early education in a select private school of his native town. The Latin and Greek classics, prose and verse, were studied more diligently in that and similar private schools in Ireland in those days than in many colleges of high repute at the present time. The future Archbishop was early noted for his assiduity and brilliant parts. He completed the classical curriculum of studies in Dungarvan School at the early age of fifteen, and was then sent by his parents to the Irish College in Rome to begin his ecclesiastical studies.

Under the guidance of Dr. Cullen, subsequently Cardinal-Archbishop of Dublin, then rector of the Irish College, the talented young student from Dungarvan distinguished himself in the Eternal City. He was recalled, after a few years, by the Bishop of Waterford, to whom he was subject, and placed in the Royal College of Maynooth. Here he passed five years in the pursuit of ecclesiastical sciences: philosophy, history, dogmatic and moral theology, Scriptural exegesis and canon law constituted the curriculum. During his course in the renowned Irish institution, he won the highest prizes of the college in each department of study. He was still too young to be admitted to the priesthood when he finished the course in Maynooth, and returned home, and was later on ordained priest in his native town, the day after he had completed his twenty-third year, which is the proscribed age.

Immediately after his ordination, Father Cleary proceeded to Spain, where for three years he further stored his mind with sacred science in the famous University of Salamanca. On his return to his native land, he for some time occupied the chair of dogmatic theology and Scriptural exegesis in St. John's College, Waterford. Soon his health gave way under the strain of excessive labor, but in 1869 he had regained sufficient physical strength to enable him to go through an exceptionally severe ordeal. The authorities of the new Catholic University of Ireland, to silence the objections of those who argued that that institution should not receive a charter from the British Government because it was without gradates and without a faculty, resolved to exercise the Papal charter of conferring theological degrees, and to make a public demonstration in connection with it. The professor of dogmatic theology in St. John's College, Waterford, was selected as a candidate for the degree of divinity, and required to pass a public examination in the entire curriculum of Catholic theology, on three successive days. Friend and foe were invited to attend and controvert any thesis. The profoundest interest was manifested in the intellectual contest, the scholarly candidate successfully disposed of all objections, and on the

third day, in the presence of all the Bishops of Ireland, and amid enthusiastic applause, the Rev. James Vincent Cleary was decorated with the cap, ring, and other insignia of the doctorate in divinity. Seldom or never in our times has a degree been conferred with the same severity of test or solemnity of circumstances.

In 1873 Dr. Cleary was appointed President of Waterford College; in that capacity he did much to elevate the standard of studies in that centre of learning. He had become known throughout Ireland as a ripe scholar and an eloquent preacher, and bishops of different dioceses not infrequently invited him to fill their pulpits. In 1876 he was promoted to the living of Dungarvan and received a most warm welcome from the people who had known him from infancy and were justly proud of him. Whilst a professor Dr. Cleary manifested no interest in politics, but as a pastor he deemed it his duty to direct his parishioners in the discharge of what he propounded as a high conscientious obligation—the honest exercise of the suffrage. In this reference, he published some letters on the grave criminality of giving or receiving bribes in exchange for the suffrage. His teachings on this subject attracted considerable attention, and are still well remembered in all parts of Ireland.

An order from the Holy See reached Dr. Cleary in September, 1880, by which he learned that he was appointed Bishop of Kingston, Ontario. He had no voice in the matter; he had not been consulted; twice he remonstrated with the Roman authorities, pleading feebleness of health, the danger of facing a Canadian climate, and his unacquaintance with church affairs in Kingston. The sole reply received by him was an unconditional mandate to renounce his benefice in Ireland and go to the See of Kingston. He went straightway to Rome, and was there consecrated Bishop on the 21st November, 1880, in the chapel of the Propaganda by his Eminence Cardinal Simeoni.

Kingston is the oldest diocese in the Dominion after Quebec, yet, during the last thirteen years it has made great religious progress; new parishes and missions have been established, the clergy has been multiplied, convents, schools and many new churches have been built, and the stately cathedral has been completed and handsomely adorned. The great advancement of the diocese warranted its being divided three years ago, the parishes of the eastern portion becoming the diocese of Alexandria. At the same time the first pastor of the diocese of Kingston was raised to the rank of Archbishop.

Outside of his diocese, Archbishop Cleary has been considered one of the most scholarly and saintly prelates in the land. He generally eschews politics, but when the rights of Catholics are attacked, scheming or bigoted politicians have learned to dread his trenchant pen and forcible eloquence. He is, as he should be, a staunch supporter of the claims of his native country to self-government.

Long may the distinguished Archbishop of Kingston be spared to champion the noble causes of Old Ireland, of the land of his adoption and of the Church Universal!

Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold. As an emergency medicine, it has no equal, and leading physicians everywhere recommend it.

Benziger's Catholic Home Annual, 1891.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, CATHOLIC REGISTER Publishing Co., Ltd., Toronto, Ont.

Catholic Devotions.

Love is the life and soul of all Catholic devotions. Love of God and of His Blessed Mother, love of Jesus in the Sacraments of the altar, of the angels and of the saints. Now, it is one of the characteristics of love that it is always seeking new methods by which to show its strength and reality. It does not argue, "What must I do," but "What can I do?" A child that loves its mother, a flock that loves its pastor, a man that loves his friends, is on the watch to find what pleases the object beloved, and to gratify its wishes.

This spirit is the real and only explanation of these devotions and practices of the Catholic Church which Protestants do not understand. Take, for instance, the Blessed Sacrament. The Catholics of the first ages showed their veneration for it chiefly by the care with which they shielded that sacred mystery from profanation. Later on, when this peril had passed and the Church became more free and was endowed with greater wealth, the same veneration displayed itself in costly altars, splendid vestments and more elaborate ceremonies. Later on still, a great festival, that of Corpus Christi, was appointed in its honor, and confraternities and associations were formed. Still later on the Devotion of the Forty Hours was established.

Now, these manifestations all declare one and the same faith, belief in the real presence of our Blessed Lord in the Eucharist, one and the same love of the Church for our Divine Lord. The faith that prompted a Panoratus to die in ancient times, sooner than deliver up the mysterious something to a Roman mob, was the same that induces us nowadays to go to a Forty Hours' Devotion, or attend the solemn rite of Benediction. The method has changed, the devotion is still there.

The same truth is well illustrated in the history of devotion to the Blessed Virgin Mary. At the time of the Council of Ephesus, fourteen hundred years ago, she was chiefly venerated under her title of Mother of God, whilst in our day her Immaculate Conception has become prominent. Did the faithful in that time, therefore, disbelieve in her Immaculate Conception? Liturgies of that date prove the contrary, for in them she is hailed as "spotless," "undefiled," while ancient writers compare her to Gideon's fleece, and salute her as above all women.

Again, at one time we see that it is to the Holy House of Loretto that the pilgrims bent their steps, but in our day, though Loretto is not forgotten, Lourdes and La Salette are the favorite places. But the same veneration for Mary which existed in so great a degree in the fourth century that we read even of some that they were rebuked for offering sacrifice to her, this same devotion, regulated and directed by the divine wisdom of the Church Catholic, still exists in our days, and is the cause of the numerous sodalities and the countless devotions that are the expression of its strength.

The same may be said of our devotion to the Sacred Heart. Our Lord said: "Learn of Me, because I am meek and lowly of heart, and you shall find rest to your souls," and He declares that He has loved us, so we should have love for one another. Is it not most natural that at a time when Rest and Love are the things most wanted; rest for the weary and the wounded who can find no comforters, and when love is more than ever necessary, that the instinct of Christianity should form in a more loving manner a figure of that meek and lowly heart which bears with love for man?

But the Church is always misunderstood. When she bows at Mary's shrine, the cry is "Idolatry."

"Creature Worship;" when she presents the Sacred Heart, then the cry is "Priestcraft," "Political objects." But her children know her better, and heed not the senseless rabble. They cry aloud to Mary, "Make our hearts like unto the Heart of Jesus."—*Standard*.

The Priesthood.

In a pastoral letter announcing the annual collection for his Diocesan Seminary, Archbishop Ireland, of St. Paul, Minnesota, writes thus of the education of the priesthood.

The building up of the priesthood of the Church is the chief act of Christian piety, the most meritorious before God and the most fruitful in holy results that we can perform. The priest is consecrated in Christ's name to be the teacher of divine grace. He is the ruler and leader of the people, who look up to Him for guidance and inspiration. Where is the priest, there is the Sacrifice of Calvary, there are the Sacramental channels of divine grace, there is the source of heavenly light and of heavenly life. The action of the Church of Christ upon the world is through the priest, in whom her power becomes active, and upon whom she relies for the exercise of this power. The Church earnestly desires that her priests be multiplied, each priest is a new medium of action for her in glorifying God and saving souls. And since the more thorough the fitness of priests for their vocation, the more abundant and the richer shall be the fruits of their ministry, she demands that those of her sons who are called to the dignity of the priesthood be prepared for their office during long years of prayer and study. The priest, indeed, cannot be considered a mere passive instrument of divine influences. Vast room is left for his own personal energy, for the play of his personal qualities of his mind and heart. Whoever the priest, he is Christ's minister, and sacramental graces flow from his official acts. Most true, however, must it ever be that the greater his personal power the wider shall be the sphere and the more marked shall be the result of his ministrations.

The diocese which possesses a numerous and well-trained clergy finds all Heaven's blessings showered upon it. Good works of all kinds spring up as if by magic; churches and schools are built, asylums for the afflicted cover the land; the sacraments are frequented, the Gospel is announced to Catholics; the full power of the church is brought into action. In every age and country the tide of religion ebbs and flows with the action of the priesthood. Hence all our energies must be bent, if we would correspond with the designs of Almighty God, to increase the number of priests, and to bestow all possible care upon the levites of our seminaries.

But the building up of the priesthood pre-supposes ability to dispose of large material means. The expenses of educating seminarians must be paid, as a rule, from the Diocesan Seminary fund. This is true in nearly all cases of students in the preparatory course. The expenses of the clerical education of young men are heavy, and parents usually are unable or unwilling to bear them. The nation educates its military officers, and so the church must educate the priests who are to serve her, and to devote to her in love their strength and life. Vocations to the priesthood, heaven be thanked, are not wanting, and few things prove better than this fact the vigor and the fecundity of the faith of the people.

Young Women.

Who have overtaken their strength and men of mature years, who have drawn too heavily on the resources of youth, and persons whose occupations strain their mental powers, or of business cares and of a sedentary life, will find a sure restorative in the Almoxia Wine for which Gianelli & Co., 16 King street west, Toronto, are the sole agents for Canada. Sold by all druggists.