

# Most Rev. James Vincent Cleary.

(WRITTEN FOR THE REGISTER)

Most Rev. James Vincent Cleary, S.T.P., sixth Bishop and first Archbishop of Kingston, died at the Archbishop's Palace at 120 p.m. on Thursday, February 21.

The career of a great soldier of the Church is closed by these words; but the example of his life and the fruits of his fearless championship of the Catholic cause in Canada will not be fully comprehended and realized for many a year to come. It is not, however, the purpose of this article to estimate the achievements which have marked the eventful years of his connection with the Church in the Dominion, or to enter into a review of his character. This is but an imperfect summary of some of the principal events in a life history that claims a leading and a permanent place in the record of Catholic progress in our country.

James Vincent Cleary was born on September 18th, 1828, in Dunganvan, County of Waterford, Ireland. The family is said to spring from a tribe that flourished originally in the County of Galway. The family name is also identified with the early history of Donegal, where the O'Learys, the historians to the O'Donnells, of Tironnell, produced the famous Annals of the Four Masters. Thomas Cleary and Margaret O'Brien, the parents of the future Archbishop of Kingston, were both natives of Dunganvan. The boy was devoted to the service of the sanctuary from his tenderest years. He received his elementary education in a private school in his native town, where he read Grecian, Roman and English history, and was instructed in mathematics, Latin and Greek. He was still quite a youth when he was sent to Rome as a divinity student. Dr. Cullen, subsequently Cardinal Archbishop of Dublin, was then rector of the Irish College in Rome, and Gregory XVI. sat in the chair of St. Peter. Having distinguished himself in the Irish College by his abilities, and won the respect and confidence of his superiors, James Vincent Cleary was invited, after a few years' study, to return to Ireland. It was at the instance of his patron, Most Rev. Dr. Foran, that he was appointed to a vacancy in the classes in Maynooth. During the ensuing five years, which he spent at Maynooth, he won the highest prizes in each of the branches of study pursued. As soon as he had completed his twenty-third year he was ordained priest in his native town, but his thirst for learning led him soon after his ordination to enter upon a still higher course of study in that famous school which has equipped for the service of the Church so many worthy sons—the College of Salamanca. At the Spanish college Father Cleary obtained high honors, and left its walls upon the invitation of the Bishop of Waterford who desired him to take the position of Professor of Dogmatic Theology and Biblical Exposition in St. John's College, Waterford. Pius IX. was then Pope, and the hierarchy of Ireland having obtained permission for the granting of degrees in the Catholic university, the very important duty of holding the first public examinations for that purpose, under the jealous observation of Trinity University and the Queen's College was assigned to the young but distinguished professor of theology at St. John's, and he—the first to discharge such a service in Ireland since the time of Henry VIII.—brought such a breadth of learning and capacity to the task that he received from the Senate of the university the merit degree of Doctor of Divinity. As a further tribute to his abilities he was appointed permanent examiner of the theological classes of the university. The following are among the particulars have been furnished to us connected with his receiving the degree of D.D. It was in the year 1862, Dr. Woodcock at the time was rector of the Irish Catholic University, which was established by the Holy See, but it used to be a common reproach in Ireland that the institution was a barren university, not giving any degrees. The Irish bishops determined at last to exercise their rights under the Papal charter. They looked over the whole of Ireland to find one to whom the new departure could be entrusted. Two came forward for the degree, but on every side Dr. Cleary was regarded as the favorite candidate. He had only six weeks in which to make his preparations for the examination in the whole course of Theology. The common rule in Rome is to choose one hundred out of several hundred propositions and two years is the ordinary term of preparation there. This was an idea of some of the difficulties under which Dr. Cleary faced the task in Ireland. But even these were not all the difficulties under which he labored. He had been employed at his college duties up to the moment when the Bishop of the diocese called him out; furthermore, when released from his work he had just come through a

severe nervous attack, culminating in prostration, due to overwork, an attack from which, indeed, he never fully recovered. There is in his study at Kingston a cabinet photograph taken of him in his Doctor's robes. This picture contrasts both with earlier and later photographs of him. In it he looks almost frail and emaciated, and it is evident that he went through his unparalleled examination for the D.D. degree in a very poor state of health. But on the other hand he brought to the test the confidence of other victories. For instance when he went to Maynooth from Rome he secured the first call to first position in Dogmatic Theology and Sacred Scripture in the largest class that had gone through Maynooth up to that time, to the number of one hundred and twenty.

Two years later Dr. Cleary was promoted to the presidency of St. John's College, Waterford, where he increased his reputation not only as a scholar but as a disciplinarian and administrator as well. His noble services in the Waterford school produced religious fruit for many distant parts of the Catholic world by sending abroad missionary priests learned, zealous, and like their chief, great lovers of the Church. At the national synod of the Catholic Church in Ireland, held in Maynooth in 1876, the Right Rev. Dr. Power, then Bishop of Waterford, brought with him to the Council his theological adviser, young Dr. Cleary, who was appointed by the synod secretary of one of its most important committees, that charged with duties de fide. Referring back to his connection with Maynooth many readers among the old generation of the clergy on this side of the Atlantic as well as in the old country will be interested in some of the details of this appearance of Dr. Cleary's in the synod in the capacity of secretary to Right Rev. John Power, Bishop of Waterford. A point in theology turned up at that synod in connection with which Dr. Cleary requested permission to address the synod. Although theologians have nothing at all to say in the general assemblies of the synod, the young secretary of Bishop Power was heard, and such an impression did he make that his bishop was warmly complimented all round about the brilliancy of his secretary. It is also interesting to recall that the present Cardinal Moran of Australia was the president of the Council de Fide to the secretariatship of which Dr. Cleary was thereupon appointed. After his return from the synod, Dr. Cleary was appointed vicar of the diocese of Waterford and parish priest of Dunganvan. This meant his resignation of the presidency of St. John's College. He entered upon his new duties with loving zeal, and drew so closely around him the Catholic people of Dunganvan that to this day his name is a household word in the town; and, indeed, wherever one may go through Ireland and hear the name of Dr. Cleary recalled his connection with Dunganvan will invariably be mentioned. During the time he was parish priest he placed in the church fourteen stained glass windows of beautiful design, and which enriched the building artistically. When his fame came across the land Dr. Cleary's heart went out in loving sorrow to the poor. He labored publicly and privately, giving his own last shilling and teaching the more prosperous members of the flock the way of charity. Appalled by the horrors that confronted the people, he appealed to his fellow-countrymen in the United States and Canada and the response, especially from Canada, was most generous. This connection with the Irish-Canadians was destined to pave the way for the change which soon presented itself. Right Rev. John O'Brien, the fifth bishop of Kingston, died in August, 1879, and a successor was not chosen for a year after. In the month of September, 1880, the parish priest of Dunganvan was surprised to find that he had been chosen as sixth Bishop of Kingston. It is said that he would have declined the honor if he could, through love of his native parish and the people among whom he had labored so well. The appointment was the act of the Holy Father himself.

### BISHOP OF KINGSTON.

CONSECRATION OF DR. CLEARY AT ROME AT THE HANDS OF CARDINAL SIMONI.

The new chief pastor of the ancient See of Kingston, chosen so unexpectedly, received consecration on the feast of the Presentation of the Blessed Virgin. The ceremony took place in Rome in the Church of the Urban College. As an expression of consideration for the Catholics of Canada and of the special personal esteem with which the new Cardinal Simoni was regarded at the Vatican, Cardinal Simoni was chosen to represent the Pope at the consecration. The Cardinal was assisted by Dr. O'Keefe, Archbishop of Cashel, and there was an illustrious assemblage of dignitaries of the church as well as laymen. Almost all the Irish bishops were present and representatives of the English and American hierarchy. After the consecration the new Bishop of Kingston gave a luncheon, a festivity that was followed by a banquet given by the Cardinal Prefect in honor of

the new Bishop. The Most Rev. Dr. Cleary was received in private audience by the Pope, and after a long interview of instruction and counsel received the Benediction. After a few days delay in Rome he returned to Ireland for a short rest before leaving for his new field of labors. Of these events he himself gave an ornate description to his people in the first pastoral which he addressed to them, dated at Kingston, May 18, 1881. From this document we make the following extracts: "The unerring grace of the Apostolic Commission had been vouchsafed to us. We resolved within ourselves before God to see Peter and crave His blessing. Accordingly we lost not a moment in preparation for our journey, and hastening across the continent of Europe, we entered with joy the Eternal City. Here our first duty was to visit the confession of St. Peter beneath the wondrous dome of the Vatican, and then the majestic temple of St. Paul 'without the walls' of the city. On the morning of Wednesday, the 10th of November, the privilege of a private audience of the Holy Father was graciously conceded to us, in company with the illustrious Archbishop and Bishops of the Province of Munster, who signified their friendly regard for the Bishop-elect of Kingston by desiring to have us united with them in laying our joint tribute of loyal Irish homage at the feet of the throne of the monarch of Christendom. Oh! it was a blessed hour. The remembrance of it shall not pass from our mind forever. The aged Pontiff from his throne saluted us at our entrance into the audience-chamber, and, after we had with humble reverence on bended knees, kissed the cross upon his sandals, according to the etiquette of the Papal court, invited us to seats around and near him with the ease and freedom of a father among his own children. His Holiness conversed with those venerable Irish prelates upon the merits of the Irish Church and nation, intermixing his grave enquiries and observations with frequent sympathetic references to the steadfast faith and piety of the Irish race and their devotedness to the See of Peter, and manifested an exact acquaintance with the history of their trials and the enormous sacrifices cheerfully made by them in times past and present for the defence of our holy religion. The fire of his spirit seemed to kindle within him as he repeated these references with animation and holy pride, and a light shone out from his lustrous eye-balls, reflecting his paternal joy upon the gladdened countenances of the spiritual fathers of his faithful Irish people, which might well have been taken for an augury of the approbation of heaven. To us the living figure of the great High Priest, the representative before men of the 'King of Ages, immortal, invisible and only God,' was simply awe-inspiring. In this faith and looking upon the Holy Father in this supernatural character, we cast ourselves upon our knees, when it came to the turn of us, the youngest, to address His Holiness, and humbly besought his benediction for the approaching day of our episcopal consecration. The 'Map of God,' his countenance beaming with benevolence, moved towards us, and laying both hands upon our head, and lifting up his eyes imploringly to heaven, prayed in accents of deep faith and pathos, which thrilled the hearts of the bystanding prelates, as well as our own, invoking the Divine Spirit to descend upon us on that day in the fulness of his apostolic graces of light and strength for the fulfillment of our pastoral mission in holiness and abundant fruit of virtue for ourself and our flock. In addressing the Holy Father for his benediction, it was happened to remark that it was specially needed by us, because our mission was to a strange people, not one of whom had we ever seen; whereupon His Holiness, in a paternal and affectionate manner, stroked our cheek and spoke the encouraging word which you cannot fail to prize as a high and honorable testimony to your zeal; and which sounded in our ears with the force of prophecy. 'You will find there your own compatriots, who will be faithful and loving.' . . . Before dismissing us from his august presence the sovereign Pontiff kindly invited us to come to him again in the evening of the day of our episcopal consecration, adding that he had good words to speak to us in private and presents to bestow. . . . Not by our own choosing, but by the arrangement of the most eminent prelate, Cardinal Simoni, Prefect of the Protogrande, who by a most special favor and condescension, for which we are deeply indebted, consented to confer the episcopal character upon us by imposition of his own hands, by the Feast of the Presentation of the Blessed Virgin Mary was the day auspiciously named for our consecration. We love the Blessed Virgin Mary by every title given her in the Church. . . . Ireland's great Apostle, too . . . was, we firmly believe, with us in spirit on that day. We almost felt the breathing of his presence sensibly around us in the sanctuary of the church of the Urban College, as upon our right hand and our left stood in pontifical grandeur the Archbishop of Cashel and the Bishop of Limerick, the gifted inheritors of the tradition and wisdom of St. Cosmas and Mamianus; whilst beside them, foremost among

the high dignitaries, who honored us by their presence on that occasion, were the venerable bishop who shared the lustre of their learning and patriotism, their piety and prudence upon the ancient diocese entrusted by the labors and teachings of St. Finan of Clonard, St. Columban and St. Kieran, St. Fachnan and St. Brendan. . . . We had had the happiness to see Peter and he had graciously invited us to come again. . . . Accordingly as the bells of Rome's three hundred churches tolled the Ave Maria we presented ourselves in our own character of consecrated Bishop before His Holiness who welcomed us with fresh manifestations of paternal love and congratulation. Seating us beside him in his silent chamber, he addressed us sapient words of counsel and exhortation, as became the supreme pastor of the fold of Christ. On bended knees with head bowed down and heart humbled by the sense of our unworthiness we received the promised blessing under the hands of the Holy Father of all the faithful, whose look and voice and kindly men shall ever be associated in our thoughts with the remembrance of his benediction. Nor did he allow us to withdraw from his august presence without substantial memorials of this eventful day and favors for our people. . . . In addition to those inestimable spiritual favors we have had the honor of receiving from the hands of Pope Leo XIII. the exquisite pastoral cross, inlaid with precious stones, which we wore at our entrance into this our episcopal see, together with other rich and other useful presents, in token of His Holiness' special regard for the Bishop and clergy and people of the diocese of Kingston."

### FAREWELL TO IRELAND DR. CLEARY ARRIVES IN CANADA AND MEETS A MAGNIFICENT RECEPTION

On the 10th of March, 1881, the Right Rev. Dr. Cleary was presented with a farewell address in Dunganvan. The clergy as well as the people of Ireland applied to the secretary of the Archbishop of Cashel and the Bishop of Cloyne to conduct him to the ship. He travelled to Canada via New York, and visited Cardinal McCloskey in the Empire City. He also paid a visit to Toronto on his way to Kingston. He was met at Suspension Bridge by Archbishop Lynch and Fr. McCann. Rev. Thos. Kelly accompanied him from Waterford. Bishop Cleary spent a day at St. Michael's Palace, and gave Benediction in the Cathedral to an unusually large congregation. He was visited by the late Bishop O'Mahoney, the present Archbishop Walsh, also the late Bishops Orinon and Jamot. All the local clergy called upon His Lordship. He was accompanied by Archbishop Lynch and Father McGinn to Kingston. At Belleville the new Bishop was met by a committee of the Catholic citizens, and in response to a hearty ovation delivered a brief address. These were his first words to his people, and they were an accurate forecast of the future. He said: "Being your Bishop, I have come to spend my life among you, to leave my heart and spirit with you, and to lay my bones amongst you." The words and their deep sympathy affected every hearer. The people went on their knees, and the Bishop gave the episcopal benediction. At Tyendinaga Dr. Murphy, on behalf of the Catholics of Belleville, presented an address of welcome. On his arrival at Kingston, Bishop Cleary was accompanied by the following clergy of the two provinces: Archbishops Fabre, Montreal; Dubamel, Ottawa; Lynch, Toronto; Bishop Walsh, London; Bishops O'Mahoney and Jamot, Vice-Generals, Hamilton; Vice-General LaRue, Toronto; Vice-General Farrer, Kingston and amongst many others the following Canadian priests: Fathers Kelly, Enslinmore; O'Connell, Douro; Stuffed, Lindsay; Brown, Port Hope; O'Leane, Toronto; O'Connor, Perth; McEntee, Ottawa; Davis, Madoc; Brearley, Trenton; Brennan, St. Mary's; Brennan, Picton; Higgins, Kingston; Very Rev. C. Vincent. The vicinity of the Kingston railway station was densely crowded when the train arrived, and the new Bishop was triumphantly escorted to his palace by the largest Catholic procession ever taken part in it the 47th Battalion Band, the Brothers' school boys, delegations from Belleville, Kingston and Port Hope, and a great many young men, and nearly all of the Catholic young men of the city. The first act of the Bishop upon arriving at the church was to proceed to the altar of the Blessed Virgin, where he prayed for some moments. He then went to the main altar, where Vice-General Farrelly led the congregation in praying for the new Bishop.

### MANY RECOLLECTIONS THAT UNITE DR. CLEARY'S WORK IN THE OLD WORLD AND THE NEW.

Neither the Catholic people of Kingston diocese nor the new Bishop knew upon the occasion of their first joyful meeting of a circumstance that some years before had brought them into association at Rome itself. But it is a fact that at the time when the parish priest of Brookville, Father O'Brien, was chosen to be the fifth Bishop of the diocese of Kingston, the name of Dr. Cleary was also on the lips and before the Holy Father. Still more interesting is the fact that Father

O'Brien's name was last on the list and that of Dr. Cleary first. It was only recently that the Archbishop who had just passed away came into possession of this knowledge. But there had also been other previous relations between the new Bishop and his Canadian flock from which it resulted that they were not to meet as strangers. There was, for instance, the exceptionally generous subscription which Dr. Cleary had received from the diocese of Kingston when he made his appeal for the famine-stricken Irish people in 1879. Naturally his great reputation had spread to Canada before anyone thought that he should be called into the Canadian hierarchy. The Irish Canadians likewise knew him very well as a strong Irish Nationalist. The successful battle he had fought in Danganvan against Henry Matthews, the representative of the Irish Wings and Tories, was one of the incidents that enhanced his fame beyond the Atlantic. That election contest was fought for the very beginning of the struggle for Irish Nationalist representation. Dr. Cleary had no fault to find with Mr. Matthews himself, who, by the way, was a Catholic, but he found it necessary to come forward in his position as parish priest when he saw that the people were being betrayed to the laudatory interests and the corrupt Whigs Mr. Frank Hugh O'Donnell was successfully opposed to Mr. Matthews and Dr. Cleary scored his first and greatest political triumph as the issue of the contest. The learning of the new Bishop was also well known to the Irish in Canada.

Those who had the privilege of intimate acquaintance with him in later years heard him recall experiences of his visits to the Continent. He passed through Paris during the Revolution of 1848. He saw Louis Philippe hold his son—the Comte de Paris who died recently—up in his arms in his desperate and despairing effort to calm the rabble that only roared a 'baa' all the while for the king's despatch. Dr. Cleary hurried to his hotel from that wild scene, but only to find every entrance held by the military. He then went to the Irish College where it happened he was personally known. The College enjoyed the protection of the British flag; but notwithstanding that fact it was some time before the professors would open the door to the unexpected visitor. Another incident to which he was fond of referring recalls his consecration at Rome and his special and life-long devotion to our Lady of Good Counsel. This subject was also touched upon in his earliest pastoral letters addressed to the faithful of the diocese of Kingston. In that Pastoral, dated May 18, 1881, he says: "While awaiting the appointment of a day for our ardently desired audience of the Sovereign Pontiff, we proceeded to the town of Genazzano, forty miles south-east of Rome, to visit the celebrated shrine of Our Lady of Good Counsel, a centre of piety and attraction to Catholics for the past 400 years, where once before in the days of early boyhood, we had the happiness of paying devout homage to the Queen of Heaven. Knowing with entire conviction that the success of our efforts for the promotion of religion depends upon the harmony of our counsel with the designs of the most High, and bearing in mind the dictum of the Apostle that: 'we are not sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God,' we asked and obtained the privilege of offering the Holy Sacrifice of the Mass on the altar over which the miraculous image of the Blessed Virgin Mary, entitled Our Lady of Good Counsel, adores to the wall of the Church. It was placed there in the 15th century in the hands of Vice-General LaRue, Kingston, an angel, who rescued it from the infidel desecration of the Turk, and transported it from its former place of veneration in Albania across the Adriatic to this retired spot among the hills of the divinely-favored peninsula. We declared our vows that morning with special confidence before the mercy seat of the new Covenant, on behalf of the people committed to our care, beseeching the Heavenly Father by the infinite dignity and merits of the Divine Victim we presented before the face of His Majesty that, as he had given His only-begotten Son, Jesus Christ to be the mediator of justice by the effusion of His blood for all men, he would graciously vouchsafe to the bishops and priests and the faithful of the diocese of Kingston the special patronage of the Mother of Jesus for the more ample dispensation of His graces to us, through her intercessory mediation, and in particular for the grace of Good Counsel in all our undertakings, conformably to the wisdom of her divine Son by whose side she is seated in glory."

### OLD AND NEW FRIENDS. REV. THOMAS KELLY, THE SON OF OLD FRIENDS ACCOMPANIES DR. CLEARY TO CANADA.

Dr. Cleary was accompanied to Canada by a secretary who was a young man after his own heart. Rev. Thomas Kelly—now vice-general—was the son of a Waterford family for whom Dr. Cleary entertained the most affectionate regard. They were met at New York by Mgr. Farrelly and Rev. Father Spratt. They also met Father Kelly, of Brooklyn, N. Y., and Father Mackey, now parish priest of Duith, who at the time was on a mission to America to aid church buildings in the

diocese of Thurles. When the receptions, addresses and visitations consequent upon the arrival of the new Bishop in Kingston had come to an end, we find him making his first visit to another diocese. He went up to London in May of his first year in Canada to preach at the corner-stone laying of the new cathedral. He was accompanied by Father Kelly. They left London on the day—May 21st.—of the terrible disaster involving the loss of many lives by the sinking of the Victoria. That fall Garfield was shot. The end, it will be remembered, came after a lingering struggle between life and death, and then indignation meetings were held all over the United States and Canada. The Mayor of Kingston summoned such a meeting, and the new Archbishop was invited to assist at it. He spoke in one of the most impressive addresses ever heard in Kingston. The address made an impression all over Canada, and was referred to largely in the United States. It was quite characteristic of its author, who was always at his best when his subject was of a noble principle. Given such a subject, the less time he had for preparation, the better. He dwelt upon that occasion on rebellion against the civil government, quoting Cicero with admirable effect. The address was of about twenty minutes duration. Another notable deliverance was upon the occasion of investing Mgr. Farrelly. A banquet was held in the Kingston City Hall, and the United States Consul, who was present, made some reference to his own early prejudices against Catholics, remarking, amongst other things, that he had been trained to regard the "typical priest" as a dangerous member of society. He went on to say that experience had opened his eyes to the folly of those prejudices. When it came to Dr. Cleary's turn to speak he made reference to the words of the United States Consul, and pointed to an ancient example of the independent spirit of a Catholic priest. A monk named Saarez, although living all his life under the despotic Spanish monarchy, dared to declare the true principles underlying constitutional government. The key-note of this speech was that right government comes from the people. The example of that monk was certainly acted upon by Dr. Cleary himself; for he never feared or hesitated to speak the truth in the interests of the people. He had not been long in Kingston when he denounced the newspapers of the city for their immoral tendencies. Being ever a man having the courage of his convictions, he prohibited his people taking the newspapers into their homes, on account principally of the odious and demoralizing advertisements of quack doctors appearing in them. Ireland and Irishmen were very dear to his heart. It was John Francis Maguire's "Irish in America" that moved him to have a monument placed upon the green mound in Kingston beneath which sleep the victims of that dread period of 1798. The monument erected at his instance is certainly an exquisite expression of his own thoughts upon the subject. The "Angel of Resurrection" carved in white marble surmounts the chaotic monument, which bears on the front of the pedestal the "Cross of Oloumnoose" and on one side an inscription telling the sad story of the famine victims. No sketch of this kind would be complete without a word upon the relations of the late Archbishop with Principal Grant. Shortly after Dr. Cleary came to Kingston, he received from the Principal of Queen's College an invitation to the annual convocation. He asked Dr. Grant to explain what the position of Catholic students in the University would be, and having received a satisfactory written assurance such as he wanted, he attended the convocation and delivered an address upon the general question of university education. This incident showed that he was in the best sense liberal-minded, liberal, but perfectly independent in his liberality. Subsequently Dr. Grant and the Archbishop engaged in the notable controversy, which was the "Four Alls." It was in his answer to Dr. Cleary regarding the position of Catholics in Queen's University that Principal Grant used the classical expression "Trois Tyranniques," which afterwards became quite a popular phrase as a result of the heated discussion that arose over what Dr. Cleary styled "the providential expulsion of Catholic children from the public schools of Kingston." A brief review of these events may well be included in this sketch. All the "war" with Mr. (now Chief Justice) Meredith, The Mail newspaper and others—at least, all that was not purely political—goes back to Dr. Cleary's opponent's—goes back to Principal Grant's ready quotation from the "Ennoid." On Oct. 20, 1887, the Public School Board of Kingston passed the following resolution: "That the pupils, children of Separate school supporters, now reported as being in attendance at the Kingston Public Schools be expelled at the end of the month and no further Separate school supporters allowed to have their children at the schools." The next day Dr. Cleary's famous letter on the "Providential Expulsion" appeared. While welcoming the act of the majority of the members of the Board, he pointed out the absolute illegality of the sentence under the Public School Act. A second