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**TWO PASTORAL LETTERS**

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- ON -

THE PROVIDENTIAL EXPULSION

OF CATHOLIC CHILDREN

FROM THE PUBLIC SCHOOLS.

BY  
Rt. Rev. James Vincent Cleary

**Rt. REV. JAMES VINCENT CLEARY, S. T. D.**

**BISHOP OF KINGSTON.**

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TWO PASTORAL LETTERS  
— OF THE —  
BISHOP OF KINGSTON

— ON —  
The Providential Expulsion of Catholic Children  
from the Public Schools. 21 Oct. 1877

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JAMES VINCENT CLEARY, S. T. D.

BY THE GRACE OF GOD AND FAVOR OF THE HOLY APOSTOLIC SEE,

BISHOP OF KINGSTON.

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TO THE FAITHFUL OF THE CITY OF KINGSTON.

DEARLY BELOVED IN CHRIST :

Occupied though We are with the arduous work of pastoral visitation in the remote districts of our Diocese, we cannot forbear communicating to you without delay our gladness of heart and thankfulness to God for the signal favor conferred by His goodness upon the most helpless and most pitiable of our flock in our Episcopal City within the last twenty-four hours. For the public journals have this day conveyed to us the following resolution adopted by the Public School Board of Kingston in last night's meeting :—

“ That the pupils, children of Separate School supporters, now reported to be in attendance at the Kingston Public schools, be *expelled* at the end of the month, and no further Separate School supporters be allowed to have their children at the schools.” Carried.

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Welcome, thrice welcome are the joyful tidings that the few Catholic children, chiefly the offspring of mixed marriages, who have hitherto been torn away from the loving care of their spiritual mother, the holy Church of God, and have been handed over by one or both of their semi-Catholic or apostate parents to the perilous guardianship of the Public School Board, for the formation, as it were, of their minds and morals and manners, and their healthful training in all the domestic and social virtues, have been delivered from the terrible danger of shipwreck of their faith, and consequent loss of religion and morality, to which they have been exposed in the schools controlled and directed by the declared enemies of their faith and their Church. We have all the more reason to rejoice and be thankful for the happy termination of our grave anxieties in respect of the purity of faith and morals of this small fragment of less than one per cent. of the rising Catholic generation in our city, because the action of the public school board, and the studiously insulting spirit and manner of their action, supply a guarantee for the future as well as for the present, and secure to Christ and His Church not alone those few helpless waifs for whose unexpected safety we thank God to-day, but also Catholic children yet unborn, whom the anathema of the public school board will effectually save from incurring similar danger through the venality or religious indifference or cowardly weakness of their parents.

It was competent to us, as to other Bishops in this Province, to employ the various methods of correction provided by God and His Church for enforcement of Episcopal authority and the protection of the lambs of the fold against betrayal by their unnatural parents. We preferred, however, to follow the ways of patience and gentle persuasion, especially because the laws of Catholic life on the subject of education of the young are observed with such edifying unanimity and steadfastness by our faithful people of Kingston, whereas the instances of wilful disobedience have been remarkably few—in fact so few that we venture to express our conviction of the inability of any other city whatever in this Province to unfold so creditable a record of fidelity to religious duty.

“Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort, who comforteth us in all our tribulation” (2 Cor. 2), for that which we forebore to do, lest we should give too much pain to those who obstinately disobeyed us and resisted the Holy Ghost from whom we hold our commission “to rule the

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Church of God" (Acts xx, 28) in the territory of Kingston diocese, has been done most effectually, albeit in spite and malice, by our enemies, whom a sweet directive Providence has converted into our earnest coadjutors, and through them has worked out in our favor a blessed result for religion, directly the reverse of their malevolent intentions. Balaam, bribed with money, endeavored to utter his stipulated curse against the People of God (Numbers xxiii.); but an overmastering heavenly influence compelled him to utter a blessing instead. Caiaphas, fearful of losing his place of honor and emolument, ascended the judgment-seat and proceeded to deliver an iniquitous sentence against the Holy One, the Head of our Church; but the Holy Ghost over-ruled his wicked purpose and silently compelled him to shape his evil thought into a grand formula of everlasting Christian truth. Even so, the ten members of the public school board of the city of Kingston, or rather the unnamed majority among the ten, who, for reasons best known to themselves individually, adopted the revolting ukase above recited, have been foiled of their iniquitous purpose by the Holy Spirit who rules the destinies of the Catholic Church, and have been made the unwitting and unwilling instruments of our poor children's protection against the irreligious and demoralizing influence of a system of education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so unchristian in its violence, so shockingly uncharitable to their fellow-citizens. The terms of the resolution are "That the pupils, children of Separate School supporters, now reported to be in attendance at the Kingston Public Schools, be *expelled*." Despite the protest of four of the trustees who strongly objected to the wording of the motion, its amiable proposer, whose pugilistic methods of argumentation have recently reflected so much credit upon that Board; "objected to any change." "*Expelled* was the proper word," he cried, "and should not be erased." The majority of the decemvirate, consisting of at least three members together with the proposer and seconder (the two local dailies are scrupulously careful to withhold from the public the names or the number of the majority) acquiesced in the resolution, its substance and form. They probably trusted in the professional erudition of the legal athlete who had carriage of the motion and in lordly fashion had insisted on its acceptance without change of a word. Had they reflected that not a few lawyers in Ontario are distinguished by their ignorance of law, they might perhaps have paid some attention to the warning of the four trustees who had depre-

cated the infliction of the penalty of expulsion upon unoffending children; "The *expelling* of pupils was a severe proceeding," said they. We affirm that it is something more than severe. "It is absolutely illegal, under the Public School Act which (chapter 49th, section 40, No. 8) defines the fullest extent of the power of trustees in this respect, namely: "To dismiss from the School any pupil who shall be adjudged so refractory by the trustees, or by a majority of them, and the teacher, that his presence in school is deemed injurious to the other pupils." Furthermore it is a misdemeanor at Common Law, as the self-conceited mover of the resolution will be unhesitatingly told, should he consult any of the better educated gentlemen of the legal profession in the city of Kingston. To be rude and offensive to a gentle and modest young priest in the discharge of a grave duty of his ministry, may not necessarily involve legal penalties against the offender; but to propose and insist upon and ultimately carry a resolution ordering the "expulsion" of poor children, whom neither the teacher nor the trustees had charged with being "so refractory that their presence in school is deemed injurious to other pupils," this is a crime punishable by common law, and it is in the power of the parent or guardian of each one of the pupils marked out for "expulsion" by last night's resolution of the Public school board to institute an action against the mover and seconder and supporters of the criminal decree and obtain damages from them under judgment of the Courts.

Thank God, the decemvirate, or the majority of them, have at last drawn the line beyond which no Catholic parent, even the most venal or most indifferent, can ever pass again. The adoption of a rule of Catholic exclusion from the common schools of the city, were it couched in terms wholly inoffensive, would suffice to prevent the most mean-spirited of them from soliciting re-admission for his child. But, now the unexampled ferocity of the order for "expulsion;" the phrensied spirit of hate and revenge that spoke from within the proposer of the resolution and reverberated through the Board room, "Yes, *expelled!* was the proper word;" shall serve for a perpetual warning to them and every one of them, and those who shall come after them, to give ear to the precepts and admonitions of the Church of God, and abhor the very thought of risking the faith and salvation of their offspring by withdrawing them from the holy influence of religion and placing them under the care of men notorious for their hostility to the Catholic name.

Dearly beloved in Christ, we are fully assured, as we

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believe you also are, that the atrocious conduct of those five or more trustees of the Public Schools of our City which we have felt bound to expose and condemn, does not accord with the sentiments of the great body of the Protestant community amongst whom it is our lot to live. They have in divers ways and oftentimes evinced towards the Catholics, collectively and individually, a spirit of justice and fair play and the charity of brotherhood that adorns and sweetens social life. This spirit we reciprocate to them. They know that we love peace and harmony and seek to do good to all, irrespective of creeds, and that our denunciations and censures are reserved for those only who follow the promptings of bigotry and strive to sow discord among neighbors and inflame the passions of the multitude against the children of the holy Catholic Church.

In conclusion, We exhort you in the words of the Apostle St. Paul to "be patient towards all men." See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men. And may the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of Our Lord Jesus Christ." (1 Thess. v.)

Given from the church of St. Gregory the Great, Picton, Prince Edward County, on this twenty-first day of October, in the year of Our Lord 1887.

+ JAMES VINCENT CLEARY, '

Bishop of Kingston.

THOMAS KELLY, Secretary.

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SECOND PASTORAL LETTER  
 — OF THE —  
 BISHOP OF KINGSTON

— ON —

The Providential Expulsion of Catholic Children  
 from the Public Schools.

————— 13 Nov. 1887  
 JAMES VINCENT CLEARY, S. T. D.

BY THE GRACE OF GOD AND FAVOR OF THE HOLY APOSTOLIC SEE,  
 BISHOP OF KINGSTON.

TO THE FAITHFUL OF THE CITY OF KINGSTON.

DEARLY BELOVED IN CHRIST :

The Bishop of a diocese and the flock intrusted to his care are one in Christ, bound into unity of spirit and organic life by the action of the Holy Ghost, who "abides with the Church forever," (John xiv. c. 16 v.,) and distributes its offices (1 Cor. 12 c.) and supplies His graces abundantly to all, the rulers and the ruled, that in them may be ever fulfilled the prophecy and prayer of the Redeemer uttered on the night of His passion. "That they may be all one, as thou, Father, in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. (John xvii.)" The little ones of the flock are the dearest to the heart of the good pastor. If the world despises them, or seeks to injure them or allure them into dangerous pastures, the zeal of the shepherd who would imitate the example of the Prince

of pastors, is instantly aroused in their behalf, and at every risk of his own peace and safety he will extend to them his special protection. Each one of them has been purchased at the price of the blood of the Son of God; and for each, as for all, the Bishop must give an account before the tribunal of the Supreme Judge. The loss of the least of these little ones would be a loss to the fold; and when danger threatens them, the whole fold is disturbed, and the hearts of all, the shepherd and the flock, are stirred by a common sympathy for them—of grief for their peril, and yearning for their rescue, and joy for their return to the peaceful enclosure of the fold. Wherefore we invite you to repeat with Us to-day the inspired Canticle of Zachary, the elect father of Christ's precursor, sung by that aged patriarch on the Archangel's announcement to him that the hour of Israel's liberation from the primal curse and fatal blight of centuries had at length come: "Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of His people . . . salvation from our enemies and from the hand of all that hate us." (Luke 1.)

#### PREDICTED RESULTS HAVE BEEN ATTAINED.

For in the fulness of our heart's gladness and gratitude to the God of mercies, We announce to you that the helpless little children of Our flock, heretofore abandoned to the guardianship of the most bigoted enemies of their faith and their Church, with imminent peril of their souls' salvation, have, by an extraordinary interposition of Divine Providence, been delivered "from the hand of them that hate us" and restored to the salutary care of their spiritual mother, the mystic spouse of Christ. *Neron* The Neronian decree, whereby the Public School Board, or rather the eight trustees who (the number is now known) voted for its enactment, sought to stigmatize our inoffensive and helpless little children, whom they had previously welcomed to their schools, and disgrace them in their own estimation and in the eyes of society throughout the whole course of their lives by branding them as "expelled," was directed indeed against a particular section only of Catholics, so far as the external sense of its terms would seem to indicate. But, reading it according to its spirit, and having regard to the preternatural malignity of the words selected and obstinately maintained by the Board at the instigation of the legal luminary who rules their counsels; likewise to the declarations boastfully made, that this cruel vengeance upon the Catholic children was meant for a spiteful challenge to their

Bishop, it is religious hate schools, upon allegiance to and father an antine bond Cruel treatm against all, r attack upon Pastoral Lett "The Public have been f Spirit who r have been ma our poor chi demoralizing by men who to helpless lit so shockingly We explained "Thank God, at last drawn the most ven adoption of a schools of the sive, would su from solicitin ampled feroci spirit of hate of the resolut "Ye-, 'expel perpetual war them, to give Church of G faith and sal from the holy the care of m name."

And so it hitherto have gathered arou from Visitatic obedience and Bishop, whom of God, which diocese of Kin

Bishop, it is evident that the whole weight of insult and religious hate fell upon each and every Catholic pupil in the schools, upon all who bear the Catholic name and own their allegiance to the Bishop as their divinely-appointed pastor and father and guardian of their souls' welfare. The adamant bond of Catholic unity displays its strength here. Cruel treatment of one member of the family is an offence against all, more especially when it is proclaimed to be an attack upon the father. Therefore did We in Our former Pastoral Letter unhesitatingly deliver to you this prediction: "The Public School Board, who adopted the revolting ukase, have been foiled of their iniquitous purpose by the Holy Spirit who rules the destinies of the Catholic Church, and have been made the unwitting and unwilling instruments of our poor children's protection against the irreligious and demoralizing influence of a system of education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so unchristian in its violence, and so shockingly uncharitable to their fellow-citizens." And We explained to you the reason of Our prediction, as follows: "Thank God, the decemvirate, or the majority of them, have at last drawn the line beyond which no Catholic parent, even the most venal or most indifferent, can ever pass again. The adoption of a rule of Catholic exclusion from the common schools of the city, were it couched in terms wholly inoffensive, would suffice to prevent the most mean-spirited of them from soliciting readmission for his child. But now the unexampled ferocity of the order for "expulsion," the phrensied spirit of hate and revenge that spoke from within the proposer of the resolution and reverberated through the Board room, "Yes, 'expelled' was the proper word," shall serve for a perpetual warning to them and those who shall come after them, to give ear to the precepts and admonitions of the Church of God and abhor the very thought of risking the faith and salvation of their offspring by withdrawing them from the holy influence of religion and placing them under the care of men notorious for their hostility to the Catholic name."

And so it has come to pass. Parents and children, who hitherto have been connected with the Public Schools, gathered around Us with alacrity this week on Our return from Visitation of the missions, and professed their loyal obedience and ready submission to the Church, that is, to the Bishop, whom "the Holy Ghost has set to rule the Church of God, which He has purchased with His blood" in this diocese of Kingston (Acts xx.) and on whom the command is

laid to "watch as having to render an account of their souls." (Heb. XIII.) The Catholic pupils, children of Catholic parents, resident in Kingston city or its township, and hitherto attending the Public Schools, have all, without a single exception, been transferred this week to the Separate Schools. The Catholic pupils, born of mixed marriage, and having Catholic fathers, resident in Kingston city or its township, and hitherto attending the Public Schools, have likewise been transferred, one and all, from the Public to the Separate Schools this week. Several children, some of them Catholics, and some Protestants, whose fathers are Protestants, resident in Kingston, and who have hitherto been attending Public Schools, have also been happily transferred to our Separate Schools. Others of this class will probably be transferred to the Separate Schools at or before the expiration of this term. Certainly their Catholic mothers will fulfil their duty in this respect to their Catholic offspring, unless they be coerced contrariwise. This is a blessed result. It is the fulfilment of the law of faith delivered by the Apostles before the Christian Scriptures were written, and expressed by St. Ignatius, an intimate disciple of St. John the Evangelist, and successor of St. Peter in the See of Antioch, in these pithy words, "whosoever belong to God and Jesus Christ, these are with the Bishop." (Epistle to the Philadelphians).

#### ORIGIN OF THE QUARREL.

A year or more ago, when all was peace between us and the authorities of the Public Schools, a statement was made in the daily papers in the name of the Public School Inspector of this city that "an unusually large number of Roman Catholics" were applying for admission to the Public Schools that year. On the following Sunday, the Rector of St. Mary's Cathedral called the attention of the congregation to this statement, and declared that it could not possibly be true, because "not for years had the Separate Schools been so largely or so generally attended as since the opening of that year;" and "in fact the number of pupils attending our schools at that time was very nearly one hundred above the attendance of the previous year." A copy of the *Canadian Freeman* containing this denial of the Inspector's statement was forwarded by mail to him, and the passage formally challenging him to proof of his assertion was heavily marked in the margin. He did not dare to accept the challenge. By Our direction the Clergy made diligent inquiry in every quarter of the city, but failed to discover the multitude of Catholic children referred to by the Inspector. For pru-

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dential reasons We remained silent and awaited practical developments.

#### INSPECTOR KIDD.

The foregoing statement of the Inspector was made in the month of September, 1886. About five months later Mr. Kidd, nothing daunted by the official contradiction of what must be called his injurious accusations against the Catholicity of St. Mary's Catholic congregation, made bold to speak as follows at the meeting of the School Board on the 9th of February, 1887: "Mr. Kidd said that quite a number of Catholics wished to take advantage of the Public Schools, and that several parents had applied to the City Clerk to have their names placed on the assessment roll as Public School supporters, but they stated that their request could not be complied with. They were willing to pay the Public School tax, but could not get their names on the roll." (*Kingston Daily News*, 11th of February, 1887.) It was a relief to Us to get something definite out of the Inspector's mouth that could be verified or proved false by unambiguous testimony. We accordingly proposed the following question in written form to the highly honorable and universally respected City Clerk:

To M. FLANAGAN, Esq., City Clerk:

Is it true that "quite a number of Catholics," wishing to take advantage of the Public Schools, applied to you on or before the 9th day of last February, to have their names placed on the assessment roll as Public School supporters, and that you told them their request could not be complied with?

† JAMES VINCENT CLEARY, Bishop of Kingston.

ANSWER—I have no recollection that any number of Catholics called on me at any time for any such purpose. Had they made the demand referred to, I possessed no power to alter the assessment roll without authority from the Court of Revision. I would, however, have given them instructions how to proceed in pursuance of their purpose, but have no recollection of having been asked to do so. M. FLANAGAN.

Mr. W. S. Gordon, City Commissioner, was likewise interrogated whether applications of that kind had been made to him by "quite a number" of Catholics, and his answer precisely corresponded with that of the City Clerk.

#### THE USE MADE OF THE INSPECTOR'S STATEMENT.

The Public School Board were then engaged in costly improvement of their institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual influx of Catholic pupils, was eagerly ventilated through the city. The journals set down the number of Catholics in the Public Schools at "fifty or sixty." Perhaps the Inspector

had been misled by public rumors of this kind. At all events his statement suited admirably to the exigencies of the time as a special inducement to Protestant ratepayers to reconcile themselves to the heavy bill of expenses.

The rule adopted by the Board insisting on payment of a monthly fine by every Catholic pupil whose parents were not Public School supporters, looked like a virtual affirmation of the Inspector's story. For, if that class of Catholic pupils were not presumed to be very numerous, it would be hardly worth while for the Board to adopt this new and in respect of, at least, the two Separate School supporters, distinctly illegal method of increasing their resources by the levy of a small impost of 50 cents per month from them, which they reduced to 25c. for the children of soldiers. Accordingly We deemed it high time to settle the question of numbers. The task involved many difficulties. Reference to the assessment rolls did not supply Us with exact information, since there might have been children in those schools whose parents' names do not appear as ratepayers, but who pay the monthly tax of 50c. There might also have been, as there were, some persons who had come to reside in Kingston after the assessment had been officially registered, and others who, having been assessed as Public School supporters at the beginning of the year, had subsequently transferred their children to the Separate Schools. There might also have been, as there were, children of mixed marriages, really Protestants and regular attendants in the Protestant Churches, whose father would be registered a Catholic on the Public School assessment roll. And, finally, there might have been, as there were, some pupils, children of soldiers residing in or about Fort Henry, in the Township of Pittsburg, whose names would appear on the school roll, undistinguished from the residents of Kingston, whilst their parents' names would not be found on either of the assessment rolls. Nothing therefore remained for Us but to adopt the one effective and strictly legal method of ascertaining the number of really Catholic children of really Catholic parents, residents of Kingston, in attendance at the Public Schools. We accordingly sent Our four assistant priests to the several Public Schools on a certain day to take the names of all the Catholic pupils from each school roll, and, after the termination of regular school hours, to inquire of them who their parents are and where they reside. At the same time We placed in the hands of each priest a printed copy of the Regulations of the Department of Education, among which is the following:

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REGULATIONS REGARDING THE READING OF THE BIBLE  
AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS.

No. 7. "The clergy of any denomination or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school-house, at least once a week, after the hour of closing of the school in the afternoon."

With pleasure We bear testimony to the courteous demeanor of all and every of the school teachers. We regret our inability to say the same of the Trustees, a number of whom, on notice, of the priest's visit being given, hastened to the school to obstruct him in the discharge of his duty. One of these men misbehaved in grossly offensive fashion by frequently interrupting, carping, contradicting and in divers ways worrying the young and timid clergyman, whose gentle remonstrance and final appeal to his rights under the Regulations of the Department of Education, (the copy of which he produced) was met by the legal bravo's answer: "That's only an electioneering sheet; we don't acknowledge it." Such are the good manners, such the reverence for the "higher powers," and such also the amount of legal knowledge respecting the Public Schools Act, that qualify the Trustees for directing and controlling the education of two-thirds of the youth of Kingston! We take the liberty to inform the Trustees that the Regulation (No. 7.) of the Honorable the Minister of Education's Circular concerning the right of clergymen of every denomination to ascertain the names of the children of their respective congregations attending the Public Schools, and to assemble them after the regular hours of school and form them into a class for religious instruction, has been a standing order since the year 1859, adopted and from time to time re-published and persistently enforced by Dr. Ryerson and the Council of Public Instruction. It may be seen embodied and more precisely defined in the General Regulations of the Council issued in 1874, as follows:

WEEKLY RELIGIOUS INSTRUCTION BY THE CLERGY OF  
EACH PERSUASION.

No. 4. "In order to correct misapprehension, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Public Schools, it is decided by the Council of Public Instruction that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school-house, at least once a week, after the hour of four o'clock in the afternoon. . . . It shall be lawful for the Trustees and clergymen of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

In a letter addressed by Us to the public journals, two months ago, in defence of the claim of this diocese to the foremost place of honor in the Province for its zealous sustainment of Separate School education, We referred incidentally to the action of the Inspector and Trustees of the Public Schools in this city, and pointed out how ridiculous they had rendered themselves by their unwarranted and senseless boasting. Our remarks seem to have cut them to the quick; for it was to revenge themselves of Us, (so they expressly avow) they projected their wicked resolution of defaming and degrading our poor little Catholic children by branding upon them for life the stigma of "expelled pupils." Intelligence of this infamous deed reached Us in a distant part of our diocese the day after its publication, and next morning We forwarded Our Pastoral Letter to Kingston, to be read for you at every mass on Sunday, asking you to unite with Us in thanksgiving to God's good Providence for having converted the insane fury of the Public School Trustees into an agency of religion for the salvation of our little ones.

STATISTICS OF THE CASE.

In the interval between the publication of the Boards' "expelling" resolution and the issue of Our Pastoral Letter condemnatory of it, the following communication was made to our fellow-citizens through the Kingston "Daily News," Oct. 22nd, 1887:

"It is estimated that the resolution passed by the School Board at the recent meeting, expelling the children of Separate School Supporters, will not affect over half a dozen pupils. It is estimated that there are about forty Roman Catholic children now attending the Public Schools, but the parents of all them, except of about half a dozen, are supporters of the Common Schools."—"News," Saturday, Oct. 22, 1887.

Here we have the number "fifty or sixty," as announced on the 5th of last March, brought down to an "estimated forty" of our Catholic children in attendance at the Public Schools. Precision is invaluable.

Before adducing Our table of statistics showing the position of Catholics in those schools before and after Our denunciation of the Trustees, We must premise that all available methods have been employed by Us for the discovery of the true state of things, which, for the reasons already stated, it was difficult to ascertain. We have gone so far as to bid the Rector of Our Cathedral, who is also Chairman of the Separate School Board, to communicate with Mr. Savage, the deservedly respected Chairman of the discounted Public School Board, and supply him with the list which Our examination of the two assessment rolls and Our diligent inquiries throughout the city had led Us to believe correct; also to request a copy of the Trustees' list in return, for the sake of undisputed computation of the numbers of Catholic pupils in the Public Schools. By Our order a copy of Our list was forwarded together with this request to Mr. Savage on the 28th day of October. He wrote in reply: "I cannot at present give the requested information, as I have no memoranda at hand; but I will try and get it to-morrow." We apprehended indeed that he should experience some obstruction in his efforts to procure the required document, and were, therefore, not much disappointed on the Rev. Rector's receipt of a letter from him last evening, in

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which he regretted his inability to furnish the list till after the meeting of the Board next Wednesday night. We, at all events, have done our best to insure accuracy in Our statistical tables.

#### CATHOLIC PUPILS IN PUBLIC SCHOOLS ON 22<sup>ND</sup> OCT., 1887.

##### I. Children of parents, both Catholic:

From Kingston City—1 family; 5 children.

From the Country, but within the area of Municipal taxation—5 families; 10 children.

From the Country outside Kingston City and Township—1 family; 3 children.

Total—7 families; 18 children.

*All those children, without exception, have been transferred from the Public to the Separate Schools since the publication of Our Pastoral Letter on the Public School Trustees' resolution Oct. 23rd.*

The parents of the 10 children who reside in the country, within the municipal limits (at G. T. R. depot), have always desired to educate their children in the Separate Schools. But they had no Separate School nearer to them than a mile and a half, while they had a Public School at their door. Their children, whose ages range from 4 to 10 years, were too young to make the long double journey every day and in every season of the year; and, moreover, it would be dangerous for children so young to cross the unfenced K. & P. Railway track twice daily. The 3 other children, who reside in Pittsburg Township, have no Separate School nearer to them than two long miles. Accordingly the good and thoroughly loyal Catholic parents of those 13 children have hitherto presumed on Our reasonable consent to their utilizing the Public Schools. But now the Trustees have rendered it absolutely impossible for any self-respecting Catholic to commit his children to their care; and all have consequently been withdrawn from the Public Schools and placed in the far-away Separate Schools. Thanks be to God, whose mercy draws good out of evil.

II. Catholic pupils, children of Catholic fathers and Protestant mothers, who attended the Public Schools up to Oct. 23rd, were 4 in number, and they belong to 3 families. They likewise have all been withdrawn from the Public Schools and sent to the Separate Schools since the publication of Our Pastoral Letter denouncing the action of the Trustees.

III. Catholic pupils, children of Protestant fathers and Catholic mothers, attending Public Schools up to Oct. 23rd, belong to 9 families and are 14 in number. Three of those families have transferred their children, four in number, to the Separate Schools since the publication of Our Pastoral. The children of three others are distributed between the Separate and the Public Schools; and the mothers of two of the remaining three families are most eager to transfer their children to the Separate Schools, and hope to be allowed to do so before long. The "expelling" decree of the Board was directed against two families only, and it was not enforced against them on the 1st inst., the day fixed for its execution. Those two families, and with them eleven others, nowise affected by the decree, have transferred their children from the Public to the Separate Schools since the publication of Our former Pastoral on Oct. 23rd. Thanks be to God for His mercy to Our little ones.

We have good reason to hope that all, except one, of the Protestant fathers of Our Catholic children will ere long consent to their being educated in accordance with the doctrine and moral discipline of the Church of their Baptism; that, being Catholics, they may be good, religious and virtuous Catholics, not half-and-half nor neutralized, that is, neither Indifferentists nor Agnostics, of whom, unhappily for families and for society, there are too many at this side of the Atlantic.

## THE BOARD'S CHAMPIONS.

It is satisfactory to observe that the Public School Board's edict of perpetual degradation issued against a half-dozen innocent Catholic children, uncondemned of crime and unaccused, has happily awakened no echo of approval in the city or in the Province from any public body, any decent journal, or any individual of recognized public merit or social influence. With regret, however, We feel bound to notice a letter addressed to both our local DAILIES, by a person named D. H. Marshall, and dated from nowhere. Common belief attributes the authorship of this communication to a warlike son of toil who enjoys fittingly the same patronymic and is familiarly known in the city. We have taken some pains to assure Ourselves of the identity of the writer who has entered the arena in the character of a free lance and, without any provocation whatever from Us, has thought proper to assail the Bishop of Kingston and the "Church of Rome" in language of coarse vituperation not unlike the insensate ravings of the No-Popery ranters of the 18th century. To our great surprise We have discovered that this gentleman is professor of Physics in Queen's University. His position entitles him to respect, and We shall not deny it to him. For he is by his office associated with gentlemen for whom we entertain the most kindly and respectful feelings. It has been a pleasure to Us to hold relations of amity and courteous interchange of friendly regard with the distinguished Principal and several of the able and erudite Professors of the University of which Kingston City justly boasts as her pride and her joy in the present and her hope for the future. God forbid that We, whose lengthy experience of academic discipline enables Us to recognize the latitude allowed to individual professors for indulgence of their personal whims in unofficial and private life, should be guilty of the rashness and injustice of charging against the College, its Principal or its professors generally, the odium of Mr. Marshall's misconduct. On the contrary, We take to Our heart with all confidence the public and solemn pronouncement of the University in its corporate character, delivered to Eastern Ontario and to all mankind by its honored Principal in the official address to Convocation read by him, in the name of the Chancellor, before the assembled Professors and graduates and the citizens of Kingston on the 22nd of last April:

## QUEEN'S PRONOUNCEMENT vs. D. H. MARSHALL.

"We give the most explicit assurance that Catholic as well as Protestant students—"Tros Tyriusque"—have had and always shall have

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their religious belief scrupulously respected at all times. Not only so, we give the assurance, dear to every true parent, that our connection with an ancient historical church enables us to surround the University with religious influences of unspeakable value in moulding character."

Wherefore, We may dismiss from Our mind the painful apprehensions which Prof. Marshall's bilious invectives were calculated to inspire. We must not regard him as an index of the feeling of the University towards the Catholic youths who frequent its halls. The sentiments to which he has given utterance are, We doubt not, peculiarly his own. One of them deserves special attention. "I fear," he says, "that the Trustees have by their action lessened the chances of these children getting a good liberal education, free from the dogmas of the Church of Rome. For this reason I regret the action of the Trustees." This sentence, We must confess, startled Us not a little. We understand it at first, and we still interpret it, as an expression of regret that the Kingston School Board had by their luckless "resolution" forfeited the chance of slowly and stealthily educating our Catholic children in their schools with that "liberalism" which is synonymous with "freedom" from the dogmas of the Church of Rome. According to the accepted rules of language it seems capable of no other meaning. To be sure, Mr. Marshall has so arranged his phraseology as to save himself from the charge of open and direct advocacy of proselytism by means of Public School education in the city of Kingston.

#### MR. MARSHALL ANALYSED.

But, accustomed as We are to scanning the utterances of men straitened between their bigotry and the laws of honor, We read his lines in their natural sequence and in the spirit of his antithesis of clauses. We cannot suppose Mr. Marshall, a Professor in Queen's University, to be as ignorant of the English language as the Trustees of the Public School, who in their silly apology addressed to the journals, try to excuse themselves for ordering the "expulsion" of Catholic children because there was not among the whole ten of them sufficient knowledge of English to enable them to express their guilty intent in less criminal language. The learned Prof. must surely know the meaning of the word "liberal" when applied to children's elementary education "free" from religious dogmas. Education is the development of the mind's faculties. "Liberal education" is a phrase denoting the formation of the mind in literature and science generally, such as is received at a College or University in Arts and all the higher departments of intellectual training. It does not apply

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to purely professional or technical science as such, although theology, law, medicine, engineering, &c., are comprised under this head. Much less is this phrase applicable to rudimentary knowledge acquired by children in the Public Schools, such as reading, calligraphy, vulgar arithmetic, physical geography, the elements of science, &c. If it ever be permissible to employ this definite phrase in reference to those initial studies, it must be in an expressly qualified sense, and the qualification must depend entirely on the context. Since Mr. Marshall in referring to the elementary education received by children in the Public Schools, regrets that Roman Catholic children shall no longer have their minds fashioned there by what he calls "liberal education," we must of necessity scrutinize the context for the qualification that will justify the use of the term "liberal," and directly we find it in the subjoined clause—"free from the dogmas of the Church of Rome." Oh! may Our good God save the Catholic children of Kingston from such "liberal" development of their intellectual faculties as will "free" them from the circumscription of God's revealed dogmas of soul-saving truth, and leave them exposed to be "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive." (Eph. IV.) There is also in Mr. Marshall's sentence a distinct antithesis between the "liberalism" in which he would like our Catholic children to be intellectually developed and the exactness of religious creed implied in the term "dogma;" and this is emphasized yet more by the suggestion that the attainment of the former implies "freedom" from the latter—"a good liberal education free from the dogmas of the Church of Rome." He seems moreover to have let out much more of his mind than he intended by referring to the "chances," which he regrets having been lessened, of the Catholic pupils acquiring, through the Public School lessons in reading, writing and arithmetic, that "liberal" expansiveness of thought which would set them "free" from the restricting bands of Christian "dogma"—the enslaving bands of Rome. Mr. Marshall can hardly be unaware that the term "chance" necessarily implies hidden design, and, by consequence, uncertainty of result. What hidden design of God or men was there in the "liberal education" of Catholic children "free from the dogmas of the Church of Rome," which they have been hitherto getting in the Public Schools of Kingston under Orange administration? And how is the working of that hidden design lessened by the

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All this, We know, is in perfect harmony with the inveterate propensity of bigots of Mr. Marshall's type, who, without knowing what they are saying, inveigh against the dogmatic teaching of Christian antiquity as intellectual slavery. It is an old, old platform cry, repeated through the centuries from the days of the Platonizing converts of the first and second ages of Christianity down to our own. What matters it, that he who repeats this parrot-cry, if he be an Anglican, or Presbyterian, or anywise a believer in the ineffable mysteries of the Trinity, the Incarnation and the Atonement, stands self-condemned by the words of his own mouth? It is enough that he thinks he is striking at Catholicism, because it unflinchingly holds to the ancient creed, "to the faith once traditioned to the saints." (Jude 3 v.)

#### THE SCHOOL BOARD TRUSTEES AND MR. MARSHALL.

The Trustees have little cause for thankfulness to Mr. D. H. Marshall for his interpretation of their pious intentions or for his regrets at their unwisdom. Neither can they feel complimented by his censure upon their downright fatuity, "because they have unintentionally given Bishop Cleary a chance of writing" the Pastoral Letter which undid their whole scheme, and converted their weapons of attack into an armoury of Catholic defence and salvation of Our little ones.

As for Us personally, We can easily forgive Mr. Marshall for all the vile epithets he has been pleased to heap upon Us in consideration of the high-sounding panegyric with which he mentions Our name in his opening sentence: "I could not help remarking to myself, 'Here is a Bishop to the Church of Rome's own heart!'" This is a meed of praise far in excess of Our deserts. St. Francis de Sales and St. Charles Borromeo would have been abashed by such magnificent eulogy bestowed on them, did they believe their panegyrist's opinion worthy of any credit in the estimation of men. No more noble tribute could be paid to the holiest and wisest and most self-sacrificing of the Hierarchy than this: "Here is a Bishop to the Church's own heart." We are profoundly appreciative.

#### THE TRUSTEES AND THE TORONTO "MAIL."

The only other champion of the Kingston Public School Board is the *Toronto Mail*. *Dignum patella operculum*. Warfare against the Catholic Church, come whence it may, or,

how unworthy soever be the cause of the assailants, is welcomed by that journal as an occasion for pouring out its well-filled vials of wrath against "the Lord's anointed," whom it is strictly forbidden to touch with unholy hand. (2 Kings i. c. 14 v., Ps. 104, 15 v.) Who in Ontario is not aware of the violent assaults, renewed from day to day in that paper for the last eighteen months, against the Church, her doctrines, her practices of piety, her civil rights, accompanied always by daring misrepresentation of her Bishops, and calumnious reviling in almost every conceivable form? This is the journal that raised the war-cry of "race and creed" hatred in the Provincial electoral Campaign this time twelvemonths, and did not hesitate to proclaim that "Confederation must be smashed into its original fragments (sic)" in order to deprive Catholics of their legal and constitutional right of educating their children religiously and, as far as possible, to render life unbearable to the Irish and French residents in Ontario. All honor to the Protestant electors of the Province, who, being five-sixths of the entire constituency, responded to the *Mail* and its desperate partizans by their silent and determined suffrage at the polling-booths on the third day after Christmas, that they do not want a war of races, and will not join in religious strife, nor will they "smash confederation into its original atoms" for the gratification of a band of literary anarchists. The appeal of our Public School Trustees to such a journal to take them under its protection and make some sort of a case in their behalf, is a pitiable exhibition of their conscious guiltiness, rendered almost ludicrous by the editor's emphatic rebuke of their stupidity in having by their method of action "so ably seconded" the Bishop's policy. When the advocate slaps his client on the face in open court, his case is confessedly gone. It could not be expected of Us or any other Bishop to write in defence of Our official acts in the pages of the *Toronto Mail*, nor indeed to hold controversy on any subject with its editor-in-chief. He is therefore perfectly safe in the indulgence of his unnatural taste for vilification of the Church and her consecrated dignitaries. We say "unnatural," because it is not nature's instinct that impels a man born of Irish Catholic parents in the heart of Connaught, the most Catholic of Ireland's Provinces, and reared up in boyhood according to the discipline of Catholic piety, and adopted by a Catholic Bishop as a candidate for the ministry of the altar, and transferred by Episcopal kindness to the College of Propaganda in Rome for test of his vocation and the nourishment of his mind and heart in the highest truths of wisdom and best lessons of

virtue, to turn candidature, and into the bosom of the present Ourselves with articles written in defence of Our Public School issue existing on the Board, which Letter delivered repeat to-day second paragraph readers of the or sentence, not out the three that journal issues in ab blind the judgment but the completely limited referred to. 2 children sent both being C better educated Schools. (M parent in Kingston declared for the education regret at the their children the Separate. It is untrue to conflict with occasion declared and dangerous ever said or contribute to the P a wretch." ( Bishops have there are those Public School Province of knowing the *per se* "danger would be Our of Catholic p



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virtue, to turn around, after his abandonment of the priestly  
 candidature, and, for hireling's pay, strike his venomous darts  
 into the bosom of the mother that reared him. We will con-  
 tent Ourselves with the following analysis of the three editorial  
 articles written by that gentleman on the subject of Our  
 defence of Our little ones against the inhumanity of the  
 Public School Board of Kingston: 1st. The one and only  
 issue existing in the case between Us and the Public School  
 Board, which We plainly and definitely stated in Our Pastoral  
 Letter delivered to you this day fortnight, and which We  
 repeat to-day by two quotations from that Pastoral in the  
 second paragraph of this one, has not been presented to the  
 readers of the *Mail*, formally or virtually, in any paragraph  
 or sentence, nor is the remotest allusion made to it through-  
 out the three editorial articles published on the subject in  
 that journal on the 25th, 26th and 28th of October. False  
 issues in abundance have been raised by the editor to  
 blind the judgment of uninformed or unintelligent readers;  
 but the complaint made by Us against the Board, and stud-  
 iously limited to a single point, is nowhere stated or anywise  
 referred to. 2nd. It is untrue that in Kingston there are any  
 children sent to the Public Schools because their parents,  
 both being Catholic, "know their children would receive a  
 better education in the Public Schools than in the Separate  
 Schools. (*Mail*, Oct. 25th.) On the contrary, every such  
 parent in Kingston has distinctly and with repeated assevera-  
 tion declared to Us their absolute and unqualified preference  
 for the education imparted in the Separate Schools, and their  
 regret at the impossibility of availing themselves of it for  
 their children because of the distance of their residence from  
 the Separate School, or some other imperative exigency. 3rd.  
 It is untrue that the Bishop of Kingston has in the present  
 conflict with the Public School Trustees or on any other  
 occasion declared "Public Schools to be perilous institutions,  
 and dangerous alike to both religion and morality," or that he  
 ever said or hinted that "if a Roman Catholic parent contri-  
 bute to the Public Schools or send his children thither, he is  
 a wretch." (*Mail*, Oct. 25th.) Neither We nor any of the  
 Bishops have ever uttered such sentiments. On the contrary,  
 there are thousands of our little ones in this diocese attending  
 Public Schools with Our free consent; and throughout the  
 Province of Ontario there are 50,000 of them, the Bishops  
 knowing the fact and concurring in it. Were Public Schools  
*per se* "dangerous alike to both religion and morality," it  
 would be Our duty to take steps at once for the withdrawal  
 of Catholic pupils from the gravest of all dangers. Happily

for the Catholics of Ontario, the Public Schools attended by them are not generally, nor anywhere, like those of the City of Kingston, administered by men, whose chief recommendation for Trusteeship is intensest Orange hatred of the faith and religion of the Catholic pupils, and whose cruelty of disposition towards them has been strikingly, and let Us add, providentially, manifested in the ferocious edict of Wednesday night, Oct. 19th, marking them with the stigma of everlasting disgrace for no offence of their own, but simply for the gratification of spite against their Bishop, the Pastor of their souls. 4th. It is not true that We ever said or wrote a word directly or indirectly at variance with the proposition. "It is only just that those who contribute to the support of one class of schools should not be entitled to use freely the other." (*Mail*, Oct. 28th); and consequently the following comment of the Editor-in-Chief is unwarranted and unjust, viz:—"How any individual, to say nothing of a Bishop, can think it reasonable that the money should be taken by one School Board and the work for which that money is paid be done by another, it is impossible to conceive."

Dearly beloved in Christ, this quarrel is not of our making. It has been forced upon Us by the cruel action of the Public School Trustees against the lambs of the fold, whom the Pastor of Pastors has charged Us in a special manner to protect against the wolf. We have the response of Our conscience that We have fulfilled Our duty, and that God is pleased with Our work. He has blessed it with most happy results, such as We and you never had expected to witness in this city. Our children are safe, thanks be to His infinite mercy that rescued them "from the hand of them that hate us." Let us rejoice in humble thankfulness to God, who has drawn good out of evil, and pray always for the conversion of our enemies, recalling to mind the admonition of the Apostle St. Paul to the Romans: "Bless them that curse you: bless, and curse not. Render to no man evil for evil. Provide things good, not only in the sight of God, but also in the sight of men. If it be possible, as much as is in you, have peace with all men. Be not overcome by evil, but overcome evil by good." (Rom. 12 ch.)

The blessing of Our Lord Jesus Christ be upon you all.

Given at St. Mary's Cathedral, Kingston, this 13th day of November, the Feast of Our Blessed Lady's Patronage, in the year of Our Lord 1887.

+ JAMES VINCENT CLEARY, S. T. D.,

THOMAS KELLY, Secretary.

Bishop of Kingston.

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An anonymous document, purporting to be a report of the address delivered by the Bishop of Kingston at the opening ceremony of pastoral visitation in the Church of Napanee on the 2nd November, was published in an obscure sheet in Ottawa on the 12th, and in a few days obtained circulation all over the Dominion of Canada. Several of the principal journals accepted it without inquiry, and delivered fierce editorial denunciations against His Lordship. The following letter of repudiation appeared in the Kingston *Daily News* on Saturday, 19th November :

*To the Editor of the Daily News :*

SIR—In your issue of last Wednesday an anonymous communication appears, dated Napanee, November 15th, purporting to be a report of the reply of His Lordship the Bishop of Kingston to the address presented to him by the laity of the church of which I am the pastor. I cannot conceive who the author of this might be. There were several Protestant ladies and gentlemen among the Catholic congregation during the services at which the Bishop is said to have pronounced the discourse published by you, but my personal acquaintance with them forbids me to suppose that any of them would commit so grave a breach of religious hospitality as to misrepresent the teaching of bishop or priest, which through our courtesy, they were privileged to listen to. Much less could I believe for a moment that any of them would offer so grave an outrage to their Catholic fellow-citizens as to distort the bishop's instruction on the cultivation of modest deportment into the odious accusations which your anonymous correspondent imputes to him in reference to the "women and girls of this country" without limitation or distinction. Be pleased to allow me to inform your readers that from the beginning to the end of his discourse the Bishop passed no observation whatever upon "the women" of this country, whom you expressly classify as distinguished from "the girls." You do not indeed imitate the Toronto "Mail" and the Montreal "Gazette" by writing an editorial paragraph appealing to the injured feelings of "the wives and mothers of Canada," but the document published by you amounts to almost the same. The entire instruction was directed to the manners of youth and the laws of social reserve and modesty and gentleness required for the Christian formation of character, particularly in females. Even your anonymous correspondent sufficiently signifies this in his concluding sentence: "His Lordship contrasted in very caustic language the system in vogue in this country, and that of the Old World, complet-

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ing his remarks with an appeal *to the young girls* of his congregation to preserve their modesty as a priceless jewel." This represents the whole burden of his discourse.

The Bishop did undoubtedly contrast the social demeanor of young females trained in the Old Country according to the traditional rules of Christian propriety with that of our new country, whose disregard of those excellent rules in the system of public education, shows itself too frequently and painfully in certain incongruities and irregularities of behaviour instanced by him. He said that "boldness of look" and "hard staring into the face of the other sex," and "loudness of speech," and "unreserve of manner," and sometimes also "unfeminine rudeness," exhibited by rushing in and out of railway cars, are evidences of the defective training of female youth, which he himself has often witnessed and has often heard others comment upon since his advent to Canada. He made emphatic reference to the practice unknown in European countries, but seemingly claimed as a privilege of their sex by many young ladies of this country, of conversing in loud, shrill tones in the railway cars, to the great annoyance of their fellow-passengers; and this he described to be "screaming and screeching" rather than lady-like conversation. I venture to say that there are few persons accustomed to travel who have not from time to time been made painfully sensible of this specimen of defective training of the female youth of Canada. Your anonymous correspondent chooses to extend his Lordship's remarks by making them refer to "the women" as well as "the girls," and not to any class or section of them or to occasional instances of such irregularity; but to all the women, or, as the "Mail" and "Gazette" would have it, "to the wives and mothers of Canada." In this case, and it is the substantial significance of the anonymous libel, the statement is absolutely untrue.

A great deal of malignity of purpose is displayed in the anonymous writer's transfer of certain of the Bishop's words from the sentence in which they were spoken to some other connection in which they have a meaning nowise intended by his Lordship. But I will not follow him through this course or trespass on the patience of your readers, since I should transcribe almost every second sentence of the libel in giving instances of this unworthy procedure. One sentence at the conclusion of the libellous document calls for special remarks, because it may go far to explain many of the incongruities of manner censured by the Bishop.

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ing them to associate without restraint, as is done in the schools here, is an abomination which even pagans would not tolerate, and which has led to the destruction of all female modesty."

The last clause of this sentence is, like many others throughout the libel, transformed from a just maxim of morality into an offensive imputation against the women of Canada, by the substitution of one word for another. The Bishop said "tends" to; your correspondent writes "led" to. As regard the general proposition announced by his Lordship, which he has likewise proclaimed on many similar occasions, I believe his judgment stands approved, not alone by the maxims of Catholic theology and the rules of the Church, but also by moralists of the highest character and widest experience belonging to various religious denominations; and it is a fact that the medical faculty in the United States have protested against that practice for reasons proper to their profession.

Even the "Mail" of last Thursday concurs to a considerable extent with the views of the Bishop on the general question. It says that,

"Viewed as a machine for propagating morality, the public school system is defective. Whether it be the fault of the mode of teaching, or of the teachers, or of the parents, or of predisposing causes of another kind, or of all four combined, the average public school child, both in Canada and the United States, is deficient to some extent in truthfulness, in obedience, in reverence and other qualities which go to make the true man."

Sir, there is something suspicious about this anonymous libel being produced at this particular time. The Bishop's discourse to my congregation was delivered on the 2nd November at his formal entrance into the church for the opening of his pastoral visitation. It was published very fully in both the Napanee journals two days afterwards, and neither journal expressed a word of dissatisfaction, but rather of high praise and admiration for the whole tenor of His Lordship's instructions. The "Mail's" correspondent forwarded a report to that journal, the substance of which appeared in a short editorial paragraph on the 8th inst., which implied that no grave accusation had been made against the Bishop and which elicited from the editor nothing more than a good-humored criticism. How does it come to pass that a report of his Lordship's address is now brought forward after the lapse of fourteen days by some unknown person who represents those

episcopal instructions as something very different from what they had been generally understood to be, and imputes to him a series of utterances derogatory to the honor of all Canadian women? And how is it that the libel has been accepted and published by so many journals, and amongst them, I regret to say, the Kingston "Daily News," as if it were a divine revelation whose authenticity, integrity and verity had been established by irrefutable proof? The spirit that governs this extraordinary journalistic movement is manifested in the comments of some of the editors, and still more in the headings with which the libel is introduced to the public. There is studied malice in converting fixed forms of language whose well-known meaning is comparatively inoffensive into others not very different in sound but most offensive in their significance. When one speaks of modesty of deportment being deficient in some young females, or says of a gentleman "he is not a very modest young man," the meaning is quite definite, and it is only an untrustful and unjust person who would report the speaker as having said that the young man or the girl is "immodest" and "immoral." Does not the appearance of this anonymous production immediately after the issue of the Bishop's pastoral on the "Providential Expulsion of Catholic Children from the Public Schools" on the 13th inst., the Kingston "Daily News" on the 16th, and the Toronto "Mail" on the 17th, supply a key for the understanding of the whole plot? And is there not a mystery in the diversity of dates assigned to the transmission of the concocted document, the Montreal "Gazette" and the "Mail" dating it "Napanea, Nov. 10th," and you dating it Nov. 15th? Is anyone expected to believe that the editor of the Montreal "Gazette" kept this precious composition locked up in his desk from the 10th to the 15th inst.; and that the editor of the "Mail," the most prominent adversary of the Bishop of Kingston, had heard nothing at all about it until the 17th inst., when he chanced to see a copy of the "Gazette"?

In conclusion, let me say this other word. To persons unacquainted with the vexatious proceedings of the Public School Board of Kingston, His Lordship's censures may appear unnecessarily severe; but when a pastor's zeal is aroused by a violent assault made upon the young ones of his congregation, and he has the courage to meet the enemy face to face in open fight, it is not surprising that he should strike sturdy blows, more especially if the weapons of misrepresentation and calumny have been freely employed against him.

J. H. McDONAGH, P. P., Napanea, Ont.

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On the same day, 19th Nov., the Bishop despatched the following telegram to every one of the prominent journals in Ottawa, Toronto, Montreal and Kingston that had given publicity to the anonymous document :

Brockville, 19th Nov., 1887.

*To the Editor of*

“The anonymous communication, dated Napanee, Nov. 10th, and published by you, is a foul calumny concocted by desperate men. Since you have unwarrantably endorsed it and imputed its sentiments to me by your editorial comment, I claim with absolute right that you publish this telegram next Monday, also the letter of the Pastor of Napanee, which shall be mailed to you to-night.”

† JAMES VINCENT CLEARY,

Bishop of Kingston.

Next day, Sunday, 20th November, His Lordship blessed and formally opened the Hospital of St. Vincent de Paul, which, to the great joy of the Catholic people, he had just established in Brockville. A congratulatory address having been presented to him by the congregation in the sanctuary of St. Francis Xavier's Church, he ascended the pulpit and replied as follows :

(Taken from the Brockville Recorder, Nov. 21.)

The Bishop, in reply, expressed his pleasure at receiving the address and said he rejoiced exceedingly in the event taking place that day in this town. They had planted the seed that would grow into a great tree, affording shelter to many a poor person. It would grow as all things of this nature planted in the Catholic Church always grew.

It was our duty to recognize in the poor sick man an image of Him, who said, “So long as you did it to the least of these My little one, you did it unto Me.” Whatever you have given in mercy in such a cause as this, is a cheque drawn upon Jesus Christ that will never be dishonored. God will never be outdone in generosity. It is a law of the Church to look after the sick and to see Jesus in every one of them. Charity springing from faith, let that be the motive. It should not be forgotten that in helping one of these you do a benefit to them and to yourself also. His Lordship hoped this hospital would grow into a large institution. He wished it to be distinctly understood that this hospital embraced the sick of every kind and of all persuasions. The Sisters of Charity would care for patients afflicted with cholera, or small pox, or fevers, just as freely as those suffering from

ordinary diseases. Charity was not confined to any class or denomination. Christ would not accept our love unless accompanied by love for our fellow-men. It was true, one commandment says; "Thou shalt love the Lord thy God with all thy heart," but it is also commanded "Thou shalt love thy neighbor as thyself."

A few short months ago they did not expect to be able to accomplish more for the present than to rent a house for an hospital, but now they had a good building and premises of their own, and there could be no doubt of its success. Even last night the pastor had received a cheque for twenty-five dollars from a Protestant gentleman of the town.

There was very little opportunity for almsgiving in this country. By almsgiving was meant not only giving money for charity sake, but also visiting the sick and caring for the aged and infirm; and he doubted not but that many who were able to give of their substance would on their death-bed atone for their lack of alms-giving during life by bequeathing something to the hospitals. It was not wise to leave this duty of charity unfulfilled until the time of making their wills, but to give it at any time to the Hospital Board.

Referring to the Napanee question the Bishop said he was pained to the heart by the action of so large a number of journals in publishing that anonymous libel. He said he had grave cause of complaint against those who unwarrantably accepted such odious imputations against him and wrote fierce editorial articles denouncing him without any warrant except a nameless communication written in a manifestly hostile spirit. His action in defence of the little Catholic children whom the public school board of Kingston had sought to stigmatize before the world by branding them as "expelled" pupils, although uncondemned of any crime and unaccused, was nothing more than the fulfilment of his obvious duty as the children's pastor. The subsequent withdrawal of all the children of Catholic parents and of some Protestant fathers likewise, from the public schools of Kingston, was the result of the board's cruel proceeding. It is to avenge this upon the Bishop that the anonymous libel was concocted two days after he (the Bishop) had announced this result in a pastoral letter to his congregation last Sunday. The address was delivered by him in Napanee on Nov. 2nd. On the 4th of November the two Napanee journals published reports of his instructions during the visitation, and found no fault with them, but rather praised them. The Toronto "Mail's" own correspondent in Napanee sent a report to that journal, which

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the editor's remarks would signify not to have contained any great accusations. But now, thirteen days after the bishop's delivery of that address, and two days after the issue of his pastoral letter in the church announcing the withdrawal of all the Catholic children from the public schools in consequence of the board's ill-treatment of them, an anonymous report of his address is prepared by angry men, sent round to all the journals for publication, and denunciation against the Bishop. In the anonymous document itself the Bishop is charged with imputing immodesty to all the women and girls of Canada, and some of the editorial articles emphasize this yet more unjustly by interpreting it as directed against the "wives and mothers of Canada." He (the bishop) protested against all this as untrue and gravely unjust. He did not speak at all of women, much less of wives and mothers, but addressed himself solely to the manners of young people, telling how they should be formed on the Christian type, more particularly in regard of females, and complaining of the neglect of this important element in the public education of this country. He had mentioned certain irregularities of manner that are too frequently observable in the youth of this country, such as loudness of speech in the railway cars, staring fixedly at persons of the opposite sex and other forms of unreserve in deportment which had sometimes come under his own notice, and he had heard others remark upon, and he urged that these were indications of a defective system of training in the public institutions. He said it was wholly untrue that he had attributed those irregularities to all the young females of Canada; he spoke only of instances that were frequently visible to every traveller. It is shamefully untrue that he imputed immodesty or immorality to any of them. When he used the word modest in that address at Napanee, it was always in reference to deportment and the forms of outward manner, and every one knows that in this connection the word has a definite signification; and that to torture such a phrase into a charge of immodesty or immorality, as some of the journals have done, is a gross injustice and calumny. He said in conclusion that it is quite usual to enforce the necessity of general regulations, whether demanded of government or of educational institutions, by reference to instances of irregularity, and that no one interprets such reference as a charge against the entire community. Thus the cause of temperance is every day advocated by clergymen and moralists pointing to well known instances of intemperance in this or that city or district, and no one thinks of charging the

speakers with vilifying the whole body of the habitants in such cities, towns and districts as drunkards. The treatment he (the bishop) had received from the press in the publication of the anonymous libel, and their unjust comments extending his words beyond their scope and meaning, had caused him great pain, and this had come upon him at a time when he is suffering from physical exhaustion after a laborious visitation of his diocese begun at the end of May and continued up to the present week. Instead of the needful rest which he was preparing to take after so much toil, he finds himself burdened with this new and most painful load of anxiety and distress.

On Monday and the following days the Bishop's emphatic telegram appeared in all the journals, and the editors, with one or two exceptions, declared their regret for having wronged him by their acceptance of the anonymous libel.

On Thursday His Lordship celebrated the seventh anniversary of his episcopal consecration. Surrounded by all the priests of the venerable old diocese of Kingston, he commemorated in a most fitting manner the great event that took place seven years ago at Rome, on the 21st of November, 1880, the Feast of the Presentation of the Most Blessed Virgin, when he received episcopal consecration at the hands of the Most Eminent Cardinal Simeoni, in the Church of the Urban College, Rome.

#### ADDRESS TO THE BISHOP BY THE CLERGY.

TO HIS LORDSHIP THE MOST REV. JAMES VINCENT CLEARY,  
S. T. D., BISHOP OF KINGSTON :

MY LORD,—We are assembled around your episcopal throne to tender to you our sincere and heartfelt congratulations on the seventh anniversary of your consecration as our bishop.

The recurrence of the anniversary of the Bishop's consecration is always an event in the life of any diocese, a day of universal rejoicing for priests and people, for it brings back to our memories the day chosen by Divine Providence on which to give us a guide invested with His own authority to conduct us in the ways which lead to eternal life.

The seven years of your episcopate, My Lord, are in our memories inseparably connected with the greatness and multitude of your works for God and His Church. Through your zeal for His greater glory, temples have been uplifted to His worship, in beauty of form and solidity of structure, the substantial types of your own robust and vivid faith, the faith of a mind affluently stored with the treasures of Christian learn-

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ing. In that short space of time our diocese can point with pride to the erection of no less than fifteen churches, besides which there are four churches actually under construction, some of which, when completed, will vie in perfection and beauty of architectural design with the grandest hitherto existing in this or any neighboring diocese; and five others have been enlarged and beautified by the addition of tower and spire, thereby receiving the full and due proportion of the Christian temple. Standing in this cathedral, the central church of the diocese, whose spiritual favors are distributed in the teachings of faith from the episcopal chair and in the sacramental elements of sanctification, we have but to look around us for testimony of the grace and beauty of art made ancillary to faith and virtue in the mysteries and miracles and parables of the gospel, portrayed in those exquisite stained glass windows, the adornment of God's temple and the evidence of the zeal for its beauty quickening at once the souls of bishop and priests and laity who have, by free donations and without cost to the congregation, erected these lovely monuments of the piety of Kingston city and diocese in this our day. We recognize and admire also the ardor of this zeal for the beauty of God's house in the abundant weekly offerings of the noble laity of the congregation of St. Mary's cathedral, forming a grand fund for meeting the cost of the exterior completion of this magnificent edifice.

Six convents have been established and furnished, which give promise of the most beneficent results in the training of the young and the development in them of the solid and attractive virtues of the Christian law as exemplified in the life of the immaculate Mother of its Founder.

Fourteen new presbyteries have been erected and furnished, and wise measures adopted by the several church committees, under the direction and with the counsel of the Bishop, for the suitable maintenance of the priest in all that appertains to his support according to his position and the esteem in which he is always so affectionately held by the grateful children of the true faith.

These are some of the evidences of the material progress of religion in your diocese during the seven years of Your Lordship's episcopate. Yet important though they be, they suffer by comparison with the purely spiritual work which has been accomplished during those years of your pastoral care. You have every year provided that the spirit of our ecclesiastical vocation be renewed and purified in us by the holy exercise of spiritual retreat. Our minds have been in-

structed and invigorated by frequent theological conference with knowledge generously imparted from the richness of your own varied and accurate ecclesiastical science. In you, indeed, the diocese of Kingston possesses a teacher of the science of God, fitted for the exalted office by long years of assiduous study which has made you so eminently worthy to be an elect pontiff under Him, who has made it an eternal ordinance for His priests that, "their lips shall keep knowledge and the people shall seek the law from their mouths, because they are the angels of the Lord of hosts." (Mal. ii-6.)

But your care has not been limited to the spiritual advancement of your priests only. You have been also mindful of the spiritual interests of the laity by the creation of nine new parishes, whose people have thus been united more intimately with the blessed influence of sacerdotal ministration, carrying with it the life-giving and life-preserving sacrifice and sacraments of the eternal priesthood of the New Law. And has not the establishment of the Confraternity of the Holy Family, now happily extended through the length and breadth of Kingston diocese, brought holiness and the discipline of Christian virtue into the homes and hearts of all your devoted children? Has not Your Lordship's exceeding care to impress upon the memories of the children preparing for the great sacrament of confirmation, precise forms of prayer accurate in the expression of Catholic belief, with also a ready knowledge of the catechism of Christian doctrine, identified your name with practices of piety in the daily life of our people, which will go down as a heritage of exact and blessed faith to the generations not yet born? Thus the kingdom of Christ, within and without, has been, by the fruitful blessing of the Most High, fostered and strengthened with manifest success under the wise guidance of Your Lordship.

In the first year of your remarkable episcopate a great burden of financial difficulty weighed upon our diocese. This has been entirely removed, and your Lordship has taken wise measures to insure the impossibility of such embarrassment in the future. Care has been taken by you that the work undertaken in the present, although involving considerable outlay of our resources, shall nevertheless not lead to the accumulation of any grievous burden of debt upon the diocese in the future.

But, my lord, in the growth and progress of all this work, in the development of the grand beauty of the Catholic Church, we would remind you that the same enemy must be fought against who is ever alive in his opposition to God and

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His Christ. In every land the Church has had his wiles to struggle with, and the obstacles raised by him to overcome; therefore, we expect to see your zeal opposed, your efforts for the good of your people combated, the lessons and maxims delivered to your children misunderstood and oftentimes misrepresented by the enemies of the one saving faith of the Crucified. Whilst we respectfully bring before your mind this common and universal inheritance of Christ's followers, we would have your Lordship take to heart the consoling assurance that your priests are with you in heart and soul and spirit, and we offer you our loving sympathy in return for your laborious guardianship of us and our faithful congregations, and the whole fold of Christ enclosed within the circle of this diocese. Be comforted, we pray you, by the active co-operation of a loyal priesthood working at your side, and under your divinely-given authority for the salvation of immortal souls.

We offer this sympathy as the first duty of our priestly office, for the good example of our flocks, and to establish more and more firmly in the public mind the conviction that your priests are one with you in all your works, bear with you your burden of trial, and share in the distress and solicitude of mind necessarily accompanying the administration of an extensive diocese.

The example of your energy and courage in the discharge of the onerous duties of the episcopal office inspires us in the discharge of our duties with new courage; for our cause is one, bishop and priest and people, one in the unity of faith and the charity of brotherhood, bequeathed to the Catholic Church by Christ and His apostles.

Your priests, my Lord, understanding the greatness and continuance of your pastoral work from the end of last May to the present time, pursued with an energy almost beyond belief, bid you take timely rest, for you are fatigued and wearied with excessive toil even to a degree of which Your Lordship is yourself not aware. We see, with concern, the evidence of physical exhaustion upon you, and we respectfully suggest to Your Lordship to take a much-needed rest even now before Winter sets in upon us. As we value your life, we crave Your Lordship's attention to our anxiety and for once sacrifice your own desire for labor to our reverent admonition, and give yourself immediate rest.

Again assuring your Lordship of our loyalty, obedience and filial devotion to your person and your sacred office, we

humbly implore your episcopal benediction upon ourselves  
and upon the congregations of which we have charge.

Monseigneur Farrelly, V. G., Belleville.  
A. Macdonald, V. G., Alexandria.  
Very Rev. Dean Gauthier, Brockville.  
Very Rev. Dean O'Connor, Perth.  
Rev. M. Mackay, Marysville.  
Rev. I. J. McCarthy, Williamstown.  
Rev. John Brennan, Picton.  
Rev. John Masters on, Prescott.  
Rev. M. J. Stanton, Smith's Falls.  
Rev. John Twomey, Lochiel.  
Rev. M. Donohue, Carleton Place.  
Rev. Charles Murray, Cornwall.  
Rev. Thomas Davis, Madoc.  
Rev. C. McWilliams, Railton.  
Rev. T. Spratt, Wolfe Island.  
Rev. J. H. McDonagh, Napanee.  
Rev. G. Corbett, St. Andrews.  
Rev. P. A. Desaunhac, Brewer's Mills.  
Rev. P. A. Twohey, Westport.  
Rev. W. Fox, Chrysler.  
Rev. E. Walsh, Trenton.  
Rev. T. Fitzpatrick, Chesterville.  
Rev. J. Hogan, Gananoque.  
Rev. T. P. Kelly, Kingston.  
Rev. G. Cicolari, Erinsville.  
Rev. M. McDonald, Kemptville.  
Rev. M. C. O'Brien, Morrisburg.  
Rev. M. J. Leahy, Moose Creek.  
Rev. T. Kelly, Bishop's Secretary, Kingston.  
Rev. J. P. Fleming, Tweed.  
Rev. P. Hartigan, Centreville.  
Rev. W. A. Macdonell, Glennevis.  
Rev. M. Spratt, Kitley.  
Rev. W. E. Walsh, Frankford.  
Rev. D. A. Twomey, Rector Cathedral, Kingston.  
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Rev. J. P. Kelly, Merrickville.  
 Rev. M. O'Rourke, Yonge.  
 Rev. J. Connelly, assistant, Prescott.  
 Rev. J. McGrath, assistant, Kingston.  
 Rev. J. D. O'Gorman, assistant, Belleville.  
 Rev. D. C. McRae, assistant, Glennevis.  
 Rev. P. J. O'Brien, assistant, Kingston.  
 Rev. T. P. O'Connor, assistant, Perth.  
 Rev. John McCarthy, assistant, Westport.  
 Rev. John S. Quinn, assistant, Madoc.  
 Rev. T. Carey, assistant, St. Raphael's.  
 Rev. T. J. Kelly, assistant, Cornwall.  
 Rev. T. Boilson, assistant, Brockville.

## REPLY.

MY DEAR REVEREND FRIENDS AND FELLOW-LABORERS . . .

The exquisite sentiments of devotion and priestly affection conveyed by your address have penetrated my heart to its centre, and quickened my best natural feelings. When first I came amongst you, by the mandate of the Sovereign Pontiff, although previously unknown to any of you personally, you addressed me in words of warm welcome and declared your vows of adherence to me in the pursuance of my mission. But your assurance at that time had for its sole basis your own faith in the wisdom of the Holy See commissioning me, and the grace of the Holy Ghost consecrating me for my office, and your sacerdotal readiness of hope that your new Bishop would, with your cheerful co-operation, accomplish the works that had been given him to do. Again, on my return from my visit *ad limina Apostolorum*, you delivered to me a formal address expressive of livelier faith and firmer hope, intermingled with sentiments of personal attachment most grateful to my feelings, although my episcopal administration had not yet developed any definite character or ecclesiastical policy. My labours as bishop had then chiefly consisted in a circuit of pastoral visitations, having for their object the careful examination of the state of religion throughout the diocese and every part of it, whereby I had made myself acquainted thoroughly with my priests and faithful laity in every mission, their relations with one another, their wants and wishes, and the whole condition of affairs, temporal as well as spiritual, affecting the life of the Church.

To-day you stand around this episcopal throne in the

full number of the priesthood of the diocese, and you breathe forth your souls in language of tenderest love and sympathy and most generous appreciation of the blessed fruits of my seven years' labor conjointly with yours; and with your wonted unselfishness you aim at giving to me, under God, all credit for the splendid success that has waited upon our projects, foregoing your own claim to the larger share of merit, and concealing your own laborious and effective co-operation in your eagerness to extol the services rendered to religion by me, your bishop. This generosity of soul, whilst it ennobles you before God and men, affords to me a measure of consolation and encouragement exceeding my power of expression, and intensifies the warmth of my paternal heart for my priests, whom I have been learning through our frequent official and friendly intercourse to admire and cherish with ever-increasing ardor, and whose loyal devotion to me and my office is a subject of my daily thanksgiving to God, by whose gracious bounty and free election the diocese of Kingston has been specially favored in her priesthood. Let us, however, as well bishop as priests, bear continually in mind and gratefully acknowledge that the resources of religious development whereby churches, missions, presbyteries, convents, schools, hospitals and all our ecclesiastical institutions are established and regularly maintained, are derived from the laity, whose faith is a mine of wealth, richer than mines of earthly gold, and who respond to our appeals on behalf of every reasonable scheme of improvement by giving, some from their abundance, and many from their poverty, and all from the fulness and overflowing of their Catholic spirit. Without them all our labor and zeal and self-sacrifice would be unproductive of good. It is their unity with us and their confidence in us, as their teachers and guides, and their eagerness, oftentimes surpassing our own for the progress of Catholic life and the honor of holy Church that enables you to enumerate, with Christian joy and pride to-day, the many and various evidences of religious rapid growth in this section of the Lord's vineyard.

As in the material, so also in the spiritual order. Of what avail would it be for you to devote your hours of Sunday and week-day to the preparation of the little ones of your flocks in the Christian doctrine and the prescribed forms of daily prayer, if the children's parents failed in their duty, and, through indifference or selfish interest, preferred to keep their children at home, exacting manual labor from them and grudging the use of their horses for conveyance of them to the

church and purpose for been instituted by your diocese of Kingston for the culti Holy Home operate, by enrol themse their time ar scribed devot on the blesse Joseph for i father in ever friends and destined men priests, guidi people humbly guides, and su their passage of promise an proclaiming " give glory. ( successes as ou He deigns to e and water; bu iii.) You or I our striving to or goodness co our will and worketh in you His good will." impressed with inspire us with of self, which a dence in the ap the Church for nity, to be done through our ins to the Ephesian ship, created in prepared that w I return yo ate suggestion, continuous labo



church and to you at regular times? How could the grand purpose for which the Confraternity of the Holy Family has been instituted, under sanction of Christ's vicar, and propagated by your Bishop through the length and breadth of this diocese of Kingston, be worked out in the centres of family life for the cultivation of the domestic virtues exemplified in the Holy Home of Nazareth, did not the fathers and mothers cooperate, by parental precept and Christian example, and enrol themselves together with their children as members of this charming sodality, and make the requisite sacrifice of their time and worldly convenience in assisting at the prescribed devotions and listening reverently to your instructions on the blessed models set forth in the lives of Jesus, Mary and Joseph for imitation by the child and the mother and the father in every Catholic household? Thus it is, my dear rev. friends and fellow-laborers, that God accomplishes his predestined mercies through the joint agency of bishop and priests, guiding His people in the way of salvation, and of the people humbly and lovingly following their divinely-appointed guides, and submitting to the sacrifices demanded of them in their passage through the desert of this world to the true land of promise and everlasting inheritance. Let us all unite in proclaiming "not to us, O Lord, not to us, but to Thy name give glory. (Ps. cxiii.) Let us never regard our ministerial successes as our own, but return humble thanks to God because He deigns to employ us as His instruments. We may "plant and water; but it is God who giveth the increase." (I Cor. iii.) You or I may conceive the good project, and may aid by our striving to give it effect; but should any result of grace or goodness come from our efforts it belongs to Him who rules our will and directs our undertaking, "for it is God who worketh in you both to will and to accomplish, according to His good will." (Phil. ii.) Nay, more, let us be thoroughly impressed with the Christian maxim so well calculated to inspire us with the loftiness of our ministry and our lowliness of self, which affirms a hidden design of supernatural Providence in the appointment of each of us to a definite place in the Church for the execution of works prepared from all eternity, to be done in our time and in the place assigned to us, through our instrumental agency, "for," as St. Paul declares to the Ephesians, (ii chap. 10 v.) "we are God's workmanship, created in Christ Jesus, in good works, which God hath prepared that we should walk in them."

I return you my thanks most heartily for your affectionate suggestion, regarding my present need of repose after the continuous labor of visitation throughout the last six months.

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I will act on your advice without delay. During my absence from the diocese everything will proceed in the ordinary way under direction of the senior vicar-general, Right Rev. Mgr. Farrelly, to whom I will commit the administration of affairs, with special instructions.

One word more. The majority of the youth of my diocese are educated in the public schools in your districts, wherein it has been found impossible, under existing conditions of law, to establish and efficiently maintain separate schools. Among those who have received their elementary education in those public institutions you count not a few among yourselves, whom we all hold in high honor in the priesthood. Not a few also of our excellent religious sisters, who have devoted their lives to the service of God in the education of youth or the ministration of mercy to the sick and afflicted members of Christ, have likewise been pupils in the public schools of their native parishes. In my official visitation of the missions I have ascertained on inquiry from you that some of the most exemplary and most ardently Catholic members of your congregations have received no other education of a scholastic kind than that of the public schools, and, furthermore, that many of our most valued teachers, both in the public and in the separate schools of the rural districts, have been public school pupils. In view of statements recently circulated I deem it right to ask you to inform your congregations that the withdrawal of all Catholic pupils from the public schools of Kingston city, in accordance with my pastoral instruction to their parents, nowise affects the relations of the Church with the public schools of the diocese generally, nor anywhere outside the city of Kingston; because my episcopal action and the corresponding action of the Catholic parents in and around this city have been determined by causes wholly exceptional and exclusively pertaining to the actual administration of the public schools in this city, as has been most fully explained in my two pastoral letters on the subject. I confidently hope and expect that the gentlemen who constitute the board of trustees for direction of the public schools in your respective districts will never afford the same ground of complaint as the public school board of Kingston has unhappily supplied. I have never heard of similar conduct in any of your missions. You have always reported to me that our little ones are fairly treated by teachers and trustees without bigotry or insult of their religion. May this continue to be the rule everywhere. Say, especially to the young females who have come out of the public schools, that their bishop

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does not believe that they or their school companions of the Protestant faith, or the female youth of Canada in general, are either "immodest" or "immoral." Assure them that if the bishop of Kingston should ever hear such an accusation made in any public assembly in Canada or elsewhere, he is prepared to stand up and indignantly repel it, and offer the testimony of his seven years' experience of Canadian life and his fulness of belief that the imputation is unwarranted and untrue.

I now bid you good-bye for a while. I take with me the comfort of your loyalty and love. After a couple of months' absence I expect, by God's blessing, to be with you again in the fulness of strength of body and renewed vigor of spirit. May God bless you and reward you for your kindness to your Bishop. Your hearty declaration of entire identity with me in all my labors and solitudes, and the severe trials that an earnest bishop must undergo in the discharge of his duty in this great diocese of Kingston, shall be to me always and everywhere a supreme consolation.

The blessing of our Lord Jesus Christ be upon you and your congregations now and for evermore.

† JAMES VINCENT CLEARY,

Bishop of Kingston.

Bishop's Palace, Kingston, Nov. 24th, 1887.

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## JUBILEE GIFT.

OFFICIAL STATEMENT OF THE OFFERINGS OF THE DIOCESE OF KINGSTON, TO OUR HOLY FATHER THE POPE ON THE OCCASION OF HIS SACERDOTAL JUBILEE.

KINGSTON—His Lordship the Bishop, \$100 00; the Rev. Clergy, \$45 00; the laity, \$572 43. Total, \$717 43.

BELLEVILLE—Rt. Rev. Mgr. Farrelly, V. G., \$100 00; Rev. J. O'Gorman, \$10 00; the laity, \$320 00. Total \$430 00.

ALEXANDRIA—Very Rev. A. Macdonell, V. G., \$50 00; laity, \$202 00, Total, \$252 00.

BROCKVILLE—Very Rev. Dean Gauthier, \$50 00; Rev. T. Carey, \$10 00; laity, \$281 00. Total, \$341 00.

PERTH—Very Rev. Dean O'Connor, \$50 00; Rev. T. O'Connor, \$10 00; laity, \$202 00. Total, \$262 00.

TRENTON—Rev. Father Walsh, \$50 00; laity, \$160 00. Total, \$210 00.

PICTON—Rev. J. Brennan, \$50 00; laity, \$150 00. Total, \$200.

FRANKFORD—Rev. W. E. Walsh, \$30. Frankford, \$27 45; Stirling, \$23. Total, \$80 45.

MADOC—Rev. Thos. Davis, \$50; Rev. J. Quinn, \$10; laity, \$88. Total, \$148.62.

TWEED—Rev. J. P. Fleming, \$30; laity, \$85. Total, \$115.

MARYSVILLE—Rev. M. Mackey, \$20; laity, \$110. Total, \$130.

READ—Rev. T. McCarthy, \$30; laity, \$106 70. Total, \$136 70. ...

ERINSVILLE—Rev. Geo. Cicoleri, \$30; laity, \$91 25. Total, \$121 25.

CAMDEN—Rev. P. Hartigan, \$30; Centreville, \$53 25; Chippawa, \$96 10. Total, \$119.

LOUGHBORO—Rev. C. A. McWilliams, \$10; laity, \$85 35. Total, \$95 35.

NAPANEE—Rev. J. H. McDonagh, \$30; laity, \$100. Total, \$130.

WESTPORT—Rev. P. A. Twohey, \$25; Rev. J. McCarthy, \$10; laity, \$100 92. Total, \$135 92.

GANANOQUE—Rev. J. Hogan, \$25; laity, \$156 50. Total, \$181 50.

BALYCANOE—Rev. M. O'Rourke, \$20 00; laity, \$30 00. Total, \$50 00.

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CORNWAL  
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Total, \$96 90.  
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PRESCOTT—Rev. J. Masterson, \$35 00; Rev. J. Connolly, \$10 00; laity, \$265 00. Total, \$310 00.

BREWERS' MILLS—Rev. P. D'Saunhae, \$25 00; laity, \$68 00. Total, \$93 00.

WOLFE ISLAND—Rev. T. J. Spratt, \$35 00; laity, \$116 00. Total, \$151 00.

SMITH'S FALLS—Rev. M. J. Stanton, \$50 00; laity, \$130 00. Total, \$180 00.

MERRICKVILLE—Rev. J. Kelly, \$25 00; laity, \$60 00. Total, \$85 00.

CARLETON PLACE—Rev. M. O'Donoghue, \$35 00; laity, \$56 00. Total, \$91 00.

KITLEY—Rev. M. Spratt, \$30 00; laity, \$137 00. Total, \$167 00.

CHESTERVILLE—Rev. T. Fitzpatrick, \$30 00; laity, \$54 15. Total, \$84 15.

CHRYSLER—Rev. W. Fox, \$25; laity, \$48 05. Total, \$73 05.

MOOSE CREEK—Rev. M. J. Leahy, \$10; laity, \$20. Total, \$30.

LOCHIEL—Rev. John Twomey, \$35; laity, \$81. Total, \$116.

ST. RAPHAEL'S—Rev. C. Duffus, \$15; laity, \$70 51. Total, \$85 51.

ST. ANDREW'S—Rev. G. Corbett, \$34; laity, \$166. Total, \$200.

GLEN NEVIS—Rev. W. A. Macdonnell, \$35; Rev. D. C. McRea, \$10; laity, \$83 63. Total, \$128 68.

CORNWALL—Rev. Chas. Murray, \$50; laity, \$219 42. Total, \$269 42.

MORRISBURG—Rev. M. C. O'Brien, \$20; laity, \$97. Total, \$117.

WILLIAMSTOWN—Rev. I. J. McCarthy, \$50; laity, \$97 25. Total, \$147 25.

KEMPVILLE—Rev. M. McDonald, \$30; laity, \$66. Total, \$96 90.

Grand total, \$6,281 13; total from Kingston, \$717 43; total from the Diocese apart from Kingston, \$5,563 70; total from Clergy of Diocese, \$1,464; total from laity of Diocese, \$4,817 13.

The offering of Kingston Diocese to the Holy Father on occasion of the Bishop's visit at Limina Apostolorum in 1883, was \$8,200.