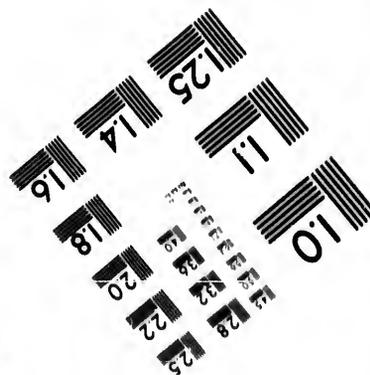
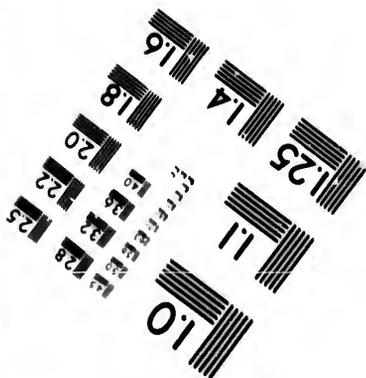
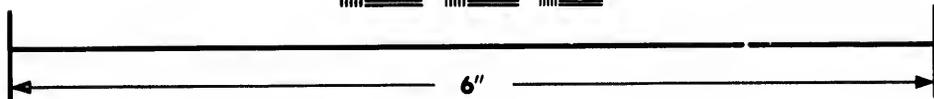
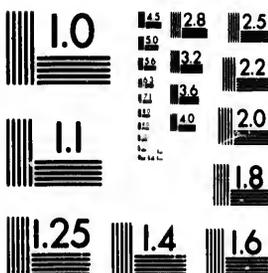


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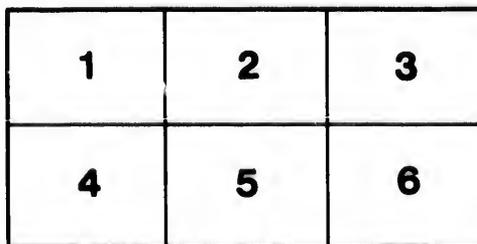
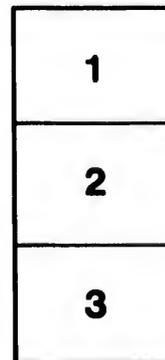
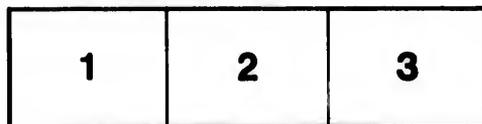
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PATRICK PHELAN,

THIRD BISHOP OF KINGSTON,

TO WHICH IS ADDED A SYNOPSIS OF THE LIVES OF THE TWO
FIRST BISHOPS OF KINGSTON.

BY THE

Clergyman who served Bishop Phelan's last Mass.

KINGSTON:

PRINTED BY WILLIAM LIGHTFOOT, CITY BUILDINGS.

1862.

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L I F E
OR
BISHOP PHELAN.

TO THE READER.

NEARLY five years have already elapsed since we were bereaved of a worthy Bishop, who had taken possession of every heart and whose whole life had been one continued series of acts tending to the welfare of a loving people. Ere I mention the name, Bishop Phelan, which to this day sounds sweet to every ear, you must readily understand whom I meant; and though it demands an abler pen than mine to portray his character and expose his virtues, I hope it will not be considered presumption, on my part, to attempt to give a sketch of his life, as I chanced to have a knowledge of much of his labor, and took a pleasure in watching his zeal. Not that this generation will ever forget him, and the rising one will love to speak of his worth; but my object is solely to perpetuate his memory, and solicit in his favor the prayers of a people—for whom he prayed much—and who will no doubt return gratitude for gratitude.

HIS CHILDHOOD AND YOUTH.

THE subject of the present memoir was born in January 1795, in the Parish of Ballyragget, County Kilkenny, Ireland. He was of "pious and Catholic parents," as testified by the Parish Priest—the Rev. Edward Walsh—who furnished his Baptisterium, on the occasion of his emigrating to America; and hence their exemplary and virtuous lives made such a deep and lasting impression upon his religious character, that his whole life was characterized by virtuous works, and his zeal showed forth conspicuous, whether as a simple missionary or a distinguished Prelate. He was baptized on the first day of February, and on this occasion he received the cherished name of Patrick

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—a name which seemed to have a certain influence over him, by recalling to his mind the Christian courage and perseverance of the Great Patron Saint—a name which, however, he did not require to bespeak his love for, and fidelity to, the Irish race and creed: for whoever heard him speak of his native country, or preach the panegyric of the Apostle of Ireland, needed no more to know his feelings of undying attachment to that people, and the emotions he would experience in alluding to the old land of Erin—in fine, a name which he merited to bear, and which, like St. Patrick, he bore, by leading a life of sanctity, and by maintaining the union of the heart with God.

His parents (Joseph Phelan and Catharine Brennan) destined him from his infancy to serve in the holy ministry, and they left nothing undone that their wishes might be realized, he on his part making his life, even at that early period, correspond with those holy wishes. As “truly religious parents” they watched carefully over him, and continued to instruct him in the Christian doctrine, until he arrived at the age when he could be sent to school. He remained studying at a good English school until he came to the age of fifteen years, and made such proficiency and promised so much for the future, by his past good conduct and application, that the teacher became interested in his favor, so as to urge his father to send young Patrick to study Latin. This must have pleased him very much, as it tended to promote his views, for he seems to have always had an ardent desire to serve God in the Holy Ministry. We learn that whilst his associates amused themselves, as youths are accustomed to do, his delight was to be in church, both before and after Mass, on Sundays and Holydays, instructing the children in their Catechism, and reading some pious book for their edification. By this means he seems to have stored up that fund of knowledge, and acquired in after life the facility of conveying such to his hearers—so much so, that he excelled in religious lectures. Almighty God, by reason of his corresponding with His grace, gifted him with that rare talent of seizing the attention and affecting the hearts of his audience, even when he treated of the most simple subjects. His zeal even then showed itself, and he displayed such wisdom in his tender years, that he was respected in a particular manner by all who knew him. Many of the congregation delighted to remain listening to him read for the children, and he on his part felt happy in passing the Sundays and Holydays in this manner—serving God, and contributing his mite towards the salvation of his neighbor. This good conduct rendered him dear to the entire Parish, and, as I shall show hereafter, their appreciation of his worth displayed itself on the occasion of his departing for America.

I might seem to have exaggerated concerning the merits of the young Phelan, but anything I could say would not equal the following character, given him by his own Parish Priest. It seems appropriate to insert it here, as it relates not only to his childhood but also to his boyhood. The Rev. Edward Walsh, Parish Priest of Ballyragget, having occasion, the first day of May, 1821, to write to the Rev.

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Philip Lacey, of Boston, concerning Patrick Phelan, says:—"I am particularly anxious for his welfare—I have known him in childhood: in his childhood he gave presages of his subsequent virtue and merit. I had an opportunity of witnessing the conduct of his boyhood: that conduct was exemplary. Providence had allotted that I have been his Parish Priest these four years, and in that capacity I pledge my public character that no one ever gave a Parish Priest more gratifying satisfaction. I never met a young man of better conduct."

To return to the subject of his education, we learn that the Parish Priest, the Rev. Father Hosey, had established a Latin school, and, as he was interested in Patrick's success, he offered him his choice of commencing a course of classics or accepting a situation in the Bank of Dublin; but Patrick, whose sole intent was to prepare his studies so as to be able to embrace, at some future day, the ecclesiastical state, preferred to choose the former. He then commenced the study of Latin, under the direction of Father Hosey, but in consequence of this reverend gentleman being shortly afterwards removed from the Parish, the school broke up. He was then sent to Freshford, where there was a Latin school established by the Parish Priest, the Rev. Father Grady. Here he remained for three years, and Almighty God blessed his labors with such success and enabled him to make such proficiency, that he himself became an assistant teacher, as we learn from one of the certificates of character which was furnished him, when there was question of his leaving Ireland. As this document has reference to his life and conduct at Freshford, it will be proper to insert it here. We learn, consequently, according to the attestation, made the first of May, 1821, by a number of priests and a respectable body of laity, that "Patrick Phelan resided for some years in the Town of Freshford, and assisted there in teaching the classics, at a numerous and respectable school—that his conduct there had been every way laudable and correct, his attention to those under his care assiduous and unremitted, and his exemplary moral demeanor not only unexceptionable but highly edifying."

About this time he was bereaved of his good father, and, as we should naturally suppose, this loss would have weighed heavily on the mind of Patrick, were it not that a firm faith sustained him in his affliction. Knowing as he did the holy intentions of that fond parent in his regard—how he sought to encourage and advance him in his studies, and conscious that his last prayer was breathed for his son's welfare, Patrick could not but experience the greatest sorrow; moreover, that at that moment, the loss might have appeared to him as a means of frustrating his pious designs, or at least of rendering the prosecution of his studies much more difficult. However, Providence watched over him, and paved the way for him to continue his course of classics. The College of Castlemarket or Lowhillmore, Ballynashill, in the Queen's County, had been in the course of erection, and was just completed at the time; so that his mother, who always see-

ended his wishes, and his faithful brother Daniel, consented to his going there, though they required to pay for his education. This they willingly did, and they received a happy recompense, by reason of his success. It could not be otherwise, for in order to attend more assiduously to the work he had commenced, he made it a point of duty to shun idle company; and at times he would bring his class-books to the garden summer-house, in order that he could be in complete retirement. He studied under able Professors at this College, and in the course of three or four years, he completed his course of classics and polite literature. Patrick now conceived the wish of entering Maynooth College, but, as means were wanting, he found himself necessitated to await the will of Divine Providence. It was not long, however, until he succeeded in finding a situation as teacher in the family of a private gentleman in Carrick-on-Suir, County Tipperary, and by this he raised some means to advance himself further in his studies; but owing to an incident of a religious nature which, as we learn, happened to him at this time, he determined to leave for America and continue his course of divinity there. Were it not for the occurrence of that circumstance, which he made known to his parent, he would have appeared to be acting imprudently, if not rashly—for it was with some reluctance that his mother and brother gave their consent to his departure, and Father Carroll, the Parish Priest of Mooncoin, offered to take it upon himself to see Patrick advanced in the study of Divinity, in case he remained. Even the Right Rev. Dr. Marn, Bishop of Ossory, requested him to remain with himself and pursue the study of Divinity in the College of Kilkeany. The impression that God had called him to America, and that there should be the field of his real usefulness, was deeply made and it remained.

THE YEARS OF HIS PRIESTHOOD.

IN the year 1821, when the news of his intended departure spread through the parish, it caused much regret and sorrow that one who had already rendered himself so useful to both parent and child, and who promised to be an ornament to the church, at some future day, should snatch himself away from so many fond friends and relatives, and seek his fortune among foreign strangers who perhaps could not furnish one solitary acquaintance. His virtue however could not remain hid, and the consequence was, he found friends and a home every where he went. On the day of his departure not less than five hundred persons of the Parish and vicinity assembled, through love and respect, to convey him on his journey, and they accompanied him as far as Castle-Comer. Here, at the urgent request of Patrick and his brother Daniel, they stopped and prepared to return, after bidding

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a sorrowful farewell to one whom they esteemed so much. His brother accompanied him to Dublin, whence Patrick determined to set sail for America. It so happened that the first ship that was to put to sea was bound for Boston, and he without further delay took passage in her. On his arrival in Boston, he placed himself under the guardianship of Cardinal Cheverus, who, at that time, was Bishop of Boston. The Rev. William Taylor, of Boston, who had charge of transmitting to Montreal a copy of Patrick's *Exeat*, informs us, in his letter of the 6th May, 1825, that "on his arrival at Boston, he presented himself to Bishop Cheverus, and was canonically adopted as a child of the Diocese of Boston." Here I take the liberty of furnishing some interesting extracts from the letters of character, which Patrick either brought with him, or which were forwarded to Boston after his departure from Ireland. That extract from the letter of the Rev. Edward Walsh, P. P., of Ballyragget, and signed by a number of clergymen as well as of many of the laity of the Town of Freshford, which I have already furnished, ought to suffice to make known his character and worth, but others under whose care he was fostered, looked upon it also as a pleasing duty to publish his virtuous life. The Right Rev. Kyrán Marum, Bishop of Ossory, in his *Exeat*, the 27th of April, 1821, speaks admirably of him, and certifies to his "probity and prudence," and ends by saying "integer—*rima vita aliisque eximiis cordis et ingenii dotibus commendatus.*"

The Rev. Patrick McGrath, P. P., De Ooning, Diocese of Ossory, in a letter, dated the 24th April, 1821, certifies to his being two years in that Parish, "and of good irreproachable morals—pious and honest." The Rev. N. Carroll, P. P. of Mooncoin, in the same Diocese, in furnishing a certificate of character, the 21st April 1821, says: "Patrick Phelan is of honest, industrious, and truly religious parents—his family in general were well instructed. His conduct at all times has been uniformly good; his attention to his studies and religious duties unremitting; and I have no doubt on my mind that, if circumstances may allow his perfecting a course of studies, of his becoming a respectable priest."

Having remained at Boston for three months, he was sent by Bishop Cheverus to the Seminary of Montreal to pursue his ecclesiastical studies. From his former conduct, we cannot but infer that these studies were scrupulously attended to, and that the three years which were to prepare him immediately for the Holy Ministry, found him giving his undivided attention to the sublime subjects which were propounded to him. On the 26th day of September, 1825, in the thirty-first year of his age, he received the Holy Order of Priesthood at the hands of Bishop Lartigue, first Bishop of Montreal. He was the first Priest ordained in the late Cathedral of St. James, Montreal—two days after its consecration—and the one thousand one hundred and sixty-first Priest whom Providence designed to labor in the Holy Ministry in Canada. His wishes were now fulfilled, and that long-desired moment arrived which was to render him capable of effecting

all the good which a heart like his desired. His zeal, notwithstanding all the difficulties he had to encounter in the course of his studies, did not in the least abate, but rather increased. It soon became manifest that the young Priest devoted himself so faithfully and successfully to his calling, that he endeared himself to all who had a knowledge of his labors. He did not fail to attract, before many weeks had elapsed, the attention of the Sulpician community; and, at the earnest solicitation of the Seminary of St. Sulpice, Bishop Cheverus allowed him to remain to administer to the wants of the Irish Catholics, who were emigrating to Canada, and fixing their abode at Montreal. According to Father Taylor, already mentioned, he merely "departed to complete his studies in the Seminary of Montreal, and "had Bishop Cheverus' expressed permission to aggregate himself to "the Sulpician community there." On the 21st day of November, of the same year of his ordination, he was received as a member of St. Sulpice, and he remained attached to the community and serving the Irish congregation for nearly seventeen years, until shortly before he was called to the Episcopacy.

Here we enter a new epoch in Father Phelan's life—when he has to take charge of an important station, the duties of which he fulfilled with untiring zeal and ability. His own virtuous conduct and his instructions and preaching enabled him to organize the Irish congregation. The happy results of his labors are still visible at Montreal, where he was universally esteemed, for he may be said to have sown there the seeds of a healthy Irish Catholic community. When not in the pulpit or confessional, or instructing the children, he was found on some duty of charity; but always preaching to his people by example. At the same time we must not forget that it was not owing solely to his own strength or ability that he was so successful in the ministry, or that his exertions were crowned with such fruit. It was Almighty God who blessed his labors, and produced the desired results, for Father Phelan gave himself frequently up to prayer, to that end, that God would shower down His graces on His people. His confidence in the intercession of the Blessed Virgin Mary was such (as I may have occasion to show hereafter), that we cannot but infer that he constantly placed his congregation under her pious protection; for it required more than ordinary aid to bring about the reformation in morals which took place in the city during his time. As for recreation—it may be said to have consisted in visiting the lukewarm Catholic, or the aged and distressed, and by depicting the judgments of God against the negligent and careless, he would arouse the one, whilst by words of consolation and tenderness, he would sustain the others. All this time he had his eyes over the youth, and frequently collected them together to be instructed in the Christian doctrine, and prepared for their Holy Communions. Their improvement in their conduct may be said to have had a happy influence over the parents, so much so, that it attached them more to their priest, and tended to draw them to the instructions, thereby creating in their souls a relish

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for holy things. Children and parents were thus taught to love God and how to serve Him. Having first attended to the spiritual requirements of the people committed to his charge, until he formed them to virtue, or, at least, until he brought about a happy change in their morals, he now undertook to encourage their intellectual culture by means, which, at the same time, would provide them with Catholic information. Thus, during the years 1829 and 1830, we find him repeatedly encouraging Catholic literature in Montreal. He was aware that a good sound Catholic education would alone protect the rising generation and make them useful members of society, so we find his name constantly connected with the schools. Documents still exist to prove to us that he devoted much of his time in superintending the schools, and by his presence giving encouragement to both master and child. From the beginning he seems to have had a particular zeal for the instruction and formation of youth, and notwithstanding the other numerous duties he had to perform, we find his name associated with the conducting of the schools in 1831, '32, '33, and '34. The 31st May, 1833, we find him procuring Catholic books to be deposited at the Recollet schools. The same he did in 1837 and 1839; and in the year 1840, we find him encouraging schools at the Recollet Institution for Irish children. Now, when we consider Father Phelan's labors in connexion with the schools, and the other duties which, owing to the unhappy events of the time, had to be discharged, and that under trying circumstances, we feel embarrassed how to account for the successful management of every matter committed to him, and for the great judgment and presence of mind exhibited under the ordeal. I am alluding to the cholera of 1832 and 1834, when he had to do more than ordinary duty, for he was then the only Irish priest in Montreal. It was on this painful occasion that he truly showed himself the Priest of God and the people; and his undaunted courage, accompanied by a zeal for the spiritual welfare of the sick and dying, made such a great impression on the minds of his congregation, that they ever after had unlimited confidence in him. Again, during the troubles of the abortive Insurrection of 1837-38, do we find Father Phelan the priest of order, and there are living witnesses to-day to testify to the great influence which he exercised over the Catholic Irish in and around Montreal. Subsequently, during the disturbance which arose among the Irish on the Lachine Canal, we learn what control he had over their minds, for on that occasion his sudden appearance amongst them, with a few words from his lips, sufficed to quell that wild commotion, when passion had risen to its highest, whilst an armed force would then have proved but very ineffectual.

The year 1835 witnessed all that malice could suggest, or that a slandering press could produce, to tarnish the character of that saintly priest, and bring into disrepute the conduct of the inmates of that Charitable Institution, the Hotel Dieu; but God protected the innocent and baffled the efforts of the arch-enemy, who, no doubt, wrought

through the instrumentality of Hoyt, Dr. Brownlee, Bourne, Slocum, and others of the same stamp. I allude to the fictitious "Disclosures" of the notorious Maria Monk, who, as the *Philadelphia Times*, of July 28th, 1849, remarks: "Since the publication of her book, has plunged into every excess of female iniquity," and only finished her criminal career—whilst an inmate of the New York Prison, September 8th, 1849—when she was summoned before the tribunal of God. The slander was hatched by a Protestant clique at New York, and was nourished by their abettors, who imported it into Canada, and thought to make it show signs of life, by endeavoring to cause the girl's mother to perjure herself. In this they failed, for the mother swore, before W. Robertson, Justice of Peace, on the 24th October, 1835, that her daughter "was frequently deranged in her head; that when at the age of seven years she broke a slate pencil in her head; that since that time her mental faculties were deranged, and by times much more than at other times; that as to the history that she had been in a nunnery, it was a fabrication, for she was never in a nunnery; that at one time she wished to obtain a place in a nunnery for her, but without success." It is a satisfaction for all lovers of truth to know that, though a Protestant New York paper, with its *clique* writers, invented and propagated this Protestant slander, the Protestant papers of Montreal defended the reputation of the Catholic clergy. The respectable journals of New York exposed the true character of the "awful disclosures,"—especially the New York *Commercial Advertiser*, whose editor, Col. W. L. Stone, came expressly from New York to test the truth or falsehood of Maria Monk's publication, and who, as he remarked to one of the nuns of the Hotel Dieu, "Should be satisfied with nothing short of a minute examination of any and every part of the Institution." He with his friends "were most actively engaged for about three hours," in examining the buildings, until they satisfied themselves that the "Awful Disclosures" contained a tissue of calumnies. "The result is," said the Colonel, "the most thorough conviction that Maria Monk is an arrant impostor—that she never was a nun, and was never within the walls of the cloister of the Hotel Dieu, and consequently that her disclosures are wholly and unequivocally, from beginning to end, untrue." When the charges were first made against the priests and nuns, they were, as we learn from the *Montreal Gazette*, condemned, in the strongest terms, by the whole Protestant Press of Lower Canada. I will not trespass any further on the patience of the reader than to furnish the following extracts from a writer in the *Franklin Repository*. He says, "I was fortunate enough to meet at a friend's house, a very intelligent Presbyterian clergyman, the Rev. Mr. Eason, the pastor of Maria Monk's mother. He expressed to me his astonishment at learning that there were many Protestants in the United States who believed the statements of Maria Monk. Charges so monstrous, said he, should not be credited without a reck of evidence. He further declared that there were no Protestants

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“of his character, in Canada, who gave the smallest share of belief to the ‘Disclosures.’” This I found to be the case without exception. The Right Rev. and Rev. clergymen, whom the author of this work has so wantonly assailed, and represented as guilty of the grossest immorality, are known throughout Canada to be the most excellent and exemplary of men. Dr. Lartique, the amiable, pious, and learned Bishop of Montreal, is universally revered as the father of the poor, and the best friend of the forlorn orphan. The Rev. Mr. Phelan, a clergyman, who is also the subject of foul abuse, has, during fifteen years’ residence in Montreal, secured to himself, by innumerable acts of charity, a high place in the affections of the Irish, English, and Scotch Catholics and Protestants of the city.

I would not have alluded to this painful subject, were it not that I imagine some ignorant person may question why it was passed over in silence, and that some Protestant, into whose hands this memoir may fall, might assert that we dreaded to mention the matter, and conclude thereby that we were not prepared to prove that the “Awful Disclosures” were a fabrication. The rising generation, who may hear of Maria Monk, and who may be often associating with their separated brethren, can probably benefit by the few remarks I have made on the subject. It is most painful to me to have to call into question the revered name of Father Phelan, as if the least shadow of suspicion or doubt could be attached to his conduct in connection with the prostitute Maria Monk.

By considering more attentively or examining more minutely the acts of Priest Phelan during his pious labors at Montreal, we learn that he was not only a spiritual director and father over his people, but that he had actually to become a counsellor in temporal matters, and many persons relied solely on him to adjust their accounts. For instance, to begin with the year 1832, seven years after his ordination, and examine his deeds, year after year, until 1842, we find that he interested himself in the welfare of the poor Irish of the city, and devoted his life, night and day, to their service, so much so that each one looked upon him as a friend and benefactor. The consequence of this was, that many of them entrusted their little means to his safe-keeping—others were found applying to him yearly, and sometimes oftener, to cast an eye over their accounts, in order that they would be properly regulated. Again, the many deposits of money which were made to him, bespeak the confidence that was reposed in him by all who learned of his holy life. Some of these deposits, to the amount of \$1,430, were sent from St. John’s—others were sent from Bytown (now Ottawa)—others, in fine, were made by persons leaving the country, with the understanding that, in case they died or did not return, the good priest would have the money to dispose of as he thought proper. It fell to my lot to reside in Montreal for a number of years, a few of which I passed there during the time Father Phelan had care of the Irish congregation, and as I had oftentimes occasion to associate with many of both rich and poor who were fed by his

instructions, I had an opportunity of learning how much he was esteemed. Oftentimes did the words (which I heard afterwards repeated at Bytown, and which, years afterwards, were so often heard at Kingston and throughout the Diocese), "*What a good man he is!*" greet my ear, and then the person who uttered them would find a pleasure and pastime in praising the priest's good qualities or in relating some of his charitable acts. Shortly after Father Phelan's consecration as Bishop, it so happened that his duties called him to Montreal, where he consented to preach in St. Patrick's church on the Sunday following. As I chanced to be present on the occasion, I could perceive the great attachment which had been formed for him, and it was most interesting to see the feeling that was exhibited whilst he was moving from the altar to the stairs of the pulpit. On his entering the pulpit, you could witness amongst the congregation that motion which indicated happiness and confidence, each one disposing himself to receive the admonition or advice given. This then was followed by a reverential and dead silence—all of which indicated that his presence again amongst them rendered them happy, and they found an additional happiness in tendering him, by their conduct, that respect and gratitude which, by his sixteen years of arduous labor amongst them, he could claim at their hands.

In his endeavors to promote the happiness of his congregation, he directed his intention towards the removing of those low grogeries which are the bane of a community, and which render the preacher's efforts abortive, and he succeeded to an extent at which no other could probably have aimed. His exertions in the cause of temperance are still proving fruitful, and will serve, perhaps, for many years to come, to perpetuate his memory. When he found matters ripe to glean the fruit, he established, in 1841, the "St. Patrick's Total Abstinence Society," which, as the *True Witness* of July 19th, 1861, remarks, "to-day can boast of 4,000 members," and it adds: "We know of no society that has worked more unostentatiously, or that has yet accomplished half the good achieved by the St. Patrick's Total Abstinence Society." The following year, 1842, a change took place, which bore heavily on the Irish congregation of St. Patrick. At the solicitation of Right Rev. Remigius Goulin, Bishop of Kingston, Father Phelan came to Upper Canada, and became Parish Priest of Bytown (now Ottawa), after he had been raised to the dignity of Vicar General. His removal caused much sorrow amongst those to whose interest he had devoted so many years of his life and labors, and there were many who could hardly ever reconcile their minds to have him depart from amongst them. They, in their way of judging, considered it a loss, and a loss which they imagined to be irreparable; yet God rewarded their respect and love for their priest, by providing them with other saintly pastors of talent and energy. Previous to Father Phelan's departure, the Irish troops, whom he served, wished to acknowledge the debt of gratitude they owed him, so they presented him with an ornamented silver snuff-box, to mark how they appreci-

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ated his services. As nothing could better express the feelings of the Irish Catholics, on the occasion of his departure, than the moving address which was presented to him, on the 16th October, 1842, I take the liberty of inserting it here. It expresses the sorrow, almost excessive, which they experienced in being bereaved of him—it exposes much of the good achieved through his instrumentality—in a word, it sums up the great services rendered to the Irish community of Montreal, through his zeal and labors; and at the same time it makes a public acknowledgment of their love, their esteem, and their gratitude.

“ TO THE REV. PATRICK PHELAN,—

“ Rev. and dear Sir,—It was only this morning we learnt of your being immediately about to be removed from among us, with whom you have dwelt in the most affectionate and unremitting intercourse for the last sixteen years; and although the brief period intervening between the late hour when we received intimation of our intended bereavement and the time fixed for your departure precluded the possibility of any appropriate or fitting manifestation of the deep emotions of respect, admiration and reverence with which we regard you, still we cannot permit you, unrecorded and silently, to depart in the manner desired and contemplated by your own retiring humility and modest worth.

“ We seek not, Rev. and dear Sir, by any expression of the feelings, saddened and subdued, which now agitate and nearly overwhelm us, to acknowledge the vast and incalculable debt of gratitude and love we owe you; we feel and confess that your services to us have been indeed inappreciable, and above any earthly compensation or human acknowledgment. In our daily supplications to the Throne of Grace, we will implore Our Father who is in Heaven to requite your manifold services to us; and, as in the exhaustless treasures of His Divine Grace may alone be found your adequate remuneration, we will humbly but fervently beseech Him to repay you the untiring zeal, the boundless charity, and enduring love, so lavishly expended on us, not only in our spiritual, but even in our temporal advancement.

“ It would be equally vain and impossible, did we endeavor to remunerate the happy, the blessed results and achievements of your apostolic mission and exertions in this City and Province. In the depth of our present affliction, it is consoling to know that their reputation has been long and loudly proclaimed: that it has extended beyond the limits of Canada; and that it will precede and bless you—when severed from us—in the new home of your more exalted duties and exalted sphere.

“ Sixteen years since you found us a divided, and now you leave us a united people. Distinguished then for our wasteful profusion and brutalizing intemperance, we are now pre-eminent for those in-

“dustrious habits and that self-denying abstinence, which raise and ennoble man in the social and moral scale.

“Our former extensive, and oftentimes distressing, wants have been superseded by more than relative independence, amounting in many cases to wealth and opulence. And while on the one hand, your unceasing labors have tended to repress and diminish the number of disorderly taverns, whence the juvenile mind imbibed the seeds of licentiousness and crime, you failed not, on the other, to encourage and augment the number of educational establishments, where the rising generation are certain to acquire those instructive and moral lessons which will hereafter exalt them into useful citizens and honorable men.

“You have been to us a friend in our adversities, a comforter in our calamities, a counsellor in our necessities, and a kind and indulgent Father at all times; and well and aptly may you say to us, in the language of St. Paul to the Corinthians: ‘Quis infirmatur et ego non infirmor? Quis scandalisatur et ego non uror?’ Who amongst you has suffered, and I have not partaken of his sufferings? Who amongst you has been scandalized, and I have not actually felt it?

“In contemplating the success of your spiritual labors, for our moral regeneration and religious advancement, it could not escape our observation, nor can we avoid declaring how eminently applicable to your present position, surrendering up your charge, are the words imputed by St. John to the Saviour himself: ‘Whilst I was with them, I kept them in thy name. Those whom thou gavest me, I have kept, and none of them is lost. Because the words which thou gavest me I have given to them, and they have received them, and have believed that thou didst send me.’

“Advanced, according to your distinguished merit, in the ranks of that Holy and Apostolic Church, of which you are, and have long been, so eminently useful and ornamental a pillar, and about to be removed to a more extensive field, the exercise of your transcendent zeal, ability and benevolence, perhaps we should rejoice at what we can hardly yet regard but as a great and afflicting personal calamity; but the blow has fallen too suddenly upon us, and its effects are yet too stunning to permit of our exhibiting the disinterestedness and magnanimity which unmixed exultation would at this moment imply.

“Whithersoever you may be removed, our fervent prayers shall ascend to the Most High for your temporal welfare and eternal happiness; and we shall ever gratefully cherish the remembrance of your piety, your fervor, and your worth, with the most hallowed feelings of our existence.

“With hearts overflowing with gratitude, esteem, veneration, and anguish, Reverend and Dear Sir, we most reluctantly say to you—
Farewell.

Peter Dunn,
Thomas Neagle,

Wm. Casey,
James McWarnock,

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 John Warnock,
 James Lahay,
 P. Brennan,
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 John McCann,
 John Fitzpatrick,
 P. Dromgoole,
 Matthew Ryan,
 Michael Kelly,
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THE YEARS OF HIS EPISCOPACY.

LET us now convey our readers to Bytown, and there we again find Priest Phelan engaged in the duties of the missionary. Considering that God had called him to that part of his vineyard, he devoted himself heart and soul to accomplish all the good he could, regardless of privation or fatigue. Duty always seemed a pleasure to him, and I never found him so happy as when he had plenty of work before him. His presence in Bytown soon attracted to him many a hardened sinner, and many of those whom intemperance had chained to the grog-shop, were attracted and benefitted by his instructions and admonitions. It did not require long for him to form acquaintance with the people, because his virtuous life and character had reached there before him, and, though his stay in Bytown was but short, his name spread far and near. To my knowledge, I am aware that persons afflicted with bodily diseases, have travelled on foot about forty miles to visit Father Phelan at Bytown, and God rewarded their faith and confidence by a speedy recovery. Some time before his departure from Bytown, I had occasion to partake of his hospitality, by his kind request, and I took the opportunity of visiting some friends and acquaintances in the locality—when I was most surprised to learn the great esteem and reverence in which he was held, considering the brief period he had been amongst them. In fact, almost the entire conversation in every family I visited, turned on their good priest—

how he labored in their regard, and how he seemed so fully interested in their welfare. However, Almighty God designed him for a more exalted position in His church, so that one year of duty at Bytown had not transpired before he was called to rank amongst the Hierarchy. In 1843, the Bulls from Rome—bearing date the 20th February—arrived, by which the late Pope Gregory XVI, raised him to the See of Carthæ *in partibus infidelium*, and appointed him Coadjutor to the Right Reverend Remigius Gaulin, Bishop of Kingston. Having always cherished and preached obedience, he at once bowed submission to that authority which forms the key-stone of Catholic unity, and set about preparing himself for that high and onerous charge, to which his regularity of life, soundness of judgment and virtuous qualities entitled him. His consecration as Bishop took place in the Church of Notre Dame, Montreal, on the 20th August of the same year, the Right Rev. Ignatius Bourget, the present Bishop of Montreal, being the consecrating Bishop on the occasion—the assisting Bishops being the Right Rev. Peter Flavius Turgeon, Bishop of Sidney, and the Right Rev. Michael Power, Bishop of Toronto.

On the 8th of the following month he blessed the foundation, or corner stone, of that splendid cathedral at Kingston, which had been commenced, and which was to be a monument raised to the Living God, dedicated to His service, and in honor of "St. Mary of the Immaculate Conception." Here I take the liberty of making an extract from a Protestant periodical which furnishes an account of the proceedings on the occasion, as it may prove interesting to the people of Kingston, for many of them took a willing part therein. Others again who may come after, and who will, perhaps, take a pleasure in adding their mite to complete that grand edifice, may wish to read of its commencement or some of the circumstances connected therewith:—"The corner stone of this building, which promises to be an ornament to the Town of Kingston, was laid yesterday in the presence of a great concourse of people, and with all the imposing ceremonies of the Church to whose service the edifice is devoted. The Right Rev. Bishop Phelan officiated in chief upon the occasion. After the performance of a solemn High Mass at the Church, a procession was formed, headed by the pupils of the Kingston Nuns, all dressed in white, and making a very interesting feature in the business of the day, and followed by the priesthood and the Bishop, and the principal inhabitants of the Town. The unfinished walls of the edifice were decorated with green boughs, and a platform erected for the accommodation of the actors and some of the spectators in the interesting scene. * * * * At the close the Bishop addressed the congregated mass of people, about 4,000 in number, upon the business that had brought them together. They had assembled, he observed, to build a House for the Lord. Although the Lord filled all space—was every where—was infinity itself, yet he had designed that upon earth he should be found more especially in certain localities by those who sought him, and those

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fully interested him for a more opportunity at Bytown. On the 20th of August, 1856, he raised him up and appointed him Bishop of Kingston. He at once observed, the work of faith, and there was no true religion without faith, for if nothing were to be believed but what was known or comprehended, then there could be no belief in God, whose essence and attributes no human power of intellect could presume thoroughly to understand. He was aware that many stood before him who belonged not to his faith. But they were Christians, and showed honorably the interest they felt in the spiritual welfare of their brethren in Christ, by their attendance that day, and by their support. He acknowledged thankfully the support received from those of a different faith, and from the depths of his heart he exhorted the people of Kingston, upon religious questions, to live in brotherly love and harmony together. It was their duty as Christians and citizens to do so. He should do every thing in his power to inculcate upon all minds the Christian duty of harmony, and to promote it practically by all available means; and he prayed to God he might be successful in the holy work. The above sentences are but the merest shadowy outline of the elaborate address of the Bishop, which occupied nearly half an hour in the delivery, and was listened to with devout attention, worthy of the many valuable practical truths of religion with which it abounded.

Upon the conclusion of the ceremony, a liberal subscription was made towards the completion of the building. Upon the platform we observed the Honorable D. Daly, the Honorable R. Baldwin, Mr. Heyden, Dr. McIhoir, Mr. Derbishire, Mr. Desibarats, and many other persons of respectability.

This seems to have been Bishop Phelan's first public official act at Kingston, and it would appear to have its meaning in reference to the future. It might be said to be a type significative of the great number of churches, religious establishments, religious confraternities, and great good, of which he was to commence to lay the foundation in his Diocese. Before we follow up any further his labors as Bishop, it would be well to learn from St. Paul, in his instructions and admonitions to Titus, some of the characteristics and duties of a Bishop, in order that we may, with interest and satisfaction, see the life of Bishop Phelan show forth the virtues and fulfil the obligations of his calling—thereby proving to us that God had prepared this apostolic man for the responsible charge which he had consented to accept. We may truly say that he was *without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: but given to hospitality, gentle, sober, just.*

holy, continent." TITUS I., 7. He showed himself "*an example of good works, in doctrine, in integrity, in gravity.*" TITUS II., 7. In almost all his moral discourses, even in his first address to the mixed audience on the occasion of blessing the corner stone of the cathedral, he seemed to have constantly before his eye the admonition of St. Paul to Titus, as given at the beginning of the third chapter. Obedience, charity, and brotherly love were almost always inculcated, and there are few of his hearers but can vouch for the observation. In this, as I have just remarked, he only fulfilled the duty inculcated by St. Paul, who desires Titus to admonish people "*to be subject to princes and powers, and obey at a word, and to be ready to every good work. To speak evil of no man, not to be litigious, but gentle: showing all mildness towards all men.*" The effect of his following up to the letter, this admonition, was soon perceptible in Kingston, and the maddened minds and feverish hearts of many who, perhaps, thirsted for blood, previous to his arrival, soon underwent a calm, and during his day, prejudice and hatred were almost unobservable—all this in consequence of his repeated allusions to charity, and he himself gave the example, for he practised what he preached.

Hardly had he commenced to live amongst his people, when he began to exercise the functions of the Episcopacy. He was always a stranger to idleness, and the last years of his life only served to bring out in relief his former labors and exertions in the holy cause of the salvation of souls. Not three weeks had transpired, from the time of his consecration as Bishop, before we find him on the missions, giving confirmation at Belleville and elsewhere. It may not seem out of place or superfluous to remark, that it so happened, that his first and last public official act on the missions took place at Belleville. I may observe, in the meantime, though I shall hereafter take occasion to treat more fully of his labors on the missions, that whenever he visited the missions to give confirmation, he wrought as the missionary in preparing the children. He continued, year after year, I may say he never ceased, to visit his Diocese, and we find, by examining the Registers of each locality, that, on the whole, he visited for confirmation each mission of the Diocese as much as four times (and many of them oftener), during the few years God spared him to his people. Let it be well observed that I have not taken into consideration his three visits to Bytown, his visit to Gloucester, Osgood, Richmond, L'Original, Plantagenet, Caledonia Springs, Mount St. Patrick, Snake River, 3d Chute, 2d Chute, Pakenham, Ramsy, Nation River—all of which missions being for a time attached to the Diocese of Kingston. Neither did I include the great number of visits made to the mission for the purpose of blessing cemeteries, bells, corner-stones of churches, and for other useful and necessary objects connected with the good of the Diocese. Again, if circumstances permitted, it was not unusual for him to favor poor missions by his presence, in order to encourage the people thereof to assist their priest, whether as to his maintenance or relieving him from some pecuniary difficulty which might happen

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to befall him in his exertions for the benefit of his mission. His visits were always attended with success. Here let me observe—and I do so with the utmost gratification—that, so far as my mission was concerned, he never visited it without leaving behind him a holy and lasting impression. His presence never failed to effect a happy change on the minds of some hardened sinners, who either then, or after his departure, would return to their God with compunction and penance. I will assert, and I pen this in the presence of the Almighty, that I never knew him to visit the mission, without witnessing, either then or afterwards, some wonderful—almost miraculous—change in some wretched soul, nearly infidelized by neglect and careless habits. His visit never failed to produce visibly a blessing amongst the people, and it always gave me the greatest consolation, for it called to my attention the labors and visits of the Apostles (of whom he was a true representative), during their time, and how their presence, example and preaching produced such godly results. To the stranger, unacquainted with the Bishop's life and exertions, and who would have considered attentively the extraordinary amount of labor connected with these visits, it might seem, at first sight, that the Bishop had either neglected Kingston and its vicinity, or that little or none of his time was spent with his own congregation. But, no! the people of Kingston, one and all, saw him, and that to the contentment of their hearts; they heard him with profit and advantage; they felt the heavenly instructions which he delighted to impart to them; and the monuments erected there, and institutions he encouraged, still testify to his vigilance over every locality under his charge. A Bishop of this stamp could not fail to take possession of the hearts of his people, and to make his instructions prove effectual. It is true the Almighty gifted him with a robust constitution, and endowed him with a patience and perseverance which are not common to every individual, but he devoted them to the service of God, thereby making them a cause of merit. Now, lest I should be suspected to have exaggerated concerning the Bishop's extraordinary labors, which he commenced immediately after his call to the Episcopacy, I will furnish in the Appendix, which I mean to add, a synopsis of his visits to the missions, for the purpose of giving confirmation. Let each one examine for himself, and he will not be long in drawing the just inference, and he will also have occasion to admire the zeal and charity which prompted such labor, and enabled him to undergo the fatigue concomitant.

I will now invite the reader to turn his mind to Kingston, and consider what was taking place there for the spiritual welfare of the people. The good Bishop was aware that confraternities of pious people would, by their united prayers, draw down many blessings from God, and that their pious example would exercise great influence over the rest of the community, so, on the 7th June, 1844, we find him establishing in the Town of Kingston the "Confraternity of the Sacred Heart of Jesus," in order to make reparation for the outrages

committed against the heart of Jesus during his mortal life. A second intention he had, was, that people might benefit by the numerous indulgences with which the confraternities of the Sacred Heart of Jesus have been enriched by the Holy Sec. The following year we find him enlisted in behalf of the sufferers of the great fire at Quebec, and on Sunday, the 22nd June, I imagine I see him, with that energy and feeling which he could show on an occasion of this nature, appeal to the people for a subscription and collection in their favor. His appeal was immediately met with the handsome sum of \$228. Two years afterwards, it fell to his lot to learn the heart-rending accounts of the suffering people of Ireland. His sympathies with those of father land soon became manifest, and then could be recognized that magnanimous Irish heart and Irish feelings, which of all men, he could be ranked amongst the first, to show and make understood. Consequently, on the 7th March, 1847, the people flocked towards him to offer their mite in favor of their suffering brethren in Ireland. I may with reason, observe here, that too much credit cannot be given to the people of Kingston for their generosity on every occasion which demands the exercise of charity towards the poor and distressed. It would be unjust on my part to pass them unnoticed, for whilst I am penning these lines, they are again distributing abundantly their means, towards the relief of the distressed people of the West of Ireland. Whenever there is real necessity, they never stand in the back ground, no matter what may be the object; and in this they resemble their Irish brethren of Montreal. Both people were trained up by Bishop Phelan, and I do not think I would be far wrong were I to infer that he contributed much in forming hearts like theirs.

It is worthy of remark, that whenever the Bishop made an appeal to the people on behalf of any one, for any useful or necessary purpose whatsoever, you could discern the interest he himself took in the matter. You could observe him labor with all the energy possible to move the feelings and touch the hearts of his hearers. Neither courage nor words were wanting to obtain the object he had in view; but when there was question of making an appeal on his own behalf, he would approach the subject, as one would be led to imagine, with a sort of diffidence or pain. This I had occasion to observe whilst attending him on the missions. The improvements he was making for the benefit of the Diocese, and the proper and becoming home he was preparing for its Bishop, required him to call occasionally on the people of the missions to assist him. His humility was such that it rendered him almost unable to give expression to his wants. On such occasions he always felt so embarrassed, in endeavoring to solicit the subscriptions of the people, that one acquainted with him would feel surprised to find him apparently so timorous and delicate, as if he was begging favors, or as if he was not well aware that his people were in some measure obligated to contribute something towards the support and decent maintenance of their Bishop. In these appeals on his own behalf, I consider he always failed, at least so far as words were concerned

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Whilst laboring for the benefit of those in distress; he did not for one moment lose sight of his Diocese, for this same year (1847) he encouraged, by an authentic document, that most famous and ancient Order of the Blessed Virgin, called the "Scapular," although members had been received therein since the year 1841. He was aware that this confraternity was spread throughout so many Catholic nations—that it was favored in a particular manner by the Holy Virgin herself, who is the patroness and advocate of it, so much so, that it "is known by daily experience, that the Scapular is a sovereign preservation and remedy against all the evils of this life, both spiritual and temporal." He consequently lost no time in removing every obstacle which might hinder people from enjoying any of the blessings which the observance of the rules of the Order was calculated to obtain. And the following year, 1848, we find him appealing once more to the charitable people of Kingston in favor of the Orphans of the Hotel Dieu Hospital, and we may rest assured that his efforts were not in vain, for both the people and himself always sympathized with the poor inmates of that institution, which he had established about two years before. I have heard the Bishop himself say, that he at times gave them "the last copper in his pocket, as they were worthy of it," for said he, "I have known them to have taken from their own table the last half loaf they had in the world, to relieve some distressed objects of charity that had come to them for relief." I cannot the only one to authenticate these few facts, nor do I think it needless to refer to them—for they show, in the first place, the consideration in which that establishment was held by the Bishop, and again, how well any contribution made by the people, would be set to profit, in relieving suffering humanity. The Kingston people, like their Bishop, appreciated the services of the religious of this establishment—they do so even at this day—and as a proof of this, I may refer to the donations made them, and to the generous feeling and profuse liberality, shown on the occasion of Bazaars got up in their favor.

Not only did the good Bishop provide for the wants of his own Diocese, but his charity led him to feel for the many souls, who were outside the pale of the Catholic Church, and who required the presence of the missionary to admit them into its bosom, so on the 16th July, 1850, he issued a Pastoral Address to the clergy and laity, for the establishment of the Association for the Propagation of the Faith in the Diocese of Kingston. I will observe here, for the benefit of those unacquainted with the nature of this Association, that, as the address read, "it has for its object, to assist, with alms-deeds and prayers, those zealous apostolic missionaries, sent by the Church to preach the Gospel to all nations, fulfilling thereby the precepts of Jesus Christ, who said, 'Go teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. MATT. xxviii., 19., imparting to them the knowledge of Salvation, and, as the Scripture says, 'to enlighten those that are seated in darkness,

"and in the shadow of death." LUKE I. 79. It likewise assists the "infant churches lately established, where persecution, oppression, or want of means, rendered numbers of Catholics unable to provide for the maintenance of religion, and the education of youth." He was too well aware of the great good effected by this society, not to pass it unnoticed; for besides the reward which each member would merit for his charitable donation, he would also be entitled to reap a benefit from the Indulgences which the Sovereign Pontiffs granted in favor of the Association. The Bishop's address, on this occasion, is so replete with fine sentiments, and of a nature to move the hearts of the people to take interest in this noble work, that I cannot refrain from making a few extracts, by which we at this day might profit, as they furnish matter for useful reflection: "It would," says the prelate, "ill become us, as children of the same Father, and members of the Church of which Jesus Christ is the head, to remain any longer inactive, without uniting our efforts also with them for the advancement of an Institution so worthy of the zeal and charity of every Catholic heart. For how can so many infidel nations believe in Him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach unless they be sent.—ROM. X. 14.

"What would have become of us in former times if Preachers had not been sent to impart to our forefathers the light of the Gospel? Would we enjoy all the benefits of religion which we now possess? My Dear Brethren, if we remain insensible to the spiritual wants of so many nations and kingdoms, who are destitute of the advantages of Faith, we deserve not the name of Christians, and should they perish eternally, through our avarice and indifference, God may require at our hands an account of the blood of His Divine Son. Secure then for yourselves the advantages of this Society and endeavor to merit for yourselves and this Province the choicest blessings of Heaven, by your small but united contributions, and fervent prayers. 'Give,' says Jesus Christ, 'and it will be given to you again: good measure, and pressed down and shaken together, for with the same measure that you shall mete withal, it shall be measured to you again.' LUKE VI. 39. Thus, Brethren, as our Blessed Redeemer assures, that a cup of cold water given in the name of Jesus, will not pass without its reward. You shall likewise be crowned with blessings proportionable to your zeal and charity towards this truly pious Institution.

"When we reflect upon the commendations given by our Blessed Saviour to the poor widow's offering, we would fail in our duty to the poor, if we did not invite them also to a participation of the benefits of this society; for, although it may not be in their power to give the small mite prescribed, it is in their power always to pray for its success. Therefore, dearly beloved Brethren, the knowledge which we have of your charity and of your inviolable attachment to the faith once delivered to the Saints, fills us with confidence that you will not fail to concur with us in a cause so important to religion and beneficial to yourselves."

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In 1852, on the 1st August, Bishop Phelan had once more to make an appeal to his congregation at Kingston, in favor of those who had suffered by the great fire at Montreal. He was no doubt aware, from their past conduct, that their charity would be also shown on this occasion, and so it was, for the collection made amounted to the sum of \$140. His sympathy for these sufferers must have been great, owing to the thought that many of them once formed his congregation, and that he had wrought so long amongst them; and they on their part could not but look upon the good Bishop as a benefactor and friend, who had not yet forgotten them. Still charity for the distressed, rather than any natural or human motive, urged him to exert himself in the cause of their relief.

On the 8th July, 1854, he appointed the Rev. Patrick Dollard as Vicar General, and I would remark, without any desire to lean towards adulation or dissembling, that a more prudent selection could not have been made; for this good man was known then, as he is now, to be the model of a good priest, and characterized, in a particular manner, for his regularity of life, and assiduity in studying the interests of the congregation he served. His counsel bore great weight with the Bishop, whose faithful friend and adviser he was—for the Bishop's prudence and humility was such, that he seldom, even in the most trivial difficulties, would act, without first seeking advice.

The same year, on the 14th October, after having received a Rescript from Rome, the Bishop established in the Diocese the Society of Prayer, called the "Golden Association of the Immaculate Conception of the Blessed Virgin Mary," alias the "Golden Crown," having for its object "to do homage to the Most Adorable Trinity, to invoke the Immaculate Virgin, Mother of God, to assist the Church in all her difficulties and trials, and effect the conversion of sinners." At the end of his Pastoral on the occasion, he adds: "We desire that an engraving or picture of our Blessed Lady of Mercy shall remain, if possible, always exposed in each Church or Chapel, in memory of the erection of this Society. * * * This will be a standing monument to attest this Pious Association of the Immaculate Conception more and more to the Blessed Lady of Mercy, and remind them of the pleasing duty of praying continually for the wants of the universal Church, in union with her chief head and all the members thereof."

In 1855, owing to the disturbed state of Europe, by reason of the Russian war, the good Bishop sighed for the peace and prosperity of the Christian world; and on this occasion he showed himself not only a faithful subject of the British Crown, but also a friend to order and peace—in a word, the model of a good Bishop. We find him, by a circular, bearing date April 12th, calling upon the priests of his Diocese to unite with the "faithful to invoke the benedictions of Heaven on the Allied Armies, beseeching God to grant that durable peace might be speedily restored to Christendom." He expresses himself thus: "As faithful Catholics, and British subjects, we cannot

“remain indifferent as to the issue of the present war with Russia, and its importance for the general interests not only of the British Empire, but also for the protection and prosperity of the Christian Church. Our sympathy with the Allied Armies, would, however, be of little or no avail, unless we were excited by them to raise up our voices towards the Lord of Hosts in their behalf, imploring Him to preserve them from all the horrors and calamities of this war, and to restore peace to the entire Christian world.” It might appear to an unreflecting mind, that he should have borne some sympathy towards the Russians, by reason of the resemblance which the Greek Church bears to that of which he was Bishop; but let it be observed that he knew his duty as a good British subject, as well as a faithful Bishop of the Church of Christ, and that swerve from that duty he never would.

At the demise of Right Rev. Remigius Gaulin, which took place on the 8th May, 1857, Bishop Phelan succeeded as Bishop of Kingston, taking the title thereof by reason of his having been appointed coadjutor with the right of succession. Would that God had spared him a little longer, to bear this title—for the happiness of his clergy and the welfare of his Diocese.

THE GOOD TRAITS IN HIS CHARACTER.

HAVING already noticed the principal acts (especially those for which I could find dates), in the Bishop's life, it still remains for me to say, what characterized him in particular. Were one to question and ask, what virtue was he remarkable for having practised? I would be at a loss to give a direct answer, because he seemed, at one time or the other, to have reduced every one to practice. I mean to allude to *some* of the many good qualities, for which I consider his life was characterized—which came under my observation—and to which Kingston and the Diocese of Kingston can bear witness. It was not my intention, and besides, time and the circumstances under which I labor will not permit, furthermore I do not imagine it would be expected from me—to notice every good trait in the Bishop's character which came to my knowledge, or which might be apparent to the generality of people. A work of this nature does not demand it. Furthermore, there are few, who were acquainted with the Bishop's career, but can supply any deficiency which might be observable in this little work.

FIRST.—Let me speak to the reader of the Bishop's *devotion towards the Blessed Virgin Mary*. It is not necessary to enter into any great detail to make this known, for any person who was witness to

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his acts, heard his pastoral addresses, or was present at his instructions from the pulpit, could not be ignorant of the great confidence he placed in the powerful intercession of the Holy Virgin, and how he wrought to extend and perpetuate this devotion amongst the faithful of his Diocese. Were you, either morning or evening, to have entered the Cathedral during the month of May, you would have heard this devout client of Mary either exposing his own wants, or those of his people, or publishing her glories, or the happy effects resulting from devotion to her. There would he be found at the steps of the altar, as an example to his congregation, to testify before all that his devotion was real, and to invite all to place themselves under her maternal protection. As has been already noticed, the first act he performed as Bishop was one in honor of the Blessed Virgin Mary. He again showed himself contributing to her honor by encouraging the Scapular, (which, if I am not greatly deceived, I saw himself wear.) In his circular to the Clergy of the Diocese of Kingston, in reference to his being called upon by the Pope to signify to him his sentiments on the subject of the Immaculate Conception, and the authoritative declaration thereon, and to appoint public prayers, in order to obtain light from above on so solemn and so important a subject, he opened his mind freely, and gave to understand that he was an advocate of the Immaculate Conception. Furthermore, he would appear to have intimated that the only good we expected to effect, could be obtained only through the intercession of the Immaculate Virgin. "Your fervent prayers," says the Bishop to his clergy, "no doubt, will not be now wanting to obtain for the church a pledge of new conquests to the faith, of redoubled confusion to her enemies, and of ransom- ing, through the intercession of the Immaculate Virgin, of innumerable souls, hitherto immersed in error, heresy and sin." In his Lenten Pastoral address of 1845, he calls the attention of the clergy and faithful to a confraternity in honor of Mary, which had been established by Bishop Gaulin. In this address he again publishes his confidence in Holy Mary's intercession. He says, "We conjure you, Venerable Brethren of the Clergy and beloved children of the Laity, to redouble your fervor in practising the devotion of the Association of Prayer, called the Arch Confraternity of the Most Holy and Immaculate Heart of Mary, Mother of God, as established for the conversion of sinners in this Diocese, by our Venerable Prelate, the Bishop of Kingston, in the year 1843. The various authentic accounts given us of the immense good produced by this devotion throughout the Christian world, wherever it is practised, sufficiently attest the motives which induce us to recommend it so strongly for the reformation of morals, the propagation of the faith, and the sanctification of souls in this holy time." In his Pastoral Address for the establishment of the "Golden Association of the Immaculate Conception of the Blessed Virgin Mary," he calls upon the people to invoke her, and, from the address, it is plain, even to those of the meanest capacity, that the good Bishop himself placed great

confidence in her intercession. "Let us," says he, "therefore, invoke the intercession of the Immaculate Virgin, as the help of Christians, the comfortress of the afflicted, and refuge of sinners. Yes! beloved brethren, this sweet name, Mary, will be to you a tower of strength against your enemies, a shield of protection, and a safe anchor of hope in the agony of death, 'Mater misericordiae tu nos ab hoste protege, et in hora mortis suscipe.'" I was aware that the Bishop himself, in private, also practised devotion towards the Blessed Virgin. Whilst he was a priest in Montreal, I had occasion, one afternoon, to call at his room in the Seminary, and I found him engaged in reciting the Beads. Whilst I was enjoying his hospitality at Bytown, I remarked (as my bed-chamber was next to his), that the last prayers he recited, before retiring to rest, were those of the Beads. He paced slowly through his room whilst he recited them. This custom he seemed to have strictly followed up whilst Bishop, and I had ample opportunity of knowing this, because, for six months, only a simple partition divided our bed-chambers, and I often felt surprised, knowing how fatigued he was by the labors of the day, and the night being far advanced, to hear him pace through his room saying his Beads. This, I consider was always his last vocal prayer at night.

SECONDLY.—Let me notice *his charity towards the poor*. This matter I treat of with a certain reluctance, because it recalls to my mind many sorrowful ideas, which I cannot commit to paper, any further than to observe, that they wrought on my mind, and convinced me that the Bishop himself was oftentimes poor; though he was too delicate to make it known either to his priests or his people. Let it be remembered, the Cathedral, the Episcopal residence, the Christian Brothers' establishment were to be finished, some of them being already greatly in debt. The Hotel Dieu Hospital had oftentimes to depend on him, yet, notwithstanding, he seldom made an appeal in his own favor. Towards the poor he always showed himself a friend, and seldom any object of charity left his door with an empty hand. His house was daily visited by numbers of poor, and, if circumstances permitted, he would always afford them some relief. Whoever heard him address the people in favor of those who suffered by the great fires at Quebec and Montreal, or by the famine in Ireland, could easily recognize in him that generous heart and those charitable feelings which he possessed in an eminent degree. Who is not aware of the feeling appeals which he used to make on St. Patrick's Day, and on other occasions throughout the year, in order that relief might be brought to the indigent. He felt the greatest pleasure in encouraging a society of pious and charitable ladies, established for the purpose of relieving poor children and clothing them, so that they could be sent to school and prepared for their first Communions. They bore the deserved title of "Ladies of the Benevolent Society," and many a father or mother had reason to bear in loving remembrance him who encouraged such an association, in consequence of the many charitable donations made through the instrumentality of these pious persons.

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the poor. This recalls to my mind the words of the psalmist, and convinced me that he was too good for the people. Let it be the Christian's duty, of often being called upon to appeal in his behalf to a friend, and in his hand. His peculiar circumstances, whoever heard of him by the great kindness, could easily be made aware of the day, and on which he might be seen encouraging the purpose of the poor, could be sent to him, and many a poor man who had been charitable persons.

Even at this day, the Catholic community of Kingston appreciate their services. The worthy Bishop delighted in being able to benefit the poor in any way, but, as to himself, he never could be contented to spare any means which came to his hands, for he would either distribute the money for charitable purposes, or expend it in improving either for the benefit of Kingston or the Diocese. I was often pained to hear him express a desire to visit Rome, if he had the means, (for each Bishop, and he was particularly invited, is expected to pay at least one visit to the Holy Father, if circumstances permitted.) Especially on the occasion of the dogmatic definition of the Immaculate Conception, he ardently desired to be present. "I would like to go," said he, "but, Lord have mercy on us, how can I think of going and no means; I suppose I never will have means to go." It is true, if he had made known his position to his clergy, they would have given the last farthing to relieve him; but, although he had favored many of them, and contributed generously to benefit their poor missions, yet he was so considerate, that, rather than expose them to any inconvenience, he would not even allude to the matter, lest the missionary might stand in need of all the means he could acquire.

THIRDLY.—His zeal in promoting education. From his childhood he was trained up to understand and appreciate the advantages of education, especially an education based on religion. As we have already seen, he himself in his young days panted after knowledge, and as he grew up, his happiness oftentimes consisted in communicating it to others. No sooner was he ordained priest, than one of his first thoughts turned towards the education of youth—and not only youth, but he even sought to enlist those of riper years in the cause, so that they also might improve themselves, and acquire a taste for knowledge. After his consecration as Bishop, he sought every means, even at great inconvenience, to promote education throughout the Diocese, and some of the establishments of Nuns and Brothers, which he was instrumental in forming, still live to tell posterity that the good Bishop contributed his share in educating and forming the intellect of their fathers. He even left what was called the "Bishop's house," in Kingston, in order that it might be converted into a nunnery school, and took as a choice to live, as I might say, amongst the students of Regiopolis College; which he was instrumental in setting on foot, and for which he had provided Professors. To those acquainted with college life, and the necessary bustle and noise which must occasionally reign there, it would appear surprising that the Bishop would have selected that locality as his residence, and I can account for it in no other way than that he had always been attached to youth, especially those who sought after knowledge, and that he wished to identify himself with those who labored to train them up, and keep a watchful eye over their morals. It is likely he had also in view to encourage by his presence their fathers and mothers to send their sons thither for instruction. His zeal in the cause of education

also manifested itself on the occasion of his visits to the schools, where you might see him take such a lively interest in the advancement of the children, and always paying such kind compliments to those who merited them, as would move one and all to continue their little course with more heart and fresh courage. I might also venture to assert that one of the principal objects he had in view in encouraging the Association of the "Benevolent Ladies" was, that poor children might be educated and formed to virtue.

FOURTHLY.—*His zeal in the cause of Temperance.* This was so well known to every one, that I feel at a loss how to interest the reader, for the Bishop's labors in this cause are, to a certain extent, bearing fruit even at this day. He was well convinced that nothing could prove more beneficial to a community, or be calculated to draw down greater blessings from Heaven, than the exercise of temperance, so he lost no time, whether as Priest or Bishop, in inculcating into the hearts of his hearers the indispensable necessity of practising that virtue. He was indefatigable in his exertions in this cause, and he did not alone confine himself to the pulpit to remedy the evils of intemperance, and pave the way for the contrary virtue. He also labored in the streets, and sought the negligent and guilty, in order to gain them over to God. This he did, to my knowledge, during the years of his Episcopacy. He had the experience of years in the ministry, and none knows better than the priest the curse intemperance brings in a family, so that it requires the vigilant eye of the pastor, his prayers, and those of the faithful, to effect a change, when by that vice people become thoughtless and obdurate. It is almost next to impossible to banish intemperance from a locality in which it has taken deep root—yet, notwithstanding, Bishop Phelan succeeded during the years of his priesthood in working wonders with regard to this vice—all through perseverance and his own good example. What can be more creditable to Montreal, or any city inhabited by Irishmen, than to be able to number over 4,000 faithful members of a Total Abstinence Society. They have therefore good reason to offer up many a prayer for him who reformed their city, and set this society on foot, to be an example to others. When God called him to the Diocese of Kingston, he made it one of his first duties to preach temperance, not only in Kingston, but throughout the missions, and to encourage that virtue by issuing cards and medals to remind the bearer of the good resolutions he had made. In his Lenten Pastoral Address of 1845, he thus exhorts the children of his Diocese: "We most cordially exhort you to enter into the Society of Temperance, so well calculated to eradicate all the evils that follow from the vice of drunkenness, and to promote your temporal and eternal happiness. A strict adherence to its rules will not fail to render this sacrifice agreeable to God, who, we trust, will accept of it as a substitute for the fast and abstinence which the debility of constitution and the multiplicity of hard labor prevent you from observing. Moreover, as this is the season that is set apart to comply with the

"obligation of confession and communion, the practice of temperance and sobriety will facilitate for you a more ready and more worthy reception of it. Alas! dearly beloved brethren, intemperance has been too often the cause of the neglect of this duty, and of bringing on the heads of the guilty the severest censure of the Church." In his labors on the missions, he seldom forgot to touch on the subject of temperance, and to endeavor to strike with terror and disgust the hearts of those whose God was their belly, and to convince them, as well as others, of the evil effects of intemperance. The very last words he ever preached in my mission, were those of an exhortation to my people to fly intemperance.

FIFTHLY.—*His labors on the mission to assist the missionary—the interest he took in visiting the missions.*—I have already alluded to his exertions on the missions; but to do the zealous Bishop justice, much more must be said. I merely hinted at the matter, whereas of all his labors or exertion under other circumstances, none could bear a shadow to the extraordinary work with which he would tax himself on entering a mission. I mean by this the exercise of the duty of the confessional and the catechising of the children, whom perhaps the fatigued pastor could not have prepared. He was aware that previous to his arrival the missionary of the place did his best endeavors to have all the children prepared, but it generally happened there were many confessions to be heard, and perhaps some persons to be instructed. No sooner would the Bishop have arrived, than you would see him wend his way from the presbytery to the church, and there he would at once commence to relieve the priest. I may say, and I accompanied him on his visit to thirty missions and sections of missions, that he seemed relieved from the fatigue of the journey when he had once begun to do missionary duty. If it was a priest who accompanied him, he would soon cut out work for him, in order that the pastor of the place might get all the relief possible. In country missions, owing to the distance some children have to travel, it is sometimes very difficult to prepare them, and most all the work, that is, of instructions, examinations and confessions, comes together, so that the pastor is sometimes pained at not being fully prepared to receive the Bishop. His Lordship was always sensible of the difficulty, and he was possessed of too fine a feeling to reprimand or appear displeased; on the contrary, if there was nothing for him to do but to confer the sacrament of confirmation, he appeared to me not to feel so happy. This was not so observable to any as to myself, because, by being with him so long, I could not fail to remark it. I have even known him send the pastor to the presbytery to rest, he himself taking charge of the work amongst the children. All his labor did not consist solely in what I have just mentioned, for if he had a spare moment at all, he was constantly occupied in consoling or counselling some persons, as there were always numbers who wished "to speak to the Bishop." I repeat here what I said before, he never felt so happy (at least I always thought so), as when he had plenty to do on the missions. I

will add furthermore, I consider that he appeared to experience more comfort and happiness in serving God on the missions than performing easier labor at home—and I think, that, exclusive of any other testimony, the consideration of the many visits to which I have already alluded, would serve to corroborate these statements which I take upon myself to make. It was not that he experienced much bodily comfort, for oftentimes in the sections of missions the fare was not always the best, but that did not signify, the Bishop was always contented with it. We must also take into consideration that he was accustomed to say mass and preach on almost every occasion of his visits. The exertion alone of preaching, which would sometimes last so long—for he sought to benefit the fathers as well as the children—that I often felt surprised how he could endure such bodily fatigue. All these things considered, we can easily say why he was such (permit the terms) a welcomed guest among priests and people. It will not, consequently, be wondered at, that hundreds would collect to escort him either into or out of the missions, and felt sorrowful at parting with him. He was understood to interest himself so much in the spiritual and temporal welfare of the missions, that he seemed to make his home therein; and the missionary himself was always left happy, by reason of the great good effected for the prosperity of his people. This may account, in some measure, for the improvements which were being made during his day. For, owing to the kindness shown the clergy by the Bishop, they took it as a pleasing and easy task to labor under him; and the lively interest he took in the welfare of the missions prompted them to contribute their share of exertion and means for the interests of religion and the benefit of their congregations.

SIXTHLY.—*His hospitality and kindness to his Priests on the occasion of their visits to him.*—It affords me a pleasing duty to allude to this trait in the Bishop's character, for, unworthy as I was, I often enjoyed his kind hospitality, and often experienced affection which I had no right to expect. On this subject I can say nothing new, for what Priest of his Diocese did not also receive marks of kindness at his hands. Each one seemed fully aware of the warm reception they might expect when paying their visits, and consequently, when there was question of consultation, or treating of matters connected with the missions, many of the priests preferred to apply in person though a written communication would have sufficed. It was not therefore unusual to find daily at the Episcopal residence some Priest who had come from the missions. They all felt they had a home there, and if they had not money in their purse, they would not have reason to experience any inconvenience. In his day, no Priest found himself a stranger in the city. No sooner would the Priest have entered the palace and paid his obedience, than the very first question put by the Bishop would be if he had taken dinner, or tea, as the case might be, and oftener still would he call the servant to prepare something to eat, without putting any question at all. He would seem pained if the visiting Priest would, during his stay in the

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city, accept of an invitation to dine or sup elsewhere than at his own table. The priests were always received with open arms—the most humble as well as the most learned—and during their visit they would discern in that open and pleasing countenance, which he bore, no frown to indicate that their presence there was no longer required. The kind Bishop, unless he was pressed with business, always seemed sorry when his priests would take their leave of him. His table was set at all times, and come when the priest would, he was welcomed to it. His kindness at table was what I might term excessive, for he was regardless of himself, provided he could make one enjoy a good meal. Nothing in his house was too good for the visiting priest, provided he could be made to feel happy. I have even known him call his servant and order him to take the mattress from his own bed to accommodate the missionary priest. His good nature on every occasion could not fail to endear him to his clergy, and leave an impression that time can never efface.

SEVENTHLY.—*His mildness and gentleness.*—These good qualities of the Bishop were so well known to every person who was acquainted with him, that I will merely allude to them, in order that justice, or a share of justice, might be done that great and good prelate, whose memoir I am endeavoring to pen. No person, be he Catholic or Protestant, who had occasion to deal with him, whether on a matter of business, or an affair of difficulty, or simply in a social conversation, ever left his presence without being able to bear witness to his kind and gentle manner. These qualities were so well known to the generality of people, that numbers of them, both in the city and on the missions, would trespass on his good nature with subjects the most trivial, yet he always manifested a gentleness and calmness of temper that inspired confidence, and tended to effect the good which he might have had in view. I have often remarked on the missions how little children, who no doubt must have heard their parents talk about their good Bishop, would throw themselves in his way, in order that he might notice them. He never hesitated to do so, and by kind words attach them to him, so as to make them promise him to be good children and obey their parents. This little mark of kindness seldom failed to have its happy effect with them, and would no doubt, in after years, influence them to good. If the Bishop did appear sometimes excited or discontented, it was when he had to inveigh against scandal or scandalous sinners. When the glory of God was concerned, and a public abuse had to be corrected, he was inexorable, and would never desist until he had effected a remedy thereto. If afterwards the sinner appeared penitent before him, he would show himself a kind father to him, and by his gentleness towards him, gain him over to Christ.

Having now gone over the principal acts of Bishop Phelan's life, and touched upon some of the many good traits in his character, it might not seem amiss to recall the reader's attention to the reference I made to St. Paul's admonitions to Titus, in order to see if my

observations were not applicable. It may also prove interesting to learn here that the Bishop had pledged himself to the interests of his Diocese, not only on the occasion of his consecration as Bishop, when the ring (a type of his union or alliance with that Diocese) was placed on his finger, but also in his Pastoral Address of 1845, where he speaks thus: "Our hearts being filled with the warmest affection for you, we have not ceased to offer up our most fervent prayers to the throne of God in your behalf—and shall, with God's assistance, always feel the deepest interest and solicitude for your spiritual and temporal happiness." It is satisfactory to know that he fully redeemed this pledge, as the Diocese itself can testify, or as the stranger, if there be one, can have observed during the perusal of this little work. As one periodical remarked: "For a period of thirteen years he discharged the onerous duty of Bishop of Kingston, with a zeal and fervour beyond the power of man adequately to portray." "He was," says the *Mirror*, with the *Dublin Tablet*, "a warm declaimer, an eloquent preacher, a benevolent citizen, a most loving Bishop; but he was, before all, a venerable senator, a Prelate combining in his administration and functions the majesty and dignity of a Prince of the Church with the humility and tenderness of a Father of the Faithful, and with the patriotic fire of a Bishop inspired with the memories of the famous councils of Kilkenny." As the *True Witness* very justly observed, he was "indefatigable in his labors for the good of his flock. His Lordship was always regardless of himself. No one ever better exemplified in his own person the words of Our Lord about the 'Good Shepherd,' who 'gives his life for the sheep.'"

HIS DEATH.

I have at last come to that sorrowful moment which caused such pain to the Diocese—that moment in which this worthy and distinguished Bishop was snatched away, leaving behind him a sorrowing clergy and a mourning laity—that moment which, though actually past and gone, is yet apparently present to many, whose grief is still as fresh, as when the tolling bell conveyed its meaning, or the gloomy cenotaph received its prize. It would be superfluous on my part to attempt now to convey even a faint idea of the sorrow and feelings of distress with which the people of Kingston and of the Diocese were affected, when the sad and painful news of the Bishop's demise reached their ears. The few extracts which I will produce, and which have reference to his death, will speak more fully than I can do the sentiments of the people at the time, and show how Protestants as well as Catholics felt the loss of the saintly Bishop.

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I may observe, with the *Mirror*, that "on the day of the burial of Bishop Gaulin he contracted a severe cold, from exposure to the air; but the symptoms of his illness did not show themselves in a dangerous form. On Sunday, the 24th May, finding himself somewhat relieved, he proceeded to Belleville, in accordance with a promise previously made to the Rev. Mr. Brennan, to whom he was much attached, in order to attend the consecration of the new cemetery. Here, from exposure to the open air a second time, he caught an inflammation of the lungs. Upon his return to Kingston, the disease increased in virulence, and on the night of Saturday, the 6th June, 1857, he breathed his last, in the arms of his faithful and beloved clergy."

"It is with deep sorrow that we have to record the loss of our good and beloved Bishop of Kingston, Mgr. Phelan, in the 63rd year of his age, and after a busy and useful life spent in the service of his Redeemer. Many an eye will be dimmed with tears, and many an Irish heart be oppressed with grief at these sad tidings; for if ever there was a man profoundly and universally loved, that man was his Lordship, the late Bishop of Kingston. * * * * It is not easy to describe the sorrow which this great calamity has caused—not to the people of Kingston alone, but throughout the Province—amongst Protestants as well as Catholics; for by all men, of all creeds and countries, was the deceased respected. On Sunday morning, when the death of their Bishop became known to them, one cry of grief arose from the faithful of Kingston, a crowd of whom had collected around the doors of the Palace. The vessels in port hoisted their colors half-mast high; a mark of respect which was continued until 8:30 A.M., on Thursday morning, when his honored remains were consigned to the vault that had been prepared for them in the Cathedral."—*True Witness*.

"Death has been busy during the past month in the Diocese of Regiopolis. Only a few short weeks ago the amiable Bishop Gaulin was conveyed to the dark and silent tomb, followed by a cortege of mourners, foremost among whom was his coadjutor, Bishop Phelan, his successor in the Diocese.

"He appeared on that day to have a prospect of many years before him to carry out the large-hearted and benevolent schemes for the good of his people, which he had in view. But, alas! while we write the muffled bell tolls forth his requiem, and the tears of his devoted people proclaim that the hand of the destroyer has struck down, not only a prince of his church, but a good man, one who was known in the lowly dwellings of the poor as a father to the fatherless and a consoler of the distressed.

"It was, therefore, a severe shock to them, indeed we may say to the citizens of Kingston generally (where he was esteemed and respected by all classes and denominations), when it was announced on Sabbath morning that the Bishop of Regiopolis was no more.

"On Sabbath morning the body, arrayed in the Episcopal robes,

“lay in state in the palace, where it was visited by thousands, anxious to pay a mark of respect and affection to one who had so long held sway over their church, and who was dear to all of them as a father is to his children. The remains of the venerable Bishop were also visited during the day by a large number of Protestants, including many of the most respectable and influential persons of the city, who appeared to feel, although differing in religious creed, that death dissolved all distinctions, and in Bishop Phelan's death recognized the loss of a great and good man. But it was the tears shed by the poor, the lamentations of the friendless and destitute, poured forth on that Sabbath morning around the cold remains of the good Bishop, which told in characters the pen cannot depict the paternal character of the father they had lost. On many a toil-bronzed cheek the big tear rolled down from eyes that moisture had not softened since perhaps they were children, while the last words he had addressed to them came back to them, bringing with them the many gushing memories of the past. It was an affecting, solemn, and impressive scene, and one which will not soon pass from the recollection of those who witnessed it.

“He was an Irishman by birth, and ever cherished a warm affection for his native land: he well understood the generous traits in the character of his countrymen, which enabled him to exercise a powerful sway over them for good, and he was justly held by them in the highest esteem and reverence, as a father of their church, whose entire soul was in the work to which he had devoted his life. By the poor of his people his loss will be severely felt, for he was a man of simple and unostentatious habits, easy of access, and had a rare tact in fathoming the intricacies of the human mind, which enabled him to administer the balm of consolation with peculiar efficacy to the wounded spirit, to encourage the weak and comfort the afflicted!

“In thus paying a tribute of respect to the late Bishop Phelan, we follow the dictate of our feelings for him as a man and a Christian minister, without reference to his creed. Although differing from him in faith, and more than once in antagonism to the measures of his church, we were privileged with a degree of intimacy with him during the last ten years, and had therefore many opportunities of becoming acquainted with those many amiable and kindly traits in his character which makes his loss appear to us, as it will to many other Protestants in similar circumstances, to be that of a personal friend.

“On Monday morning, the remains of the deceased prelate, after being enclosed in a leaden coffin, which was covered with a handsome black walnut shell, were conveyed to the cathedral, and deposited in front of the altar, being covered with an elegant canopy of black velvet, trimmed with white fringe, and surmounted with plumes of white ostrich feathers, around which some hundreds of tapers, in silver stands, threw a flickering light. The cathedral was

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“elaborately decorated with the symbols of woe, the arches of the
“architrave where the altar stands, were hung with black cloth, the
“cornices and ornaments being dressed in crape and white serge.
“Broad streamers of crape, proceeding from the centre of the arched
“roof, hung in festoons radiating towards the wall, forming a very
“tasteful and elegant device; the windows were all draped with black
“crape, which threw a sombre and gloomy light over the pale faces of
“the priests who surrounded the bier. All Monday and Tuesday the
“remains thus reposed, while the melancholy tolling of the bell ever
“and anon struck dismally on the ear. During these two days the
“cathedral was visited by some thousands of people, many of them
“from distant parts of the Province. On Wednesday morning, at
“half-past eight o'clock, the funeral obsequies commenced, and were
“conducted with the solemn and imposing form prescribed by the
“Catholic ritual on such occasions.”—*Kingston Advertiser*.

“It becomes a painful duty for me to have to announce to the
“readers of the *True Witness* the unexpected and lamented death of
“the great and venerated Bishop Phelan, than whom no one man of
“Canada—and it may not be exaggeration to say of America—was
“more universally beloved; or had gained such complete possession
“of the hearts of his acquaintances. The Almighty, to convince us
“that ‘man shall go into the house of his eternity,’ perhaps to punish
“us for our deeds, claimed His right, and merciless death, as if glory-
“ing in his conquest, bore off his prize. One month had not elapsed
“since the death of one Bishop; before we were called upon to renew
“our tears and deplore the loss of another, who may be said to have
“offered himself a martyr through his charitable zeal. My feeble
“efforts can but give a faint idea of our painful position—of the feel-
“ing that, on this sorrowful occasion, pervades every breast. It
“would also be presumptuous for me to attempt to do full justice to
“that great and good man, who is gone to reap the reward of his
“fruitful labors. Let the Diocese speak, and declare in accents of
“sorrow, that it has lost its greatest consoler and benefactor here be-
“low; the priest—a father; the poor—a friend; the stranger—a fond
“acquaintance; society—one of its greatest philanthropists; and
“Kingston—a treasure.

“Finding that his last moments were approaching, and still breath-
“ing a heartfelt prayer for the prosperity of his Diocese, he appointed
“his worthy Vicar-General, the Very Rev. Patrick Dollard, as Ad-
“ministrator thereof: which appointment was duly ratified by the
“Archbishop, of the Ecclesiastical Province of Quebec. Having
“regulated the temporal and spiritual affairs of his Diocese—as an
“upright and saintly Bishop—he resigned himself to the will of God;
“and after having received the last Sacraments and rites of the
“Church from the hands of the Very Rev. Mr. Dollard, he turned
“to breath no more. On yesterday, (11th June), the solemn office
“for the dead was chanted; after which the Rev. Mr. Kelly, of
“Brockville, pronounced the well-merited eulogium. The life and

"labors of the deceased Prelate were admirably well sketched, and
 "the preacher was listened to with marked attention. Amongst the
 "Hierarchy present were the Right Rev. Ig. Bourget, of Montreal;
 "Right Rev. E. Guigue, of Bytown; Right Rev. John Farrell, of
 "Hamilton; and Right Rev. A. Pinsonneault, of London, C. W.
 "Amongst the Clergymen present, I noticed the Rev. Mr. Granet,
 "Sup. S. S., Montreal; the Very Rev. Mr. Gordon, of Hamilton;
 "Rev. Mr. Connolly, P. P., Montreal; the Rev. Mr. Langevin, Sec.
 "of the Archbishop of Quebec; Rev. Mr. O'Claire, of Quebec; Rev.
 "Messrs. Leblanc and Valade, of the Episcopal Palace, Montreal;
 "Rev. Mr. Birmingham, of Charleston, S. C., U. S.; Rev. Mr.
 "Mackey, of Ogdensburg, U. S.; Rev. Mr. Proulx, of Oshawa;
 "besides the entire Clergy of the Diocese—numbering in all four
 "Bishops and about forty-five Priests. At the conclusion of the
 "High Mass, the Right Rev. Bishop Farrell being celebrant, and
 "Rev. Mr. McDonagh, of Perth, Rev. Mr. Connolly, of Montreal,
 "Deacon and Sub-Deacon, the Bishops pronounced the solemn abso-
 "lution of the dead. As the weather was too unfavorable, the coffin
 "was not lowered into the vault of the cathedral until after 6 P.M.,
 "when a procession of clergy and laity was formed for that purpose,
 "amidst the heartfelt prayers of thousands of the Prelate's grateful
 "people. Thus has closed the grave over one whose arduous labors
 "redound to the interest of the Church in Canada. This worthy
 "Bishop, whom God raised to forward His gracious designs, may be
 "said to have been in a manner idolized; and though called away, he
 "will still live in the hearts of his bereaved children. He has left
 "us; but we yet see him throughout the Diocese. The magnificent
 "churches, religious houses, &c., which were commenced or finished
 "under his administration, will endear him to posterity. Let the
 "missions of Bytown, Montreal, Kingston, Perth, Belleville, Port
 "Hope, Brockville, Alexandria, and Peterboro', and all the others,
 "tell future generations who he was."—*Correspondent of True
 Witness.*

"His loss has been deeply deplored, and his obsequies were
 "kept with marked devotion. Indefatigable in all the duties of a good
 "pastor and faithful Bishop, his memory will not die, but will be kept
 "in eternal recollection."—*Irish Directory.*

May his soul rest in peace.—Amen.

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APPENDIX.

Memorandum of Bishop Phelan's visits through his Diocese for the purpose of giving confirmation—giving the localities, dates, and numbers confirmed:—

1843, Sept. 6.	Belleville,	104	1845, July,	L'Original,	130
"	Tyendinaga,	92	"	Plantaginet,	87
"	Osgood,	17	"	Cal. Springs,	4
" Oct. 18.	Kingston,	104	" August.	Bytown,	146
"	Gloucester,	47	" Nov. 7.	Wellington,	32
"	Pictou,	166	"		—
"	Bytown,	123	"		1076
"	Osgood,	17	"		—
		670	1846, Feb'y.	Kemptville,	83
			"	Merrickville,	84
			"	Winchester,	53
1844, May 16.	Cobourg,	37	" August.	Matilda Canal,	11
"	Port Hope,	24	"	Mariatown,	45
"	Peterboro',	129	" Nov. 8.	Gananoque,	33
"	Lindsay,	139	"		—
" Sept.	Perth,	152	"		309
"	Smith's Falls,	48	"		—
"	Richmond,	97	1847, Feb'y.	River Trent,	55
"	Brockville,	110	"	Percy,	33
"	Prescott,	135	"	Asphodel,	66
			"	Douro,	109
		871	"	Lindsay, Ops.	95
			"	Emily,	135
1845, April 10.	Bytown,	75	"	Peterboro',	60
" May 15.	Kingston,	150	"	Cobourg,	37
" July 4.	Gananoque,	3	"	Tyendinaga,	111
"	Cornwall, Long		"		—
"	Sault Point,	83	"		707
"	St. Andrew's,	102	"		—
"	St. Raphael's,	180	1848, Sept.	Cornwall,	180
"	Alexandria,	84	"	St. Raphael's,	166

1854, Oct. 4. St. Raphael's,	69	1856, March. Kingston,	12
" " 8. Cornwall,	99	" May 22. Peterboro,	69
		" " 21. Kean,	22
	715	and blessed the church	
		there	
1855, Feb. 11. Hungerford,	9	" May 27. Duro,	130
" " 15. Marmora,	2	" June 1. Port Hope,	53
" " 18. Sheffield,	70	" " 8. Kingston,	164
" " 21. Tyendinaga,	110	" " 15. Lobero',	31
" " 23. Napanee,	5	" " 19. Tyendinaga,	61
" June 8. Kingston,	126	" July 18. Merrickville,	89
" July 15. Brockville,	156	" " 20. Kemptville,	137
and blessed the corner		" " 22. Nation River,	20
stone of the church on		" " 31. Gananoque,	15
the 16th.		" Aug. 3. Wolfe Island,	67
" July 18. Gananoque,	18	" " 19. Smith's Falls,	58
" " 29. Alexandria,	126	" " 24. Williamstown,	53
" Aug. 1. St. Raphael's,	60	" " St. Raphael's,	20
" " 5. Williamstown,	114	" Aug. 31. Alexandria,	53
" " 9. Trooptown,	52	" Sept. 7. Cornwall,	52
" " 12. Prescott,	116	" " 9. St. Andrew's,	70
" Sep. 16. Camiden,	54	" " 28. Cobourg,	96
" Oct. 3. Gananoque,	5	" Oct. 7. Wellington,	46
		" " 9. Picton,	92
	1032	" " Napanee,	1
1856, Jan. Sheffield,	8		1447
" Hungerford,	28		
<p>Which made 152 Visits, and 11,520 persons Confirmed, in 13 years.</p>			
1854, Oct. 4. St. Raphael's,	69		
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1855, Feb. 11. Hungerford,	9		
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A LIST
OF THE
**CLERGYMEN ORDAINED BY BISHOP PHELAN, WITH
THE DATE OF THEIR ORDINATION.**

- 1844, Feb'y. 11th. Patrick McEvay,
1844, Dec. 21st, Denis Begly.
1845, May 18th, Bernard Coyle.
1846, July 19th, Alexander McDonell.
1847, August 8th, John Vincent Foley.
1847, August 8th, John O'Neil.
1848, Dec. 23, Michael Mackey.
1850, Dec. 1st, James Richard Rossiter.
1851, Jan. 6th, John Hogan.
1851, April 12th, John Burk.
1851, April 12th, James Farelly.
1852, Oct. 3d, John R. Meade.
1852, Oct. 3d, Kyran O'Keef.
1854, Jan. 15th, Thomas McMahon.
1854, April 23d, Michael Clunc.
1855, March 25th, Edmund B. Lalor.
1856, April 6th, John O'Brien.
1856, April 6th, William Harty.
1856, May 11th, Rev. John Francis Farrell consecrated Bishop.
1856, Sept. 20th, Henry Byrne.

In all, 19 Priests and 1 Bishop, exclusive of those who received some of the lesser orders, but of which I took no notice.

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**THE PIOUS ASSOCIATIONS AND RELIGIOUS CONFRA-
TERNITIES ESTABLISHED AND ENCOURAGED
BY BISHOP PHELAN.**

- 1841, "St. Patrick's Total Abstinence Society," Montreal.
The Temperance Association, Kingston, encouraged.
The Association of the "Ladies of the Benevolent Society,"
encouraged.
- 1844, June 7th. The "Confraternity of the Sacred Heart of Jesus."
The "Order of the Scapular."
- 1850, July 16th. The "Association for the Propagation of the
Faith."
- 1852, Jan. 19th. The "Arch Confraternity of the Most Holy and
Immaculate Heart of Mary," encouraged in his Pastoral
Address.
- 1854, Oct. 14th. The "Golden Association of the Immaculate Con-
ception of the Blessed Virgin Mary," *alias* the "Golden
Crown."
-

**THE RELIGIOUS AND EDUCATIONAL ESTABLISH-
MENTS ORGANIZED OR SET ON FOOT DURING
BISHOP PHELAN'S ADMINISTRATION.**

College of Regiopolis, Kingston.
Christian Brothers' School, Kingston.
Female Academy, St. Andrews.
Female Academy, Belleville.
Select and Free School, Alexandria.
Hotel Dieu Hospital and Orphan Asylum, Kingston.
Congregational Convent, Kingston, encouraged.

AN, WITH
N.

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**SOME OF THE MANY CHURCHES ERECTED DURING
BISHOP PHELAN'S ADMINISTRATION.**

	Length.	Breadth.	Size of Tower.	Gothic style.	Grecian style.	Stone.	Brick.	Frame.
Church at Kingston	221	96	.....	Goth	.....	stone	.....	.....
“ Brockville								
“ Perth								
“ Port Hope								
“ Coburg	100	50	16 sq	Goth	.....	brick	.....	.....
“ Williamstown	85	52	.....	Goth	.....	stone	.....	.....
“ West Port	100	50	15 sq	Goth	.....	stone	.....	.....
“ Napanee	60	40	.....	Goth	.....	stone	.....	.....
“ Alexandria								
“ Emily								
“ Hungerford	60	40	.....					fr'me
“ Komptville								
“ Loboro'								
“ Winchester								
“ St. Charles	50	30					
“ Camden								
“ Merriekville								
“ Wolfe Island								

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 The establishment of the Confraternity of the Sacred Heart of Jesus 19
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 Appeal in favor of the poor of Ireland..... *ib.*
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 His appeal in favor of the Orphans..... *ib.*
 The Association of the propagation of the Faith..... *ib.*
 Appeal in favor of those who suffered by the great fire in Montreal 23
 Rev. Patrick Dollard appointed Vicar General..... *ib.*
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POSTSCRIPT.

A. brief notice of the two first Bishops of Kingston..... 45

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POSTSCRIPT.

BEFORE having penned the last words of this little memoir, it occurred to me that it would not be out of place to add the following brief notice of the two first Bishops of Kingston, lest no other would give a synopsis of their lives. My main object, however, is to offer it to the good people of Kingston, from whom I have received many marks of respect and unexpected kindness. It is true it is a meagre return of gratitude from me; but it, with the life of Bishop Phelan, may prove interesting to them, and profitable to the souls of the Bishops, and that is all I desire. The matter is no doubt very short, but let it be remembered (and I do not regret it), it was attended with some little research on my part.

- 1762, July 17th. Bishop Alexander McDonell was born at Inchlagan, Invernesshire, Scotland.
1804. He first arrived in Upper Canada, and found but two wooden Catholic Churches and one stone Church in the whole Province.
1816. He returned to England.
- 1819, Jan. 12th. He was named, by Pius VII., Bishop of *Rhesine (in Mesopotamia)*, suffragan and auxiliary to the Bishop of Quebec, for the Province of Upper Canada.
- 1820, Dec. 31st. He was consecrated Bishop in the Church of the Ursulines, Quebec.
1825. He again went to England.
1826. He returned to Canada.
- 1826, Jan. 17th. Upper Canada being formed into a Diocese by Pope Leo XII., Bishop McDonell was promoted to this See—under the title of Bishop of Kingston. Rev. Thomas Weld had been named his Coadjutor, under the title of Bishop of *Amycles*, "*in partibus*," &c., but as he was promoted to the Cardinalship, Pope Gregory XVI. appointed the Rev. Remigius Gaulin as Coadjutor to the Bishop of Kingston.
- 1839, June 11th. The foundation stone of the Catholic College, in Selma Park, Kingston, U. C., was laid, in presence of a highly respectable and numerous audience, by the Right Rev. Bishop McDonell, Bishop of Kingston, accompanied by his Coadjutor, Right Rev. R. Gaulin, Very Rev. A. McDonell, and other clergymen.

- 1840, Jan. 14th. Right Rev. Bishop McDonell died at Dumfriès, Dumfresshire, Scotland—in the 78th year of his age.
 1861. The present Bishop of Kingston, the Right Rev. E. J. Horan, was instrumental in procuring his remains, and having them deposited in one of the vaults of the Cathedral, Kingston.

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- 1787, June 30. Remigius Gaulin was born at Quebec.
 1833. He received from Rome two Briefs Apostolic (dated at Rome in May)—by one of which he is named to be Bishop of Tabraca (in Numidia); "*in partibus infidelium*," and the other, Coadjutor, with the right of succession to the Bishop of Kingston, U. C.. He had then charge of the Parish of Sault au Recollet.
 1833, Oct. 20. He was consecrated Bishop at St. Jame's Church, Montreal, by Right Rev. J. J. Lartigue, Bishop of Telmesse.
 1839, June 11th. He assisted Bishop McDonell at the laying of the foundation stone of Regiopolis College.
 1857, May 8th. He died in Lower Canada; whither he had gone for the benefit of his health, and his remains were conveyed to Kingston, to be interred in the vault of the Cathedral. He had nearly completed his 70th year of age.

PRIESTS ORDAINED BY RIGHT REV. REMIGIUS GAULIN..

- 1836, October 23d—John Fox.
 1836, October 23d—Hugh Fitzpatrick..
 1837, March 11th—Alexander Kiernan..
 1837, June 4th—Amable Charest..
 1838, January 28th—Peter Lefevre..
 1838, November 25th—Augustine Vervais..
 1838, November 25th—Philip O'Reilly..
 1838, December 2d—Charles Burk..
 1843, May 21st—Peter Cook..

Most of whom are now in eternity; and may the Lord have mercy on their souls; and may He grant eternal rest and happiness to those Bishops.

May I ask the charitable reader for a Pater and Ave. in my own favor.

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