VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 21, 1896.

NO. 944.

Rev. James Vincent Cleary, S. T. D , Archbishop of Kingston and Metro-

To the Rev. Clergy and Faithful Laity of the City and Diocese of Kingston:

In my Circular Letter addressed to you last August, respecting the revival of Regiopolis College, I dwelt upon a two fold necessity of providing a superior liberal education for our youth after they have passed through the course of elementary studies appointed for the Separate schools. In the first place, I mentioned "the obligation of the souls of the selvation of the souls of His people, will bless it abundantly and make it prosper.

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It is right to mention that in accordance with the general law of the Church, Bishops everywhere take an annual collection from the faithful for "Seminary purposes," that is, to meet the expenses of educating young men for the priesthood in colleges of their choice at home or abroad, when they see the opportunity and the salvation of the souls of His people, will bless it abundantly and make it prosper.

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separable from their consecrated life. For this reason the Holy Catholic Church desires that every Bishop shall, if possible, provide a seminary, that is, a nursery of piety and learning, wherein boys who exhibit the first signs of a divine vocation to the service of God in the sanctury, shall be placed at an early age under care of teachers of religious character, chosen for this work because of their recognized priestly qualities and their apti tude to mould the minds and manners of youth into the sacerdotal form. By diligent study and regular observance of discipline the young Levites shall grow in wisdom and grace as they advance from boyhood to early manhood, and steadily pass to the highest grades of sacred science through which they are led immediately to the priesthood. It is because we have not had in this diocese for the last twenty-seven years the advantage of a seminary that our boys generally, when leaving the Separate schools, have no aims or aspirin our necessities and give us good young men to fulfil towards our faithful people the essential duties of the ministry, for which, of ourselves, we are unable to provide. Were it not for the abundant help given us by our friends in Ireland, the Catholic people in those many districts which have redoned in the midst of their many dangers and temptations, and the everpresent possibility of losing their faith or of dying in the bush without the sacraments of grace. Through God's sweet providence, my friendly relations with the Irish hierarchy and the Superiors of colleges and seminaries in Ireland enabled me to secure for my diocese a large number of excellent subjects, who to day constitute onehalf of the priestly staff so laudably and beneficially discharging missionary duty from end to end of the diocese. iraught with danger; for although it has been hitherto possible for me to obtain a sufficiency of pricess through the Bichops and the Superiors of Colleges in Ireland, my successor may not, and the exaltation of the Catable probably will not, edjoy the same advantage, and his applications for knowledge and piety and man probably will, beattened with little or no good result, It is our manifest duty, therefore, to life our l

youth and the formation of their mind His name and for His honor, and will be with you all. and character in accordance with the multiply His rewards and His blessholy state, to which many will doubtings upon us and upon those who are less turn their thoughts and aspiradear to us.

govern the conduct of our boys in the hunting ground of questers. priests of the college will have super-vision and control of them for the maintenance of good order and the cultivation of study and virtue.

maintained without pecuniary means As it is a diocesan institution of importance, the diocese at large is justly expected to supply those means. Hence the Sacred Council of Trent, ecclesiastical discipline a certain numarate schools, have no aims or aspirations in the direction of the priesthood, and forthwith turn their attention to secular pursuits for the sake of obtaining a livelihood. The result is, that we have so few candidates for the priesthood, the first germs of supernatural vocation that may have been natural vocation that may have been to supersect the priesthood of the college of the college, for paying salaries to the teachers and servants, etc.," and then enacts that "a Bishop may take a certain poorer because of the generosity displayed on that occasion. Neither will be a provided to seven she felt in the priesthood, the first germs of supernatural vocation that may have been portion of the entire revenues of the sake of obtaining a livelihood. The result is, that time you behaved most creditably by contributing in the space of a few months nearly \$20,000, and the teachers are priesthood, the first germs of supernatural vocation that may have been possible to be chosen by the Bishop as some certain most creditably by contributing in the space of a few months nearly \$20,000, and the teachers are priesthood, and forthwith turn their attention to secular pursuits for the sake of obtaining the pursues will be necessary for the building of the College, for paying salaries to the teachers and servants, etc.," and then enacts that "a Bishop may take a certain poorer because of the generosity displayed on that occasion. Neither will be a some certain most creditably by contributing in the space of a few months nearly \$20,000, and the space of a few months nearly \$20,000. natural vocation that may have been that a belief may also be played on that occasion. Neither will vouchsafed to some by God's special portion of the entire revenues of the you suffer now by responding with like favor, not having been fostered and diocese and of every parish and beneuays. This is the explanation of the insufficiency of priests supplied to this diocese for the work of our missions, and the consequent insufficiency of priests supplied to this diocese for the work of our missions, and the consequent necessity of applying to Irish Bishops and Irish parents to take pity on us in our necessities and give us good in our necessities and give us good in this portion so deducted. It is not my intention to exact from my Clergy missions and the moral, intellectual and people the portions of Church and social elevation of our youth, who are the hope of our future. I leave the matter entirely to your own fair judgment and upright conscience, the missions in this archdiocese, asthe creation or improvement of their own local institutions. Moreover, I have the fullest confidence that the work of founding anew Regiopolis in those many districts which have recently been formed oto parishes with resident priests, would still remain, as they heretofore were, in a state of spiritual destitution and almost abandoned in the midst of their many dangers and temptations, and the every dangers and temptations, and the every danger and temptations, and the every described by the formula of their own accord and dangers and temptations, and the every distribution of their own accord and dangers and temptations, and the every danger and temptations are described by the formula of candidates for the service of the data of candidates for the service of the data of candidates for the service of the data of the da ary duty from end to end of the diocese.

But it is not creditable to us sity to call for any other collection in to be forever dependent upon Ireland for the fulfilment of our ministry in because of the fulfilment of t

and the salvation of the souls of His people, will bless it abundantly and make it prosper.

Besides the early preparation of candidates for the sacred ministry, it have had another very important purpose in the re-establishment of Regiopolis College, namely, to afford an easy opportunity to our boys who are blessed by God with bright intelligence and love of study and good moral dispositions to fit themselves for the variation of law and medicine and engineering positions to fit themselves for the variation of the many paths of public life that demand high literary attainments for a successful and honorable career. In Regiopolis College they can enjoy all these opportunities without much synthesis of the scholarship Fand which I have established, and which, with God's help, will surely be augmented by donations and bequests from cierical and lay friends of Catholic education, it will be possible for a good and talented and industrious boy to go through the seem and obtain his degrees, enabling him to enter upon any professions and extracting money from local necessities. From its despone. In fact, by means of a selection for the staff of clergy as best I could, without asking them to help me, therefore the more college, which I regard as the most important and the most beneficial of the works of my episcopate, will be thoughtfully and kindly taken into account in measure in the content upon any professional course he may choose, without any payment of money by his parents, its else ones in their troubles, griefs and this is done by the Bishops in Candad, and this is done by the Bishops in Candad, and the mother of them all, has never been divised to make a collection for "Seminary purposes." I have intended each of the mother of them all, has never been asked to make a collection for "Seminary purposes." I have intended each of the mother of them all, has never been asked to make a collection for "Seminary purposes." I have intended the mother of them all, has never been asked to make a collection for "Seminar any payment of money by his parents, sions and extracting money from our the scholarship, which will be a money generous people for expensive projects prize, being sufficient to meet the or in places far away, with which we had the or the order of holds. fore God and men, and shall strive with all earnestness to fit themselves for it, that they may worthily discharge its duties and feel happy in undergoing the labors and privations in separable from their consecrated life. Catholic matrons of this city at an extremely moderate cost. Two and a ston diocese, and from that day to this. half dollars per week is surely a small pension to pay for a comfortable and respectable home. Rules of daily life, similar to those of a seminary, shall to regard our missions as a common the conduct of our boys in the conduct of our bo houses where they lodge, and the sult has been that the priests and wards union with Mother Church, and people in all our missions have been on the other towards materialism and enabled to reserve whatever they were disposed to devote to charity, and ious of its votaries are naturally tendapply it to necessary works of religion ing in the former direction. Catholic in their own districts. It is always ceremonies and doctrines are being A seminary or college for the educaion of youth cannot be founded and true that "charity begins at home."

> that this is the only appeal I have made throughout all the years of my episcopate for a general collection in aid of diocesan works, (sess. xxiii. ch. 18th.) after laying the except that made in my first command upon Bishops "to maintain, year for the liquidation of the large command upon Bishops "to maintain, year for the liquidation of the large to educate religiously, and to train in debt that had been long pressing upon the credit of Kingston diocese and parber of youths of their city and diocese, in a college to be chosen by the Bishop alyzing its activity by the constant augmentation of the burden of annual generosity to the present call made upon you by me, in God's name and for His honor, and for the permanence of the priestly staff for the work of our and your Catholic sense of wha sumed voluntarily by the people for is due to this great and vener able archdiocese of Kingston and your correspondence with its noble traditions in the eyes of the gen erations that are to follow us. The College for the preliminary education stability and successful working of new cheerfully, without any sort of com- bounty a hundredfold, and who has pulsion, contribute generously and to pledged His word that "not even a cup the best of their ability towards the of cold water given in His name shall solid establishment of the college, the be without its reward," enlarge your cost of the building, its remodelling hearts and quicken your souls with and equipment, also the various lively impulses of His spirit in faith and equipment, also the various of this first year of its new life. I have good reason to expect that should we, by God's blessing, succeed in collecting a fairly sufficient amount for these purposes, there shall be no necessity to call for any other collection in

Who shall forbid the earth's desire to flow Beyond the limit of the things we know?

In heaven above The incense that the golden censers bear Is the sweet perfume from the saintly prayer Of trust and love.

PROTESTANT'S ALL SOULS' DAY. Vespers for the Dead at St. Mark's Episcopal Church.

of Nov. 7, its members are moving toappropriated gradually and the days of the ecclesiastical calendar more gen In fine, I wish you to recall to mind erally observed. To find a kindly re-ference to All Souls' Day in a Protestant pulpit would have been a sufficient reason for the removal of the preacher some years ago, but last Sunday no less than two local churches of different denominations had formal observ-

ances of the day. At St. Mark's Protestant Episcopal Church there was a special service of the Guild of Ali Souls, at which there was what was called "solemu vespers for the dead." The exercises began for the dead." The exercises began with a procession of the surpliced choristers, led by a cross-bearer, after which the psalms were rendered in English, but with the Gregorian chant. The hymns sung were "That Day of Wrath," the ("Dies Irae") and one in which each verse ended with the ords "Jesu, Son of Mary, hear. There were a number of prayers for the dead, some of which were easily eogrizable as identical with th ttholic ritual, and the Requiescat in ace, in English, was frequently retted. The lack of unity in doctrine scipline and ceremony among Pro tant Episcopalians of the same con egation was evidenced by the fact at some bowed at the name of Jesus ile others did not, and some genu ected on entering and leaving the nurch, while others did not, and it is ssible that there was even a disgreement with the preacher in his ews. At the close of the services the celebrant gave the blessing much as the priest does at the end of the Mass, and the preacher crossed himself be-

ore beginning the sermon. BELIEF IN PURGATORY. The discourse was delivered by Rev. . H. Moffett, rector of St. Clement's hurch. Extracts from it are given n order to show the wonderful advancethat has been made py Protestants in the direction of a belief in purgatory and in the efficacy of prayers for the dead. He said in sub stance that those who have gone before us have advanced somewhat in the way of perfection, and others are waiting in the place of expiation, going

ARCHDIOCESE OF KINGSTON.

Circular Letter of His Grace, Most

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> over to Almighty God. Supposing such a one is taken away to day and has had time to make one perfect act world, according to Universalist docof contrition, when he appears before trine, is disciplinary, that is for the im-Jesus Christ he will be in the state of provement of the soul, and it is not the loss of the beatific vision.
> BELIEF IS NECESSARY.

There are two things we must believe -first, that there is such a place; second, that the souls detained there are helped by our prayers and the of fering of the holy sacrifice. Do you pray for your dead? Do your remem-ber the days of your dead? Or after one or two years, do you let them drop out of your lives or pray for them in a helf hearted manner? Or do you go when some loved one is taken away and then forget them, find other cares and other sympathies to fill up your life? That is the way of the world. Your sorrow has not helped them. I has not done them any good. You re belled because you did not love God and you really did not really love them. Real love is of a different kind. It does not go on that way. If we loved them it is not too much strain to ome on the day of their burial and offer the Holy Sacrifice for them ; to come kneel and before God's altar for them that is the sign that you really loved

Day by day ask for them rest eternal. Rise up to God's justice and unite with God's mercy. We have to die, and we will need prayers and the offering of the Holy Sacrifice. We know by those means to receive the last sacraments,

ing all the attention to the appearance this point, which should prove conclusof the remains. Instead of a wreath of flowers that will wither and decay, the best tribute of affection is to have their names remembered at the altar. ority of the Church.

A UNIVERSALIST INTERVIEWED.

Rev. Edward C. Sweetser, D. D., of
the Universalist Church of the Messiah,
delivered last Sunday morning in All

The Palace, Kingston,

12th November, 1896.

Our Dear DepartedBY REV. W. C. SMITH. A PRESENTERIAN CLERGYMAN OF SCOTLAND.

Oer land and sea, love follows with fond prayers,

Is dear ones in their troubles, griefs and cares:

There is no spot
On which it does not drop this tender dew, Except the grave, and there it bids adieu.
And prayeth not.

Why should that be the only place uncheered By prayer, which to our hearts is most endeared.

And sacred grown?

Living, we sought for blessings on their head; Wys should cur lips be sealed when they are not living entirely for the devil, but they are not given over to Almighty God. Supposing with the status of stant hat remain, or until God in His mercy delivers them. Here God is seen in His justice and mercy, punishing and pardoning, giving us joy.

Here the preacher spoke of the classes who would go to purgatory. First, those who had attended Communion regularly, but had not sufficiently prepared themselves, who made self-examinations carelessly, who prayed indifferently. They are not completely in it. They are not completely in it. They are not living entirely for the devil, but they are not given over to Almighty God. Supposing

Jesus Christ he will be in the state of grace, but he must expiate his sins.

The sense of justice within his own soul will prepare him to seek that he may be punished for that indifference, that his soul may be tried by pain and the loss of the beatific vision.

provement of the soul, and it is now only possible but probable that sin may be committed in the future life though the temptations that beset men here are removed and the soul sees things in their true light. One theory he advanced regarding the effect of the dead was that the soul prayers for the dead was that the soul may be moved to a more speedy re-pentance through our prayers, of which it might be cognizant.

He asserted that the belief in the fallen angels is based on the apochryphal book of Enoch, and a reference in the book of Jude to it, which he likened to a reference to a mythological char-acter, though he no doubt overlooked half-hearted manner? Or do you go II. Peter ii, 4, which says "God spared on like a raving maniac for awhile not the angels that sinned, but delivropes to the lower hell into torments to be reserved unto judgment." The Universalists and Unitarians

are classed among the non-Evangelical bodies by the Evangelical Alliance and the Universalists are generally supposed to unite with the Unitarians in denying the divinity of Christ, but Dr. Sweetser says that they accept Christ as divine, but not as the Deity and they deny the mystery of the Trinity as a contradiction though they accept the mystery of the Incarnation. The growing tendency of Protestants to believe in a state of temporary punishment in the other world, he ooks upon as a step towards Univers ism though the interviews on this subject previously published in the Catholic Standard and Times indicate who have studied the subject, by the Church and by faith, that our prayers do avail. Have you ever thought what a happy death means? What it log our creed would allow of every thought a proposition of the control of soul going there. While Catholic doc or do you prefer to put yourselves trine does not teach that Catholies only under the command of the material have the opportunity of expiating rather than the spiritual? It is the unhappy practice and custom to so dull the existence of hell and consequently the life and energy of dying people those who die in mortal sin are beyond that they don't know they are going to salvation. The scriptures which Prodie. The knowledge is kept from testants hold as the only rule of faith them altogether and they are let die are emphatic both as regards the exlike dogs. Here the speaker pictured istence of hell and the eternity of punishment meted out there.

ive to those who accept the Bible first on its own authority rather than the Church first and the Bible on the auth-

FROM DESERONTO.

Rev. Edward C. Sweetser, D. D., of the Universalist Church of the Messiah, delivered last Sunday morning in All Souls' Day a sermon entitled "God's Victory." In the preface to it he said, "this (the first Sunday of November) is the day set apart by the rules of our Church to be observed as All Souls' Day. In the Roman Catholic Church All Souls' Day always comes on the 2nd of November, and in that Church has been observed for nearly nine hundred years as a day for commenorating all who died in the faith and for offering special prayers in behalf of those souls who are supposed to be in purgatory."

He then went on to say that the name, according to the practice of the Catholic Church, is a misnomer, inasmuch as it offers prayers for members of that Church only and not for all souls. [In this stand Dr. Sweetser is mistaken, inasmuch as the Church prays for all the souls in purgatory.]

He then argued that God's perfect sovereignty demanded that all men should be saved and that His desire for the salvation of men must in the end prove triumphant as the infinite will would influence man's free will.

Then there are those who have had all the joys of life and none of its sorrows, and the soul needs to suffer as the completion of the success of their noble efforts to build such a beautiful temple to the Most High. It is a church that more wealthy congregations would be proud of, and reflects received in all the joys of life and none of its sorrows, and the soul needs to suffer as

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