

and devotedness truly indefatigable. His first and principal solicitude in taking charge of the archdiocese of Milan was the reformation of his clergy. For this purpose he held both provincial and diocesan synods, convinced that there is nothing so well adapted to awaken and re-ignite the zeal of pastors as deliberation in common on the interests of their respective flocks. These synods took into consideration the best means to keep out heresy, to diffuse good books, to secure for the faithful the preaching of the Word of God, and the careful administration of the sacraments, particularly that of penance, also the making of provision for the due celebration of divine worship, and the establishment of Catholic schools. He made frequent visits to his diocese, everywhere reforming abuses by the salutary exercise of his authority, and leading his flock to the knowledge and practice of truth by preaching the Word of God in season and out of season.

Of St. Ignatius Loyola, we need, we feel, say but little. His works and his merits speak for themselves. The great work of his life was the foundation of the illustrious Society of Jesus, which first arrested the growth of heresy, and acquired new realms for Christ crucified. In Ignatius, as in Charles Borromeo, there was an incomparable self-denial, entire devotedness to God's holy will, and unquestioned sanctity of life.

Of our early American missionaries, we have numbers who proved themselves true servants of Christ and veritable benefactors of their fellow-men. Of the first bishop of Mexico we have read in the American Catholic Quarterly an admirable sketch, from which we favor our readers with a passage:

"Bishop Zamarraga made frequent visitations of his diocese, and labored to reform his clergy and flock. Unworthy clergymen he subjected to severe discipline. He enforced the sanctification of Sundays and Holydays, and induced the passage of civil laws for the same object. The number of Spaniards in Mexico who had left a wife and family in Europe was productive of much vice; and regulations were made requiring them to return to Spain or to send for the wife within a certain time. His zeal for the instruction of his flock led him to prepare suitable books, and have others in Spanish and Mexican languages printed and distributed. He was the founder of the printing press which were printed in Mexico as in Germany and England. A catechism issued by the good bishop in 1539 is the first issue of the American press, preceeding by a full century anything printed in English books. A Manual in 1540; a Doctrina Cristiana in 1544, written by Bishop Zamarraga, and characterized by Senor Izabalzeta as learned and eloquent; the Tripartite of Gerson as well as the Doctrina Cristiana of Pedro de Cordova, and Richel on Processions, were issued the same year, the last published by the bishop to prevent dances and other unseemly conduct in the religious processions, especially on Corpus Christi. Other catechisms, issued in 1545, 6, 7, 8, 90. Of these, copies are actually known, but, as Senor Izabalzeta believes, there were others so how anxious he was to see that his flock were properly instructed in the faith, and it will surprise some to learn that the first and a most eloquent exhortation to read the Holy Scriptures printed in America was written by the first Bishop of Mexico and issued in that city in the first half of the sixteenth century.

"Bishop Zamarraga was appointed Apostolic Inquisitor, but he never organized the tribunal or used the title; one case alone is cited in which a lord of Texcoco was convicted of murder, in offering a human sacrifice, and was handed over to the secular arm.

The cares of his diocese and advancing age did not quench the zeal of the Bishop of Mexico. His great desire was to end his days as a missionary in China, and he actually petitioned the King of Spain and the Pope for permission to resign his mitre and proceed as a simple missionary to that great empire in Asia. He made preparations for this undertaking, but when he was commanded to remain in Mexico he submitted.

In 1549 the bishops of Mexico, Guatemala, Oajaca, Chiapas and Michoacan assembled with the heads of the religious and learned ecclesiastics. They adopted several resolutions, maintaining, 1st, the right of Indians to their property; 2d, the illegality of war made on them under the pretext of their conversion; 3d, pretence of effecting them to the King of Spain by the Holy See were based solely on the extension of religion and not intended for their aggrandizement; and 4th, that they did not impair the rights of the Indians; 5th, that the power involved the duty of the monarchs to maintain missionaries.

This episcopal assembly was the last public act in which Bishop Zamarraga took part. His duties occupied his whole time, for his flock numerous. The natives required protection and instruction, the Spaniards reformation, the clergy vigilance. His advanced age and increasing infirmities told that the close of his career was at hand; and anxious to employ the short term allowed him, he redoubled his exertions instead of seeking repose he had earned so justly. Confirmation had as yet been sparingly bestowed on the Indians, but in April, 1548, he began to confer that sacrament, and in forty days four hundred thousand were presented. In discharging this duty he would not stop to eat or rest, so that his attendants were forced to keep back the throngs and remove the mitre from his head. Many believed that his death was hastened by this excessive labor in one broken by age and sickness.

We need not speak of the Lavalis, the Lallemands and Brebeuxs, who figure so gloriously in the early, nor of the Provenchers and Taches, who shine out so nobly in the more recent history of North America. All these may justly be termed benefactors of their race. Luther can never be so termed. His life bore none of the characteristics of apostolic zeal or sanctity and his works have left nothing behind them but enduring discord and a deeply seated disrespect for authority. One lesson, however, Catholics may derive from the enthusiasm displayed in the celebration of his centenary, and it is to make it their duty to hold in still deeper reverence the memory of the saints of God, and to seek still farther to imitate their virtues, that they may become worthy and dutiful children of the Church, without which there is no salvation.

BISHOP CLEARY'S PASTORAL.

We begin in this issue the publication of Bishop Cleary's pastoral letter, addressed to the clergy of his Diocese. Like all the productions of that eminent prelate, this pastoral is scholarly, argumentative and exhaustive. We commend it to our readers, who will find it replete with information and instruction, sustained by powerful reasoning. The points discussed in the pastoral are:

1. Prophetic Vision of the Kingdom of Christ.
2. Jesus Christ is the "chief corner-stone" or "Rock" on which the Church is imperishably founded.
3. The Bible is not the organic medium of communion by faith and grace with Christ.
4. Peter is the Vicarious "Rock" on which Christ's Church rests, and as such, is the organic medium of communion by faith and grace with the Man-God, Jesus Christ.
5. The "Keys of the Kingdom of Heaven" and the Supreme Power of "binding and loosing" every Christian conscience, have been given to him in his official personality.
6. Likewise Supreme Doctrinal authority, and Infallibility in its exercise—Locke, 22 ch.
7. Likewise Supreme Pastoral authority to feed, rule and govern Christ's whole flock. John, 21 ch.
8. The Roman Pontiff, as successors to St. Peter, possess all his Primatial Power and Prerogative by Divine Right.
9. Their Title undisputed by the Saints and Doctors of the early Church, East, West, South and North.
10. As Sovereign Rulers of universal discipline.
11. As Supreme Judges over all Bishops and Patriarchs.
12. As Teachers of the Faith, whose decision absolutely and finally determined all doctrinal controversies.
13. As Supreme Head of Ecumenical Councils, with absolute power to "confirm" or reject their decrees of faith and discipline.
14. Heresies themselves are witnesses of the faith of Christendom.
15. Importance of instructing the faithful on the foregoing subjects.

His Lordship concludes his pastoral with brief references to the late Encyclical of His Holiness in regard to the Holy Rosary, to his own visit *ad Limina Apostolorum*, and to the duty of the faithful in every Diocese and in every Parish to contribute to the support of the chief pastor.

ORANGE SAVAGERY.

From a late cablegram we learn that Lord Rossmore, styled grand master of the Irish Orangemen, says he can no longer keep his camp followers under control if nationalist meetings are not prohibited. In other words, he desires Ireland to be given over to Orange brutality and intolerance. The League, while it has nothing to gain by courting the favor has nothing to fear from the anger of the Orangemen. The latter will do but little fighting unless supported by government bayonets. Will the government support this inhuman faction? If it do, then indeed there will be blood on its head.

THE NEW GOVERNOR GENERAL.

We cannot refrain from again alluding to the new Governor General on account of the despicable attempts made by some journals to place Canadians of Irish origin in a false position in his regard. Lord Lansdowne will receive fair play from the Irish in Canada, but neither his high office nor the empty menaces of the funkies will save him from condemnation if his course here as a governor call for it. This journal, while ready to extend him a perfectly fair trial, has not one word to withdraw of its previous statements as to the unwisdom of his appointment.

We regret that the discussion in the Ottawa city council on the address proposed to be presented to Lord Lansdowne, on his arrival there, has been suppressed. In view of this fact, we gladly commend the action of Aldermen Macdougall and Conway in their assertion of an undoubted right, and in their efforts to guard historical truth against the onslaught of fulsome flattery.

THE LUTHER CENTENARY.

We present our readers with an article in this issue on Martin Luther. In next week's paper will appear another article, which will seem to give our patrons a clear view of the baneful effects of Luther's public career, and place the reformer's public character in its just light before the world. Protestantism is now on the occasion of the Luther Centenary, making vain efforts to revive the deification of Luther. Catholics cannot, therefore, be too well posted on the real causes leading to the reformation; the worthlessness of character shown by its promoters and the deleterious effects it has produced on the whole human family.

MGR. FABRE.

On Friday, the 12th inst., His Lordship, the Bishop of Montreal, was made the recipient of hearty demonstrations of esteem from both clergy and laity. At 10 a. m. over one hundred priests of the city and adjoining parishes assembled at the episcopal residence to present His Lordship with an address. The address, which was read by the Rev. C. Plinquet, *curé* of Ile du Pads, conveyed to His Lordship the hearty sentiments of respect and devotedness entertained in his regard by the clergy at large. Deeply impressed by this manifestation of affection and esteem on the part of the clergy, the worthy bishop replied in feeling and impressive terms. Alluding to St. Edward, his patron, he trusted that like that great Confessor he might be blessed with all prudence and wisdom to administer wisely, with the aid and through the co-operation of his venerated and devoted clergy, the affairs of his vast diocese. During the day deputations from the various religious orders as well as great numbers of Catholic laymen waited on His Lordship to offer him their best wishes and congratulations. On our own behalf we desire to extend His Lordship our hearty wishes for many long and happy days in the administration of the glorious diocese over which he so worthily presides.

THE TEMPORAL POWER.

From Naples, under date the 12th inst., came the following despatch: "The Catholic congress opened here yesterday with an attendance of twelve hundred delegates. A letter from the Duke Salviati was read declaring that sixty thousand members of the Catholic church in Italy were organized and ready to strike a determined blow for the restoration of the temporal power of the Vatican. The reading of the letter created much excitement and enthusiasm.

The large attendance at the Congress and the unmistakably clear declaration of Duke Salviati as to the intentions and purposes of Italian Catholics, will give intense satisfaction to the friends of order everywhere. The Italian Catholics have every reason to feel aggrieved at the disgrace inflicted on their race and the loss to their country and to the church, by the spoliation of the dominions of the Holy See. There is no true Catholic to whom it is not, at first glance, clear that the temporal independence of the Supreme Pontiff is necessary for the good government of the Church. To make the Pope the subject of any sovereign is to place the government of the church in imminent danger of attack. The fact is that the Holy Father cannot be the free ruler of the Church and a subject of the King of Italy. The House of Savoy is now nominally Catholic, but it may at any time, as other royal houses have done, drift into heresy or agnosticism. When sovereigns nominally Catholic show such a total disregard for the rights of the Holy See as have shown Humbert and his predecessor, what might not be dreamed from professed foes of the Church? The present position of affairs in Italy is simply intolerable, and the Catholics of that country, as of every other country, understand it so. The Papacy is Italy's glory, not noisy radicalism nor sickly royalty.

OBITUARY.

We deeply regret to chronicle the death of Mr. Philip Lowry, of Ottawa, aged forty-one years. The deceased was son of the late Mr. Philip Lowry, one of the oldest and most universally respected citizens of the Dominion Capital. His death will be mourned by a large circle of friends and acquaintances to whom we extend hearty sympathy.

THE SCHOOL QUESTION.

We will, we know, be told, as Catholics have often under like circumstances before been told, that we are unreasonable in seeking for changes in the school law when it permits the existence of separate schools. But we desire very clearly to state that as citizens of this free country we are determined to insist upon the full enjoyment of our conscientious rights, first amongst which we reckon freedom of education. The separate school act of 1863 gave us little if anything more than its original shape it might have done great good, but under the manipulation of Dr. Ryerson it could not meet and it has not met the just desires of the Catholics of Ontario. Dr. Ryerson himself supplies us with a history of the act:

"At this juncture (March 1862) a change of administration took place; the Hon. J. Sandfield MacDonald formed a new administration, and an adjournment of the Legislature for several weeks was agreed upon. On the reassembling of Parliament, Mr. Scott's special committee reported his Bill with certain amendments, which were printed; but very general and strong opposition in Upper Canada was entertained, and was manifesting itself more and more to the Bill. At this time I had proceeded officially to Quebec; and when asked my opinion, I objected scarcely less strongly to the amended Bill than I had done to the Bill as first introduced. The opposition to it among Upper Canada members was very strong; and the Government wished to appear to countenance it. At length Mr. Scott called upon me, to explain some personal matters, and to know my specific objections to his Bill. I replied, that I objected to the very principle of a private member of Parliament doing what the Government alone should do, namely, bringing in measures to amend (when deemed necessary) a system of public instruction for the country; but Mr. Scott wished to know what objections I had to the Bill itself. I then showed, and at his request lent him a copy of the amended Bill, with my erasure of objectionable clauses, and notes on others requiring modifications to assimilate them to the Common School Law. In a day or two Mr. Scott called upon me again, stating that, having consulted his friends, he proposed to amend the Bill accordingly. I replied that I still objected to any other party than the Government conducting a measure of that kind through the Legislature; but as he removed from the Bill what I considered objectionable, I would waive my objections on his proceeding with the Bill, and would aid him to get it passed, on two conditions—First, that it should be assented to on the part of the Government, and therefore passed on their responsibility, and secondly, that it should be accepted by the authorities of his Church as a final settlement of the question. On this latter point, I addressed Mr. Scott as nearly as I can recollect to the following effect: 'You are only a private member of Parliament; you are not a representative of the Roman Catholic Church; you may assure the House, as well as myself, that this Bill is accepted as a final settlement of the Separate School question; so did Sir Etienne Tache, when he introduced the Separate School Bill of 1855, and even on its final passage its advocates assured the Legislature that it would put at rest the agitation of the Separate School question. Now it is said they had no authority from the heads of your Church to make such statements; and so it may be said in regard to any assurance you may give as to this measure being accepted as a final settlement of the question by the authorities of your Church; and unless I am satisfied of that, I will do what I can to prevent the passage of your Bill, however modified, and will urge the standing upon the settlement of the question as agreed in 1855.'

Mr. Scott called upon me again, I think, the following day, and told me that he had seen the Archbishop of Quebec, the head of the Roman Catholic Church in Canada, and that the Archbishop agreed to accept the Bill as I proposed, and that as the Archbishop was not able to go out himself, he proposed that his Secretary, the Very Rev. Vicar-General Casan, and the Very Rev. Macdonnell, who had been sent for by the Bishops from Upper Canada to watch the legislation on educational matters, should meet me on the subject. I agreed to the meeting proposed, to be held the following day, in the Parliamentary Library. At that meeting Mr. Scott pointed out the erasures, and read over the clauses amended, to each of which representatives of the Roman Catholic hierarchy in Canada, nodded assent as explicitly as did any couple ever nod assent to the vows contained in the Marriage Service. Then Mr. Scott had two copies of the Bill, as thus agreed upon, made out and compared,—the one for himself and the other for me, and proposed that we should all wait upon the Premier, and state to him the result. We proceeded to the Speaker's room, where (not I, but) Mr. Scott, informed him of the result of our conference, and the two venerable ecclesiastics earnestly requested the Attorney-General to give the support of the Government to Mr. Scott's Bill, as a satisfactory and final settlement of the Separate School question. I think I may, without offence demand for the correctness of what I have stated, in the interview referred to with him."

Thus, according to Dr. Ryerson, the bill as it came from the select committee was not in his estimation in accord with the common school law. He therefore objected to its best provisions from the Catholic standpoint, and was enabled to force on Mr. Scott his objections. After the acceptance of these objections, he prepared and published, at the request of the Premier, himself an enemy of Catholic education, a series of notes on the Bill, showing its harmony with the school system of Upper Canada, and recommending its adoption. *Times Danes etiam domo forentis.* If the bill were one really favorable to

Catholic education, Dr. Ryerson would never have been found recommending it to support. The bill was never accepted by the Catholic hierarchy or laity as a final settlement of the question for the simple reason that it could not have been so accepted. It was accepted as the best measure then obtainable, nothing more. The bill had not been in force more than a year when it was openly condemned by leading Catholics. After a twelve-months trial the Toronto Freeman said:—"After a year's operation, we are beginning to find out the advantages which our co-religionists derive from Scott's Separate School Bill of 1863. A more cruel hoax, —a more transparent deception, under the show of a measure of justice, of conferring benefits, never has been practised by a Government on a whole community." And James O'Reilly, Esq., a Roman Catholic lawyer of Kingston, and city Recorder, in an agitation meeting of Roman Catholics in that city, declared:—"This much-vaunted Separate School Act is nothing but a sham and a fraud."

Well, the bill has now been in force for fully twenty years, and though from time to time amended in a sense favorable to Catholics, does not yet give satisfaction. With all the amendments made to it its defects are so numerous as to render it of comparatively small service to the Catholic population of Ontario. But what, we may be asked, are these defects? We shall employ no language of our own to enumerate them. We shall give their enumeration as set forth by the Catholic Shield, a journal which during its brief career did much service to Catholic education. That journal, edited by the Rev. Father Whelan, one of the very foremost authorities on education in this Province, set forth the defects and inequalities of the Separate School Law of Ontario in a manner so clear and so masterly as to deserve the closest attention of Catholics in this Province. Said the Shield:

"At the very base of this Law, which professes to establish Separate Schools, lies a weakness which has caused it to totter on several occasions, and will bring it tumbling down some day if not repaired. It is the weakness of granting to Catholics the privileges of withdrawing—with or without cause—their support from Separate Schools, and turning it over to the Public non-sectarian, godless Schools. This is liberty of action, with a vengeance, directed against Catholic education. Only Catholics enjoy it; and it is conceded to them for the plain purpose of crippling or killing Separate Schools.

A non-Catholic, so long as he remains such, cannot, under any circumstance, refuse his material support to the Public Schools. They may be a public liability—many of them are—but, as a taxpayer, he cannot escape being taxed for their maintenance. He may consider the teachers morally or intellectually, or both morally and intellectually, unfit for their position; he may refuse them his moral support, and engage a private tutor for his children; but he must pay the Public School tax just the same. There is no appeal.

But a Catholic is more favored—to bring to the office; and there is no doubt that if the application of the existing Law, incomplete and defective though it is, had been from the beginning entrusted to a Catholic Deputy Minister, it would have produced far more satisfactory results. These things much better in Quebec. This provision is made for a Protestant Deputy Minister or Superintendent, as well as a Protestant Committee of the Council of Public Instruction, specially charged with the administration of the Protestant Dissident Schools. In this way freedom of education is secured to the minority; there is no room for outside interference, no cause for distrust, no grounds for complaint.

Another defect in our School Law is the want of provision for an adequate inspection of Separate Schools. One Inspector, however eminent his talents, or great his usefulness, is quite unable to do justice to all the Separate Schools of Ontario in this respect. Mr. White has certainly, under existing circumstances, discharged his duties in a manner beyond all praise, but it is unjust to him as it is unfair to the schools themselves to expect that he can without assistance make his office as efficient in the cause of education as he himself would desire and as the Catholics of the Province have a right to demand.

DIocese of Kingston.

CONTRIBUTIONS OF THE CLERGY OF THE DIocese OF KINGSTON TO THE PETER'S PENCE, 1883.

Rev. Dr. Cleary, Bishop of Kingston, \$300
 Rev. P. Roche, Smith's Falls, 20
 Rev. P. Hughes, Kingston, 20
 Rev. M. Mackey, Brockville, 20
 Rev. J. S. Connor, Perth, 10
 Rev. M. McCarthy, Brockville, 10
 Rev. John Meade, Rideau, 20
 Rev. John Brennan, Picton, 20
 Rev. John McPherson, Prescott, 20
 Rev. A. McDonnell, Alexandria, 20
 Rev. M. Donohue, Kitley, 20
 Rev. M. McCarthy, Cornwall, 20
 Rev. C. B. Murray, Cornwall, 10
 Rev. C. H. Gauthier, Williamstown, 50
 Rev. M. Stanton, Westport, 20
 Rev. P. Deshaunes, Brewer's Mills, 40
 Rev. C. A. McWilliams, Labors, 20
 Rev. T. J. Spratt, Grenville Island, 50
 Rev. J. Macdonagh, Napawan, 50
 Rev. C. Duffy, Cornwall, 20
 Rev. G. Corbett, St. Andrew's, 100
 Rev. P. A. Towhey, Kingston, 20
 Rev. Wm. Fox, Crayke, 20
 Rev. J. T. Hogan, Erinsville, 50
 Rev. Ed. Walsh, Trenton, 25
 Rev. T. Fitzpatrick, Whitefish, 25
 Rev. Geo. Geolard, Lochiel, 25
 Rev. T. Kelly, See, Kingston, 25
 Rev. M. C. O'Brien, Kemptonville, 25
 Rev. M. Macdonald, Campbellville, 25
 Rev. M. Leahy, Moose Creek, 20
 Rev. J. Fleming, Kingston, 20
 Rev. Thomas Davis, Madoc, 20
 Rev. P. Hartigan, Kingston, 10
 Rev. W. McElroy, Gananoque, 10
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 Rev. M. Spratt, Prescott, 10
 Rev. D. Twomey, Williamstown, 10

short-comings are not to be attributed to its promoters. It pretends to give Catholics freedom of education, while as a matter of fact it denies it to those who are not Catholics. It is a law which exempts Catholics from rates levied for the Public or elementary schools, and at the same time imposes High School rates upon them—the High School being just as repugnant to their conscience as the Public School—is a very thin measure of civil and religious liberty, and cannot, properly speaking, be called a Separate School Act. It is a treacherous enactment, calculated to deprive Catholic children of the means of acquiring a superior education, or commit parents to a line of conduct opposed to the teachings of their Church. Owing to the purposely narrowed limits of the Act, the position of a Separate School teacher is a most unenviable, indeed, a very humiliating one. No matter what his attainments, how long his experience, what his success, he cannot hope to rise out of the elementary school, because there is no higher grade open to him. His pupils may ascend to a higher grade in another but a hostile system, and he is expected to train them for their entrance examination—to hand them over to a High School in which he knows their faith and morals will be imperilled. If they complete successfully, thoughtless Catholics receive the result with laziness, forgetting that while it may be an evidence of the thoroughness of the elementary instruction imparted in the Separate School, the very fact of the pupils presenting themselves at all for the entrance examination is a forced confession from their teachers as "putting a premium upon ignorance," and open rebellion and public scandal ensue.

And further on: "The egregious failure of the existing Law to provide Separate High Schools is alone sufficient to damn it in the estimation of all right-thinking Catholics. But it fails in more than that. It leaves us without representation in the administrative branch of the Education Department, without a single friend in Court, so to speak, which tolerates the most unfair and mischievous system of inspection which it is possible to devise.

The administration of the Department is entirely in the hands of non-Catholics. Here, as in the other divisions of the public service, a Deputy Minister is in charge of affairs, and all business is transacted through a Secretary. The Minister is responsible to the Legislature, but to the Deputy is entrusted the administrative branch of the Department. "Having to do with the administration of existing High and Public (including Separate) School Laws and Regulations, and various routine matters of the office shall be under the personal supervision of the Deputy Minister, subject to such directions as the Minister of Education may from time to time give." In fact, if not in name, the Deputy Minister is the Minister of Education for the province. Now, a non-Catholic, no matter of what persuasion, cannot be expected to superintend the education of Catholics, and administer the law regulating it, with that attention, interest and zeal, which a Catholic would bring to the office; and there is no doubt that if the application of the existing Law, incomplete and defective though it is, had been from the beginning entrusted to a Catholic Deputy Minister, it would have produced far more satisfactory results. These things much better in Quebec. This provision is made for a Protestant Deputy Minister or Superintendent, as well as a Protestant Committee of the Council of Public Instruction, specially charged with the administration of the Protestant Dissident Schools. In this way freedom of education is secured to the minority; there is no room for outside interference, no cause for distrust, no grounds for complaint.

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