

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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EDITORIAL NOTES.

TORONTO loses one of its most worthy citizens by the departure of Mr. R. B. Teely. A sterling Irishman was Mr. Teely on all occasions. We wish him every prosperity in his new home.

THE diocesan retreat of the diocese of Hamilton will be held this week at Berlin College. The Bishop and all the clergy, with a few exceptions, will assist. The retreat will be conducted by Rev. Father Connolly, S. J., of Montreal.

PETERSBURG, Va., is erecting a monument to the soldiers of the Southern Confederacy, and there is no such outcry in the North as Ontario bigots are making over the erection of a monument to the brave navigator, Jacques Cartier and the martyred Jéault, Father Breaud.

It is becoming every day more plain that what we frequently prognosticated is taking place. The bigotry of the Mail would by itself not be sufficient to excite discord between Ontario and Quebec, because in either Province the Mail's influence is too weak to bring about such a result. In Quebec the Mail is scarcely read, and in Ontario it has attained a character for its readiness to have an eye to business, and for inconsistency, which would effectually bar it from exercising any permanent influence in shaping the policy of any large section of the population. But it is well known, and we need not attempt to conceal the fact, that there is a large proportion of the people who are ready to be moved by a no Popery or an anti French cry at any time. The Orangemen and the Parsons form always a noisy if not very potent nucleus for this party of aggression. But it was not to be expected that either the French-Canadians or the Catholics of Canada would submit tamely to the attacks of bigotry. Hence, in reply to the violence of the no-Popery journals, the lodges and the Ministerial Associations, we have witnessed within the last few days the defiance which the French-Canadians assembled at Quebec have issued against the bigots.

In the French Chamber, a motion was made recently by M. Clemenceau, the Radical leader, to abolish the budget for religious purposes. Mgr. Freppel, Bishop of Angiers, said that the proper time to bring such a question before the people was at the general elections, and he defied the Radical party to make the repeal of the Concordat an issue at the polls. He continues:

"Does not the separation of Church and State exist already? Are not the clergy entirely excluded from all civil and political affairs? If you bring this question before the voters you should tell them that you want to break the honorable engagements which France undertook in 1789, when she bound herself to provide for the sustenance of all ministers of religion. You should tell them that you want to confiscate all churches and presbyteries, and that you want to deprive the poor of the comforts of religion at the very time when you grant subsidies to theatres which are intended for the enjoyment of the rich. It is but a short time since a vote for the disestablishment of the Church almost passed the Chamber, but now M. Clemenceau's motion was lost by 337 to 108. It would appear that the anti-Church party is losing ground rapidly.

We mentioned in a former issue the impudent suggestion made by one of the Mail's correspondents that a picnic of twenty thousand British-Canadians should be held on the Plains of Abraham for the purpose of insulting the people of Quebec or even of making upon them violent attacks. The following very appropriate rejoinder is from La Justice:

"The Mail correspondent speaks of Wolfe's victory as a man who is glad to have found in the whole history of Canada a single fight in which his ancestors were not beaten. We do not rest on one victory more or less. Our ancestors looked upon defeat as the exception and victory as the rule. We have never thought of going into Ontario to celebrate all the victories of our ancestors. It would take up too much time. When the English people celebrate St. George's Day, we do not think of celebrating the victory of Ste. Foye, which was the last victory won by our fathers after the battle of the Plains of Abraham, and which secured for us the privileges in the treaty which the Mail is now anxious to take away from us and which were made one of the conditions of the cession of Canada. As to our liberty, we have gained it at the point of the bayonet, in the legislative halls, and on the battlefield. It is we who have secured the liberty which Canada enjoys to-day, and not the fanatics of the Mail, who were at all times the pillars of despotism and intolerance."

The article ends as follows: "We belong to a civilized race. We have never undertaken an agitation to limit teaching in schools. We are not

now scheming to reduce the people to a state of servitude, and it might be well for you to come and camp at Quebec on the Plains of Abraham, where fell the braves who had nothing in common with you, and who, if they were in your place, would treat us as brave soldiers always, true loyal and honest citizens. Pray, and ask for wisdom. You need it badly. We will join our prayers to yours; but remember this, if you ever come here to insult us, as you seem intent on doing, there will be some one ready to meet you."

It may be that the rendering of railing for railing is not the best or most commendable course while the fanatics are endeavoring to excite discord, but when it is considered that the French-Canadians have received very great provocation, reasonable people will readily overlook an occasional ebullition of temper in their retorts.

THE Committee of the so called Equal Rights' Association are still holding their meetings from time to time, apparently hoping against hope that they will induce the Government to put upon the Jesuits the indignity of declaring that they are incapable of possessing property, or of receiving from the Government of Quebec the restitution which has been allotted to them in atonement for a grievous wrong inflicted on them a century ago. It has been announced that their "initial meeting" for organization was held in Toronto on Friday last week to bring together all "the anti-Jesuit forces." As the Government are now dispersed on their vacation, it is of course settled that the "anti-Jesuit forces" will have their labor for their pains. The Jesuit Estates' Act will become law on the 8th August. And the convention of parsons will not even succeed in inducing the Government to test the matter before the Supreme Court. The Committee would be glad to get the Government to bear the expense of such a reference, but it is only fair that if such a reference must be made, those who are buying themselves so much to prove that the Jesuits of Canada ought not to possess any property, because as they say one or two or three hundred years ago they were very wicked, ought to bear the expense of the reference themselves—and we believe it is the intention of the Government to give them this privilege.

THE FINANCE MINISTER'S MARRIAGE.

The marriage of Hon. George E. Foster, Minister of Finance, to a divorced woman named Mrs. Addie C. Chisholm, has been announced wedding-bell style in all the daily papers of Canada. The bride, it appears, lived for some time in Hamilton, where her husband was in the insurance and loan business. Owing to business difficulties Mr. Chisholm left Hamilton and settled in Western Ontario, finally removing to the States. Mr. and Mrs. Chisholm, we are told, were ardent temperance advocates. Mrs. Chisholm was President of the Provincial Women's Christian Temperance Union and wrote for the paper of that humane society called the Woman's Journal. The Hon. George Foster has made a name for himself by advocating the Scott Act and by urging everywhere, especially in parliament, the necessity of abolishing forever the liquor traffic. Such congenial natures could scarcely exist apart. Mrs. Chisholm obtained a divorce in Chicago, which before the law of the land has no effect in Canada, and which before the law of God has no force whatever. It is no wonder Ottawa city, where Christians live, was taken utterly by surprise when on the evening of July 3rd, Hon. Mr. Foster and Mrs. Chisholm, arrived together as husband and wife from Chicago. The press report says: "Society was unprepared for the news," but explains by saying that Mr. Foster and Mrs. Chisholm were friends of long standing."

How Sir John A. Macdonald may tolerate this scandal in his cabinet remains to be seen. How Hon. Geo. Foster and Mrs. Chisholm, as man and wife, shall be received in social circles a short week's time may disclose. It is certain, however, that the daily papers of the country, both Grit and Tory, have signified their approval of the strange, not to say clandestine and illegal, marriage. The Empire congratulates the Hon. Geo. Foster on his good fortune, and says "the marriage will be the occasion of warm congratulations by the hon. gentleman's many friends throughout the country." The Globe, although cognizant of Mr. Chisholm being still alive, says "the Hon. G. Foster is now a married man." The London Free Press heads an article on the subject, with "Marriage in High Places," and at the end of a long whine on the want of facilities for obtaining a divorce in Canada winds up by saying: "And so long as the two live, and it may be hoped

that that will be for very many years, the condition that they occupy towards one another, seeing that the husband of the lady still lives, will be a standing protest against the laws of marriage and divorce as they obtain in this country." The last sentence would read more truthfully with the words "a standing protest against the laws of God as laid down in an open Bible, saying what God has joined together let no man put asunder."

DEATH OF MOTHER TERESA.

The pure soul of Mother Teresa took its flight heavenward on Monday, the 1st Inst. We were not very much taken by surprise when the sad news reached our office that dear Mother Teresa was no more for this world. For many months she had been suffering in patient silence, keeping to herself the secret of intense pain, with which she felt honored, as it likened her the more to her suffering Lord, for whom many years ago she had renounced all that this world hath of pleasurable prospects or present joys. The week previous to her sad demise our venerable Bishop visited Toronto in order to impart his episcopal blessing to the dying nun and to cheer her sinking spirit with words of hope and consolation. They had been friends and associates in every work of piety for several years before Bishop Walsh's consecration, and now, though sad and tearful the final meeting and departure, it was a crowning blessing vouchsafed to one who merited that nothing should be wanting to complete the happiness of her death.

Mother Teresa Dease was born at Naas, near Dublin, in 1821. She was therefore in the sixty eighth year of her age when death overtook her in the Mother House of the Order of Loretto, which she had founded, amid many cares and under untold trials, about forty years ago. At the urgent solicitations of Bishop Powers, the first Bishop of Toronto, Sister Teresa, accompanied by four other daughters of Loretto, left the Mother House at Rathfriland on the 5th August, 1847, to found a branch of the order in Canada. On their arrival in Toronto they were prostrated with the shocking intelligence that their friend and benefactor, Bishop Power, had just died, martyr to his zeal, of fever, caught while attending the emigrant fever sheds. Their superiors, Mother Mary Ignatia Hutchinson, was in utter desolation in a strange city, with no one interested in their welfare, no sure hand to guide, no father to consult. They rented a private house on Duke street and opened an academy, but had very little success the first year, only six pupils. As the Diocesan See remained vacant until 1850 the Ladies of Loretto had to depend upon their slender resources and their own wits, with never-failing confidence in God, in order to eke out a bare subsistence. Mother Mary Ignatia Hutchinson succumbed to the mental agony induced by her many disappointments and her anxiety for the Sisters confided to her care. She died the second year after their arrival, and Sister Teresa Dease was chosen to succeed her. Bishop de Charbonnel's consecration and arrival in Toronto was the dawn of brighter prospects and happier days for Loretto. The academy was moved to a house at foot of Bay street, now occupied as official residence of the Provincial Government. From these modest beginnings the Loretto order has, under the safe, energetic, and prudent guidance of the late Mother Teresa Dease, reached, step by step, to the grand proportions it now assumes in the Province of Ontario. The six pupils on Duke street have since that time vastly multiplied, till now they reach the number of one thousand one hundred and seventy, while one thousand six hundred and sixty-five is the number of those learning in the parochial schools under Loretto's training. When Mother Mary Ignatia Hutchinson died in 1850 there were four nuns left to deplore her sad loss, and were they not animated by superhuman faith and more than hopeful trust, they would have turned their steps homewards or have sought protection from some American Bishop. But God's will had directed them to Canada, and here they resolved to do His work or die in the attempt. The new Mother Teresa infused new courage to their falling spirits and Bishop de Charbonnel's promised assistance gave them new hope. They persevered, and were blessed in every undertaking. They now have two grand convents in Toronto, Loretto Abbey on Wellington Place, with its one hundred and forty young lady boarders, and the academy on Bond street. They possess also convents in Hamilton, Lindsay, Belleville, Stratford, Guelph, and, perhaps the most picturesque and flourishing of all,

the beautiful convent built over the rapids and roar of Niagara Falls. A few years ago, at the solicitation of Rev. Father Burke, now Bishop of Oshesney, they established an academy and boarding school at Joliet, Illinois, U. S. Reverend Mother Teresa belonged to one of the most illustrious families in the centre of Ireland. She could claim relationship with the Nugents, Deases and O'Reillys of Cavan, Longford and Westmeath, and being descended in the maternal line from the fourteenth Baron Christopher Devereux, she was a near kinswoman of the late Count Nugent of Austria. It was impossible to sit for awhile in the presence of Mother Teresa and hold converse with her without acknowledging her gentleness of blood, her dignity of character, and her charming modest demeanor that won for her so many hearts. There never existed, we do believe, in any convent a superior more loved and fairly worshipped by nuns and pupils than Mother Teresa Dease. What a sweet, lovely Mother! What an angelic soul! Was the exclamation invariably heard from those who had just left her company. Little girls were known to break rule, or do some little mischief, in order to enjoy the pleasure of being taken to Mother Teresa's room, and there chided by her. As the impress of her manner and virtues is deeply stamped on the soul of almost every nun taught and disciplined by her, it may not be difficult to find an efficient and accomplished superior among those who are left to mourn her loss, but to replace her for a long time must be an utter impossibility.

DIOCESE OF KINGSTON.

LAYING OF THE CORNER-STONE OF THE GREAT TOWER—THE REMOVED REMAINS OF THE LORD BISHOP OF KINGSTON.

Kingston Freeman, July 5. On Sunday last the Bishop of Kingston addressed the congregation of St. Mary's on the subject of his removed remains to his native diocese in Ireland. His Lordship said he spoke to them today with a troubled mind because he was disturbed and the diocese was disturbed by the rumors respecting his translation to the See of Waterford and Lismore, Ireland. But he implored the prayers of priests and people that God would arrange matters so that his removal would not take place.

Having described the method of procedure in election of Bishops in Ireland by the voting of the parish priests and canons who meet one month after the decease of the Bishop, His Lordship then referred to the meeting and voting of the clergy of his native diocese which took place the previous Monday. During the preceding week a number of telegrams had been received by the Bishop requesting him to permit his nomination. Dr. Cleary at once replied: "My translation is impossible; don't throw away your votes." The answer was: "It is impossible; if there is a chance, we will vote on the chance." Again His Lordship replied in reply to this: "Honestly speaking it is impossible; don't spoil your votes." Nevertheless the priests at home gave more than half the total votes for Dr. Cleary, thus placing him at the head of the list by a large majority.

The Bishop explained the terms digna (worthy), dignior (more worthy) and dignissimus (most worthy) had no importance or existence except in the newspapers. Of the three names sent to the Holy See, the Pope names any one, or he may reject all. This is the right of the Supreme Head of the Catholic Church, which he would not surrender. The Bishop dwelt particularly upon this special manifestation of esteem and confidence vouchsafed him by the priests and confessor whom thirty years of his life in the ministry had been spent. Many of the priests in Waterford diocese had been his own pupils in St. John's College, and he had shared in the formation and education of their minds in all that pertains to the priestly office. How naturally pleasing to him to be so lovingly remembered by them, and according to nature his desire should be to go back to them.

But on the other hand there were the bonds of the spirit founded upon faith, and, thank God, these were strong within him. However, this vote of Monday last is not conclusive. It has to be submitted to the Bishops of the Province, who will meet as soon as convenient, and if they sustain the nomination of the priests of the diocese by their recommendation, then the rule is almost invariable that the choice is confirmed by the Holy See. Thus the case stands.

The Bishop wished it to be most distinctly understood that he appreciated exceedingly this brotherly affection and high regard of the priesthood of his native diocese. "No fuller testimony of their esteem and confidence could be given, and I do not undervalue it," the Bishop said. On the other hand, the Bishop, having been called to the See of Kingston by the voice of the Supreme Pontiff, a complete stranger to its people and its priesthood, yet has, with the Divine guidance, been so singularly blessed with success in all the works he has undertaken for the advancement of religion, by reason of active and zealous co-operation of priests and people, that to leave such a people, generous and faithful, to withdraw from the head of such a priesthood, so devoted and obedient, would be a trial indeed. "Certainty," the Bishop said, "I will not leave Kingston willingly." "I will leave against my will; I will expostulate respectfully, but most earnestly against my translation; I declare it to be my most assured conviction that Rome will listen to my remonstrance; and I am hopeful of establishing myself in Kingston till my death."

not to attend to newspaper reports of Episcopal affairs. These rumors are most common and pure inventions. The meetings of Bishops and their deliberations, especially in the grave matter of the election of Bishops, are always confidential, and the press can know nothing of them until the issue is made public. There is no credit to be given to reports of majorities and minorities having place at these meetings. The Bishop declared that in all such Episcopal meetings in this Province, of which he has had experience, the greatest harmony and unanimity always prevailed, no division having ever taken place. Whosoever was placed first on the list of persons recommended to the Holy See, has likewise the second, and the third. Furthermore, the name which the Bishops of the Toronto Province recommended in the first place has been in every instance accepted by the Holy See, and the Bishops' selection confirmed.

After the Bishops of the Province held their meeting and vote, I shall receive notification from Rome, and then I shall submit my statement, which I expect will be effectual. I hope and trust I have conveyed what my feelings are, what my fears are, what my hopes are. I have made known my whole mind as it is known to Almighty God. In His hands I leave myself, and beg your prayers and your children's prayers that I may remain to live and die amongst my people of Kingston, whom I love and cherish until death shall sever the bonds of faith which have bound us together.

Laying of the Corner Stone of the Tower.

On Monday evening at 7 o'clock the ceremony of blessing the first stone of the new facade of the Cathedral commenced with the singing of the "Ave Maria Stella," which was sung by the clergy and choir alternately as the procession of priests left the church and proceeded out of the church to the new foundations. The Bishop was assisted by Mgr. Farrelly, V. G., Belleville, as assistant priest, Very Rev. A. Macdonnell, V. G., Alexandria, with Very Rev. Dean Gauthier as deacon of honor.

The priests of the diocese with a few exceptions were present and the scene on the platform erected for the occasion was one to be remembered. After the blessing and placing of the stone, the priests and Bishop returned to the church in the same processional order led by the cross bearer, Rev. John McArthur, Prescott, and chanting the *Sicut Regina*. When all had arrived at the foot of the main altar the great hymn of commendation, the *Te Deum*, was intoned by the Bishop and sung by the clergy and choir. At the conclusion of the hymn the Bishop ascended the pulpit and said a brief word of fervent congratulation, concluding with an exhortation to the people to pray earnestly that God might bless the work which had just commenced and carry it out to full completion. The following is the Latin inscription placed in the stone:

Kalendis Julii, anno reparatae salutis miumesimo octingentesimo octogesimo nono.
Leone Papa decimo tertio, Beati Petri Principis Apostolorum in sede Romanae successoris, rectoris publicum in universis orbis feliciter regente.
Victoria Magnae Britanniae et Hiberniae Reginae sceptrum imperii sui amplissimi pacifice tenente.
Præfatos Barone Stanleio de Prestonis Serenissimo Reginae nostrae in hac regione Canadensis vices gerente.
In Gubernio Paedestatum Canadensium Provinciarum Honorandis admodum equite Don. Janne Alexandro Macdonald, Provincie vero Ontariensis clarissimo viro Oliviero Mowat, primarii munere ministri fungente.

Jacobo Dancono Thompson civitatis Kingstonis pretore urbano.
Templum magnificentissimum Ugo Teo, sub Invocatione Beatae Virginis Mariae sine labe conceptae in acropoli Kingstonensi quinquaginta supra quadraginta ante annos a Revmio Antistite Dono Paulino Phelan aedificatum et christians unctioem consecratum, atque a Revmis Antistitebus Edwardo Joanne Horan ac Janne O'Brien congrua dilectione superedificatum, hincque rectoris dispensatione ad sacralium rituum administrationem, et officio a Dono anae nre instructum et apparatum, Revmum Dom. D. Jacobum Vincentium Cleary S. T. D., Episcopum Regiopolitanae ordinis successione sexagesimo, ad decessorum suorum optus, quantum supererat, abolvere, centum supererant a posthabitis Redemptioem Humanæ historiam vitro fenestrali depictam enucleate elegantem serie exhibentibus haecque demum vastae molis turri aique late et alte expansae, gregis suis suisque pecuniis

AMPLIAVIT, ORNAVIT
ichnographia a Dono Josepho Connolly, Regiae Academiae Canadensis socio peritissimo subministrata, et officio a Dono Georgio Newlands, structore Kingstonensi, juxta pactioem cum eo initam rite exstructo.
TRANSLATION.
On the first day of July in the year of Grace, One Thousand Eight Hundred and Eighty-Nine.
Pope Leo XIII, successor of Blessed Peter, Prince of the Apostles, in the see of Rome, happily ruling the Christian Commonwealth throughout the whole world.
Victoria, Queen of Great Britain and Ireland, holding the sceptre of her most ample dominion in peace.
His Excellency, the Lord Stanley of Preston, being representative of our Most Gracious Queen, in this Canadian land.
The Right Honourable Knight, Sir John Alexander McDonald, in the Government of the Confederate Provinces of Canada, and the Most Illustrious Oliver Mowat, in that of the Province of Ontario, filling the office of Prime Minister.
James Duncan Thompson being civic Chief Magistrate of the City of Kingston, and the Most Reverend James Vincent

Cleary, Doctor of Sacred Theology, Sixth Bishop of Kingston, in order to complete the work of his predecessors on this magnificent temple (built on the acropolis of Kingston, and with Christal Unction consecrated to the living God, One in Trinity, under the invocation of the Blessed Virgin Mary, conceived without sin, by the Most Reverend Prelate, Patrick Phelan, forty five years ago, and furnished suitably and fitted in its interior arrangement for the most sacred uses of the Catholic, Apostolic, and Roman religion, by the Most Reverend Prelates, Edward John Horan and John O'Brien)—recently set in its windows, one hundred pictures in stained glass accurately and elegantly representing the history of St. John's Redemption, finally enlarged and beautified by the addition of this great massive tower with wings expanded wide and high the design having been supplied by Mr. Joseph Connolly, learned Fellow of the Royal Canadian Academy, the workmanship duly executed by Mr. Geo. Newlands, of Kingston, builder, and the expense defrayed by the Bishop's flock and himself.

THE INSCRIPTION ON THE FOUNDATION STONE.

In supremum Sanctissimae Trinitatis cultum ac Deiparae Virginis labis nectare majorem gloriam Revmis Dom. Jacobus Vinc. Cleary, S. T. D., Epus Regiopol. Iphidem hanc, canco adactante diocedon clero, bendicti et posit: Kal. Jul. an. MDCCCXC.

TRANSLATION.
For the sovereign worship of the Most Holy Trinity and the greater glory of the Immaculate Virgin Mother of God the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, attended by all the clergy of the Diocese, blessed and laid this stone on the Kalends of July, in the year 1889.

DIOCESE OF LONDON.

EPISCOPAL VISITATION.

His Lordship the Bishop of London visited the parish of Belle River on Sunday last, where he confirmed one hundred and fifteen children who had been diligently instructed in the doctrines of our holy faith by the Rev. Pastor, Father Garard. High Mass was celebrated at 10:30 by Very Rev. Dean Wagner, of Windsor, who preached an able sermon in the French language to the candidates for confirmation. At the conclusion of the ceremony His Lordship also preached a lengthened discourse in English to the vast congregation assembled many of whom were Protestants.

Another and very important duty called His Lordship to the parish of Belle River on this occasion, being the solemn blessing of three beautiful altars purchased from the house of Messrs. Beullac of Montreal, and costing \$1,200. The ornamentation of the altars is in strict harmony with the architectural style of the church as well as of its fresco decorations. At the conclusion of His Lordship's discourse he paid a high compliment to the rev. pastor for his zeal and devotion to duty and his love for the beauty of God's house and the place wherein His glory dwelleth. He also complimented the faithful on their generous co-operation with their pastor and on their possessing one of the best and handsomest parish churches in the diocese.

On Thursday last His Lordship the Bishop of London visited the parish of Parkhill for the purpose of administering the sacrament of confirmation. There were twenty nine candidates carefully prepared by Rev. Father McKee the pastor. Rev. Father Connolly, P. P. of Bishop's, sang High Mass. His Lordship preached a touching sermon appropriate to the occasion.

On Friday, the 5th, His Lordship the Bishop of London confirmed nineteen candidates in the mission of Forest. This mission is attended from Parkhill. Rev. Father McKee here also had the candidates for confirmation very carefully prepared. At the conclusion of the Bishop's sermon he exhorted the people to begin soon the work of building a new church.

THE RIGHT REV. DR. CLEARY.

Kingston Freeman.

By cablegram from Dublin, as reported in the daily press of the 25th Inst., we learn that our beloved Bishop, Dr. Cleary, has been nominated dignissimus by the rev. clergy of the diocese of Waterford to succeed the late lamented Dr. Power in that important See. It had definitely known whether His Lordship will accept or not the proffered dignity, but of this we are certain should be do so it will be only after a hard and painful struggle and in opposition to his oft expressed desire and intention. Since Dr. Cleary assumed charge of this diocese in 1880 to the present time, his priests and people have daily learned to appreciate him more and more for his sterling worth as a true Catholic Bishop, and for his exalted merit as a profound scholar and perfect gentleman. We have reason to know that the love and reverence of his priests and people are duly reciprocated by Dr. Cleary, and that it would be to him a cause of most poignant grief to sever the loving ties which bind him and them together. We have reason, however, to feel proud in the fact that the rev. clergy of the diocese of Waterford, who know him so intimately, should so carry us his possession as to unanimously request his transfer thither. Well may they extend their call to him across the ocean, for in no other diocese, save Kingston alone, could they find the peer of Dr. Cleary as a true Bishop and a profound scholar. We love him and are proud of him, and we know being the case we tell our brothers in Waterford if they are successful in their wish it will be in direct opposition to the unanimous wish of both the rev. clergy and the entire people of the diocese of Kingston.