

ARCHBISHOP CLEARY'S LETTER.

ARCHBISHOPAL PALACE,
Kingston, May 31, 1894.

To the Editor of the Catholic Register.

It is not altogether unpleasant for one whose days are laborious to have amusing literature provided for his intellectual entertainment an hour or two after sunset. In this respect I cannot say that certain Toronto journals fail to contribute a goodly share to my quiet enjoyment frequently throughout the year and, with generous abundance, in the seasons appointed for campaigning. But, meanwhile, there are certain methods of literary warfare that may sometimes demand serious notice. An old adage says: "All is fair in love and war." There are, however, limitations to the privileges which this apothegm seems to concede. Christian civilization has refined the usages of warfare whether the weapon of fight be the sword or the pen. The liberty of the press has been immensely enlarged in modern times and is guaranteed by public law and social sentiment; but law and sentiment and professional honor have prescribed restrictions on its exercise to guard it against degenerating into licentiousness. The purpose of this letter is to expose to the public an instance of the worst kind of journalistic abuse of liberty, and the employment of dishonorable methods by the editor of the *Toronto Mail* in yesterday's issue of his paper.

The editor devotes little less than two columns to editorial comment on my recent introduction to my flock respecting the primary religious duty of parents to give their children a Christian education. The first column in its entirety displays the wonderful ingenuity of the editor in laboring to appear before his readers as a mighty champion of the no-papery cause by the profuseness of his writing, and all the while does not express a single idea in reference to his subject. He then introduces me to his readers in the second column as the author of certain utterances in 1890, which he prints in the form of a short paragraph with inverted commas at the beginning and end of every one of its fourteen lines. The paragraph is presented to the *Mail's* intelligent readers as a series of four short sentences, excerpted from one continuous sermon, having reference to one definite subject; and the successive sentences are brought into so close a relation with one another that the demonstrative pronouns in the later sentence are necessarily referred to antecedents in the immediately preceding one. Thus after the second sentence follows the third with this form of connection: "And later on." (These are the poisonous pastors, etc.): The pronoun "these" being referred by the law of grammatical construction to the word demons in the preceding sentence; whence the readers of the *Mail* are led to believe that I, not only, designated certain political parsons as "poisonous pastors," but also as demons.

Now, sir, what will honorable journalists think of this, when they learn that the first eight lines of the paragraph thus quoted by the editor of the *Mail*, are extracted from an address delivered in the month of April, 1890, and the subsequent six lines are taken from a report (a malignant and wilfully corrupt report) of an address delivered by me on the 29th of October, of the same year. The first eight lines are part of a sermon delivered in the Church of St. Carthage at Tweed in April, 1890, when I deemed it my duty to guard my flock against the shocking diatribes of the *Mail-Meredith* faction, and the equal righters who were then going from city to city, and from town to town in the province, violently and persistently denouncing Christian education in the Separate Schools, and threatening to bring about the ultimate abolition of

our constitutional rights for the Christian education of our little ones, by clamorous agitation and the continuous excitement of popular passion. In this reference I cited the constitutional guarantee given to the Church by her divine founder that "the gates of hell shall not prevail against her," and, of course, explained the scriptural meaning of our Lord's phrase, "Gates of hell," which every biblical scholar knows to be an eastern form of expression for the fighting forces of Satan, the Prince of Darkness, Christ's arch enemy, whose empire is hell and whose army is the myriad host of demons. I make no apology to atheists or infidels for teaching my people the Christian doctrine regarding the existence of demons and their active hostility against the kingdom of Christ and His disciples on this earth. From the first chapters of Genesis to the last chapters of the Apocalypse, the whole law and the prophets, the Psalms and Sapiential books and Job and Tobias, in almost every chapter of the four gospels, the Acts of the Apostles, the thirteen epistles of St. Paul and seven Catholic epistles, especially, those of St. John, St. Peter and St. Jude, Satan, that is the devil, called by the Jews, Beelzebub, and by our Divine Lord the "Prince of This World," and by St. Paul "The Ruler of this World of Darkness," is everywhere represented as the mighty adversary of Jesus Christ and commander of an immense host of inferior wicked spirits called demons, who infest this earth and wage unceasing war against the followers of Jesus of Nazareth, the Word made flesh, our Redeemer and our Saviour, "the King of Ages, the immortal and invisible, the only God, to whom be honor and glory for endless ages. Amen."

The latter six lines of the *Mail's* paragraph, quoted by him as mine and as part of the same address from which the preceding eight lines are extracted belong (except in so far as the context is corrupted) to an address pronounced by me in Kingston on the 30th October, 1890, fully six months subsequent to the delivery of the preceding eight lines. The editor of the *Mail* here tells his readers that I said "these (the demons) are the poisonous pastors that would lead the forces of infidels, atheists and bigots against Christian schools, etc." This sentiment has never been uttered by me in Kingston or elsewhere. In the address referred to I had occasion to say that "our blessed Saviour describes the true pastor and the hireling pastor." After portraying the characteristics of each of these two classes, I felt bound by my duty to advert to the deplorable fact, known to all, that "scores of men calling themselves Christian pastors, shepherds of Christian souls, allied themselves with the declared enemies of Jesus Christ and his right to reign and rule and enter into full possession of the minds and hearts of the little ones regenerated into the newness of divine life by communication of His blood. Not a meeting of the leaders of warfare against Christian education has been held in Kingston or any other city of the Province without two, three, four, five or six men, who call themselves Christian pastors, presenting themselves on the platform and shamelessly urging on the assault against the Church and her right to Christianize the early life of her children by leavening their education with the knowledge of God and His law, His holy fear and His love." I rebuked this impiety, as it justly deserved, and I am happy in thanking God that such an awful profanation of the gospel of Christ has not been repeated in this city from that day to this, or, if it has, no body seems to have heard of it. So much for the substance of that section of my address.

As regards the *Mail* editor's abominably corrupt quotation, as it were, of

my words, "these (the demons) are the poisonous pastors" its virus consists not only in the immediate connection of this sentence with one that had been delivered six months previously on a different subject, but also, and chiefly, in the substitution of the word "pastors" for "pastures," which latter word occurs in the following sentence of my instruction; "The true pastor is vigilant in guarding his flock against straying into poisonous pastures, and he has most loving and tender care for the lambs of the fold," etc.

I have borne much of misrepresentation and villification from the editor of the *Toronto Mail*. For many motives, natural and supernatural, I have submitted to it in silence. Obliquely and abuse are part of our Christian inheritance, promised to the followers of Christ in general, and in most particular and emphatic form, foretold by our crucified King to be the portion of the Apostolic hierarchy. The apostles bore this persecution even unto death. So also did their successors and all the martyrs of the first three centuries, in the successive conflicts of God's Church with paganism, heresy, infidelity and evil-minded statesmen of the highest rank and power, true Christians have had to suffer manifold wrong for the name of Christ. But none have suffered more severely, or borne their sufferings more courageously, than the Bishops of the Church, who have been forced by the obligations of their office to stand forward as champions of right and truth in defence of their flocks. These have been the choice victims of persecution in every imaginable form at the hands of emperors and kings and literary scribes and would-be philosophers and lawless demagogues. It will be so to the end.

It may be no harm to call attention to the fact that not alone Archbishops and Bishops are falsely reported in their utterances, and deliberately misrepresented by the pious editor of the *Toronto Mail*, but also statesmen, who are usually surrounded by a body-guard of vigilant witnesses of their forms of speech; and even the Hon. Sir Oliver Mowat seems to enjoy no privilege in this respect. For instance, in the report of Sir Oliver's address in London last Monday night, the *Mail* with seemingly studious spitefulness, quotes the premier's reply to Mr. Meredith's objection to the Separate School law on the ground of religious sisters' qualifications as teachers thus: "They (the Catholics) were entitled to take teachers qualified to be such by the laws of Quebec. The Schools stood by that law because many of them were poor and it was important to get teachers of a lower qualification than those from Ontario. Such a teacher can be got for less expense." On reading this passage it occurred to me that Sir Oliver could not have used such language. It would be entirely in contradiction of his argument and purpose. The context clearly ran counter to the phrase about "a lower qualification," the question being solely, as Sir Oliver had just stated, one of purely financial economy. Whereupon, I took up the *Globe* to ascertain what the premier did actually say, and I found that he had not made any such false and insulting statement against Catholics, their schools and their religious teachers. His words are reported in the *Globe* as follows: "The reason they wish to stand by that law is, because many of these schools are poor, and it is important to them to get teachers at the lowest possible expense and a teacher from their religious orders properly qualified comes to them at the least expense."

† JAMES VINCENT CLEARY,
Archbishop of Kingston.

A despatch from Stockholm says the island of Hong Kong is infected with the plague.

Obituary.

The *FRANSTRA* writes with many other friends in the expression of its sympathy with Mr. V. P. Fayle, of Lansdowne Ave., and his family in the severe affliction that has befallen them in the death of Mrs. Fayle. The deceased lady was born in the year 1852 in the county of Westmeath, Ireland; she came to Canada in the year 1872 and settled in Lindsay, Ontario, where she married Vincent P. Fayle, like herself a devoted Catholic. In company with her husband and children Mrs. Fayle came to Toronto in 1880 and has since resided in St. Helen's Parish, where she was much esteemed and respected. She was distinguished for her goodness of heart, the charity of her conversation and her zeal for religion. Of her ten children two little innocents have gone in advance from this world of sorrow to welcome the loving mother, who watched over their infancy and resigned them to God. In the peace and quiet of a truly Christian home, she diffused around her that pure happiness, which reigned in her own heart. "Her children rose up and called her blessed, her husband and he praised." Parab. 31 c. She bore the pains of a long and severe illness with amazing fortitude, receiving the Sacraments frequently with great devotion, and edifying those around her by her uncomplaining resignation to the will of Divine Providence. The memory of such is a blessing to be prized, an heirloom more precious than gold.

Her death occurred on Tuesday the 15th May, and on the following Thursday her remains were followed by a very large number of friends to St. Helen's, where a Solemn Mass de Requiem was celebrated by the pastor, the Very Rev. Dean Cassidy, assisted by Fathers Kelly and Carberry as deacon and sub-deacon.

Father Lynch, P.P. of Niagara, acted as master of ceremonies, and Father McPhillips, P.P. of Orangeville, preached on the occasion, referring very feelingly to the many virtues of the deceased, and her claims to the devout prayers of those present. The funeral then proceeded to St. Michael's Cemetery, where the interment took place and the last blessing was pronounced. May she rest in peace.

Catholic News.

The Rev. Francis J. Finn, S. J., the gifted author of a series of Catholic boy stories, has become one of the faculty of Detroit (Michigan) College.

Mr. Gilroy of Lylstone Hall, England, who died in April last, left his house as a sanatorium for sick clergy, gave £30,000 for educational and charitable purposes, and about £38,000 to the Catholic Bishops of England.

M. Eugène Vouillot, the distinguished editor of *L'Univers*, and one of the foremost journalistic champions of the Catholic cause in Europe, has just celebrated the fiftieth anniversary of his official entrance into the editorial sanctum of that venerable but vigorous periodical.

A gold medal has been presented to Sister Berenice, superior of the Hospital of Charity at Turin, in recognition of thirty-three years of service in that admirable institution. The Duchess of Genoa officiated, and was surrounded by the local authorities, the supreme magistrates, and all the nobility of the city.

Cardinal Moran's story of the progress that the Catholic Church has made in Australia doubtless will prove a very interesting work. There are few sections of the world in which Catholicity has made greater progress than in those regions of which Cardinal Moran is now the leading ecclesiastical dignitary, and there are very few writers who can recount the story of that progress with the grace which the Archbishop of Sydney is sure to bring to that task.