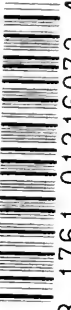


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REV. JOHN G. MACMILLAN



The Catholic Church

in

PRINCE EDWARD ISLAND

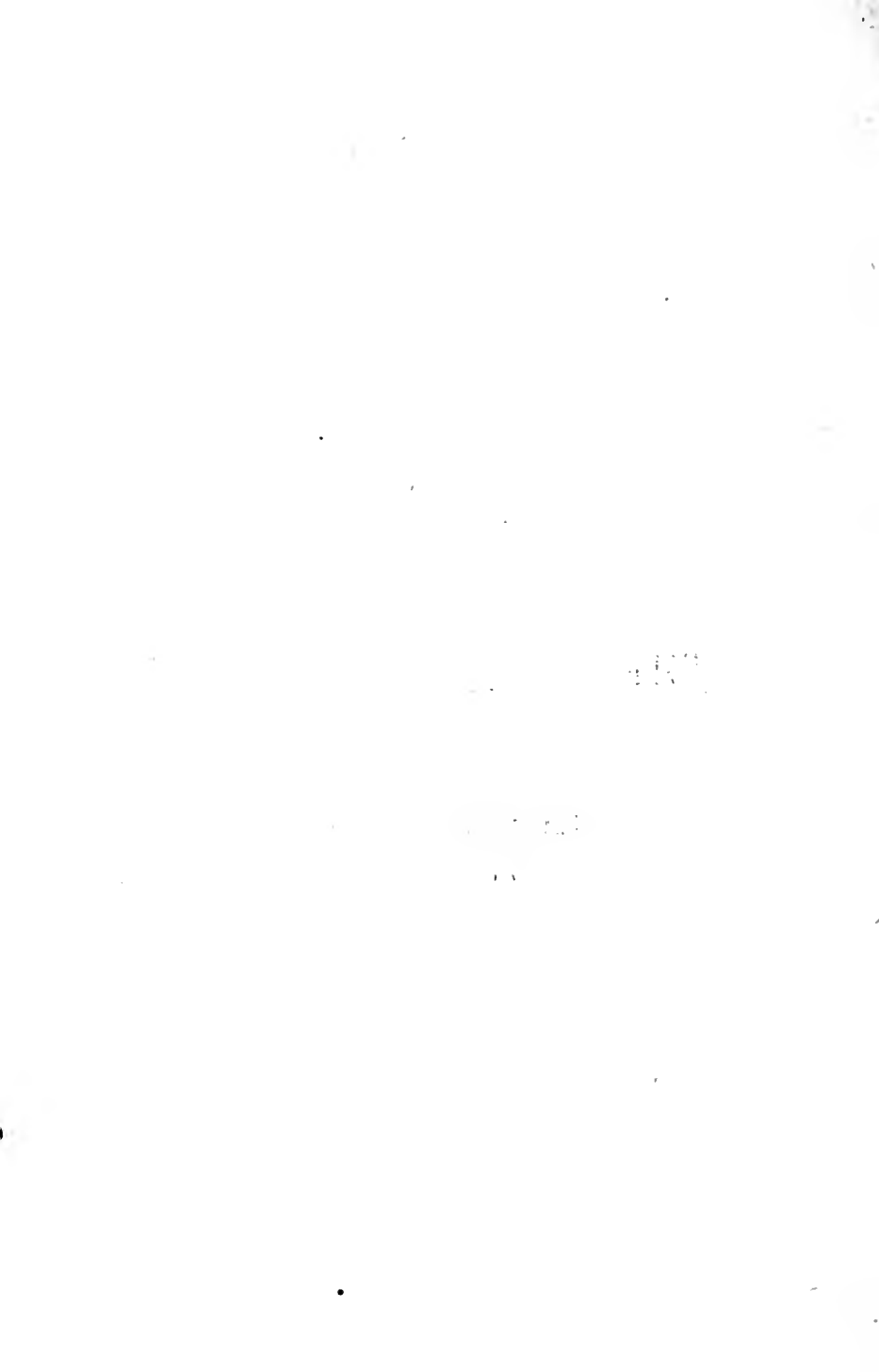
from

1835 to 1891

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THE HISTORY
OF
THE CATHOLIC CHURCH
IN
PRINCE EDWARD ISLAND
FROM 1835 TILL 1891







RT. REV. B. D. MACDONALD
Bishop of Charlottetown

THE HISTORY
OF
THE CATHOLIC CHURCH
IN
PRINCE EDWARD ISLAND

FROM 1835 TILL 1891

BY

REV. JOHN C. MACMILLAN

PASTOR OF ALL SAINTS CHURCH, CARDIGAN BRIDGE, P. E. I.



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HENRY J. O'LEARY,

Bishop of Charlottetown.

September 16th, 1913.

PREFACE

In presenting the following pages to the reading public, I am not unmindful of the reception accorded my former volume: "The Early History of the Catholic Church in Prince Edward Island". My experience in that connection taught me, that there are many well-meaning people, who in reading history, look rather for a fervid panegyric of persons than for a plain statement of facts, and the mental attitude of such with regard to an historian is not so much to inquire into the truth of what he lays down, as to find motives for the statements he makes. I have no doubt that the same spirit may, in some cases at least, influence the judgment that will not fail to be pronounced upon the present volume.

This consideration however, did not deter me from telling the truth precisely as I found it. I have conscientiously endeavored to follow the sequence of events without favor or bias, knowing that no good cause can suffer by being painted in its true colors, and that no people need fear the verdict passed on them by a truthful historian.

All that the Catholic Church needs in any age or in any country is to be known exactly as she is. She courts the fullest investigation, since by that alone can the outside world become acquainted with her policy, and learn the true bearing of her action on the affairs of men.

This I have endeavored to accomplish in the present volume, with regard to the events that mark the history of the Catholic Church in Prince Edward Island from the year 1835 down to the year 1891. How far I have succeeded time alone will tell. Confiding however, in the charity of the reading public I have launched this frail bark, trusting that it may float securely on the uncertain sea of literature, avoiding on the one hand the Scylla of national prejudice, and on the other the Charybdis of literary criticism.

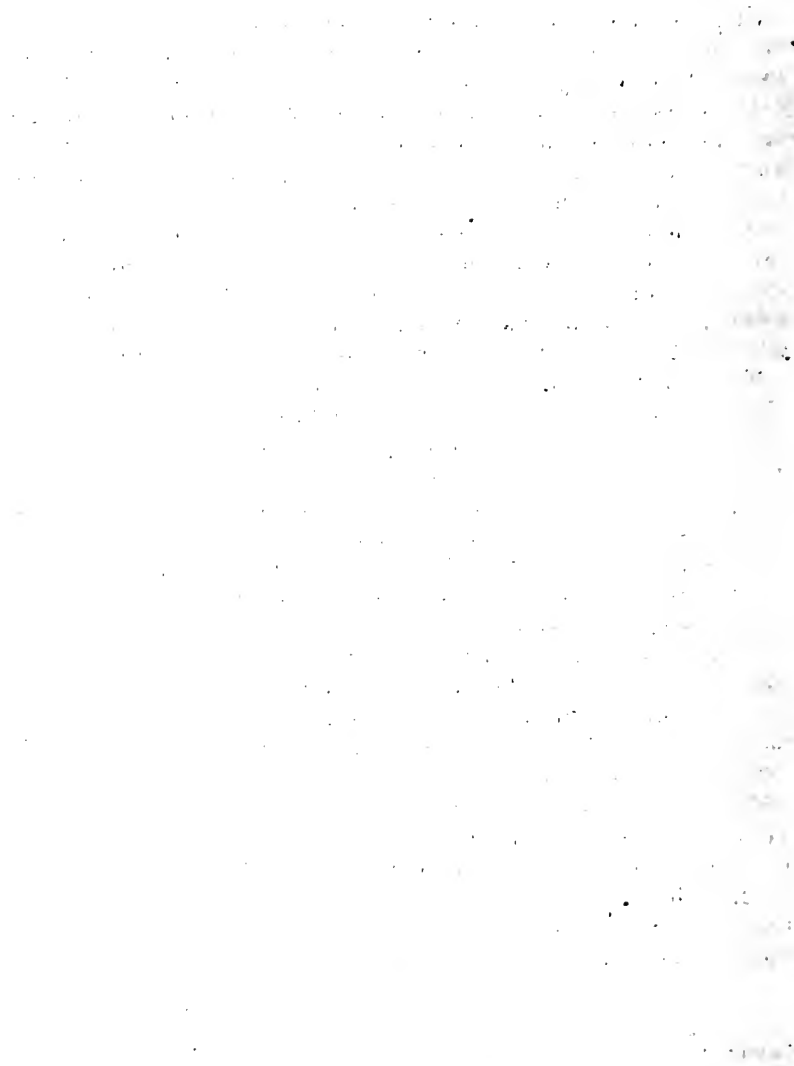
THE AUTHOR.

CARDIGAN BRIDGE, P. E. ISLAND.

Feast of All Saints, 1911.

CHAPTER 1

The first chapter of the book is devoted to the study of the properties of the function $f(x) = x^2$. The function is defined for all real numbers x and its range is the set of non-negative real numbers. The function is symmetric about the y-axis, that is, $f(x) = f(-x)$. The function is increasing on the interval $[0, \infty)$ and decreasing on the interval $(-\infty, 0]$. The function has a minimum value of 0 at $x = 0$. The function is concave up for all x . The function is a parabola opening upwards with its vertex at the origin $(0, 0)$. The graph of the function is shown in Figure 1.1.



The graph of the function $f(x) = x^2$ is a parabola opening upwards with its vertex at the origin $(0, 0)$. The x-axis and y-axis are shown, with the curve passing through the origin and extending into the first and second quadrants. The function is symmetric about the y-axis, and its range is the set of non-negative real numbers. The function is increasing on the interval $[0, \infty)$ and decreasing on the interval $(-\infty, 0]$. The function has a minimum value of 0 at $x = 0$. The function is concave up for all x .

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CHAPTER I.

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Among those who have labored in the interests of the Catholic Church in Prince Edward Island, there is none more worthy of our respect and admiration than Right Reverend Augus Bernard MacEachern, first Bishop of Charlottetown. He it was who committed to our soil the mustard seed of religion, and for years he stood alone, as he watched the tender plant unfold its leaves in the pure sunshine of God's blessing. He labored well in the spring-time of our diocesan history ; he planted carefully and watered assiduously, and God bestowing the increase showed him, ere his work was done, a glimpse of the autumn field already turning to gold with the bountiful harvest. His was, in truth, a life of singular usefulness. For well-nigh a half a century he had been the foremost public man in Prince Edward Island, and when called to his reward, there was not a section of the whole community that did not bear the

impress of his influence for good. How much this country owed to his devotedness during the years when pioneer life was synonymous with hardship and want, it were impossible now to understand ; though we may form a faint idea of it from fireside traditions, which flash down the intervening years lingering rays of his kindly helpfulness.

It is the proud boast of certain Christian nations that they were confirmed in the faith by the example of their martyrs. This, however, is not true of Prince Edward Island, for in this favored land the faith was planted without the shedding of blood. Yet, if we recall that the seed was sown amid hardships that demanded in the spiritual husbandman a courage scarcely less than that of the early martyrs, may we not find full confirmation of our faith in the life and labors of our first Bishop ? His whole apostolate was, in very truth, a martyrdom long drawn out, and for aught we know, it was not less pleasing to the Master whom he served, than was the heroism of those whose privilege it was to wash "their robes in the blood of the Lamb".

If success be a test of greatness, then was Bishop MacEachern a truly great man, for even a passing glance at the history of the Diocese of Charlottetown cannot fail to show that his labors in the cause of religion were singularly blessed by God. When he arrived in the Colony in 1790, it did not contain a place of worship worthy to be called a church ; whilst at his death, forty five years later, there were churches at Tignish, Cascumpec, Grand River Lot 14, Egmont Bay, Fifteen Point, Miscouche, Seven Mile Bay, Indian River, Rustico, Charlottetown, Vernon River, Covehead, St. Andrew's, Panmure Island, Launching, Rollo Bay, St. Margaret's and East Point. Many of these, it is true, were small and uninviting in appearance, but they were good beginnings which, in course of time, would give place to larger and more elegant structures. A college, too, had been founded, and its

doors thrown open to a band of students, who in due time would go to swell the ranks of the diocesan clergy. As with the churches so with the college. It also was poor and only scantily furnished with the appliances required in such an institution ; but it was destined to flourish in spite of circumstances, and achieve splendid results in the cause of religion. Not less important is the fact, that three native sons had been raised to the priesthood. In this, perhaps, may be found the strongest proof that the Kingdom of Christ is firmly established in Prince Edward Island, and that there need be no anxiety regarding its future. The work so well begun by the devoted Bishop MacEachern must of necessity continue, for three priests stand near, ready to take up the threads of the spiritual web, which he had woven so vigorously in life, and which fell from his fingers only in death.

Of these Reverend Bernard Donald Macdonald was stationed in Charlottetown, whence he attended to the spiritual wants of the Catholic people scattered all the way from Vernon River to Grand River Lot 14. Reverend John Macdonald made his home with his mother at Tracadie, and filled the dual office of missionary and landlord in and around that neighborhood. Reverend Sylvain Perry lived at Miscouche and exercised his pastoral zeal in all the missions of Prince County. And so upon the work begun by Bishop MacEachern there had fallen a fruitful blessing, stamping it with the seal of success, and this is true not only of his own day but also of ours, because not a little of the harvest, subsequently garnered by Holy Church in Prince Edward Island, was due to his wise and painstaking initiative.

At his death, his Vicar General, Reverend Bernard D. Macdonald, became Administrator of the Diocese. He immediately wrote to the Bishop of Quebec to inform him of the loss sustained by the Church in the Diocese of Charlottetown.

“I deem it my duty”, he writes on the 2nd of May 1835, “to inform you of the sad event, which for the last few days has filled our people with grief beyond all expression. The Bishop of Charlottetown is no more. Esteemed, respected and regretted by all who had the pleasure of his acquaintance, he died on the 22nd of last month of paralysis from which he had suffered about two weeks. His death leaves in the missions which he served a void almost impossible to fill; because only a priest speaking the Gaelic tongue can fully meet their requirements. In the midst of our sorrow it is consoling to recall that efforts had been put forth to secure a successor to the deceased prelate; and now that he is gone from us, we hope that Your Grace shall not neglect a matter fraught with so much consequence to religion in the Maritime Provinces”.

One of the first duties to devolve upon the new Administrator was to provide for the missions of King's County. The people in that part of the country were principally of Scottish origin, knowing no language but their native Gaelic, and for this reason the letter quoted above sets forth that only a priest conversant with that tongue could render adequate service to them. Besides the Administrator himself there was only one priest in the diocese who possessed this qualification, viz: Reverend John Macdonald of Tracadie, and it seemed a fortunate circumstance that at this particular time he was desirous to obtain a change of employment. His position at home was a trying one. Much discontent prevailed amongst his tenantry, and do what he would to meet their demands, he could not stop their murmuring. In such circumstances it was difficult for a man, sensitive as he, to reconcile the office of landlord with the care of souls; whilst the people on the other hand, long accustomed to priests as poor as themselves, were somewhat shy in seeking the spiritual ministrations of one, in whom the pastor seemed over-

shadowed by the gentleman of leisure. When, therefore, the missions of King's County fell vacant, Father John gladly welcomed a circumstance that served to cut the Gordian knot of present embarrassment and set him free from petty annoyance. Before his departure from Tracadie however, it was necessary to provide for the missions hitherto under his care, and to this the Administrator now directed his attention.

Among the teachers at St. Andrew's College, there was at this time a young ecclesiastic named Charles Macdonald, a native of Mohill in the Diocese of Ardagh in Ireland, who had come to the Colony a short time previously, for the purpose of finishing his studies for the priesthood, and then devoting himself to missionary work amongst the people of Prince Edward Island. By advice of the Administrator, he now crossed over to Antigonish, where he was ordained priest by Bishop Fraser on the 22nd of July 1835. Immediately after his ordination he returned to Charlottetown, and was appointed Rector of the College and Pastor of St. Andrew's and adjacent missions. A few weeks later Father John started for his new post of duty in eastern King's County, and took up his residence at Launching, whence he attended to the spiritual interests of all the Catholic people living between East Point and Murray Harbor. Thus the close of the year that witnessed the death of Charlottetown's first Bishop found religion well provided for throughout Prince Edward Island. The efforts of the pioneer husbandman had not been in vain. The mustard seed has taken root, and now from the fertile soil there springs a sturdy tree whose branches overshadow the land, while the gentle birds wooed from their airy revels come seeking rest in its cooling shades.

The month of January 1836 saw the opening of the Central Academy in Charlottetown. On the original staff of teachers we find Reverend Charles Lloyd, a minister of the

Anglican Church. This latter circumstance proved somewhat of a surprise to Catholics, who had been led to believe that the institution about to be established by the Government would be non-sectarian in every particular. They had reason to be dissatisfied, especially when they recalled that Bishop MacEachern had petitioned the Legislature in the year 1829 for a grant in favor of St. Andrew's College, and had been told that the House could not vote any assistance for a school "under the tuition of Catholic clergymen". Undoubtedly the Legislature was acting within its rights in rejecting the prayer of the Bishop's petition ; but now the Government of the day not only builds, but actually endows an institution of a similar nature under the tuition of Protestant clergymen, and calls upon the Catholic taxpayers of the country to bear their share of the expenses thus incurred by the Colony. It is true, that at this time St. Andrew's College was receiving a share of Government money ; but an annual grant of £50.0.0 was not at all an equivalent to the amount of taxes wrung from Catholic sources, and applied to other denominational purposes by the selection of a Protestant minister for the teaching staff of the new Academy.

On the 21st of February 1836 a document was despatched from Rome, confirming Father Macdonald in the office of diocesan Administrator, and bestowing upon him the faculties of the late Bishop, excepting those whose exercise presupposed episcopal consecration. By the same document he is reminded that his powers are to continue as long as he holds his present position, or until the Holy See shall have provided for the diocese by the appointment of a new bishop.

Early in the year 1836, the House of Assembly met, and before it had entered on the work of the session, Mr. Pope moved that Reverend Louis C. Jenkins be notified to attend the House every morning to open the deliberations with prayer. This motion gave rise to an animated discussion, in

the course of which Mr. Thornton moved and amendment that Reverend Mr. Hethrington, a Methodist minister of the City, should attend alternately with Reverend Mr. Jenkins; and Mr. Lelacheur proposed a second amendment to the effect that Reverend Bernard D. Macdonald be asked to perform the duties of Chaplain to the House. Both these amendments having been lost on division, Mr. Macdonald proposed the following:—"That although the House thought proper, in its first session of 1835, to appoint Reverend Louis C. Jenkins to be its Chaplain, and did then and still continues to entertain the highest respect for that gentleman's character, yet, as the House is composed of persons professing various religious opinions, it now deems it inexpedient to desire the attendance of any clergyman whatever, to officiate as chaplain." This resolution though fair and inoffensive was voted down, and stranger still, the original motion of Mr. Pope shared a similar fate. The services of a chaplain were thus dispensed with for the time, and the representatives of the people were left to their own individual efforts in the matter of sanctifying their deliberations with prayer.

Later in the session a despatch was received from London, stating that His Majesty's Council had disallowed the Act of Incorporation granted to the Trustees of St. Andrew's College during the session of the year 1833. The reasons for the disallowance were set forth in a document of considerable length, which was referred to a special committee. After due examination of the matter, the committee reported, that the objections were mainly of a technical nature, and that, in view of existing conditions, it was not easy to change the bye-laws adopted for the management of the institution. The committee, however, was of the opinion that a new bill, so worded as to meet the views of His Majesty's Council, might be introduced before the end of the present Session. Acting on this suggestion the House repealed the Act of 1833,

and a new measure, free from features that had been found objectionable in the former one, was introduced and passed almost without discussion.

In the month of June another priest was added to the ranks of the diocesan clergy. This was Reverend James T. Morris, a native of Ireland, who had come to seek employment in this part of the Lord's vineyard. He immediately took charge of Charlottetown Parish, where his services were, in truth, much needed, because the frequent calls from the outlying missions had kept Father Macdonald so much on the road, that the spiritual interests of his city parishioners must have been not a little neglected. Now however, their lot is cast in better times, for they have a resident pastor, who may minister to their spiritual wants at all seasons, excepting when some extraordinary circumstance may chance to call him temporarily to the adjacent missions.

When Father Morris had entered upon his duties in Charlottetown, the Administrator deemed the time opportune to pay a visit to New Brunswick, where matters of importance demanded his presence. In the Miramichi district especially, religious affairs were far from satisfactory. The words of Our Blessed Lord: "It must needs be that scandals come", were being literally fulfilled in that locality, and there was need of the strong arm of authority to teach the serpent of revolt, that it could not rear its head in fancied security, on account of long immunity from interference. While in that neighborhood Father Macdonald had the good fortune to meet with the Right Reverend P. F. Turgeon, Coadjutor to the Bishop of Quebec, who had come to the Bay des Chaleurs on a pastoral visitation. With him he conferred long and earnestly concerning the wants of the Diocese of Charlottetown, and particularly mentioned the need of one or two good priests to take charge of the distracted missions of Northern New Brunswick. Bishop

Turgeon promised to give the matter full consideration and bring it to the notice of the Archbishop, who, he felt assured, would be able to make some arrangements that would meet the views set forth by the Administrator.

The experience acquired by Father Macdonald since the death of Bishop MacEachern, and especially during this visit to New Brunswick, was sufficient to convince him that the government of a scattered diocese was no easy matter, and that a bishop charged with interests so sacred must be a man of firmness and even of severity on occasion. He himself was the very reverse in character. He was mild, gentle and fond of retirement, and dreaded nothing so much as the dissipating tendencies of public business. Perhaps he had never felt this truth more fully than now. When he cast his eye over the extensive diocese whose administration had been thrust upon him, and learned by personal contact the many difficulties of the position, he seemed to lose all confidence in his own powers, as he realized that a man of action was necessary at the head of affairs, if religion was to flourish and the Church fill her role of shaping the destinies of the country; and pious soul that he was, he eagerly longed for the appointment of a bishop, so that he would be relieved from a responsibility to which he believed himself unequal, and which filled his timid soul with anxiety and fear. Accordingly, on his return home, he dispatched a letter to Rome, setting forth the necessity for immediate action on the part of the Holy See, and recommending the appointment of Reverend Antoine Gagnon, Pastor of Shediac in New-Brunswick, to the vacant See of Charlottetown. He hoped in this way to precipitate matters so as to secure an appointment without delay. He had reason to believe that Father Gagnon's name had already been submitted to the Holy See; for in his correspondence with the Bishop of Quebec on the subject, he had recommended him, as well as Father Dollard

of Fredericton, either of whom he considered fit and proper to fill the vacancy in succession to Bishop MacEachern.

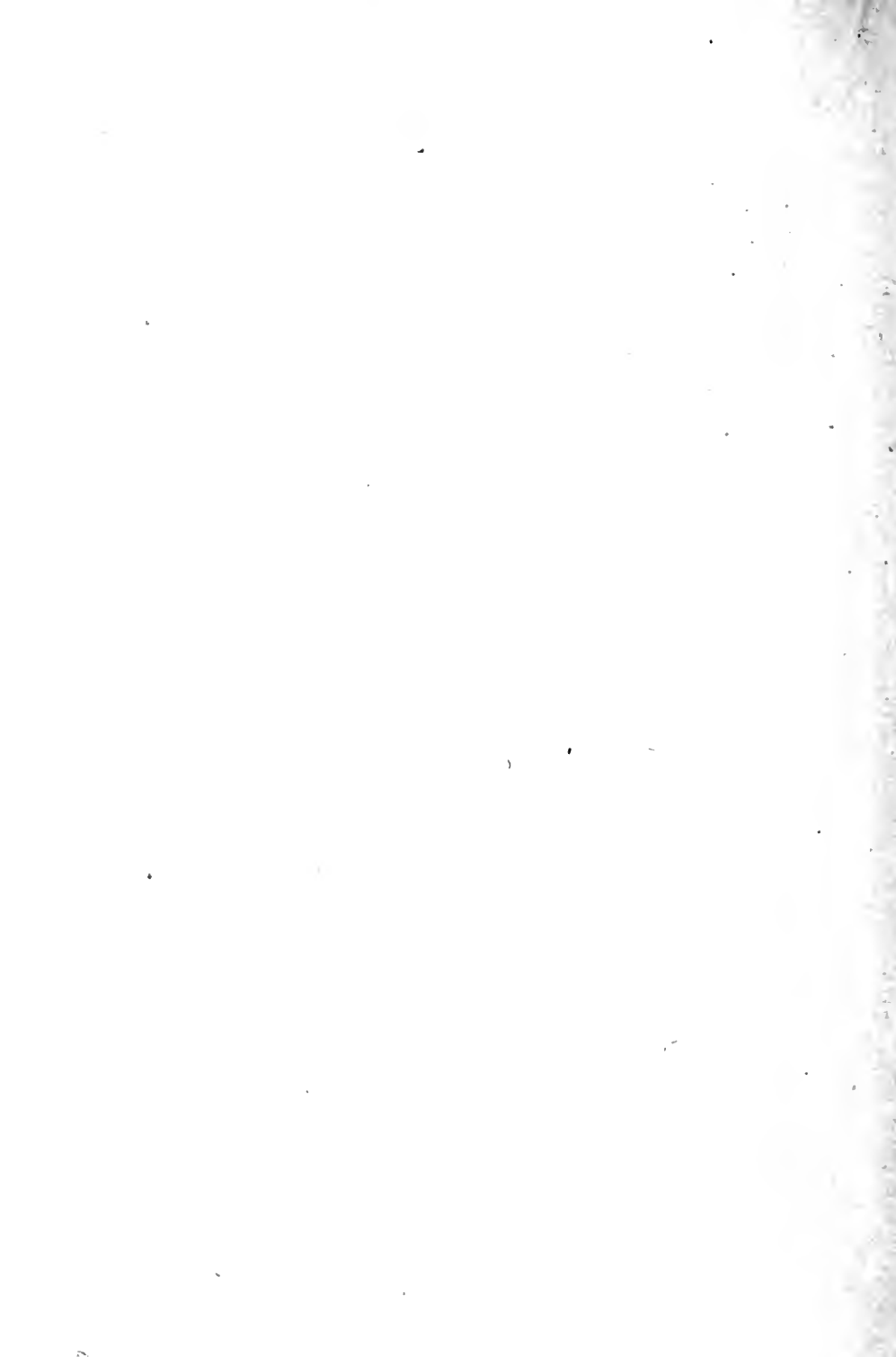
Now that Father Morris was living in Charlottetown, Father Macdonald decided to take up his residence at Rustico. By this arrangement he could better indulge his love of retirement, and being more centrally located he could more easily reach the people under his care. The missions of Indian River, Seven Mile Bay, and Grand River Lot 14, were under his charge and absorbed much of his attention, especially the last mentioned, where he was now making arrangements for the building of a new church. By this it is evident that he had parochial work in plenty, besides which the broader issues of diocesan administration added their quota of care and anxiety.

Perhaps the diocesan work that appealed most strongly to his sympathies was St. Andrew's College. Its success, indeed, meant much for the future of religion in the diocese. Though handicapped by want of resources it had already done excellent work, and amongst its students there were several who would soon be ready to enter upon the study of Theology. Father Charles, the Rector, spared neither labor nor solicitude in promoting the welfare of the institution, and devoted to teaching whatever time he could spare from the care of so many missions. He was a man of delicate physique, altogether unequal to the strain that so much labor entailed, and although the call of duty always found him in readiness, his health was none the less a source of much anxiety to his friends.

In King's County Father John, blessed with a splendid constitution, was ever busy with the Master's business. From end to end of the County he passed, stopping here and there in the missions as he went along, everywhere greeted by crowds of eager people, for he was a preacher of more than

ordinary power, and a missionary heartily devoted to his flock.

In the west Father Perry stood faithfully at his post of duty. All the Acadians of Prince County were his parishioners and, were he borne on eagle wings, scarcely could he meet the calls of so many people. He was a quiet, unassuming, pious priest, who worked for God, and left the impress of his own devoted spirit on the faithful people whom he served.



CHAPTER II.

CHURCH BUILT AT GEORGETOWN.—BUILDING OPERATIONS ELSEWHERE.

—FATHER MACDONALD APPOINTED BISHOP.—HIS ANXIETY.—HE IS ENCOURAGED BY THE ARCHBISHOP OF QUEBEC AND BY BISHOP FRASER.—HIS APPOINTMENT HAILED WITH GENERAL SATISFACTION.—GREAT NEED OF PRIESTS.—DEATH OF RONALD MACISAAC.—CONSECRATION OF BISHOP MACDONALD.—HE APPOINTS TWO VICARS-GENERAL.—HIS FIRST PASTORAL.

During the years that have just claimed our attention, Georgetown was steadily becoming a place of importance. The abundance of fish in the surrounding waters had attracted many people to the neighborhood, while its harbor, unrivalled in the country, seemed to betoken great commercial possibilities. Its first Catholic settlers had heard mass sometimes at Launching and sometimes at Panmure Island, but now they believed the time had come when they should have a place of worship for themselves. The one on Panmure Island was not now centrally situated. It might have suited the earlier conditions of the place; but by the flight of time these had so changed, that the church was no longer within easy reach of the people. Panmure Island had not increased in population in the meantime, nor had its immediate neighborhood acquired new settlers, for the tide of emigration had set in towards Georgetown, and this latter place bade fair to be in a few years a centre of much business activity. Father John therefore, reading the signs of the times, decided that

it would be better to pull down the old church on Panmure Island, and use whatever serviceable lumber it contained in the construction of a new one at Georgetown. Tenders were called for the work in the month of February 1837, and before the end of that year it had so far advanced, that the parish of St. James, Georgetown, may be said to add its name to the history of the Church in Prince Edward Island.

The year 1837 was also a time of building activity in other parts of the Diocese. Besides superintending the work done in Georgetown, Father John enlarged the church at St. Margaret's, and completed the one at St. Peter's Bay, which had been begun by Bishop MacEachern. At St. Andrew's, Father Charles added a tower to the church, and took the first steps towards collecting funds so as to provide churches for the missions of Tracadie and Fort Augustus. In Prince County Father Perry was sharing in the general activity, and making improvements in his various missions according as the circumstances of his people would permit. The Administrator himself was superintending the building of a new church at Grand River Lot 14, besides organizing a committee at Rustico for the purpose of making preparations to replace their present house of worship with one more in keeping with the time.

While thus intent on enhancing the splendor of divine worship in the missions, and all the while longing for the day when no other cares but these would engross his attention, Father Macdonald received a letter from Rome informing him that he had been appointed Bishop of Charlottetown, by a Papal Bull dated February 21st 1837. The unexpected news filled his soul with consternation. He who had looked forward so eagerly to a time when, freed from a responsibility which he found all too trying during the interregnum, he might retire to the private life of a country missionary, now learns to his grief that he must bear the burden even to the

end. The thought of it unnerved him so that he could not bring his mind to contemplate the prospect with any degree of calmness, and in his perplexity he turned for light and counsel to his kind friend the Archbishop of Quebec. In a letter written from Rustico on the 15th of June 1837, he thus gives vent to his feelings: "A few days ago, I did myself the honor of writing to Your Grace, but I did not then foresee how soon I would be obliged to address you on a matter that fills me with the most profound affliction, and the more because I never expected it, had never been consulted with regard to it, nor had anyone even hinted to me that a burden so far exceeding my strength should thus be thrust upon me. How it came about, I am unable to say, but I cannot for a moment imagine that Your Grace could have had any part in it. My only desire in the matter is the welfare of the Diocese, and it seems to me you should find some person better fitted than I am for the position. What particularly causes my trouble and affliction is, that I have already received the Bulls appointing me Bishop of Charlottetown.

"Now, Your Grace, who has always taken so lively an interest in the affairs of this Diocese, must regret this appointment as much as I do, especially, as there are in the Diocese priests who are older than I am, and more capable from every point of view. It would seem that objections were made to the appointment of Father Gagnon ; but there was Father Dollard, who was equally worthy. I would not dictate to Your Grace, but I trust you will pardon me, for just now I scarcely know what I say or do. I entreat you to take once more into consideration the affairs of this widowed Diocese, because I really cannot accept the Bulls that have been sent to me. I shall await your answer with the greatest impatience, and I pray you to inform me as to the course I

should pursue to secure the appointment of one more worthy than I to the See of Charlottetown.”

This letter, breathing the spirit of the early Catholic times when holy men feared the burden of the episcopate and fled from its responsibilities, did not produce the effect its writer had intended. So far from adopting the views put forth by Father Macdonald, the Archbishop rejoiced at the wise selection made by the Holy See, and forthwith he despatched a letter to the Bishop-elect, tendering him sincere congratulations on his appointment, and advising him to hesitate no longer in accepting the Bulls, lest his refusal should run counter to the designs of Almighty God. Bishop Fraser of Nova Scotia also wrote in the same strain. He exhorted him to face the situation with Christian courage, and not to be cast down at the thought of the responsibilities he was asked to assume, for the good Master whom he served would give him grace in proportion to his needs.

The Bishop-elect, thus encouraged by devoted friends, bowed to the designs of Almighty God. In a letter to the Archbishop of Quebec dated August 25th, he says that he has received so much encouragement from his Grace and Bishop Fraser that his irresolution has given way, and he is now prepared to yield submission to the decision of the Holy See. He implores the Archbishop to allow him to have recourse to His Grace from time to time for that light and counsel, which he feels is necessary for him to bear this burden so much above his strength.

When the news of his appointment became public, it was hailed with delight by the entire population of Prince Edward Island. Not only did his own flock rejoice ; but his Protestant friends, and their name was legion, could not conceal their satisfaction because of the honor thus conferred upon him. The “Royal Gazette”, in its issue of July 18th, voiced their sentiments as follows: “We have to congratulate

our brethren of the Roman Catholic persuasion on the elevation of Very Reverend Bernard Donald Macdonald to the See of Charlottetown, with episcopal jurisdiction over the Province of New Brunswick as well as this Island. From the many estimable qualities of the Reverend gentleman and the excellence of his character, we have every reason to believe that his appointment will be hailed with general satisfaction, and that the interests of the Church over which he is called to preside and the temporal as well as spiritual happiness of its members will be thereby greatly promoted."

Expressions of esteem like those quoted above are liable to create feelings of satisfaction and even pride in the ordinary son of Adam. Man is so constituted by nature that he is apt to lend a willing ear to words of praise, and few there are who rise superior to petty vanity so as "to defy the tongue of soothers". In this respect Bishop Macdonald was one of the few, and on that account he was not moved in the least by the congratulations that flowed in upon him from every side. He was grateful for them, it is true, but they could not close his eyes to the difficulties that lay before him, nor did they divert his mind from the melancholy reflections with which he regarded his appointment.

Probably his greatest source of concern was the scarcity of priests. From the beginning this had been the one great drawback to the progress of religion in the Diocese, and though, by the efforts of his predecessor, a college had been founded to foster vocations among the youth of the country, Bishop Macdonald now learns by trying experience that the best laid plans may sometimes miscarry, on account of circumstances beyond human control.

Among the students sent to Rome by Bishop MacEachern there was one named Ronald MacIsaac, a native of Rockbarra in King's County, who entered the Propaganda College in the month of November 1833. He was a young man of

brilliant parts, remarkable for his piety, and in high favor with his superiors. During the autumn of the year 1836 he contracted a severe cold accompanied with fever, and though he had the best of medical care, it continued through the winter without any sign of improvement. Early in the following summer, his physician advised his return to Prince Edward Island, in the hope that the long sea voyage and the air of his native land might restore him once more to health and vigor. But it was not to be. He set out for home in good spirits, buoyed up by anticipations of the welcome that awaited him ; but when a few days at sea, he grew worse, and died on the 26th of August 1837, as the ship was nearing the Banks of Newfoundland. Amongst the passengers aboard the ship were two priests, Reverend Colin MacKinnon and Reverend Neil MacLeod, both on their way home to Antigonish. They were with him when he died, and comforted his last hour with their kindly ministrations. They then directed the preparation of his body for burial, and stood with heavy hearts by the ship's side as his mortal remains were slowly lowered into the deep, there to remain till that final call when the sea shall give up its dead. His death was a distinct loss to his native Diocese, where priests were few, and the means of education for those who aspired to that holy state so difficult to procure.

The early autumn of the year 1837 found Bishop Macdonald busily preparing for his consecration. Many details of diocesan administration demanded his attention, and many pressing needs in the missions had to be supplied before he could absent himself from home. Having made all necessary arrangements, he set out for Quebec, where he received episcopal consecration in St. Patrick's Church on the 15th of October. The consecrating prelate was Archbishop Signay of Quebec, who had for assistants his Coadjutor, Bishop Turgeon and Bishop Bourget, Coadjutor to the Bishop of

Montreal. The sermon for the occasion was preached by Reverend Father MacMahon, at that time parish priest of St. Patrick's.

Soon after his consecration Bishop Macdonald set out for home where he arrived about the middle of September. On the 7th of December he took formal possession of his See, and on the same day appointed two vicars general, Reverend Antoine Gagnon of Shediac and Reverend William Dollard of Fredericton. His first Pastoral Letter, dated at Rustico December 7th 1837, begins by expressing the fear, the awe and the affliction that filled his soul when called to succeed Bishop MacEachern, "a pontiff" he says, "distinguished by his talents, virtues, unwearied zeal and apostolic labors in every part of the diocese". He deplores his own insufficiency but puts his reliance in God, who makes use of the weak "to confound the strong". "Have we not also", he continues, "an unquestionable right to your united prayers, and to request that you shall day and night beseech Almighty God, to enable us by His grace to fulfil those awful functions, which have for their end your eternal felicity as well as ours" ? He then refers to the want of priests, and exhorts the faithful to unite in an earnest effort to raise funds for the education of the clergy. He adds: "However well certain churches may be served for the moment, it cannot ensure them against the casualties which produce a vacancy, and if no means are supplied to educate and form by proper discipline a body of diocesan clergy to supply these vacancies as they occur, what must be the consequence ? The contributions by the faithful he desires to see continued "till such time as the country grows older and wealthier, and individuals so inclined able to defray the clerical education of their children".

For years prior to his appointment to the See of Charlottetown, Bishop Macdonald had been a member of the Board of Education, and had discharged the duties of that position

with the utmost punctuality. On assuming the administration of the Diocese, he found that he could not continue to do so, on account of the many calls on his time and attention. He accordingly tendered his resignation to the Government, and the latter, in recognition of his services as member of the Board, appointed in his stead the Reverend James Morris, Pastor of Charlottetown. On retiring from the School Board, however, the Bishop did not cease to hold a commission from the Government, for on the 16th of December he was appointed a Justice of the Peace, with jurisdiction throughout the whole of Prince Edward Island.

CHAPTER III

DIFFICULTIES CONFRONTING BISHOP MACDONALD.—HE CONTINUES TO RESIDE AT RUSTICO.—REV. JAMES BRADY SUBDEACON.—FATHER MORRIS LEAVES THE DIOCESE.—PATRICK CAMPBELL'S DEATH.—FATHER BRADY ORDAINED.—HE GOES TO ST. ANDREW'S.—FATHER DELIGNY IS APPOINTED TO INDIAN RIVER.—CHURCHES BUILT AT RUSTICO, LENNOX ISLAND AND SOURIS.—FATHER REYNOLDS COMES TO CHARLOTTETOWN.—IRISH EMIGRANTS.—DEATH OF FATHER EUGENE MACEACHERN.—BISHOP MACDONALD VISITS NEW BRUNSWICK.

The prospect that greeted Bishop Macdonald on his elevation to the See of Charlottetown was far from assuring. He had now reached the age of forty years, and had spent more than a third of that time as a missionary in various parts of Prince Edward Island, and the experience thus acquired, especially during his term of office as administrator, taught him the unpleasant truth, that the career now lying before him must be one of toil, of hardship and often of privation. His Diocese comprised an area of almost thirty thousand square miles, wherein a population ever-increasing demanded care and attention far greater than could be bestowed by the priests now at his disposal. Year by year new settlements were being formed which, owing to the want of proper means of communication, aggravated in a great degree the difficulties of the situation. Usually there was easy access by boat to the settlements lying along the

coast, but when the people took up land in the interior of the country, it meant many a tiresome journey on foot, not only for the missionary who immediately served them, but also for the Bishop, when the duties of his office called him to those distant missions. But Bishop Macdonald did not quail at the sight of hardships. He had not desired the office of bishop. Nay rather, he had tried to avoid its cares and responsibilities; but now that Rome had spoken and placed the matter beyond discussion, he nerved himself for the trial and took up the burden with courage and determination.

After the ceremony of his installation in the Cathedral of Charlottetown, he returned to Rustico, where he had determined to continue his residence. Many expected that after his consecration he would reside in Charlottetown, because being a town of considerable importance, and having given its name to the diocese, it seemed fitting that there should be the Bishop's home. He however thought otherwise. He had become deeply attached to the good Acadian people among whom he had labored so long, and he was loathe to leave them, and subject himself to the trying experience of a new environment. Besides he was fond of retirement, and found life in a country mission more congenial to his tastes than the distracting conditions of a more populous centre like Charlottetown. Then again, what more restful than a few days of his dear solitude at Rustico, after wearisome journeys through the distant missions of his extensive Diocese? So the little church of St. Augustine at Rustico became for the time being a pro-Cathedral, in which His Lordship officiated when not absent from home, and in which he usually performed the ordination services, by which recruits were added from time to time to the ranks of the diocesan clergy.

The first ceremony of this kind witnessed at Rustico took place on the 8th of February 1838, when Reverend

James Brady, a native of County Cavan, Ireland, was raised to the order of subdeacon. He had come to Charlottetown some time previous with the intention of preparing himself for the priesthood, and had taught the lower classes in St. Andrew's College, whilst studying Theology under the direction of the Bishop and Father Charles. As he had begun his studies somewhat late in life, this fact, together with the great want of priests in the diocese, was deemed a sufficient reason for his speedy promotion to Holy Orders.

In the course of time Father Morris grew weary of his position in Charlottetown. In all probability he had not found it as agreeable as he had anticipated; and this was not to be wondered at, for in those days parochial affairs in Charlottetown were in a rather undeveloped state and not to be compared with those that obtained in many other parts of the world. At any rate he decided to go away, and made known his intention to the Bishop. The diocese could ill afford to dispense with his services at such a time, but he would not be persuaded to remain any longer, and on the 21st of May 1838 he bade adieu to Charlottetown and to the people whom he had served for the space of about two years. It was impossible to find a priest to take his place just at once, and the Bishop and Father Charles were obliged to divide between them the care of the parish, pending a more permanent arrangement.

The first day of July 1838 saw another gap made in the ranks of the diocesan students by the death of Patrick Campbell of Fairfield, King's County. He had made his early studies at St. Andrew's College, and in the beginning of the year 1836, went to Rome and entered the College of the Propaganda, where he remained about a year. Failing health forced him to give up studies, and he returned to his father's house at Fairfield where he lingered without any improvement till his death.

On the 8th of July Reverend James Brady was raised to the priesthood at Rustico, and was immediately appointed to the pastoral charge of St. Andrew's. In this sphere of duty he found plenty of work awaiting him, for besides being pastor of St. Andrew's and Rector of the College, he had charge of Tracadie, Covehead, Fort Augustus and Vernon River. The care of this extensive region had proved too trying a task for the delicate health of Father Charles, and the Bishop had on that account decided to place him in Charlottetown, where he would have but one church, and would consequently be spared the long and tiresome journeys that had hitherto fallen to his lot. He therefore took up his residence in the City towards the end of July, and entered upon the round of duties recently abandoned by Father Morris.

About the middle of September Reverend Louis Olivier DeLigny, a priest of the Diocese of Montreal, arrived in Charlottetown, and having expressed his willingness to remain in the Diocese, Bishop Macdonald gladly accepted his services and placed him in charge of the mission of Indian River. Here a settlement had been formed at the close of the eighteenth century by a band of Scottish Highlanders, who about the year 1815 built a church and some years later a small parochial house. Up till this time, however, they had had no resident pastor, and depended for spiritual assistance first on the casual visits of Bishop MacEachern, and recently on the more regular ministrations of Bishop Macdonald. Now Father DeLigny takes up his residence amongst them, and besides attending to their spiritual wants, assumes charge of another small church built a few years previously by a number of Irish emigrants near the place now called Park Corner, and about ten miles distant from his place of residence.

In the autumn of the year 1838 there was evidence of much stir and bustle in the Mission of Rustico. A new

church was in process of erection, and the occasion called forth unbounded enthusiasm in every quarter of the parish. The committee, chosen by the Bishop about a year previous, had gone to work with hearty good-will, and before the end of July they had raised the frame which they were now hurriedly covering in so as to secure it against the storms of winter. The good Acadians of Rustico were proud of their church, and justly too, for it was the largest in the Diocese, while its massive tower, unique in the country, gave it an air of stately grandeur that elicited the admiration of all who saw it.

While the Bishop was thus increasing the splendor of religious worship among his Acadian parishioners, he did not neglect another class of people, who were none the less dear to him for being the poorest and humblest of his flock. These were the Indians who lived principally on Lennox Island, where they had a small chapel, which at this time had fallen into such a state of disrepair that it was utterly unfit for the purpose of divine worship. Bishop Macdonald, who loved this simple-minded people, went frequently to visit them, and pointed out to them that it was their duty as Catholics to provide a church more in keeping with the requirements of religion. He exhorted them to make a generous effort in contributing to so pious a work, and promised that should they act well their part, he himself would not only bear a considerable portion of the expense that would be incurred, but would also induce other members of his flock, especially those of the neighboring missions, to render assistance in promoting the enterprise. His exhortations were not in vain, for soon, above the sloping banks of Lennox Island, rose the frame of a church sixty feet long by forty wide, which in course of time was completed and dedicated to St. Anne.

Away to the Eastward a similar work was being done.

Early in the century a number of Catholics had settled along the shores of Colville Bay and Little Harbor, and until now had attended mass at Rollo Bay, East Point or St. Margaret's as best suited their convenience. In the years that since elapsed they had so increased in numbers, that Father John thought it was time they should be formed into a separate mission with a church of their own. The people, docile to the voice of their pastor, soon collected sufficient funds to commence building operations, and the work thus set agoing in the early autumn advanced so rapidly that, before the end of January 1839, the people had the happiness to assist at mass in their new church. In this way the parish of St. Mary's at Souris sprang into being, and went to swell the evergrowing tide of church development in Prince Edward Island.

Meanwhile the health of Father Charles Maedonald left much to be desired. Instead of improving by his coming to Charlottetown, he seemed to decline gradually, so that only with the greatest difficulty could the devoted priest attend to the details of his parochial labors. Fortunately the year 1839 brought him a helper in the person of the Reverend Malachy Reynolds, a native of Ireland and a near relative of his own. Father Reynolds arrived quite unexpectedly, and having asked for admission into the ranks of the diocesan workers, the Bishop gladly accepted his services, and placed him in Charlottetown as assistant to Father Charles. His arrival in the Diocese at this particular time was singularly opportune, not only on account of the parish wherein he labored ; but also because, during the following few years, many immigrants came from Ireland, who were glad to profit by his priestly offices after the uncertainties of a long voyage at sea. These "Exiles of Erin" would for a moment forget the bitterness of their expatriation, when greeted on the shores of the New World by the genial smile and glad

band of the kindly Father Reynolds, and many a despondent heart grew brave and many a tearful eye beamed with new joy, as this typical "Soggarth aroon" met each band of immigrants landing from the ships at Charlottetown. Thus, on the 25th of May 1839, "The Cronsbrook", thirty four days out from Belfast, arrived with three hundred passengers, while four days later, "The Agitator", having three hundred and fourteen souls on board, dropped anchor in Charlottetown harbour. Most of these immigrants were from the County Monaghan, and had come to seek homes for them- and their families under the free skies of the New World. They were hardy men and women who, with the determination typical of their race, took up the burden of life amid forests yet unfelled, and in this way laid the foundation of thriving parishes where their descendants reside at the present day.

On the 28th of May 1839 Reverend Eugene MacEachern of St. Andrew's, nephew of the late Bishop MacEachern, was raised to the priesthood in the college of the Propaganda in Rome. He had been a student there for upwards of ten years, and was the first native of Prince Edward Island ordained in the Eternal City. Hitherto the free scholarships given by the Propaganda to the Diocese of Charlottetown had proved somewhat unfortunate, more than half the students having died in various stages of their studies. Now however, it would seem that the spell is broken, for at length one has reached the priesthood, and the Diocese, as it were, stretches forth an eager hand to pluck the first fruits of the privilege obtained several years previous through the efforts of the late Bishop MacEachern. But here a new and most bitter disappointment awaited Bishop Macdonald. Father MacEachern was indeed ordained, but he did not on that account escape the fate that overshadowed the early students at the Propaganda, for scarcely had he set out for home

when he was seized with a violent illness which terminated in his death several days before the ship had reached its destination. The Bishop, ignorant of his fate, was awaiting his coming with eagerness, and his friends, especially his father and mother, looking forward to his return with fond anticipations; but God had otherwise ordained, and to their lasting regret, young Father Eugene, like his fellow-student Ronald MacIsaac, found a grave in the waters of the Atlantic Ocean.

Towards the end of the summer Bishop Macdonald made a pastoral visitation of the missions of New Brunswick. The labors he performed in the different parishes, and the impressions he created amongst the people were thus described by "The Miramichi Gleaner", in its issue of September 3rd 1839. "The Right Reverend B. D. MacDonal, Roman Catholic Bishop of Charlottetown and New Brunswick, after having visited the different districts and churches under his paternal care in this Province, and having administered the holy sacrament of Confirmation to no less than two thousand six hundred and twenty two persons, six hundred and seventy five of whom were confirmed in Miramichi, returned on Wednesday last by the steamer "Cape Breton" in good health and spirits to his residence on the Island, carrying with him the benediction of the many thousands to whom he has broken the Bread of Life. The manifestations of joy expressed on his arrival in each district he visited, as well by his own congregation as by his separated brethren, and the regret felt at his short stay in each mission, truly depict the good natural qualities of the man, and plainly indicate the Apostle of Christ. His Lordship, while on his tour through the Province, conferred the Holy Order of Priesthood on Reverend Mr Rioux, at the Catholic chapel of Shediac, and the same on Reverend Mr Moran in St. John. May the blessings of Heaven preserve long life to the pastor so much devoted to the wants of his flock."

In the course of this pastoral visitation Bishop Macdonald visited Shediac, Memramcook, St. John, St. Andrew's, St. Stephen, Fredericton, Miramichi, Petit Rocher, Caraquet and Richibuctou, having for travelling companions during the greater part of the time, Reverend Julien Rioux, whom he had ordained priest at Shediac on the 11th of August, and Reverend Michael Egan, for some years a missionary in the Miramichi district.





ST. DUNSTAN'S CATHEDRAL

CHAPTER IV

DEATH OF FATHER CHARLES.—FATHER REYNOLDS SUCCEEDS HIM.—
COLONEL COMPTON'S DEATH.—FATHER BELANGER IN THE MAG-
DALEN ISLANDS.—FATHER FRANCIS MACDONALD ORDAINED.—
HE IS APPOINTED TO LAUNCHING.—FATHER MIVILLE ORDAINED.
—HE GOES TO RUSTICO.—CENSUS TAKEN.—FATHER JAMES MAC-
DONALD ORDAINED.—HE IS SENT TO INDIAN RIVER.—DIOCESE
OF CHARLOTTETOWN DIVIDED.—PREPARATIONS FOR A CATHEDRAL
IN CHARLOTTETOWN.—FATHER JAMES AENEAS MACINTYRE OR-
DAINED.—HE GOES TO ST. ANDREW'S.—ORDINATION OF FATHER
PETER MACINTYRE.—HE IS SENT TO TIGNISH.—CHURCH AT HOPE
RIVER.—NEW CHURCH AT INDIAN RIVER.—CORNER STONE OF
NEW CATHEDRAL LAID.—NEW CEMETERY FOR CHARLOTTETOWN
PARISH.—ORDINATION OF FATHER PIUS MACPHEE.

The year 1840 was ushered in amid great sorrow in Charlottetown. Father Charles Macdonald, its devoted pastor, died at the parochial house on New Year's day, after an illness of over two years. On the 3rd of January his mortal remains were laid to rest beneath the sanctuary of the little parish church, and his funeral was the occasion of a spontaneous outburst of grief not only on the part of his own flock, but also of all to whom he was personally known. It was, indeed, a splendid tribute of esteem, and Father Charles deserved it all; for he was a true priest, a worthy disciple of the great Master, a living example of the triumphs achieved by grace over the grosser instincts of flesh and blood. He

had been ailing for a long time, but bore his sufferings without a murmur, and stood at his post of duty with unflinching fortitude, though many a time tired nature imperiously clamored for rest. Some would say that, living at that remote day, he should have mingled more in public affairs, and thus stamped more deeply the impress of his character on the history of the time; but he was one of those for whom the bustle of the world held no charms, and who cared naught for the "bubble reputation" of a day. He was by nature of a retiring disposition, much given to prayer and meditation, and preferred the twilight shadows of the sanctuary to the dazzling lime-light of popular reunions. Thus in "sublime repression of himself" he bowed not at the shrine of this world's ambition, but religiously devoted what was best in himself to the cause of Him whom he served. The "Colonial Herald" referring to his death had this to say of him:—"Being a person of unobtrusive manners, he was less known in the community than his many excellent qualities as a man and a Christian entitled him to be. The tears of his weeping flock when he was yesterday interred in the chapel form his best eulogy".

Father Reynolds now became pastor of Charlottetown. He was not a stranger to the people, for he had lived amongst them for almost twelve months, and during the greater part of that time, owing to the illness of Father Charles, the care of the parish had been principally upon him. Nor had his zeal been confined to the inhabitants of the town. The Irish immigrants, as we have seen, absorbed much of his attention, not only on their arrival in the country, but also when they had taken up land, and started to build homes for themselves in the forest. This was especially true of those who had settled near Charlottetown, as, for example, the pioneers of Lot 65 and Kelly's Cross. Father Reynolds was the priest nearest to them, and to him they naturally had recourse in

their spiritual necessities. Often they would make a journey to Charlottetown on foot, for the purpose of assisting at mass, and not unfrequently Father Reynolds, yielding to pious importunities on their part, would hold stations in both localities, so that even the old and the infirm would have an opportunity of approaching the sacraments.

Another death heard with deep regret in Prince Edward Island, in the beginning of the year 1840, was that of Colonel Harry Compton, who departed this life at LaBreyenne in France at the age of 82 years. During the early part of the century he had resided at St. Eleanor's, the principal village of Lot 17, of which he was the proprietor. Here his son and daughter were converted to the Catholic faith by the ministrations of the Abbe de Calonne, who was a frequent visitor at the Colonel's hospitable home. Mr. Compton himself, being at the time a member of the Executive Council for the Colony, could not retain office were he to imitate their example, and hence, sacrificing his convictions to the love of position, he continued to profess the Protestant religion, at least outwardly, as long as he remained on Prince Edward Island. But the grace of conversion, thus stifled by worldly considerations in his earlier years, was destined to achieve a triumph in the calmer circumstances of later life, and Colonel Compton, when an old man, realized the error of his ways, embraced the Catholic Faith and died in fervent communion with the one true Church.

At this time the Magdalen Islands were under the spiritual guidance of Reverend Alexis Bélanger, a priest of the Diocese of Quebec, who had gone thither in the month of September 1839. From a letter written by him to the Bishop of Quebec in June 1840, we glean some information regarding the state of religion in that remote part of the Diocese. His letter states that he is building a church at Etang du Nord, thirty six feet long by twenty five wide, which when com-

pleted will be the third on the Islands, there being one at Havre aux Maisons and another at Havre au Ber. He estimates the total Catholic population of the Magdalen Islands at thirteen hundred and eighty souls, of whom seven hundred and seventy are communicants. At the time of writing he was busily engaged preparing the children of his missions for confirmation; and was expecting that Bishop Macdonald would visit that portion of his flock some time in the course of the summer.

During the present year the Diocese of Charlottetown realized the first practical result from the founding of St. Andrew's College. Less than nine years had elapsed since it first opened its doors, and already it has given a priest to the Diocese. This was Reverend Francis John Macdonald of East Point, King's County, who was ordained in the Cathedral of Quebec on the 28th of June 1840. Father Francis, as he was long and familiarly known throughout Prince Edward Island, was the first student of the diocesan college to be raised to the priesthood. Having made his classical studies at St. Andrew's, he went to Quebec and spent a year in the study of philosophy and natural sciences in the College of St. Hyacinth. In 1838 he entered the Grand Seminary of Quebec where he remained till his ordination. In order to familiarize himself with the work of the ministry, he spent three months in the parish of St. Roch in the city of Quebec, and early in the autumn set out for home, and arrived in Charlottetown on the 2nd of October. About three weeks later, he was appointed to the spiritual charge of the southern half of King's County, and took up his residence at Launching, whence he attended to the spiritual wants of the Catholic people living all the way from Rollo Bay to Murray Harbor. Father John Macdonald still retained the missions of East Point, Souris, St. Peter's and St. Margaret's, making his home at the last mentioned place,

where he had just completed a parochial residence the finest in the Diocese at that date.

The next addition to the ranks of the diocesan clergy was Reverend Cajetan Miville, who was ordained by Bishop Macdonald on the 28th of October 1841. Father Miville was a native of St. Roch des Aulnaies in the Province of Quebec, and made his early studies at the College of Ste Anne de la Pocatière, from which institution he passed to the Seminary of Quebec. Whilst there he attracted the notice of Bishop Macdonald, who visited Quebec in the year 1837, and His Lordship, being much in need of priests, prevailed upon the young Levite to give his services to the Diocese of Charlottetown. A short time afterwards he came to Rustico, where he continued his preparation for the priesthood, and at the same time performed the duties of secretary to the Bishop. After his ordination he remained five years at Rustico assisting His Lordship in the work of the ministry, and winning for himself golden opinions for his piety and devotedness to duty.

From a census taken by the Government in the year 1841, we learn that the total population of Prince Edward Island was 47,034 souls, of whom 20,429 were put down as Catholics. If we add to these nearly 1400 residing in the Magdalen Islands, the sum will appear a rather formidable charge for the limited number of clergy at the Bishop's disposal. But now that St. Andrew's College has given a priest to the Diocese, others will speedily follow, and soon the supply will so come up to the demand, that at least the more populous centres may rejoice in the presence of resident priests.

The 26th of June 1842 saw another native Islander enter the priesthood, when Reverend James Macdonald was ordained in the Cathedral of Quebec. He was a native of St. Andrew's parish and was amongst the first to be enrolled

on the register of the diocesan College. At the close of his classical studies he entered the Grand Seminary of Quebec where he spent some time in the study of Theology. After his ordination he remained a short time in Quebec to acquire a practical knowledge of the holy ministry, and then returned to Prince Edward Island, when he was immediately placed in charge of Indian River and the adjoining missions. Here he found abundance of work to occupy his time, as he had to look after all the Catholics living in Freetown, Grand River West, Seven Mile Bay, Summerside and Indian River, in which latter place he made his home. To add to his difficulties, he was not a little annoyed by the condition of this latter mission, where it would seem that his predecessor Father DeLigny had been somewhat remiss in his duties, so that the Bishop, a short time prior to this, had found it necessary to deprive him of his pastoral charge. Parochial interests suffered in consequence and a corresponding measure of discontent prevailed in the mission.

In the very height of these trying circumstances Father James entered upon his ministry, and from the beginning proved himself the man of the hour. He grasped the situation with faith-inspired determination, and, by the sheer power of his priestly virtues, soon restored confidence amongst the people and once more established peace and order in the parish.

As for Father DeLigny, though deprived of the care of souls, God had not abandoned him, and even now, grace was preparing a victory in his soul. Awaking to a full sense of his condition and realizing the necessity of a change, he bade adieu to Prince Edward Island, and entered a monastery of the Trappist Order in Louville, Kentucky. Here he remained for several years in the practice of the most austere mortification, till his soul, chastened in this school of penance, rose pure and bright, clothed in a shining robe of recover-

ed innocence. Thence the priest of God, restored to his former standing, went back to the Diocese of Montreal, took up again the work of the ministry and labored with edification till his death.

The year 1842 wrought an important change in the ecclesiastical affairs of the Maritime Provinces, by the creation of an episcopal see in the city of St. John. Early in the year the Sacred Congregation of the Propaganda had notified Bishop Macdonald, that New Brunswick would soon be erected into an independent diocese, and had requested him to forward the names of three priests of whom one might be chosen as Ordinary of the new diocese. The Bishop, complying with this request, strongly recommended Reverend William Dollard, parish priest of Fredericton. On the 30th of September the division was effected, and a few days later Cardinal Fransoni, informing Bishop Macdonald of the fact, gave him the choice of remaining at his present post of duty, or of taking charge of the newly created diocese. His Eminence stated further that, if Bishop Macdonald should decide to accept the Diocese of St. John, Father Dollard, who had been chosen on his recommendation, would be appointed to succeed him in the See of Charlottetown. Bishop Macdonald however preferred to remain in Prince Edward Island, and so Father Dollard became the first Bishop of St. John.

The census of the year 1841 gave Charlottetown and Royalty a population of nearly four thousand, of whom about seventeen hundred were members of the Catholic Church. This growth of population demanded an increase of church accommodation, for although the old St. Dunstan's had been enlarged about ten years previous, it was still too small to accommodate the crowds that thronged into it every Sunday. It was decided therefore that a new church should be built, larger in size and more in keeping with the improved conditions of the congregation. On Sunday, December 4th 1842,

Father Reynolds definitely launched the project, by making a strong appeal to the people assembled at high mass, with the result that the sum of £824.0.0. was subscribed on the spot. A committee was appointed to take the matter in hand, and on the 19th of the same month, they had so far progressed with the preliminary arrangements as to offer a prize of £10.0.0. for the best plan submitted for the proposed building.

On the 1st of December 1842 Reverend James Aeneas MacIntyre, a native of Fairfield, Lot 47, was raised to the priesthood. He had been a student of St. Andrew's College from the time it was first opened till the summer 1835, when he went to Rome and entered the College of the Propaganda. Here he spent seven years in the study of Rhetoric, Philosophy and Theology, and, at the close of an unusually brilliant course of studies, obtained the degree of Doctor of Divinity, being the first Islander to be thus honored. He remained in Rome till the following summer, when he returned home and was almost immediately appointed assistant to Father Brady at St. Andrew's and Vernon River.

The next ordination to claim our attention is that of Reverend Peter MacIntyre, which took place in the Cathedral of Quebec on the 26th of February 1843. He too had been on the list of early students at St. Andrew's, whence he had proceeded to Quebec to make immediate preparation for the holy priesthood. After his ordination he was appointed assistant curate at the Cathedral of Quebec, and thus gained his first experience in the ministry. In the early summer he set out for home, and in a short time was assigned to the spiritual charge of the western portion of Prince County, in the capacity of assistant to Father Perry. He took up his residence at Tignish, which thus became the parochial centre of the territory in which he carried on his priestly labors, a territory which today contains the flourishing missions of Palmer Road, Alberton, Lot 7, Bloomfield, Brae and Lot 11.

Father Perry henceforth made his home at Miscouche whence he attended to the missions of Mount Carmel and Egmont Bay. His health at his time was far from robust, and it was with a sense of genuine relief that he welcomed the arrival of a fellow missionary who would share with him in the spiritual care of Prince County.

It was about this time that the first church was built at Hope River. Hitherto the people who had settled in that neighborhood had heard mass at Rustico; but now, by advice of Bishop Macdonald, they built a little church dedicated to St. Anne, the pioneer house of worship in that mission.

Meanwhile Father James Macdonald was rapidly restoring order at Indian River. The little church he had found there on taking charge of the mission was far too small for the congregation, and he was not slow to remind them of the necessity of providing themselves with a larger and more elegant place of worship. His devoted people lent a willing ear to his words of exhortation. They went earnestly to work, and soon collected materials for the construction of a church, one of the largest yet seen in the Diocese. The corner stone was laid on the 20th of June 1843, in presence of a great concourse of people, who came from far and near to witness a ceremony, the first of its kind in Prince Edward Island. Bishop Macdonald officiated, having for assistants Reverend Cajetan Miville of Rustico and Reverend Peter MacIntyre of Tignish; and when the stone had been blessed and placed in position, Father Perry of Miscouche celebrated high mass, which was followed by a sermon preached by His Lordship the Bishop. The church thus solemnly commenced was ninety feet long, fifty feet wide, with a massive tower surmounted by a spire, and was in truth an imposing edifice for that time.

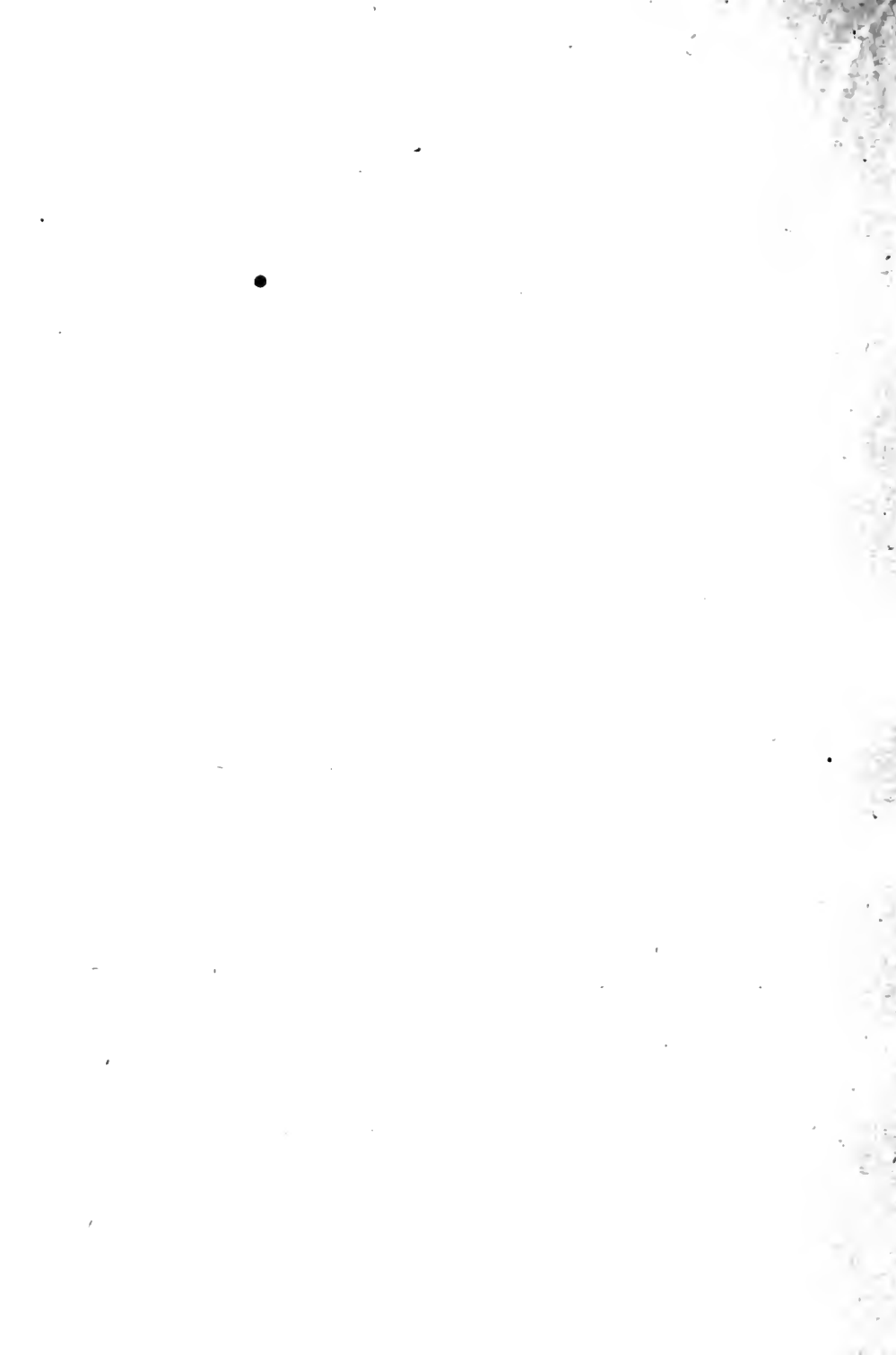
.A few weeks later a similar ceremony was witnessed in Charlottetown. The people of the town would not be outdone

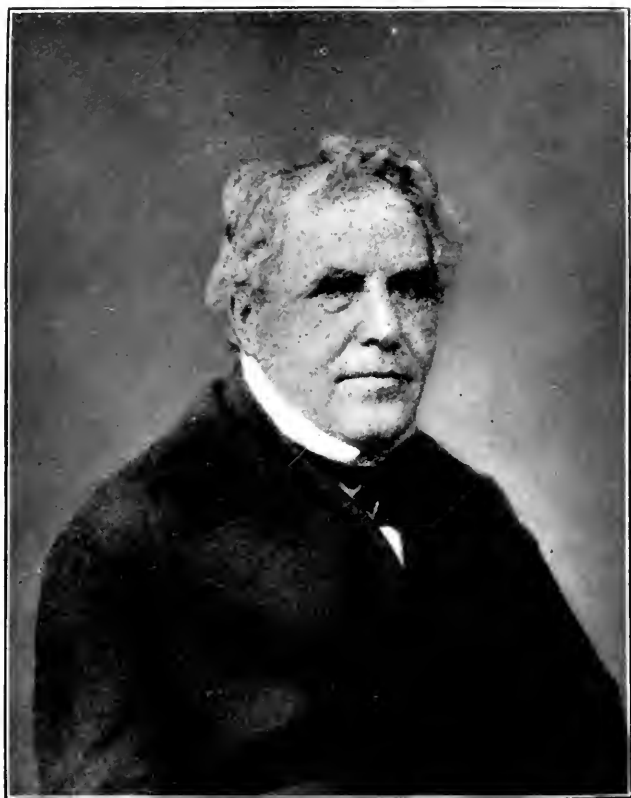
by those of any country, parish in zeal for the splendor of God's house, and accordingly, all through the previous winter, they had been employed, under the direction of Father Reynolds, in preparing for the construction of a new church. Nor was it an ordinary place of worship they had in contemplation. It was to be a great deal more. It was to be a Cathedral, the mother church of the Diocese, and consequently surpassing all others not only in size, but in the majesty of its proportions, and in the wealth and beauty of its interior decoration. All was now in readiness to commence the work of building, and, on the 18th of July, the corner stone was laid by Bishop Macdonald assisted by Fathers Brady, Miville and Reynolds, the pastor. The new Cathedral thus projected was a large building. It was one hundred and forty feet long, seventy feet wide, and thirty six feet in the post. It stood on the west of Great George Street, having its front on Dorchester, whence it extended the whole width of the block to Sydney Street.

In the afternoon of the same day a new burying ground was consecrated for the use of the parish. A short time previous, the Bishop had purchased a plot of land situated on the north side of the St. Peter's Road, a little way beyond the limits of the town. As it had not yet been consecrated, the present occasion was deemed a favorable time for the performance of the ceremony, on account of the presence of so many members of the clergy. Accordingly, at 2 o'clock P.M., a large number of people again assembled at the church, where they formed in procession, and headed by the Benevolent Irish Society and the Temperance League, with badges and banners, marched to the site of the new cemetery, which was then solemnly blessed by the Bishop assisted by the visiting clergy.

The next important function at which the Bishop officiated was the ordination of Reverend Pius MacPhee. Father

Pius was a native of St. Margaret's parish, King's County, and had acquired his primary education in the schools of his native district. Thence he passed to St. Andrew's College, where he remained some years, and later went to Quebec to enter the Grand Seminary. After he had devoted sufficient time to the study of Theology, he returned home and was ordained priest at Rustico on the 18th of August 1843.





REV. JOHN MACDONALD

CHAPTER V

BUILDING OPERATIONS IN THE DIOCESE.—TROUBLES AT ST. MARGARET'S.—TRIAL BETWEEN FATHER JOHN MACDONALD AND JOHN MACINTOSH.—FATHER JOHN LEAVES ST. MARGARET'S.—HE GOES TO ENGLAND.—HIS CHARACTER.—EFFECTS OF THE QUARREL.—ST. ANDREW'S COLLEGE CLOSED.—PROGRESS OF THE CHURCH.

The year 1844 was a time of some building activity, throughout the Diocese of Charlottetown. Tenders had been asked for supplying the material and putting up the frame of the new Cathedral, of which the foundation had been laid in the previous summer. At Tracadie, a committee under the direction of Father Brady was making improvements to the interior of the church, and putting in new pews for the greater comfort of the congregation. Away to the westward, Father Peter MacIntyre was busily engaged in promoting the welfare of the missions under his care. Though residing at Tingnish, he had been for a year merely curate or assistant to Father Perry of Miscouche; but now he has become pastor, and is therefore able to labor more efficiently in the cause of religion. One of the first acts of his independent jurisdiction was to organize a committee at Lot 7 for the purpose of taking the preliminary steps towards the building of a new church. Heretofore the people living in that locality had been obliged to go as far as Casumpec to assist at mass; but the way was long and the roads often impassable, and they

were thereby often put to great inconvenience. Gladly therefore did they hearken to the advice of their pastor, recommending them to build a house of worship, and soon they had for themselves a little church, which, though modest and unpretentious, was the auspicious beginning of the present mission of St. Mark.

At Indian River the work on the new church was progressing with rapid strides, Father James being indefatigable in his labors, and the people sharing his enthusiasm to the full. Nor did he confine his energies to his place of residence. His other missions too occupied his attention, especially Grand River Lot 14, where he was now building a parochial house, and making extensive improvements to the interior of the church.

Meanwhile there was trouble brewing in the parish of St. Margaret. Differences of opinion had arisen between pastor and people, and these, fanned into flame by interested persons, culminated in open rupture. The people on the one hand were quite convinced that there was just reason for their dissatisfaction, and, as a rule, they were not slow in giving outward expression to their sentiments ; while the priest, on the other hand, did not consider it consistent with his position as pastor to enter into an explanation of his conduct with those under his spiritual care. He therefore went his way in apparent indifference to what they might think or say, and even when admonished by the Bishop, his proud spirit would not stoop to treat of such matters with a people, whom he regarded as his inferiors in every respect. It was his misfortune to be mixed up with land affairs. He was, in fact, a landed proprietor, and this in itself, as far as the people were concerned, was a sufficient cause for distrust and suspicion. In those days the Land Question was a burning issue in Prince Edward Island. The non-fulfilment of terms on the part of the proprietors and the unrea-

sonable exactions of petty agents had so exasperated the people, that they had formed associations in different parts of the Colony to resist the collection of the rents. The London "Colonial Gazette", in its issue of November 18th 1843, sized up the situation in the following manner: "In Prince Edward Island the lachesse of Government is producing much mischief. The state of the land tenures of that Colony is gradually driving the population into a mood of agrarian discontent not unlike that which prevails in Ireland. Prince Edward Island is the most fertile of our North American possessions ; its fisheries are productive in the extreme ; its inhabitants are hardy and enterprising ; and all these elements of wealth and greatness are allowed to run to waste by the dog-in-the-manger policy of absentee owners of waste lands, which ought to have been escheated over and over again, and by the petty despotism of an incapable government."

In the month of March 1843, a serious disturbance took place near East Point. Mr. Peters, agent for Mr Cunard the proprietor of Lots 44 and 45, had sent a surveyor to lay off the lands in that section. The people, apprized of his intentions, threatened him with ill-usage should he proceed with the survey, and forthwith they began to pull up the stakes that were driven along the lines. The surveyor went to a magistrate to lodge a complaint, but he was unable to obtain any redress. A short time afterwards a wood-ranger named MacGuire was appointed in charge, and he proceeded at once to enforce full payment of the rents. At first he offered leases for nine hundred and ninety nine years on the following terms: viz, six pence per acre for the first two years, nine pence for the third year, and a shilling for the remaining years of the lease. Some of the people accepted these terms without a murmur ; but others, to whom the very idea of paying rent was distasteful, refused to renew their leases.

One of the latter was summarily dealt with by MacGuire who ejected him from his holding without further parley. The people, enraged at what they conceived to be an act of injustice, repaired to the agent's house with evident hostile intentions. MacGuire however was prepared for them. He had firearms in his possession, and showed a disposition to use them freely if he were interfered with, and so the people, fearing disastrous results should they proceed to violence, quietly retired to their homes. A few days later, as MacGuire happened to be absent from home, his house was burned to the ground with all its contents, and his wife and family narrowly escaped with their lives. This unfortunate occurrence brought matters to a crisis. A posse of soldiers was ordered to the disaffected district for the purpose of restoring order, which was happily accomplished without the use of arms.

The people of St. Margaret's, for some reason of other, believed that Father John sympathized with the proprietor ; and indeed, some went so far as to say that he had encouraged if not actually suggested the sending of the troops. No explanation being forthcoming on his part, the breach between him and the people gradually grew wider as their minds became more and more inflamed. They had in their mental make-up a goodly share of Scottish stubbornness, and were consequently disposed to be very unreasonable, while, unhappily, politicians were not wanting to aggravate conditions for the sake of personal and selfish ends. The trouble reached a climax on Sunday, January 7th 1844, when a disturbance took place in the church at the close of divine service. As the priest began to address the congregation at the end of mass, he was interrupted by Mr. John MacIntosh, the local representative in the House of Assembly. There was considerable excitement for a short space, but quiet was soon restored and the people dispersed without further

annoyance. Unfortunately the matter did not rest here. Father John, contrary to the wishes of the Bishop, entered an action against MacIntosh for disturbing divine worship, and the case came up for hearing in Georgetown during the July term of the Supreme Court. The Honorable Robert Hodgson, Attorney General, and Honorable Edward Palmer were counsel for the Plaintiff, while MacIntosh entrusted his defence to Charles Binns and John Little, Esquires. The charge was that John MacIntosh had, on Sunday the 7th of January last, interrupted Father John during divine service at St. Margaret's Chapel, and had disturbed the congregation then and there assembled. A number of witnesses were called, and each gave his evidence in a straightforward and intelligent manner. From the concurrent testimony of these witnesses we glean the main features of a case, which at that time created no small sensation in the community. It would seem that, on the 31st day of December 1843, MacIntosh approached Angus MacPhee, one of the parish elders, and asked him to accompany him, the defendant, on a visit to the priest, alleging that he wished to have a talk concerning the troubles that existed in the parish. Together they went to Father John, to whom MacIntosh preferred the request that a meeting be called the next day, for the purpose of coming to some understanding so as to put an end to the differences that had arisen, because, as MacIntosh declared, he did not wish to pass the new year as he had passed the old. The priest expressed his delight at this apparent change of sentiment on the part of the people, and said that he heartily approved the suggestion made by Mr. MacIntosh ; but he regretted that he could not attend the proposed meeting, as the day being a holyday, he would have to be at St. Peter's to say mass for the people of that mission. This latter circumstance however did not seem to make any difference to MacIntosh, who said that the business could be

very well conducted even in his absence. Before leaving for St. Peter's Father John instructed his servant man to have the church in readiness for the meeting, and at the same time left a letter to be read by one of the elders to the people who would there assemble. This letter was produced in court, and clearly showed that the priest was under the impression that the meeting had been called for the purpose of promoting peace and harmony between himself and the people. It was worded as follows :

“My Friends:—I am happy that you purpose a reconciliation. In the name of God let it take place. There has been no private or personal enmity between us. It has all been on public grounds and engendered in false reports carrying stories and suspicions. I am truly sorry for all that has taken place. But let it be forgotten and forgiven. There is nothing more unmanly and unchristian than to be keeping open old sores. You will find me for the future as void of all bad recollections as the first day I became acquainted with you. I give Mr. John MacIntosh credit for having come forward as he has done. Glory to God on High, and on earth peace to men of good will.

Yours truly,

(Signed) JOHN MACDONALD.

P.-S.—Let us act towards one another according to the spirit of our religion, and the rules of our Church. Let us exchange receipts in full.

J. M. D.

December 31st 1843.”

When the people had assembled and the meeting had been called to order, it was found to be composed almost entirely of those who were opposed to the priest.

The parishioners who were favorable to him did not

consider it necessary to attend, as they were led to believe that the meeting had been convened for the purpose of establishing peace between him and those at variance with him, and they purposely kept away lest their presence might in any way mar the harmony of the proceedings. But when Mr MacIntosh saw that the meeting was almost altogether in accord with his views, "a change came over the spirit of his dream." It was no longer a question of peace and harmony, but rather of abuse and recrimination against the priest. After having rehearsed the various reasons for dissatisfaction in the parish, and enumerated the charges against the pastor, the meeting proceeded to the election of elders to replace those hitherto in office. The election having been confirmed by a show of hands, MacIntosh addressed the new officials, setting forth in detail the duties they would be required to perform, and gravely informing them that they must forthwith wait upon the pastor and bid him quit the parish as soon as possible. This election of elders by only a portion of the congregation was altogether irregular. In fact, such a proceeding had never been heard of in the Diocese, and no precedent could be invoked to justify it. It was clearly shown by sworn testimony given at the trial that, from the time of Bishop MacEachern, and indeed from the very beginning of the parish, the elders had been chosen by the pastor, and the people had never a voice in their selection. On the following Sunday Father John returned from St. Peter's, and when he heard what had been done at the meeting, he was much disappointed, and steadfastly refused to ratify the proceedings. Addressing the congregation after mass, he pointed to the old elders who were in their place, and said these were his elders and he would not recognize any others. At this point MacIntosh rose from his seat and stepping forth demanded a hearing. The priest bade him sit down and remain silent, but he was not to be put down, and

loudly insisted that he should be heard. He told the priest very emphatically that as he had the use of the church for years, he, MacIntosh, would have it for one day. When it became evident that there was likely to be an uproar created in the House of God, the priest knelt at the altar and offered up a prayer for peace. Quiet was at once restored and the congregation began to disperse. Father John making his way to the door was followed by MacIntosh, who called him a coward and other opprobrious epithets as they emerged from the sacred edifice. This is substantially the evidence elicited at the trial which occupied the attention of the court for two days.

Father John, testifying in his own behalf, said that enmity had grown up against him because he was a landed proprietor, and had been aggravated by an impression that he had been instrumental in bringing the troops to East Point. He declared, however, in the most solemn manner and in the most unequivocal terms, that he had neither hand nor part in that regrettable occurrence.

When the evidence had been all taken, the case went to the jury, who after short deliberation brought in a verdict of "not guilty". MacIntosh was thus acquitted of the charge, not however that the facts set forth had not been proved, but rather because there was no law on the statute book of the Colony that had direct bearing on the point at issue.

Thus ended one of the saddest episodes in the history of the Church in Prince Edward Island. But though ended, its effects remained, for the bad feelings amongst the people, according as they had espoused one side or the other, continued for years to disturb the peace that should have reigned in the parish. One thing certain was that Father John's usefulness was forever destroyed in that locality ; and the Bishop felt that it was imperative that he should be removed from a scene of so much unpleasantness.

This, however, could not be effected as readily and as quietly as His Lordship would have wished, for Father John held personal views regarding the matter, and he was prone to be obstinate and headstrong in his own opinion. He fancied that the Bishop was prejudiced against him, and that the neighboring clergy had connived at his removal by fomenting strife amongst his people ; but in the end he was obliged to submit, and leaving St. Margaret's he retired once more to his home at Tracadie. Here, in the calm and peace of retirement, he learned to regard with deeper insight the untoward events of the last few years. He realized that he could not again take up the work of the ministry in a place fraught with so many unpleasant memories, and he determined to go abroad and consecrate the remaining years of this life to the cause of religion in some foreign land. Accordingly, having appointed an agent to manage his estate on Lot 36, he set out for England and remained there till his death.

Father John's character has been variously estimated. That he was a good priest no one has ever denied. Whatever adverse critics might have said at a time when feelings ran high, there was never a question of his priestly rectitude, and never did a breath of suspicion rise to tarnish his moral conduct. It is true, it was said that he was proud and sensitive, and perhaps little fitted to lead a people excited almost to frenzy by the question of escheat ; but he was to a great extent a victim of environment, a slave of conditions which were not of his own making, and which, by force of circumstances, he was unable to control. As a near relative of his once wrote :—"A thousand pities that he ever had a patrimonial inheritance, or that he ever lived among his near relatives. It was the occasion of misunderstandings which he knew not how to remove as others could have done. He believed the first narrator of a transaction, and was too sim-

ple minded in that way, though so intelligent in other respects. This was an unfortunate preparation for the admission of trouble, or rather for his giving trouble to himself and others. But God, who knows how to draw good out of great evils, led him to go where he made himself more useful to the Church until his death, far from the scenes of early misunderstandings."

On the other hand, those who had opposed him and had connived at his removal gained little by the apparent success that had crowned their efforts. Many of them, indeed, paid dearly for the inglorious part they had played in that melancholy drama. Tradition, long lingering among the older inhabitants of eastern King's County, tells how God vindicated the honor of his minister by punishing, in a visible and unmistakable manner, those who had sought his ruin. Perhaps the fervent faith that animated these people may have exaggerated the nature of these calamities ; perhaps, superstition itself may have tinged them with false coloring ; perhaps repentance born of fear may have changed their real meaning ; but it is none the less true that, for years after Father John's departure, there were many persons who would stoutly maintain that misfortunes dire and severe had fallen upon the parish, and especially upon those who had been the most prominent in their opposition to their pastor.

As for John MacIntosh, he never knew another prosperous day. His career, though promising enough at that time, was doomed to dreary failure. It is true, he lived to be old ; but his was an old age bereft of that honor with which men are wont to regard those who have grown venerable with the fullness of years. Even the home that had sheltered him in life speedily lost its freshness, and to this day it stands in ruin by the wayside, a crumbling monument to a blighted career.

Father Pius MacPhee succeeded Father John at St. Mar-

garet's and East Point. Since his ordination about a year ago, he had spent his time partly at Rustico, but principally at St. Andrew's, where he filled the position of Rector of the College.

This institution was now closed. In the mind of Bishop Macdonald it had outlived its usefulness, and he believed it was necessary to replace it with a college more in keeping with the times. For some time, and indeed ever since Father Charles had ceased to be rector, discipline had become considerably relaxed, more especially in the last year or two, when it may be said there was no discipline at all. The boys certainly had things pretty much their own way, and, to put it mildly, they enjoyed privileges and freedoms, that would seem inconsistent with the ideals that are wont to obtain in an institution founded purposely to foster vocations for the priesthood. The parish of St. Andrew at this time was noted for the number of parties or dances organized, especially in the winter nights, for the amusement of the young people, and in course of time, it came to pass that the patronage of the College was considered necessary for the success of these reunions. In fact, a dance at which the College boys did not muster strong was apt to be regarded as "flat, stale and unprofitable". These kindly dispositions on the part of the people was undoubtedly satisfactory to the boys ; but the tender plant of studious habits could not but wither and die in such an atmosphere ; and it is not surprising therefore that even the best disposed among the boys could apply themselves only with difficulty to serious study amid circumstances so unfavorable. Bishop Macdonald, therefore, decided to close the institution, and, when the boys were dismissed for their holidays in the summer of 1844, it was with the understanding that they should return thither no more.

Some one has raised the question: would it not have been better for the Bishop to have made a serious effort to

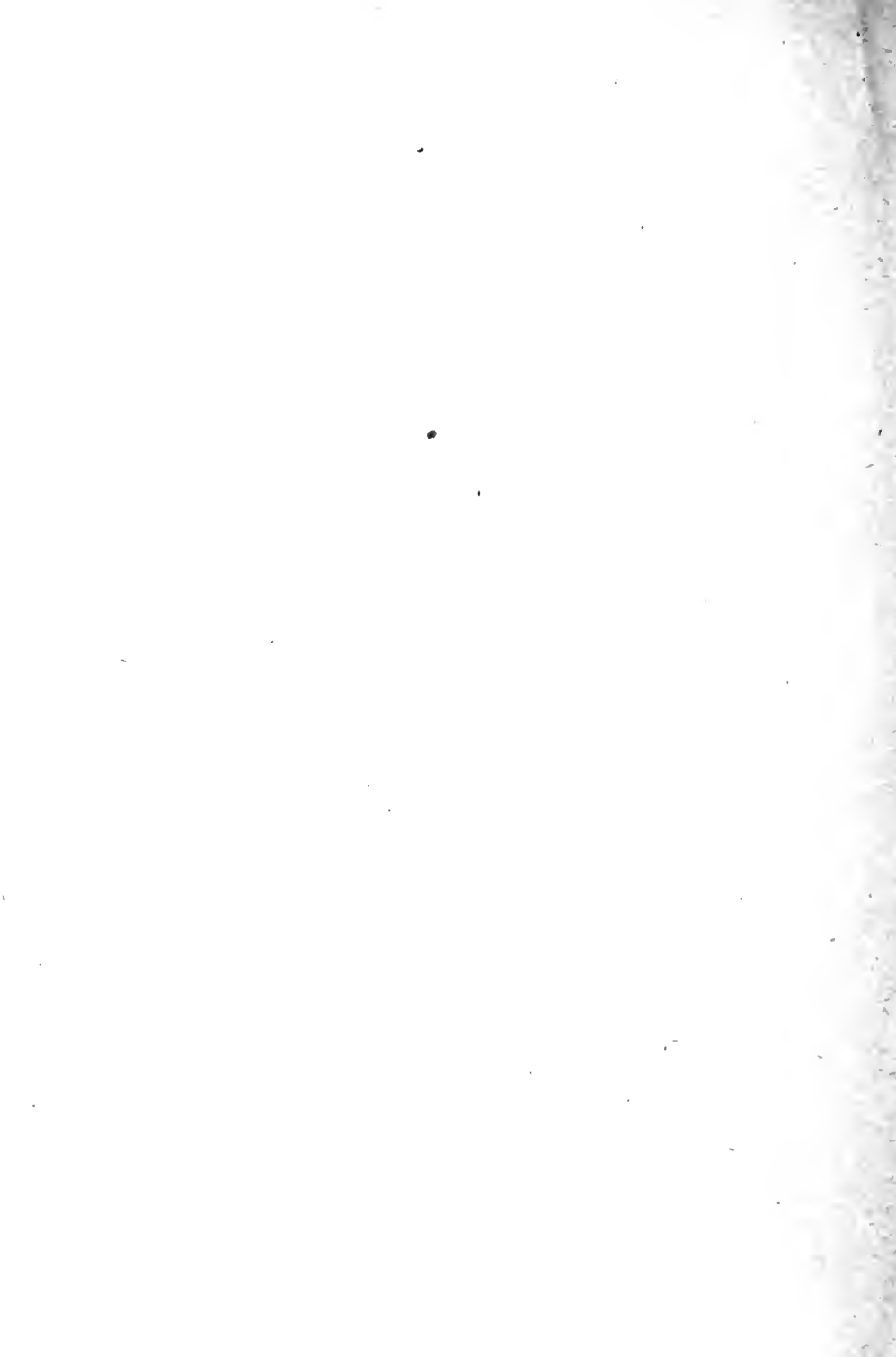
improve the discipline rather than close the College? By the latter proceeding the Diocese was left without means to foster vocations, a work accomplished with eminent success by St. Andrew's College in its earlier years. It is true that at this time His Lordship had bought land in the vicinity of Charlottetown with the intention of erecting a new college; but his means were limited, and the work advanced so slowly, that over ten years elapsed before it was ready for occupation. Ten years without a college meant a corresponding hiatus in the ranks of the priesthood; because the flowing fountain of priestly vocations dried up from want of that saving rain, that nowhere falls so abundantly as in those institutions established by the Church for that purpose.

But religion was flourishing throughout the Diocese in spite of adverse conditions. The Bishop was lavish of his pastoral solicitude, the clergy active and devoted, and as new missions were formed and new churches built, it was becoming easier for the people to attend to their religious duties.

In the summer of 1844 the editor of the "Picton Eastern Chronicle" made a tour throughout Prince Edward Island, and a few weeks later published his impressions of the place and people. As far as they refer to Catholic affairs, they are of interest, and will serve to bring this chapter to a close. "The population of the Island is a trifle over fifty thousand. Of these more than twenty thousand or nearly half are Roman Catholics, fifteen thousand profess Presbyterianism, about six thousand are Episcopalians, about two thousand Baptists, and the remainder of other denominations.

"The Roman Catholics are composed of a large proportion of Acadian French, who retain many peculiar habits derived from their ancestors, and who may easily be distinguished in passing through the country. The remainder are

Scotch Highlanders who compose some entire settlements in the country, and Irish, who compose a large proportion of the population of Charlottetown as well as some other quarters. The whole Island is under the pastoral inspection of the Right Reverend Bernard Donald Macdonald, Bishop of Charlottetown, who resides at Rustico, a few miles distant from the Capital. They are erecting a large building for a seminary of education a short distance from Charlottetown, and, besides the large place of worship in that town, they have handsome places of worship in every section of the Island where they are numerous.”



CHAPTER VI

BEGINNING OF THE BIBLE QUESTION.—THE BIBLE SOCIETY WANT THE BIBLE IN THE SCHOOLS.—PETITIONS TO THIS EFFECT PRESENTED TO THE HOUSE OF ASSEMBLY.—THE DEBATE THAT FOLLOWED.—THE PRAYER OF THE PETITIONS IS REJECTED BY THE HOUSE.

The year 1845 witnessed the first earnest effort put forth to have the Bible introduced as a text book into the schools of Prince Edward Island. It was practically the beginning of the famous Bible Question, which for many years continued to play an inglorious part in our political and religious history. When the Central Academy was founded in the year 1836, all denominations were led to believe that it was to be entirely non-sectarian. Religious instruction was to form no part of its curriculum, because all classes and creeds were supposed to take advantage of the educational facilities it afforded. Hence the Act by which it was founded did not authorize the Bible, but clearly set forth: "That no religious test whatever shall be used in the said Academy, in order that the classes in the same may be free and open to all." In 1843 this Act was revised and amended, but the non-sectarian character of the institution was still maintained, for the reason that, being the most suitable to the conditions of a mixed population, it had been found to give general satisfaction. But there were living at this time in Charlottetown, and here and there throughout the country, certain

officious individuals who were not content to let well enough alone, but must needs disturb the harmony that had hitherto reigned in the community. Their zeal for the Bible, together with certain political advantages, which they hoped to gain from an agitation that would appeal to what was best and worst in man, led them to find many and grave faults in the educational system adopted in the colony, and especially in the course of studies now in vogue in the Central Academy. They found this institution without the Bible, and forthwith it was declared to be “a sink of immorality and a den of infidelity”, and unless the Government should speedily interfere and place the “Good Book” in the hands of the teachers and pupils, grave disorders would surely arise and the barque of education in Prince Edward Island would inevitably go to pieces in the seething whirlpools of immorality and irreligion. Foremost in this opinion were certain members of the Charlottetown Auxiliary Bible Society, who discussed the matter at great length at their annual meeting on Monday, January 27th 1845, and afterwards adopted a resolution, asking that the Bible be placed on the list of text books used in the Central Academy. The meeting, however, was not by any means unanimous in supporting the resolution, and many able speeches were made against it, notably by Chief Justice Jarvis, the Attorney General Mr. Robert Hodgson, Mr. Hensley and Captain Swabey. But the agitation once commenced went on with ever-increasing vigor, and soon grew so acrimonious and at times so personal, that some members of the Bible Society tendered their resignation, rather than share in the odium of such strife. In the meantime petitions, praying that the reading of the Bible should be authorized in the Central Academy and in the public schools, were being circulated and numerous signed so as to be in readiness for the forthcoming session of the Legislature, when the petitioners hoped

that their wishes would become law. When the House met on the 4th of March the Speech from the Throne contained the following paragraph: "It is with the sincerest gratification that I notice the advance of the educational institutions throughout this Island. I feel it my especial duty to observe upon the unwonted position to which the Central Academy has attained under the reorganization of its system lately introduced and carried out with great zeal. . . . You will, I am satisfied, cherish these and other such institutions, which, under Divine Providence, guarantee to the Colony the establishment of those principles which can alone ensure tranquillity, prosperity and happiness." These words did not in themselves foreshadow any violent change; but there were some who read into them an intention of opposing all innovation; whilst others regarded them as a veiled attempt to open the way for the Bible, more especially as the Governor himself, Sir Henry Vere Huntly, had attended the meeting of the Bible Society, and had there expressed himself as an ardent advocate of the Bible in the schools. But whatever may have been the purport of the Speech from the Throne, the Bible Question did not fail to come up for consideration in due time. Before the end of the Session no less than eighteen petitions bearing on the subject were laid on the table of the House, and, in consequence, the people's representatives could not easily shirk the issue thus thrust upon them, however much each may have been personally opposed to the introduction of a matter so dangerous to peace and order. To their credit, however, it must be said, that the debate which followed the reading of the petitions was singularly free from all sectarian bitterness. Whatever may have been said by individual members with a view to gain a party advantage, all seemed unanimous in their veneration for the sacred volume under consideration, as well as in their respect for the religious convictions of all denomi-

nations. The Catholic members, as a rule, took no part in the discussion. With one or two exceptions they were content to have their views put forth and their rights championed by their Protestant fellow-members, whose opinions, on account of their religious standing, would be received with a greater measure of equanimity by the community at large. Perhaps the strongest speech in opposition to the petitions was that made by the Speaker of the House, Mr. Joseph Pope. He regarded the movement not merely as an attempt to remove the no-test clause from the Academy Act, but as an organized effort to force the Protestant Version of the Scriptures into the schools of the Island, and such a proceeding he could not help regarding as fraught with evil to the schools and to the Country. He said that since the question had been first mooted, Catholic children had been withdrawn from the Academy, and, in consequence, ill will had sprung up where peace and harmony had hitherto prevailed. He insisted upon the fact that he was a Protestant, firmly attached to the principles of his religion, and yielding to no one in his respect for the Bible ; but, at the same time, he was ready to oppose its introduction into the Central Academy. He did not object to the custom that now obtained in some of the district schools, because there Bible reading was only an optional matter, and Catholics and Protestants were at liberty to read their respective versions ; but to accede to the prayer of the petitioners, with regard to the Central Academy, would mean nothing less than the expulsion of all the Catholic children from that institution, and this he believed was the object aimed at. The Honorable Speaker was brought to task by Mr Palmer in a lengthy speech. He contended that no compulsion was contemplated by the petitioners, who merely asked for the repeal of the no-test clause, so that the Bible might be read by the children whose parents desired that privilege. He closed his speech with a

resolution asking the House to repeal that part of the Act constituting the Central Academy, which declared that no test was to be allowed in the institution. Mr. Longworth, seconding the motion, explained that the object aimed at was to place the Academy on an equal footing with the district schools ; and he felt sure that both the Catholic and Protestant versions would be authorized if that were considered necessary. After some further discussion, Honorable John S. Macdonald submitted the following resolution, seconded by Mr Rae: "Whereas to quote the words of several petitions now under consideration, relative to the introduction of the Bible as a class book into the Central Academy and other schools throughout the Island receiving grants of public money" "to promote the Glory of God and the knowledge of the Lord Jesus Christ by the early instruction of the youth in the principles of the Word of God", the House of Assembly considers it a duty incumbent on every parent and pastor, and as essential to the well-being and social happiness of mankind ; and whereas this Committee deprecates any plan of education which does not recognize free liberty of conscience, it consequently approves of that system of national instruction established by law now in progress in the Central Academy—it being based upon a due respect for the rights of conscience—which leaves the institution open to all ; and whereas the introduction of the Douay Bible as a class book into the Central Academy would give offence to one portion of the community, whilst the introduction of a different version thereof would be condemned by another, so nothing can be more injudicious than to make the reading of the Bible a necessary and indispensable condition of receiving the advantages of secular education : nothing more unjust than to impose a tax upon a large portion of the people for supplying the means of general instruction, and yet by compulsory regulations as to the use of

the Holy Scriptures, to exclude them from a participation in its benefits, unless they thought fit to accept it on terms of which they conscientiously disapprove :

“RESOLVED: That this Committee deem it inexpedient to adopt any compulsory measures for the introduction of the Bible as a class book into the Central Academy, or the other schools throughout the Island receiving grants of public money”.

This resolution was discussed at considerable length and finally adopted by a large majority. On motion of Mr Coles, it was afterwards amended so as to leave out the entire preamble; and thus only the main part dealing with the prayer of the petitions was placed on record. Thus ended the first notable debate of our Local Legislature on the Bible Question. The representatives of the people had refused to authorize a change, the schools were ordered to remain as they had been, and a question fraught with danger to the community was shelved for a time. But it was, indeed, only for a time. The embers of the ill will it had created continued to smoulder beneath the ashes of more pressing considerations, and awaited only the breath of favorable opportunity to burst into new flame and set up a general conflagration.

CHAPTER VII

ST. ANDREW'S FARM LET.—TENDERS FOR THE NEW COLLEGE.—INTERIOR OF RUSTICO CHURCH COMPLETED.—FATHER JAMES AENEAS MACINTYRE PASTOR OF ST. ANDREW'S.—HE MEETS WITH AN ACCIDENT.—ST. BERNARD'S SOCIETY FOUNDED.—NEW CHURCH AT EAST POINT.—FATHER MIVILLE GOES TO THE MAGDALEN ISLANDS.—FATHER C. BOUDREAULT ORDAINED.—HE REMAINS AT RUSTICO.—NEW MISSION OF ST. CUTHBERT.—BISHOP MACDONALD LEAVES FOR ROME.—BELFAST RIOT.—LAST OF CATHOLIC DISABILITIES REMOVED.—ARRIVAL OF IRISH IMMIGRANTS.—BISHOP MACDONALD RETURNS.—NEW CHURCH AT DE SABLE.—PERSONS HURT WHILE RAISING THE FRAME.—CHURCH AT KINKORA.—CHURCH AT SOURIS BURNT.—CENSUS OF 1848.—FATHER JAMES AENEAS MACINTYRE LEAVES ST. ANDREW'S.—ORDINATION OF FATHERS THOMAS PHELAN AND THOMAS QUINN.—FATHER QUINN GOES TO ST. ANDREW'S.—FATHER PHELAN REMAINS IN CHARLOTTETOWN.—FATHER BELANGER LEAVES THE MAGDALEN ISLANDS AND IS REPLACED BY FATHER BOUDREAULT.—FATHER DABAREUL COMES TO CHARLOTTETOWN.

The farm in connection with St. Andrew's College was in a high state of cultivation. Under skilful management it had become exceedingly productive, and had been for the last few years a fruitful source of revenue in the hands of the College Trustees. To allow so valuable a property to lie idle, now that the College was closed, would have been the height of carelessness ; and hence, early in the year 1845, a notice was inserted in the newspapers of the day, offering

to rent it for a term of years together with the stock and farming implements.

A few weeks later tenders were called for the construction of a new college. It was to be erected on a farm recently purchased by the Bishop, situated on the eastern side of the Malpeque Road, and about a mile and a half from Charlottetown. The site chosen for the new building was a small eminence or hillock, called Mount St. Bernard, commanding a splendid view of the town and harbor.

In the month of July tenders were asked for lathing and plastering the church at Rustico. From this fact it is evident that church building must have been a rather slow process in Prince Edward Island in the years to which our history now relates, because the exterior of this church had been completed about seven years previous to this time, and had served most of that period as a place of worship for the congregation, but it was only now that the first steps were taken towards completing the interior, so that it might be in proper condition for the celebration of the holy mysteries.

At the close of the summer of 1845 Father James Aeneas MacIntyre was appointed to the pastoral charge of St. Andrew's and St. Peter's. Heretofore he had been merely assistant to Father Brady, and had divided his time between the several missions of which St. Andrew's was regarded as the centre; but now he becomes pastor with independent jurisdiction, and takes up his residence permanently at St. Andrew's, whilst Father Brady retains the care of Fort Augustus, Tracadie, Covehead and Vernon River, making his home at the last mentioned place. Father MacIntyre was a preacher of great power and unction, and a pastor scrupulously devoted to the welfare of the people amongst whom he had been called to labor; and they in turn appreciated his devotedness, and loved him for his many qualities of head and heart. This was true especially of the people of Vernon

River amongst whom, for the last few years, he had spent the most of his time, and hence, as soon as they learned of his appointment as Pastor, they held a meeting and selected a committee to wait on him at St. Andrew's with an address accompanied by a purse of money. In the address they referred to the amicable relations that had always existed between him and the members of the congregation, they praised the excellent work he had performed during his stay amongst them, and added that, whilst they heard with regret the circumstances that made his departure necessary, they could not but rejoice that he was henceforth to have a parish of his own, wherein they were sure his splendid talents could not fail to accomplish great things for God and Holy Church. A short time after this he met with an accident that nearly cost him his life. One night in the month of November, as he was on his way home from St. Peter's to St. Andrew's, he was met by two men who were driving recklessly in the darkness. When he perceived them approaching he drew his horse to the side of the road as quickly as possible, but unfortunately not in time to avoid a collision. His gig being a light vehicle was overturned by the impact, and he himself violently thrown to the ground, where he lay unconscious for a time, and bled so profusely that it was feared he had ruptured a blood-vessel. He was carried to his home as soon as possible, where he speedily recovered, and before the end of the year he was again about his work apparently none the worse of his untoward experience.

In the beginning of the year 1846 Bishop Macdonald organized the Ecclesiastical Society of St. Bernard, an association of mutual protection for the members of the diocesan clergy. It was the outcome of a pious thought on the part of the Bishop, who, ever solicitous for the welfare of his priests, feared lest any of their number should fall into

indigent circumstances if obliged to retire from the active ministry. Nor was his anxiety without reasonable foundation. The people whom they served were generally poor in this world's goods, and could not be very lavish in their contributions towards the support of the clergy, and in such circumstances, it was not to be supposed that the latter would be in a position to hoard up wealth, so as to be able to provide against the proverbial rainy day. The Bishop, therefore proposed that the priests form themselves into a mutual aid society, by which, by means of annual assessments, a fund might be created for the relief of those in need ; or to quote His Lordship's words: "For such of the meritorious members of the priesthood, as might hereafter from sickness, age or other bodily or mental infirmities, be rendered incapable of discharging the duties of the ministry ; and in consequence thereof, be abandoned on the world's wide stage, to seek support for a constitution ruined, perhaps, in the faithful performance of duty during many years". With this end in view he called a meeting of all the priests of the Diocese at Mount St. Bernard, on the 11th of March 1846, and after some deliberation a society was founded, called after the place that witnessed its birth and which remains till this day a monument to the foresight and good sense of Bishop Macdonald. The original members of the new Society were: Bishop Macdonald, Reverend S. E. Perry, Reverend M. Reynolds, Reverend F. J. Macdonald, Reverend C. Miville, Reverend James Macdonald, Reverend James Brady, Reverend James Ae. MacIntyre, Reverend Peter MacIntyre, and Reverend Pius MacPhee, all the Clergy in the Diocese at that date.

In the present year Father Pius commenced to make preparations for the building of a new church at East Point. This mission had rapidly increased in population during the last decade, and for that reason the little church, that served

to accommodate the congregation for well-nigh a quarter of a century, was now entirely too small for the crowds that thronged to it on Sundays. It was therefore plainly imperative that it should be immediately replaced by one larger in size and more in keeping with the latter-day ideas of church architecture.

In Charlottetown Father Reynolds was continually wrestling with the difficulties attending the building of the new Cathedral. Though years had elapsed since work had been commenced on the foundation, the exterior was not quite finished, and many a time the good priest lost patience, when he found that, despite his efforts and exhortations, the work failed to keep pace with his desires.

Up till this time there had been only one priest in the whole of the Magdalen Islands, the Reverend Alexis Belanger. A lonesome experience was his, cut off, for a great part of the year, from all communication with the outside world, and condemned to a long and trying separation from his brother priests. Bishop Macdonald now decided that such an arduous state of affairs should continue no longer, and he determined to send thither a second priest, who would cheer the gloom of Father Belanger's isolation, by sharing with him in the labors of his scattered missions. For this purpose he made choice of Father Miville, who forthwith bade adieu to Rustico, and set out for the Magdalen Islands, where he assumed charge of the missions of Etang du Nord and Havre aux Maisons. His place at Rustico was speedily filled by the appointment of Reverend Charles Boudreault, who had been recently ordained by Bishop Macdonald. Father Boudreault was a native of the Magdalen Islands, and had made his early studies at the College of St. Theresa near Montreal. In the year 1843 he entered the Seminary of St. Sulpice in Montreal, where he remained till the month of July 1846,

when he came to Rustico and, after three months of further preparation, was raised to the priesthood.

One of the first duties that claimed the attention of Father James MacIntyre, on being named pastor, was to open another mission on the Pisquid Road between St. Andrew's and Georgetown. A number of Catholics had settled in that locality some years previous, and in the meantime had been obliged to go to St. Andrew's or Fort Augustus to assist at mass. Not long before this time they had expressed a desire of being formed into a separate mission, and Father Brady entering into their views had secured a plot of land on what is now called Peake's Road, with the intention of building on it a church, that might serve not only for the people of the Pisquid Road and vicinity, but also for those residing at Morell, by uniting the two settlements in one mission. But this plan did not meet the views of Father MacIntyre. His opinion was that the time would soon come, when a church would be necessary in each locality; and he accordingly sought out another site on the Pisquid Road, and having appointed a committee of the resident householders of that place, set them to work to procure the materials for a new church. The work went on apace. There was an abundance of excellent lumber in the neighborhood, the people were willing, and even the women themselves would not disdain to lend a helping hand, and on occasion would wield an axe, or shoulder a piece of timber in their eagerness to forward the pious undertaking. Building operations were soon commenced and were continued with little or no interruption till the exterior was completed. On Sunday, November 22nd 1846, it was solemnly opened for divine worship, when Father MacIntyre offered up the holy sacrifice of the mass and preached an eloquent sermon appropriate to the occasion. The new church was dedicated to St. Cuthbert,

who continued for forty years to be the titular saint of the mission.

At this time Bishop Macdonald was crossing the Ocean on his way to Rome. Ten years had elapsed since his appointment to the See of Charlottetown, and he had not yet paid a visit to the Pope, as all bishops are required to do by their oath of office. In his circumstances it was not an easy matter to undertake such a journey ; but now the time had come when he could no longer neglect so important a feature of his pastoral duties, and accordingly, on the 3rd of November, he set out for Rome, and spent the entire winter in Europe.

Meanwhile the enmity between Catholics and Protestants, begotten of the Bible Question, had not been allayed by the vote of the Legislature. No matter how fairly the representatives of the people had disposed of the question, the people themselves, at least in certain localities, treasured up uncharitable and even bitter recollections of it. This truth was painfully exemplified in the early part of the year 1847, on the occasion of an election held in the Belfast District. Four candidates entered the field, viz: Messrs Douse and MacLean for the Government, and Messrs Little and Macdougall for the opposition. The Bible Question being still fresh in the minds of the electors, the campaign had not proceeded far, when the virus of religious bigotry impregnated the whole discussion, and the people became inflamed to a pitch of frenzy, hitherto unknown in this peaceful community. The Protestant electors ranged themselves in a body on the side of Douse and MacLean, while the Catholics were equally unanimous in support of the Opposition candidates. To magnify the gravity of the situation, racial antipathy was added to religious bigotry, for as a rule the Protestant electors were of Scottish origin, whilst a great number of the Catholics were of Irish extraction. Matters came to a crisis on the 1st of March when the poll was opened at Pinette.

Supporters of both parties were on hand from early morning, and evidently determined to enforce their views with open violence. The day's proceedings had scarcely commenced, when trouble arose which culminated in a pitched battle between the parties. Sticks were freely used, and many persons were injured, some indeed so severely that they died of their wounds. This unfortunate incident, known as the Belfast Riot, is perhaps the most disgraceful event in the religious and political history of Prince Edward Island, and contributed not a little to embitter feelings that were already too venomous between the different denominations composing the community. It had however one salutary effect. It taught the lesson that might is not always right, and that violence forms no part of our political heritage ; and howsoever the politicians of the future may have appealed to religious bigotry, howsoever they may have tried to inflame the minds of their followers, the people sobered by sad experience never allowed themselves to be again stirred up to that degree of fanaticism, which stained our Island history with the Belfast Riot.

About a month after this sad occurrence, and whilst its memory must have been fresh in the minds of all, the House of Assembly, with a large Protestant majority, removed from the Statute Books of the Colony the last of the legal disabilities under which Catholics had hitherto labored. When the Colonial Legislature in the year 1830 passed "An Act for the Relief of His Majesty's Roman Catholic Subjects" there was inserted in the body of the Act the form of an oath, to which Catholics were supposed to subscribe on taking office under the Crown. This part of the Statute, it is true, had always remained practically a dead letter, for the reason that no one had insisted on its enforcement, but the mere possibility of such an obligation being exacted was highly distasteful to the Catholic people, because they could

not regard it any other light than a reflection upon their loyalty and patriotism. Now however all cause of complaint was removed, when, on the 22nd of April 1847, this portion of the Act of 1830 was repealed, and Catholics were henceforth placed on the same footing before the law as their Protestant fellow-citizens.

In the month of May 1847 the Catholic population of Prince Edward Island received a notable increase by the arrival of over four hundred immigrants from Ireland. Of these some sought employment in Charlottetown, but the greater number joined their fellow-countrymen in the country parishes, where in the course of time they succeeded in building up comfortable homes for themselves.

A few weeks later Bishop Macdonald returned home after an absence of over seven months, during which Father Francis Macdonald and Father Brady had been entrusted with the administration of the Diocese. He received a hearty welcome from clergy and people, and now, strengthened by a long and pleasant respite from his labors, he is able to take up the burden anew, and devote himself again to the flock, whose welfare is the object of his continual solicitude.

It was at this time that the people of DeSable Lot 29, built their first church. Since their arrival in the Colony their lot had been a trying one, and in no particular did they suffer more, than in the absence of that spiritual attention to which they had been accustomed in the mother country. The only practical religious consolation afforded them in their present circumstances was, on the rare occasions, that Father Reynolds would come and hold a station in their neighborhood, and any further assistance meant for them a wearisome journey to the nearest resident priest. Now however, they made up their minds that, at least as far as it lay with them, they would better their condition, by building a church for themselves, and thus show by honest and

earnest effort that they were deserving of a greater measure of spiritual care. With this accomplished they hoped that, one day, and perhaps before long, a priest would come to reside amongst them, who would keep the torch of faith continually burning, and gladden their hearts by ministering always to their spiritual wants. They accordingly commenced to collect materials for a new church, and soon had all things in readiness, but the work of construction had not proceeded far when an accident occurred, which threw a damper on their ardor and chilled the enthusiasm that until then had marked their efforts. When the frame was ready to be raised a large number of people assembled to assist ; and, as frequently happens when a number of irresponsible persons engage in an undertaking of that kind, necessary precautions for the safety of the workmen were disregarded, and hence, as the frame was raised into position, some of the fastenings gave way, and beams and braces and other timbers fell upon the people who were crowded beneath. Over twenty persons were injured, some quite seriously, but in a short time they recovered with the exception of one, Mr. Richard Best, who died of his injuries on the fifth day after the accident. The work was continued notwithstanding this sad drawback, and in due course of time the church was covered in and put in order for divine service.

A little further to the westward, on a portion of Lot 27, a settlement had been formed by a number of Irish immigrants, over ten years prior to this date. They too, had experienced the sad want of priests in the land of their adoption, and like their friends of Lot 29, they received no spiritual ministrations excepting when Father Reynolds would come to offer the sacrifice of the mass at some house in the neighborhood ; or when, after a wearisome tramp, they might happen to meet Father James Macdonald on his visits to the little church at Seven Mile Bay. About this time Mr.

Mann, the proprietor of the estate on which they lived, made them a gift of a plot of land to serve as a site for a church, when they would be in a position to undertake the labor and expense of such a building. They were only few in number and poor in worldly goods ; but they would not be outdone in generosity by one not of the household of faith. So without delay they set to work to hew and haul scantling, and provide boards, shingles and other materials, and before two years had elapsed, they had built a pretty little church, dedicated to St. Malachy, and which served the congregation for well-nigh fifty years, till replaced by the present stately edifice, whose spire rises in solemn grandeur above the heights of the parish of Kinkora.

Whilst the people just referred to were thus providing themselves with a place of worship, their co-religionists of Souris, in eastern King's County, were called upon to bewail the loss of the church in which they had worshiped for over nine years. On the 30th of May 1848, it was discovered to be on fire, and in a few hours was burned to the ground, together with the parochial house, which was at that time almost completed. It was a serious loss to the poor people ; but fortunately they had at their head Father Pius MacPhee, a born leader of men, who knew how to inspire them with his own energy and determination ; and instead of wasting time in idle pining at sad fortune, they proceeded at once to build a new church, which they successfully accomplished in less than six months.

In the year 1848 the most notable event in the civil history of Prince Edward Island, and one that has close reference to the ecclesiastical history as well, was the taking of the census by order of the Government. It was found that the population of the Colony was near 63,000 souls, of whom over 27,000 were members of the Catholic Church. From this fact it may be seen that the Catholics were able

to maintain their relative proportion to the other denomination, notwithstanding the disadvantages under which they had to labor. They could not have done so however, had it not been for the recent immigrations from Ireland. These were the years when the Emerald Island felt all the horrors of the famine, when, to quote one of the Irish historians, "the people perished in thousands," and "Ireland was one huge charnel-pit." "In 1846 and 1847, the famine years" continues the same writer, "while the people lay perishing, the land lay wasted. No crops were raised and, of course, no rents were paid. In any other land on earth the first duty of the State would be to remit, or compound with the land-owners for any claims advanced for the rents of those famine years. But alas ! in cruelties of oppression endured, Ireland is like no other country in the world. With the permission, concurrence, and sustainment of the Government, the landlords now commenced to demand what they called arrears of rent for the past three years ! And then—the object for which this monstrous demand was made—failing payment, 'notices to quit' by the thousand carried the sentence of expulsion through the homesteads of the doomed people ! The ring of the crowbar, the crash of the falling roof-tree, the shriek of the evicted, flung on the roadside to die, resounded all over Ireland. Thousands of families did not wait for the receipt of the dread mandate at their own door. With breaking hearts they quenched the hearth, and bade eternal farewell to the scenes of home, flying in crowds to the land of Liberty in the West." Many of these made their way to the United States of America ; but not a few came to Prince Edward Island, where they helped to swell the tide of Catholic population during these trying years in the Mother Land.

The year 1848 witnessed the opening of another mission on Lot 9 Prince County, at a place called Brae. About

twenty years previous, a number of Scottish Highlanders had settled in that locality, and all the while they were without a church, and without an opportunity of assisting at mass until within these latter years, when Father Peter MacIntyre would come, all the way from Tignish, to hold a station at some convenient place in the settlement. It was he who inspired them with the thought of building their first church, and to encourage them in the enterprise, he himself practically assumed the task of superintending the work. A droll experience it must have been, for even in his old age he loved to speak of the difficulties that attended the undertaking, as well as the ingenuity displayed by the good people in devising ways and means. They were not carpenters in the received sense of the word, nor indeed mechanics of any kind. In the matter of building appliances they possessed little more than the axe and the shovel. But what they wanted in conveniences they made up in ingenuity,, and on a certain day, as Father MacIntyre arrived at the scene of the building operations, he found some men dexterously laying mortar with trowels made from pieces of an old broken saw. Thus they overcame all difficulties and soon had their church completed and ready for divine service.

Towards the close of the year 1848, a change was effected in the administration of St. Andrew's Parish. It would seem that with the lapse of time Father James MacIntyre did not realize in his conduct the brilliant promise of his earlier years, and stories began to be circulated to his disadvantage. These did not fail to reach the ears of the Bishop who felt himself in duty bound to look into the matter, and apply a remedy if such were found necessary. The result of his inquiry would seem to have justified severe measures, since Father MacIntyre soon bade adieu to St. Andrew's and repaired to Upper Canada, where he labored in the holy

ministry for many years, and thence passed to the United States, where he died. The parish thus became vacant, and once more fell under the care of Father Brady. This arrangement however was only temporary, as the Bishop had already in view a plan for providing it with a pastor.

At this time he had living with him at Rustico two young men, Thomas Phelan and Thomas Quinn, both natives of Ireland who had come to Prince Edward Island at the completion of their studies, seeking adoption into the Diocese. Bishop Macdonald gladly accepted them, and together they continued their studies under his direction, and having passed by the various stages of minor and major orders were finally raised to the priesthood on the 9th of September 1849. Father Quinn was at once appointed to the Parish of St. Andrew's and Father Phelan became assistant to Father Reynolds in Charlottetown.

Whilst the Bishop was thus providing for the members of his flock, more immediately under his pastoral supervision, an unexpected event in the most distant part of the Diocese came to swell the tide of his anxieties and cares. Father Belanger, who had labored in the Magdalen Islands since the year 1839, now communicated to His Lordship his intention of abandoning his mission. He had grown weary of the monotony of his position, and as he had never been formally adopted as a subject of the Diocese, the Bishop could not justly refuse his request. He accordingly left the Magdalen Islands and made his way to St. George's Bay in Newfoundland, where he spent the remainder of his life. Bishop Macdonald was obliged to find a successor to him, and there being no other priest available, he appointed Father Boudreault, who had been his curate at Rustico for the last three years. Father Boudreault set out at once for his new post of duty, and took up his residence at Amherst. The Bishop was now without an assistant at Rustico ; but,

“as good luck would have it”, a priest, Reverend Mathurin Dabareul, arrived in Charlottetown a short time after Father Boudreault’s departure, and having signified his desire of remaining in the diocese, the Bishop gladly welcomed him, and chose him for assistant in the parish of Rustico.



CHAPTER VIII

BISHOP MACDONALD'S EFFORTS IN THE CAUSE OF TEMPERANCE.—
HE IS ABLY SECONDED BY THE CLERGY.—TEMPERANCE SOCIETIES ESTABLISHED IN THE PARISHES.—MANY TAKE THE PLEDGE. FATHER MATHEW INVITED TO VISIT PRINCE EDWARD ISLAND.—HE IS UNABLE TO COME.—HIS DEATH.

In the present chapter we purpose to retrace our steps, so as to deal with a question, that had occupied the minds of Bishop and clergy during the last few years. When Father Mathew, on the 10th of April 1838, gave utterance to his famous saying: "Here goes in the name of God", and placed his name first on a list of total abstainers, no one could have foreseen that the campaign he thus inaugurated would not only spread throughout the whole of Ireland, but would in a few years become almost world-wide in its beneficent effects. But the blessing of God was on it from the first. Like the mustard-seed of the Gospel, it was indeed, small and insignificant in the beginning, but it soon grew into a mighty tree whose roots spreading wide and deep, sought nourishment in the soil of every English-speaking country on the Globe.

Prince Edward Island too, felt the throb of the mighty movement, and nowhere, perhaps, did it give rise to more genuine enthusiasm on the part of clergy and laity. Bishop Macdonald threw himself heart and soul into the work, and

the priests encouraged by his example loyally seconded his efforts. Thus a wave of temperance starting from Charlottetown as from a centre, rolled over the entire Diocese, till each parish in turn was caught up in a glorious flood of saving waters. Nor was it without good reason that Bishop and priests lent themselves to the temperance cause. The Colony at the time sadly needed such a work of regeneration, because the amount of intoxicating liquors imported each year into Prince Edward Island, according to the statistics compiled for the Government, would seem very great for so limited a population. In the year 1837, when Bishop Macdonald assumed the staff of office, there were no less than seventy eight houses licensed to retail spirituous liquors throughout the Province, and if we add to these the number of places wherein the traffic was carried on in defiance of the law, it will be readily seen that the supply must have been out of all proportion to the reasonable demands of a population not exceeding forty five thousand souls. The time had certainly come for concerted action, and Bishop Macdonald, realizing the gravity of the situation, sounded the trumpet-call to arms, by bidding clergy and laity unite in a common effort to arrest the progress of intemperance. In response to his appeal St. Dunstan's Total Abstinence Society was founded in Charlottetown in the month of January 1841. At the first meeting Father Reynolds was chosen President, Mr P. B. Doyle, Secretary, and with them was associated a large executive committee composed of the foremost Catholics of the Town. The movement thus inaugurated grew with marvellous rapidity, and soon a branch was formed at St. Andrew's, with Father Brady as President and Mr Daniel Hickey, Secretary. Father Perry at once took up the work in Prince County, and making Cascumpec, as it were, a working-centre for his numerous missions, he there organized the Total Abstinence League in the month

of February 1841. He himself was its first president, and in the discharge of the duties of his office, he was assisted by a secretary, Mr J. H. Fitzgerald, and an executive committee chosen from the various missions under his jurisdiction. In the following month the League was established at Georgetown. On the 25th of March a meeting was held immediately after mass, when almost two hundred took the pledge. Father Francis Macdonald was chosen president, Mr John Kearney, Secretary of the new Branch, and at the same time a large committee was selected for the purpose of facilitating the work of the association. In the other parts of the Diocese a like activity prevailed, and before the end of the year the association had a membership of over five thousand total abstainers. The whole country seemed stirred to its very centre, and even those, who took no part in the movement, could not but admire the marvellous efficiency of the Mother Church, as she grappled with this intricate and difficult question.

On the 7th of April 1841 the subject of temperance happened to come up for discussion in the House of Assembly. Mr Clarke, one of the members of the House, submitted a resolution praying that the sum of fifty pounds be placed by the Government at the disposal of the Prince Edward Island Auxiliary Temperance Society for the purpose of buying literature. Mr LeLacheur, thinking such a resolution uncalled for, and yet not deeming it wise to oppose it directly, moved an amendment to the effect, that the fifty pounds asked for in the resolution be divided into two parts, and that thirty pounds be given to Bishop Macdonald to aid him in the campaign he was carrying on against intemperance, and the balance be handed over to the Auxiliary Society. Mr LeLacheur's intention in making the amendment was not to aid Bishop Macdonald, but rather to kill the original motion ; but he took occasion nevertheless, in the

course of his remarks, to pay a splendid tribute to the work done by His Lordship in the cause of temperance. The amendment was seconded by Mr Yeo, whose speech on the occasion was practically a eulogy on the Bishop and his work ; but whilst supporting the amendment, he did not hesitate to state his opinion, that it would be nothing less than an insult to the Right Reverend Prelate, were he offered a pecuniary consideration for the performance of what he conceived to be a conscientious duty. Mr John S. Macdonald agreed with this latter sentiment expressed by Mr Yeo, and stated his belief that the Bishop would not be pleased if the Government should appropriate any of the public funds to aid him in his work. The discussion thus came to an end. The Government wisely did not permit the matter to go further, and both the amendment and the original motion were withdrawn.

Those who had enrolled themselves under the banner of Total Abstinence had not done so for mere amusement. They were singularly active and earnest in promoting the cause for which they were banded together, and were ready to employ all lawful means to bring it prominently before the public. Hence sermons were preached, addresses delivered, processions multiplied, banquets held, and meetings organized in the interests of temperance, while over it all religion hung her kindly mantle, giving color and warmth to the movement. The story of the efforts thus put forth may prove perhaps only curious reading to the people of the present day ; but it will serve in a measure to illustrate the devotedness of our forebears in the faith, and cannot, on that account, be out of place in the history of Catholicity in Prince Edward Island.

The first anniversary of the founding of St. Dunstan's Total Abstinence Society was celebrated in Charlottetown with praiseworthy enthusiasm. Indeed, it would seem that

those teetotalers of seventy years ago did not do things by halves, but spared neither time nor expense in promoting the object they had in view. The festivities of the day commenced with a High Mass, at which the members assisted in a body. At two o'clock in the afternoon they again met to hear the Executive Committee report on the state of the Society. Father Reynolds occupied the chair and opened the proceedings with a stirring address, after which the Treasurer presented a financial report, which showed a balance of £10.0.0 still on hand. The next item on the order of business was the election of officers which was done by ballot. Father Reynolds was again chosen President, Cornelius Little, First Vice-President, Richard Welsh, Second Vice-Pres. and P. B. Doyle was re-elected Secretary. The following persons composed the Executive Committee for the ensuing year:—Messrs Richard Welsh, Richard Hatchet, John Cahill, Joseph Reid, William Murphy, James MacKenna, Philip Kennedy, Hugh Hennessey, Walter Phelan, William Toole, Lawrence Lundy, and Thomas Crutchell. The elections having being amicably carried out, the pledge was administered to some new members, after which the meeting adjourned. But the work of the day was by no means over. At 7 o'clock in the evening a banquet was held under the auspices of the Society, in a house on the corner of Great George and Dorchester Streets formerly occupied by Denis Reddin Esquire. The officers of the Society with about fifty guests sat down to a table laden with the choicest edibles, intermingled with a profusion of beautiful flowers. On the walls hung three fine transparencies, one of Her Majesty Queen Victoria, another of O'Connell, and a third made up of the banner of the Society surmounting the President's chair. As befitted the occasion all intoxicating drinks were absent, and the toasts, of which the following is a list, were honored in sparkling water.

THE POPE, GREGORY XVI: "May the example of His Holiness in adopting pledged principles serve as an effective stimulus in inducing his clergy and laity throughout the world to follow the valued example." Tune: "The Irish Volunteers".

THE QUEEN: "May her reign be conspicuous in the selection of such councils as will promote a moral renovation amidst all classes of her loyal subjects". Tune: "God save the Queen".

FATHER MATHEW. "May his reforming principles predominate amidst mankind, until they are finally adopted by the whole of the human family". Tune: "See the conquering hero comes".

RIGHT REVEREND BISHOP. "May His Lordship's laudable exertions in the propagation of the pledge be on a par with his well-tryed zeal in the support of the religion he adorns". Tune: "Scots wha hae".

THE LIEUTENANT GOVERNOR: "May His Excellency continue to vie with the example set by President Tyler in sustaining the principles of the pledge". Tune: "Britons, strike home".

FATHER REYNOLDS. OUR EXEMPLARY PRESIDENT: "May the results of his effective endeavors to propagate and nurture the cause we celebrate prove such in extent as to meet his most sanguine expectations". Tune: "The Harp that once".

O'CONNELL: "Our celebrated brother teetotaler, the incomparable O'Connell, that prodigy of virtue and patriotic admirer of the Shamrock Isle". Tune: "Garryowen."

IRELAND, "and her six millions of teetotalers called forth by the omnipotent fiat in order to propagate by precept and example the regenerating pledge. May prosperity and happiness attend them." Tune: "St. Patrick's Day".

TEETOTALERS OF P. E. ISLAND: "May their number

increase so as to render full employment to the Phoenix Foundry for a month striking off medals for our association". Tune: "The meeting of the waters".

TEETOTALERS OF BRITISH NORTH AMERICA :
"May they virtually adopt for life the Reverend Father Mathew's principles of teetotalism, and suffer not for a moment the introduction of partial measures amongst them".
Tune: "Rule, Britannia".

Many volunteer toasts were added to the list above given many songs weré sung and many speeches made, till "the golden hours on angel wings" reached night's dark noon, and admonished the assembled guests that it was time to disperse, and seek repose after the fatigues of a strenuous day.

Twelve months later the enthusiasm of the temperance people of Charlottetown showed no signs of waning. On Monday, August 15th 1842, about a thousand persons of both sexes assisted at High Mass, and listened to a sermon by Father Reynolds ; after which they formed into line and went in procession through the principal streets, headed by bands of music and with banners waving in the breeze. On return of the procession to the church, luncheon was served on an adjoining lawn, where a pleasant hour was spent, not merely in the enjoyment of the viands provided, but especially in the interchange of sentiments called forth by the spirit of the occasion. To give additional lustre to the festivity a temperance band recently organized at Pugwash, Nova Scotia, assisted in the procession, and helped to beguile the weariness of the march with strains of appropriate music. The members of the band must have received excellent treatment from their brother teetotalers of St. Dunstan's Society, because on their return home, they sent a very flattering letter to the Executive Committee, in which they conveyed their heartfelt thanks for the kindness they had experienced on the occasion of their visit, and expressing at the same

time their high appreciation of the noble work done by their brethren in Charlottetown. In the following year, it was not necessary to invite musicians from abroad to add solemnity to the annual celebration ; for the Society then had a band of its own, recently organized, which furnished the music required for the occasion.

Another good work undertaken by St. Dunstan's Total Abstinence Society was the founding of a Provident and Benevolent Society in the month of April 1841. The object of this latter association as set forth in its constitution was: "to establish a benevolent fund for the support of such indigent professors of temperance as might hereafter be deemed worthy of its support". Its first president was Father Reynolds, who was assisted in the work of the Society by the same officials who formed the Executive of the parent Society. A specific clause of the constitution, adopted at the first meeting, enjoined upon the officers the obligation to aid emigrants arriving in the country, who should be found to belong to a temperance association established abroad. This latter clause was of special application at the time, because immigrants were coming every year from Ireland, where, through the efforts of Father Mathew, nearly every man had been enrolled in one or another of the temperance leagues with which the whole country was covered. Many of those who came to Prince Edward Island during these years had taken the pledge from Father Mathew himself, and it was their pride especially on occasions such as St. Patrick's Day, the anniversary of their signing the roll and the annual celebration, to wear the medal they had received from his hands. But the temperance movement in Prince Edward Island did not appeal to them as did the one they had witnessed in Ireland. It was the same in aim and motive, it is true, but it did not wear the mantle of quasi-miraculous efficacy, with which the fervent faith of Ireland invested

the work of Father Mathew. His name possessed for them a talismanic power that bound them to the cause he loved with a resolution born of religion and heroism, which no earthly power could overcome. Many kept for life the pledge they had taken in Ireland. No matter what temptations surrounded them in the new country ; no matter the occasions in which they were placed, they never wavered in their resolution, but religiously kept the promise made to "the people's Soggarth Aroon" and continued total abstainers till their death.

Enthusiasm in the temperance cause was not confined to Charlottetown. In the country parishes too, earnest efforts were put forth and much sound practical work was done. At St. Andrew's especially great activity prevailed. Here, on the 30th of March 1842, the temperance people organized a monster procession, which starting at a point not far from Morell, marched with flags and banners a distance of about seven miles to the church. There they were met by Father Brady, who delivered an address and administered the usual pledge to a number of new members. The procession then reformed and headed by Father Brady and Mr Slattery, assistant professor at the College, marched all the way to the hospitable home of Mrs MacEachern at Canavoy. Here a meeting was held upstairs with Father Brady in the chair. The necessary routine business of the Society was disposed of, a financial report was submitted, and the officers for the ensuing year duly elected and installed. Whilst this was going on above, the ladies were busy downstairs preparing dinner, and when everything was in readiness, all sat down to a bountiful repast seasoned with the spice of sobriety. Father Brady presided in his own genial manner, and when the wants of the inner man had been generously attended to, he introduced a list of toasts which were heartily received and duly honored by the company. After dinner the pro-

gramme of the day's proceedings was lengthened out with music and dancing, which was kept up with praiseworthy assiduity till sunset. The people then dispersed to their homes, well pleased with the success that had attended the festivities of the day.

Whilst the temperance cause was thus progressing in Prince Edward Island, Father Mathew, its real founder, was meeting with many and grave difficulties in carrying out the work he had so much at heart. To quote from one of his biographers: "Father Mathew's greatest trial now, and probably the very greatest trial of his whole life, was the pecuniary difficulties in which he became involved in consequence of his immense charity. The noblemen and gentlemen who were so anxious to pay him honor in England and Ireland never seem to have thought it at all necessary to give him pecuniary assistance in his work.

The evil was very much aggravated by the fact that it was generally supposed that Father Mathew was wealthy ; and every one supposed that every one else gave him money ; it was a convenient excuse for personal parsimony ; and then, it was said, that he must have made thousands, nay more, millions of money by the sale of his temperance medals.

His medals, by which he had been supposed to make so much money, were an actual source of loss to him, and heavy loss too. He gave the medals away by thousands ; and this was absolutely necessary. It was the very poorest who came to him for the pledge ; it was the very poorest who needed it the most and, at that very time, it was stated on official authority, that there were two millions and a half of people in Ireland who were all but utterly destitute."¹

It was only when Father Mathew had been arrested for

1 — "Life of Father Mathew", by (Sister Mary Frances Clare).

debt that his friends were made aware of his financial condition, and that serious efforts were put forth for his relief. With this end in view, a public meeting under the auspices of St. Dunstan's Total Abstinence Society was held in Charlottetown on the 1st of January 1845. Many of the prominent Protestants of the city were present, especially the officers and members of the Independent Total Abstinence Society, who were anxious to unite with the Catholics in offering a testimonial to Father Mathew. Father Reynolds took the chair and opened the proceedings with a speech, dwelling on the pecuniary embarrassments to which Father Mathew had been subjected in his efforts to promote the cause of total abstinence, and expressing the hope that something would be done without delay to relieve his pressing necessities. A resolution to this effect was unanimously adopted, and twenty one persons selected from amongst the most prominent citizens of the province were appointed to solicit contributions. The several amounts thus collected were to be handed in to a general committee composed of Father Reynolds, Father Brady and Charles Binns, Esquire. The amount of the collection fell far short of the general expectation. The committee, judging by the enthusiasm displayed at the annual festivities, had been led to look for a generous offering in response to their appeal ; but it would seem that this enthusiasm was not of the kind that finds outward expression in open-handed munificence, and, in consequence, the amount received was ridiculously small. But, if the offering was not large, perhaps it made up in sincerity what it lacked in magnitude, and may have been none the less pleasing to the worthy man whose financial straits it helped to remove. When forwarding the money the Committee sent the following letter :

“Charlottetown, P. E. Island Feb, 24th 1845.”

“Reverend and Dear Sir :—”

“On your pecuniary embarrassments being made known to such as profess and adhere to the principles of your regenerating pledge in this Island, a subscription ensued, and as anticipated from the limited monetary circulation that prevails on it, the amount realized is but £25.7s sterling, which sum we have remitted to Daniel Brennan Esquire, one of our Island merchants now sojourning in London. On receipt of our communication, no doubt, he will remit the sum in question to Your Reverence ; such being the only tangible pecuniary testimony the adherents of our cause resident here can furnish at present, and such you will be pleased to accept in testimony of the inestimable regard which our Islanders generally entertain for your personal welfare.

“Having understood that it is your intention at no distant period to visit the United States of America, should you adopt the valued undertaking, in all probability the City of Halifax, Nova Scotia, will be honored by your personal visit on your route ; and as the transit thence to this Island can be speedily accomplished, may we indulge the hope of being also favored by a personal visit from Your Reverence ? and such if realized, through the agency of Divine Providence, no doubt will confer on that cause you so effectually advocate benefits of no ordinary description.

“In conclusion our ardent prayer is that an all-gracious God may enable Your Reverence to surmount all such difficulties as tend to impede your onward efforts in the further propagation of pledged principles, and that your precious days may be so amply extended, as to witness the universal triumph of teetotalism.”

We remain yours &c., &c.,

M. REYNOLDS Pres. St. D. T. A. Society.
C. BINNS, Pres. I. T. A. Society.”

On receipt of the letter above quoted Father Mathew sent an answer couched as follows :

“Cork, March 28th 1845.

“Dearly Beloved Friends:—

“Accept the sincere expressions of my gratitude for your generous recollection of me and my wants. Independent of the relief your munificent subscription affords, in the painful position in which I have been thrown, I appreciate it as a high testimony of your approbation of my labors, and of your zeal for the sacred cause of temperance. It is indeed repugnant to my feelings to be burdensome to my friends, and I never anticipated such an event. The embarrassments in which I have been involved were unforeseen, and could not have been avoided unless I had abandoned the great moral movement that has diffused blessings amongst millions. Should Divine Providence grant me the wished-for privilege of visiting America, I shall avail myself with delight of the opportunity to pass over to Prince Edward Island, to thank in person my kind benefactors. I hope the period is not distant when I shall enjoy that happiness.

“Praying that the great God may confer on you every spiritual and temporal blessing.

I am &c. &c.,

THEOBALD MATHEW.”

Father Mathew's desire of visiting Prince Edward Island was never realized. He came to the United States in the year 1849, but he was then a broken-down man, having had in the previous year an attack of paralysis from which he had only partly recovered. His stay in the United States was perhaps the busiest portion of this whole career ; and his exertions soon undermined a constitution already enfee-

bled by disease, and brought on a second attack that determined his immediate return to his home in Ireland. The air of his native land seemed to revive him, but it was only for a brief space. The hand of death was upon him, and though he lingered for several years, his life's work was practically at an end. Shut out by disease from all activity, he calmly awaited the last dread summons, that on the 8th of December 1856 called him home to his rest with God.

CHAPTER IX

CHURCH BUILT AT LOT 65.—FATHERS PHELAN AND DUBAREUL CHANGE PLACES.—WORK ON THE COLLEGE.—REV. ALLAN MACDONELL JOINS THE JESUITS.—CATHOLIC SCHOOL IN CHARLOTTETOWN. CHURCH BUILT AT STURGEON.—ECCLESIASTICAL COUNCIL AT QUEBEC.—MISSIONS IN THE INTERIOR OF THE DIOCESE.—FATHER REYNOLDS LEAVES CHARLOTTETOWN.—HE IS SUCCEEDED BY FATHER PHELAN.—FATHER DANIEL MACDONALD ORDAINED.—HE GOES TO RUSTICO.—CHURCH IN GEORGETOWN ENLARGED.—FATHER QUINN RETURNS TO IRELAND.—FATHER PIUS TAKES CHARGE OF ST. ANDREW'S AND ST. PETER'S.—FATHER DAN IS SENT TO EAST POINT.—BEGINNINGS OF SUMMERSIDE.—ACTIVITY IN OTHER MISSIONS.—DEATH OF FATHER DUBAREUL.—FIRST CATHOLIC GOVERNOR IN P. E. ISLAND.—ST. DUNSTAN'S COLLEGE OPENED.—FATHER ANGUS MACDONALD ORDAINED.—FIRST PUBLIC EXAMINATION AT THE NEW COLLEGE.—FATHER JAMES PHELAN ORDAINED.—PREPARATIONS FOR A NEW CHURCH AT TIGNISH.—CATHOLIC YOUNG MEN'S LITERARY INSTITUTE.—NEW CHURCH AT ST. MARGARET'S.—CONVENT OPENED IN CHARLOTTETOWN.—ITS FIRST PUBLIC EXAMINATION.—ARRIVAL OF REVERENDS JAMES DUFFY AND D. S. MACDONALD.

Early in the year 1850 tenders were called for the construction of a new church at Lot 65. Father Reynolds was practically at the head of the movement, but so many other claims were made upon his time and attention, that the people of the mission were, for the most part, left to their own initiative. They were energetic however, those Irish

emigrants, and without much encouragement from any quarter they set the work agoing in good earnest, and by the month of April 1851, it had so far progressed that the new church was opened for divine service by Father Dubareul, who was the first to say mass in it.

A short time prior to this he had exchanged places with Father Phelan. His health was far from satisfactory, and the Bishop thought that he would have less labor, and especially less arduous sick-calls if he were stationed in Charlottetown. Hence, at the close of the year 1850, Father Phelan went to reside with the Bishop at Rustico, and Father Dubareul became assistant to Father Reynolds.

At this time the building of the new College was being pushed forward as rapidly as circumstances would permit, though judged by the standards that obtain in our day, it was indeed making only slow progress. Sometimes a whole year would pass with little or no sign of advancement ; but at the time of which we write, enough had been done to attract the attention of the public, who were forced to admit that much had been accomplished by the Bishop with the scanty means at his disposal. A writer of the day, quoted by the "Royal Gazette" had this to say of it: "The Catholic College, which is nearly completed, is an imposing structure three stories high, with a cupola intended for an observatory, and is situated in the Royalty, on the Malpeque or Princetown Road, about a mile and a half from Charlottetown. The rooms are lofty and spacious, and from the size and number of the dormitories, is capable of accommodating many students. There is a most extensive view from the observatory, and the building itself is a conspicuous object in the landscape for many miles in the interior."

In the month of October of the present year, Reverend Allan G. Macdonell, the first native of Prince Edward Island to enter the Society of Jesus, commenced his novitiate

at Angers in France. He was born at Donaldston in the Parish of Tracadie, and was a nephew of Reverend John Macdonald, former Pastor of St. Margaret's in King's County. When quite a young lad, he, in company with other boys, was brought to see the late Bishop MacEachern, and the venerable Prelate, who was then an old man nearing his end, appeared much impressed with the naiveté and innocence of the children, and in his own benignant manner he raised his feeble hand in benediction over them. It was a simple circumstance in itself, but it exercised a marvellous influence over young Macdonell. He never forgot that blessing nor the almost inspired look that accompanied it. It was like a tiny seed dropped upon the fertile soil of his innocent soul, destined to grow into a sturdy tree, which in God's own good time would bring forth the precious fruit of a vocation to the religious life.

Whilst awaiting the opening of the new College Bishop Macdonald established a Catholic school in Charlottetown. When the new Cathedral had been opened for divine worship, the old church, which had been hauled a little to the west to make room for the new building, was fitted up for a school. It was divided into two rooms, one for boys in charge of a male teacher, the other for girls under a teacher of their own sex. The project was successful from the very first. The classrooms were crowded, and the secular character of the instruction imported lost none of its efficiency for being tinged with the saving color of religion. But the maintenance of such an institution was necessarily a heavy burden for the scanty resources of the Catholic community; and consequently an effort was put forth at this time to procure for the school a share of the public funds. A petition signed by the most prominent Catholics of Charlottetown, praying for government aid for the school, was laid before the Legislature in the session of 1851, by Mr Whelan, member for St.

Peter's. In support of the prayer of the petition Mr Whelan spoke eloquently, as was his wont, and his words, which we here quote, will serve to throw some light on the character and condition of the school as it stood at that day. He said in part: "I shall proceed to set forth the peculiar claims of the schools on behalf of which legislative aid is asked for in the petition which I have just read. New schools have been established by private bounty, amongst the Catholics, for the purpose of affording education to the poorer classes.

"The tuition fees are very low, and are exacted only from those who can afford to pay them, but the generality of the scholars are taught gratis. Last summer there were eighty six boys in attendance, but as the winter set in the number was reduced to forty one, the reduction being caused solely by the poverty of the parents, who had it not in their power to clothe them in such a way as would protect them from the inclemency of the weather.

"The falling off at the same time in the girls' school was nearly in the same proportion, and precisely for the same reason, the inability of the parents to afford comfortable or sufficient clothing to their children. . . I attended an examination of the school last winter, and I can truly say that I have never been more delighted with any similar exhibition in my life. Children of from six or seven to fourteen years of age answered questions of history, geography and natural philosophy in such manner as might not only have made children of a larger growth blush for their ignorance, but would actually have been no discredit to students in a university. I do not support the petition merely because it proceeds from that body of Christians of which I am a member, or because the aid for which it prays is for the support of schools belonging to, or under the superintendence and fostering care of that body, for I would with equal zeal support the claims of any other class of Christians having for their

object the same laudable and charitable design, the diffusion of right knowledge among the children of the poor.”

The speech of the Honorable member was well received, and in the following year the school received a grant from the Government to enable it to continue its good work.

The history of the Mission of St. Mary's, Sturgeon, goes back to the present year, 1851. Early in the century people had settled in the neighborhood, and during many years they depended for spiritual consolation on the casual visits of Bishop MacEachern. Afterwards they assisted at mass, when opportunity offered, in the little church on Panmure Island, till it was dismantled in the year 1837, when they became a part of the newly created mission of St. James, Georgetown. Now however they desired to have a church of their own, and Father Francis Macdonald, who had said mass in a private house in the settlement ever since he had taken charge of his missions, encouraged them in their laudable zeal, and soon they had a church which for many years served them for a place of worship, till replaced by the present beautiful parish church of St. Mary's.

The year 1851 is illustrious in the history of the Catholic Church in Canada, because it witnessed the first Council of the Church held in British North America. At the invitation of the Archbishop of Quebec, Most Reverend Peter Flavian Turgeon, all the bishops of the country assembled in the Cathedral of Quebec on the 15th of August 1851. It was the most gorgeous ecclesiastical event yet witnessed in Canada, when so many prelates, in full pontificals, opened with solemn ceremony the first session of the Council. His Lordship Bishop Macdonald graced the occasion with his presence, and took active part in the proceedings. The sessions lasted several days, during which many questions were discussed, fraught with vital interest to the church throughout the whole country.

On his return from Quebec Bishop Macdonald found it necessary to make some changes in the Diocese. There were now churches at Southwest, Kelly's Cross and Lot 65, but owing to the scarcity of clergy, no priest had as yet been assigned to them. Meanwhile their population was gradually increasing, new immigrants were arriving each year, and the circumstances especially of the early settlers were improving with the lapse of time. It was therefore imperative that they should have a priest who would devote himself exclusively to their service, and thus render to them that spiritual attention they had a right to look for in their present condition. Father Reynolds was therefore appointed pastor of the three missions, and early in the autumn he bade adieu to Charlottetown and started for his new post of duty. He made choice of Kelly's Cross for his principal place of residence, because being near the centre of the scene of his labors he could be more easily found there, when needed by the distant portions of his flock.

He was succeeded in Charlottetown by Reverend Thomas Phelan, who had spent the last year at Rustico, and who now became pastor of the Cathedral Parish, having Reverend Father Dubareul as assistant. His place in Rustico was taken by Reverend Dr Macdonald who had arrived from Rome early in the autumn. Dr Macdonald, or Father Dan as he was familiarly known throughout Prince Edward Island, was a native of St. Andrew's where he made his early studies. When St. Andrew's College was closed he set out for Rome and entered the College of the Propaganda, where he remained till his ordination on the 5th of April 1851. He then started for home, and on his arrival was appointed assistant to the Bishop in the care of Rustico and Hope River.

With the lapse of time Georgetown fully justified the judgment of Father John, in making it the centre of a mis-

sion. Since then its population had been steadily growing in numbers, so that an increase of church accommodation had now become necessary. Hence, in the year 1852, Father Francis, the pastor in charge, added twenty five feet to the length of the church, and this with the further addition of a well proportioned spire greatly enhanced the beauty of the sacred edifice, and made it indeed one of the prettiest in the whole Diocese.

In the same year Father Quinn, who had been pastor of St. Andrew's ever since his ordination, found himself obliged to give up the care of souls. His health for some time left much to be desired, and though at first his friends suspected nothing serious, he gradually grew worse and finally developed startling symptoms of some kind of brain affection, that soon rendered him totally unfit for pastoral work. He accordingly resigned his parish and returned to his home in Ireland, where he died at the end of a few years. On his departure Reverend Pius MacPhee was appointed pastor of St. Andrew's and St. Peter's, and immediately repaired to his new post of duty. The missions of eastern King's County, hitherto under his charge thus became vacant, but were soon supplied by the appointment of Reverend Doctor Macdonald, who bade adieu to Rustico about the close of the year 1852, and took up his residence at East Point. By this arrangement Bishop Macdonald was left without an assistant at Rustico, and though he no longer enjoyed the robust health of his younger days, he continued so for five years, adding the duties of missionary priest to those of chief pastor of the Diocese.

In the plan originally adopted for the settlement of Prince Edward Island, each county was to contain a town and royalty. In accordance with this design Georgetown was laid out on the eastern shores of King's County, Charlottetown on the south of Queen's, and Princetown on Lot 18, on

the northern coast of Prince County. This last mentioned place, though apparently well located, did not appeal to intending emigrants, and after the lapse of many years it was still practically without inhabitants. The southern portion of the Island seemed more attractive particularly to the Catholics, who were arriving year after year, and for this reason the missions in that section had materially increased in population. Within the last few years a settlement had been formed on the south side of the neck of land that separates the waters of Bedeque and Richmond Bays, at a place called Green's Shore on Lot 17. Here was laid the foundation of the present town of Summerside, which in a short time grew to be a place of considerable importance. Its first Catholic settlers, like the pioneers of other missions, were without a place of worship for a considerable time, and this fact did not escape the watchful observation of Father James Macdonald, who frequently passed that way, when going from his home at Indian River to the missions of Grand River and Seven Mile Bay. To see a pressing spiritual need and to endeavor to remove it was one and the same thing with Father James, and he accordingly set about to devise ways and means of providing those good people with a place of worship. The little church, which he had found at Indian River on taking charge of the parish, was still in a fairly good state of repair, and he thought that if it were transported to Summerside it might serve the people, at least till in course of time they would be in a position to build for themselves a better and more commodious one. It was a great undertaking for the time, but the people of Indian River were not only willing to part with their church, but proffered their services to help in its removal, and the people of Summerside anxious to have a place of worship gladly embraced the opportunity thus placed within their reach. Hence in the spring of the year 1853 the little church was

pulled down, and hauled to the new settlement at Summerside. Upon reaching its new site it had to be again put together and necessarily stood in need of considerable repairs. Workmen were employed now and then throughout the summer to fit it up anew for the purpose of divine worship, and on the 19th of October it was again dedicated by Bishop Macdonald, assisted by Father James and Father Perry. The patron chosen for the new mission was Saint Charles Borromeo.

Whilst this work was going on in Summerside, a like activity was noticeable in other missions of the Diocese. Thus Father Francis Macdonald was engaged during the present summer in building a new church at Rollo Bay ; Father Thomas Phelan was doing a similar work at Covehead ; Father Brady was enlarging and completely remodeling the church at Vernon River, and at the same time making the preliminary arrangements for the building of a new church at Montague West, for which tenders were to be called in the beginning of the following year.

The month of August 1853 brought great sorrow to the Catholics of Charlottetown. Reverend Father Dubareul died at the parochial house on the 13th of the month. at the early age of forty four years. He was a native of Brittany in France, and was the son of a military officer who was killed in war. Being the only son of his parents he was idolized by his widowed mother, who gave him the very best education within reach of her means. At first he took up the study of medicine, intending to devote his talents to that profession, but yielding to a higher call he entered a seminary, where at the completion of his studies he was raised to the priesthood. In the year 1847 he left his native country and came to St. Pierre Miquelon, where he exercised the sacred ministry for a short time. Towards the end of the year 1849 he arrived in Charlottetown, and after a short

time spent at Rustico, was appointed assistant at the Cathedral, a position which he filled till his death. His body lay in state in the Cathedral, all through the night of the 14th of August, and on the following morning after high mass, it was laid to rest under the middle aisle of the church. Father Dubareul was a worthy servant of the great Master, and by his quiet and unassuming manner, and especially by his devotedness to the poor, won for himself a lasting memory among the people whom he served.

In the year 1854 Prince Edward Island welcomed the first Catholic Governor since the Conquest, Mr Dominick Daly. His administration was marked by a great measure of improvement in the affairs of the Colony. It is true that, during his tenure of office, he was constrained to witness much animosity and rancour between Catholics and Protestants arising out of the never-ending Bible Question ; but thanks to a policy of reconciliation, he was able to steer the bark of State safely among the whirlpools that many a time threatened to lure her to her ruin. No matter how high party feelings may have risen, no matter how religious prejudice may have raged, no matter in what direction his personal sympathies may have tended, he held the balance of justice evenly poised, and disarmed suspicion by his fair and equitable treatment of all.

The closing months of the year 1854 found Bishop Macdonald making immediate preparation for the opening of the new St. Dunstan's College. After a long period of anxious waiting he was now ready to launch this project so dear to his heart, and on the 21st of September 1854 he issued a pastoral letter on the subject, from which the following are a few paragraphs.

"We now address you", he writes, "with an affectionate interest on a subject which must be gratifying to you. From the time we were charged with the spiritual care of this

destitute Diocese, we fully comprehended that a regular succession of clergy could not be maintained without a diocesan Seminary, however humble in its pretensions. To effect so desirable an object, we hesitated not some years ago to give the savings of many years, being all we possessed, to purchase a piece of land in the vicinity of Charlottetown, on which has since been erected, entirely by means of successive donations received from the Society for the Propagation of the Faith established in France, a magnificent building, in which it is intended to give a literary, moral and religious education to all who choose to avail themselves of it. Circumstances to which we need not allude now, prevented us from, ere this, putting this institution into active operation. But now considering the general prosperity of the country, the time seems to have arrived, that to deprive any longer the faithful of our Diocese of this boon might be considered as exhibiting a neglect of duty on our part, an unjustifiable diffidence of God's assisting providence, as also of your justly expected co-operation. We therefore seize this occasion to announce to you, that it is our intention to open the College for the reception of pupils on or before the 1st of January next. We exhort you to contribute cheerfully towards its support according to your means. . . . We hope it is not in vain we now exhort you for the first time strenuously to exert yourselves to do your duty by contributing to raise up Diocesan Clergy, that your own sons may minister at your altars. Till the country gets older and wealthier, and individuals so inclined able to defray the clerical education of their own children, we recommend for the present that each pastor choose within the extent of his missions as far as practicable, one or more young men of talent, and good moral conduct, their expenses to be defrayed by the faithful either by annual subscriptions or collections made in the churches once or twice in the year. But this we

say as mere suggestions. We leave the choice of means altogether to each clergyman, who will, each in his own district, act in the manner which in his opinion, will most likely ensure success, &c., &c.”

On the 17th of January 1855 the College was formally opened, and the first students welcomed to its halls. The Bishop was present for the occasion, as well as a number of the clergy, who came to show the interest they felt in an institution, from which they anticipated great things for the future of the Diocese. The accommodations at the time of opening were not the most elaborate, and in a short time there were as many students on the roll as could be cared for in the institution, and it became necessary to insert a notice in the newspapers of the day to the effect, that no more would be received till after the summer holidays, when more preparations would have been made for their accommodation.

Meanwhile the Catholic school kept in the old chapel was doing excellent work, especially among the children of the poorer classes. The examinations held before the Christmas holidays proved a genuine revelation for those who had assisted thereat. The male department presided over by Mr Roche did exceptionally well, while the girls' class in charge of Miss Macdonald seemed no wise inferior in the various branches in which they were examined. There were one hundred and forty boys in attendance and seventy five girls.

In the month of January 1855 Father Thomas Phelan brought to the notice of the people of Charlottetown the necessity of proceeding without delay to finish the interior of the Cathedral, and at the same time he invited all to participate in the good work by contributing generously to its support. In response to his appeal the sum of six hun-

dred and fifty pounds was subscribed on the spot, Governor Daly heading the list with a contribution of thirty pounds.

Priests were so few in the Diocese of Charlottetown, at the opening of St. Dunstan's College, that the Bishop did not have one at his disposal whom he might place at the head of the institution. There was available, however, an ecclesiastical student not yet in Holy Orders, Mr Macdonald who, though young and inexperienced, became its first Rector. Angus Macdonald, well-known in after years as "Father Angus", was born in the parish of St. Columba near East Point. He was a young man of very exceptional abilities, who from the moment he entered the school of his native district, did not fail to attract the attention of his teachers. Having finished his studies in the country school he spent some time at the Central Academy, and was one of the most brilliant students to grace its roster. Afterwards he entered the Seminary of Quebec, where he remained only a short time, on account of the state of his health, which began to fail about that time. No longer able to follow the arduous régime of the Seminary, he returned home and spent some time with the Bishop at Rustico, studying Theology in an intermittent kind of way, according as his health would permit him to apply himself to serious study. When the College was ready for occupation, he became its first Rector, and entered upon his new duties with such ardor and forgetfulness of self, that a few months sufficed to completely shatter his already enfeebled health, and bring him almost to death's door. During the summer holidays he recovered somewhat, and feeling himself, as it were, possessed of a new lease of life, he entered on retreat at Rustico, and was raised to the priesthood by Bishop Macdonald on the 21st of November 1855.

The first public examination at St. Dunstan's College was held on the 28th of July 1856. There were present His

Lordship the Bishop, Father Perry, Father Brady, the Solicitor General, and many other friends of the institution. The examination plainly showed the excellence of the work done in the College, and was a manifest proof of the devotedness and abilities both of Father Augus the Rector, and of Mr James Phelan his assistant.

Mr Phelan was a native of Ireland, who having finished his studies in the Old Country, came to Prince Edward Island in the fall of 1854 and was appointed professor at the new College. On the 31st of August 1856, he was ordained priest at Rustico by Bishop Macdonald, and immediately returned to St. Dunstan's College to enter on the work of the following scholastic year.

At this time the people of Tignish, directed by their zealous pastor, Reverend Peter MacIntyre, were busy making preparations for the building of a new church. Before the cold weather had set in, they had manufactured over five hundred thousand bricks, in order that by the summer of 1857 everything would be in readiness for building operations. In the division of labor arranged by the committee in charge, it fell to the lot of the young men of the parish to furnish the lime and sand required for the building. They accordingly repaired in a body, to the shores of Miminigash, where a limestone quarry had been discovered some years previous. Here they set to work and quarried a large quantity of the native stone, which they then hauled to Tignish and converted into lime. The experiment was a great success, and the ingenious youths were thus able to furnish their share of the material at a minimum of expense to themselves. Indeed, with the exception of the grey stone used in the trimmings and the slates for the roof, the whole material for the exterior was procured by the parishioners themselves and within the limits of the parish.

In the month of October 1856 Father Thomas Phelan

established in Charlottetown The Catholic Young Men's Literary Institute. Its object was to band together the Catholic young men of the town, and promote amongst them a love of good literature. It flourished for a time, and did much to help those who were anxious to profit by the opportunities it afforded for mutual improvement. The original officers of the Institute were Rev. Thomas Phelan, Patron, John J. Macdonald, President, Thomas Kirwan, Vice-President and Ronald Walker, Secretary.

In the year 1857 Reverend Dr Macdonald, who had recently finished the interior of the church at East Point and added a tower and spire to that of Souris, laid the foundation of a new church at St. Margaret's. It was considered a large and imposing edifice for the time and place, but the people were animated by a becoming zeal for the beauty of God's House, and were quite willing to bear the burden the building entailed.

The same year witnessed the opening of the first convent school in Prince Edward Island. For some time it had been a cherished dream of Bishop Macdonald, to secure the services of a teaching order of nuns, in order to furnish the young girls of the parish of Charlottetown and those of the country parishes when possible, the advantages of a polite education, coupled with moral and religious training. His Lordship being in poor health at this time, did not feel able to take a trip abroad to negotiate the matter, so he placed it in the hands of Reverend Peter MacIntyre of Tignish, who went to Montreal early in the autumn of 1857, and returned to Charlottetown towards the end of September with four nuns of the Congregation of Notre-Dame of Montreal. On the 12th of October 1857, with one boarder and fifteen day scholars, they opened a school in the east end of the Town, in a building donated for the purpose by the Honorable Daniel Brennan.

The new institution did not escape the notice of the bigots of Charlottetown. The "Protector" a newspaper published by George T. Haszard, and "Edited by a Committee of Protestant Gentlemen", printed an editorial on the 7th of October, filled with old-time calumnies and obscene innuendos, "which" as "The Examiner" editorially remarked, "even if they had the shadow of truth about them, would be a disgrace to the most profligate press that ever existed". But these coarse and libellous insinuations did not reflect the true state of public opinion, and could not create any real prejudice against the institution. In spite of opposition it prospered from the very beginning. The enlightened Protestants of the community were among the first to patronize it, for the idea was soon abroad that the education which it placed within reach of their daughters was far superior to that received in the secular institutions of the day. In the month of July 1858 the Sisters held the first public examination in the new convent. As they had no hall large enough to contain the numbers who had signified their intention of assisting, they had recourse to an ingenious contrivance in order to be able to accommodate their many patrons. An awning was spread along the southern wall of the school building, whence a grassy slope fell gently away to the south. Here the examination was held in presence of the Governor, his Lady, the City Mayor, a number of the clergy, and over three hundred others who had come to manifest their interest in the work inaugurated by the Sisters of Notre-Dame. The pupils acquitted themselves admirably. Indeed the examination was a veritable revelation to the onlookers, and did more perhaps than anything else could have done, to refute and discredit the frothy ravings of the "Protector" and its "Committee of Protestant Gentlemen."

In November 1858 Reverend James Duffy arrived in

Charlottetown, and having expressed his desire of remaining in the Diocese, was appointed assistant at the Cathedral. About a year prior to this date, Reverend Dugald Stanislaus Macdonald had arrived from Scotland, and had taken up his residence at Rustico, where his services were much needed to relieve the Bishop, whose declining health had become a source of great anxiety to his friends.



CHAPTER X

BISHOP MACDONALD IN POOR HEALTH.—HIS DOMESTIC CONDITIONS. FATHER REYNOLDS RETIRES FROM THE MINISTRY.—FATHER DUFFY GOES TO KELLY'S CROSS.—FATHER JAMES PHELAN ASSISTANT AT THE CATHEDRAL.—CORNER-STONE OF THE NEW CHURCH AT TIGNISH LAID.—CEMETERY BLESSED AT CASCUMPEC.—FATHER BELCOURT COMES TO RUSTICO.—BISHOP MACDONALD AT ST. DUNSTAN'S COLLEGE.—HIS LAST ILLNESS.—FATHER JAMES ADMINISTRATOR.—DEATH OF BISHOP MACDONALD.—HIS FUNERAL.—HIS CHARACTER.

The beginning of the year 1859 found Bishop Macdonald in declining health. Several years previous he had contracted a severe cold, which rapidly grew into a chronic bronchial affection, and though at first it caused him no anxiety, it gradually undermined his former splendid constitution and made him prematurely old. On the advice of friends he went to New York for the purpose of consulting a specialist ; but it was to no purpose ; he returned home without experiencing any improvement in his condition. One of his worst symptoms was a severe cough that gave him but little rest either night or day, a circumstance which helped materially to sap his vital energies and give the relentless disease absolute mastery over him. Besides, Bishop Macdonald had not the remotest notion of the value of health, or of the necessity of doing something to preserve it. In this respect

he was the most indifferent of men, and was an absolute stranger to ordinary precaution and care. In the discharge of his duties he had never a thought of self, and it seemed as if the most difficult way of doing a thing was to him the most desirable. Many a time he would undertake the most arduous labors and place himself in the most trying positions, as if on set purpose, when the end in view could have been attained just as well, with a more moderate expenditure of physical strength. Thus, for example, when St. Dunstan's College was in the first year of its existence, and without a priest yet in charge, he would often drive in the depth of winter all the way from Rustico to say mass for the students. To have come the previous night and occupied a room at the College would seem to us an easier and more reasonable proceeding; but the Bishop's ways were different; he preferred the more difficult method and accordingly adopted it. On one occasion he left Rustico in the early morning and drove with horse and sleigh to the College. As soon as he had arrived, he hastily threw aside his outward wraps, donned his episcopal vestments and proceeded to consecrate a number of altar-stones, a ceremony, by the way, among the longest and most tiresome of the whole Ritual. At the close of the ceremony he vested for mass and offered the Holy Sacrifice, and all this in the College chapel, which was yet in an unfinished condition and without a spark of fire though it was in mid-winter. He seemed, in fact, to have the most sublime contempt for every species of heating apparatus, and in consequence for years said mass in the church at Rustico without any fire, while the people assisted at the services either shivering with cold, or warmed by the fervor of their own devotion. His house too, was an avowed enemy of every comfort. It was furnished in the simplest manner and possessed none of the conveniences that go to make a home agreeable and pleasant. The house-

keeper in charge had once been young, no doubt, but it must have been a long time ago, for at this point in our history, she had plainly outlived if not her usefulness at least her activity. And yet the Bishop, who had never been an Epicurean, regarded her as a veritable genius in the culinary art, and with the utmost confidence, would have matched her cooking against the world.

In these conditions it is not surprising that his health should fail, and that having once taken a downward step, its decline should have been rapid and sure ; and hence, in the beginning of the year 1859, as already said, Bishop Macdonald was no more than a wreck of his former self, so that only with the greatest difficulty could he attend to the more pressing duties of his office, while the care of the parish devolved entirely upon Reverend Dugald S. Macdonald, who had been his assistant for the last two years..

About the same time Father Reynolds announced his intention of retiring from the ministry. His health was not satisfactory, and he hoped that a rest from labor would help to re-establish it. He accordingly resigned his missions and went to live with a private family at Lot 65, pending the completion of a new house which he was building for his own personal use. His retirement necessitated further changes. Reverend James Duffy, who had been assistant in Charlottetown since his coming to the country, was appointed his successor, and went to reside at Kelly's Cross in the month of February 1859. His place at the Cathedral was taken by Reverend James Phelan, who exchanged the position of professor at St. Dunstan's College for that of assistant to Reverend Thomas Phelan in the care of Charlotte-town parish.

The present year was a time of great building activity in the parish of Tignish. Work had been begun on the new church, and was being pushed forward with prompt des-

patch. The plans for the building had been prepared by Mr Keely, an architect of New-York, who sent an experienced man to superintend the work of construction. When the work had sufficiently advanced, Father MacIntyre, who was anxious to procure all possible materials within the limits of the parish, selected a large boulder found in a field near Kildare Cape, and had it hewed into shape for a corner-stone. The ceremony of blessing the same was set down for the 9th of June 1859, which proved, in every sense of the word, a gala-day for the western portion of Prince County. Bishop Macdonald, of course, was unable to attend, but his place was taken by Right Reverend Colin MacKinnon, Bishop of Arichat, who came over to the Island for the purpose. In Charlottetown he was met by Father MacIntyre and conveyed by carriage along the western Road to Tignish. His Lordship was accompanied on the journey by Reverend Father Martel, his Secretary, Reverend Father MacIntyre, Reverend Father Thomas Phelan, Reverend Father MacPhee of St. Andrew's, Reverend Dr Macdonald of East Point and Reverend James Macdonald of Indian River. The first day's journey brought them as far as St. Eleanor's where they passed the night, and on the following morning they resumed their travel and about noon reached Cascumpec, where they were met by crowds of people from the neighboring settlements, who formed into procession and swiftly made their way towards Tignish. As they neared their destination the bell of the little church rang out a glad note of welcome, guns were fired at regular intervals and the people clad in holiday attire lined the highway on either side to catch a glimpse of the Bishop and clergy. Immediately on their arrival Bishop MacKinnon gave solemn Benediction of the Blessed Sacrament, after which the people dispersed and retired to their homes. The following morning dawned amid clouds and gloom, and when the hour for the ceremony

had sounded a drizzling rain was falling. This however was not allowed to interfere with the arrangements, and the programme prepared in advance was carried out in all its details. The corner-stone was blessed and laid in place by Bishop MacKinnon, who afterwards celebrated Pontifical High Mass, assisted by Reverend Dr Macdonald as deacon, Reverend Father Martel as subdeacon, the ceremonies being in charge of Reverend Father Aubry, a priest of the Diocese of Montreal, who had been assistant to Father MacIntyre since work had commenced on the new church. Reverend Father Perry, former pastor, came from Miscouche for the occasion, and he together with the other clergy occupied prominent places during the ceremony. The sermon was preached by Bishop MacKinnon, and after mass, the weather having cleared up, Honorable Edward Whelan delivered a masterly address from a platform raised for the purpose at the front of the church. The proceedings throughout were highly successful, and particularly so from a financial standpoint ; for the collection broke all previous records, and added corresponding breadth and depth to the usual pleasant smiles of the genial Father MacIntyre.

On the following morning the assembled clergy started on their return trip to Charlottetown. They were accompanied by a great concourse of people in carriages, who formed an imposing procession headed by a piper. At Cascumpec church a halt was made. Dr Macdonald celebrated a high mass of requiem. Bishop MacKinnon preached on prayer for the dead, and afterwards consecrated a new cemetery recently fenced in for use of the parish. The people then returned homeward, and the Bishop and clergy continued their journey to Charlottetown.

Bishop Macdonald finding his health growing worse made up his mind to move to Charlottetown. Before doing so, however, he wrote to the Bishop of Quebec, asking for a

priest conversant with the French tongue, whom he might appoint to the pastoral care of Rustico and Hope River. His application received favorable consideration at the hands of the Bishop of Quebec who, in answer to the same, sent a priest, Reverend Georges-Antoine Belcourt, who for several years rendered excellent service to the Diocese of Charlottetown. Father Belcourt was a native of that prolific nursery of priests, the Province of Quebec. He made his early studies at the College of Nicolet where he was raised to the priesthood on the 10th of March 1827. After filling various positions in his native Diocese, he accompanied Bishop Provencher to the Red River Settlement in the year 1831, and remained there well-nigh eighteen years. He is said to have been the first to apply himself seriously to the study of the language of the Red River Indians, and in course of time he became so proficient in the same, that he was able to publish a grammar and dictionary especially adapted for the use of missionaries laboring amongst those savage tribes. Having probably grown tired of his long and arduous labors in that wild and inhospitable region, he returned to Quebec at the very time that the Archbishop was looking round for a priest, whom he would send in answer to Bishop Macdonald's request for assistance. Father Belcourt seemed the man for the occasion, and when the matter was laid before him he accepted the situation with alacrity, and forthwith set out for Prince Edward Island, where he arrived in the month of December 1859. He immediately took up his residence at Rustico, and at the same time Father Dugald S. Macdonald was transferred to the pastoral charge of Southwest and Seven Mile Bay.

On leaving Rustico, Bishop Macdonald took up his quarters at St. Dunstan's College. He now realized that his condition had passed all human aid, and with the fortitude of the true Christian, he began to put his house in order,

so that he might be ready to obey the mysterious voice that was calling to him from beyond death's dark river. He appointed Father James Macdonald Administrator of the Diocese, and then having received the last rites of Holy Church with all possible fervor and resignation, he calmly awaited the dread summons. The end came on Friday, December 30th, when the good and gentle Bishop Macdonald, in presence of Father Angus and the older students of the College, entered into eternal rest. His body was laid out in full Pontificals and borne to the College Chapel where it lay in state till the morning of the funeral. In the interval the College was thronged with people who came to take a last look at the face of the dead bishop, and many a tear was shed over the lifeless form of the beloved prelate. Every evening the office of the Dead was recited by the clergy and students, after which most of the visitors would retire, whilst others would offer their services to watch by the body during the night. On Wednesday January 4th the funeral took place to the Cathedral, and was in all probability the largest and most imposing yet seen in Prince Edward Island. It was truly representative of the whole Diocese, not merely in the sense that all the priests were present, but also because scores of laymen had come from far and near to testify their esteem for the illustrious dead. From daybreak masses were said in the College chapel and at the Cathedral, and promptly at the hour appointed Very Reverend Father James Macdonald, the Administrator, performed the ceremony of the *levée du corps*, after which the body was borne from the Chapel, and amid the strains of the Miserere echoing plaintively from the College walls, it was conveyed to the hearse awaiting at the door. The procession already formed now moved in slow and stately march towards the City. A cross-bearer between two acolytes marched ahead, followed at a becoming interval by the undertaker and physi-

cian. Next came the students in mourning, and immediately behind them the singers and clergy all in cassock and surplice. Behind the clergy moved the hearse drawn by four horses, and next to it four boys carrying a mitre and crozier draped in deep mourning. The special mourners came next in order walking two by two, and these were followed by the Catholic Societies wearing mourning badges and regalia. Last of all came the people on foot, all marching in slow and solemn movement, as if their steps kept even pace with their melancholy thoughts. When the procession reached the outskirts of the Town, it was met by the children of the Cathedral and convent schools, who were given a place of honor directly in front of the college boys during the remainder of the march. At the Cathedral solemn High Mass was sung by Reverend Dr Macdonald of East Point assisted by Father Belcourt as deacon and Reverend James Phelan as sub-deacon. Father Angus had charge of the ceremonies and also preached the sermon for the occasion. At the close of the mass the absolutions were sung by four priests, viz: Very Reverend Father James Macdonald, Father Peter MacIntyre, Father Thomas Phelan and Father James Brady. The body was then lowered to a vault prepared for it beneath the sanctuary of the Cathedral amid expressions of grief that broke the solemn stillness of God's temple, and told better than studied eulogy, how much the good Bishop was loved by his people.

Bishop Macdonald was a man of imposing presence. Tall and stately, he seemed intended by nature to command, and yet he was the shyest, most retiring and most timid of men. The outward bustle and glamor of business affairs had no charm for him, and he was never so happy as when, escaping from the active cares of diocesan administration, he could betake himself to the quiet of his retreat at Rustico. There are some perhaps who would be inclined to find fault

with this side of his character. A public man of retiring habits is so rare in our day, that we are apt to regard such a thing as anomalous if not altogether impossible. A bishop we are told, is by office a leader of men, and therefore should be found in the fore-front of every social movement, instead of lurking behind the trenches of a remote country parish. Hence it is said that Bishop Macdonald, instead of retiring to Rustico, should have made his home in Charlottetown, and guided the destinies of the Diocese from that more important centre. In this way he would have been more in touch with the public men of the day, and could have given corresponding tone and status to the Church of which he was the head, and thus no doubt he would have been able to pave the way for the triumph of religion throughout the whole country. Such is the specious reasoning of those who are wise after the manner of the world. What a man of a different mould of character might have been able to accomplish in the circumstances, is difficult now to determine. We do know however, that the episcopate of Bishop Macdonald holds no record of failure. Rather is it a story of steady growth and healthy progress in every part of the diocese; for if the worthy prelate was not a man of the world, he was above all things else a man of prayer, and be it remembered that much more is achieved by the prayer of a just man than enters into the troubled dreams of the wordly-wise.



CHAPTER XI.

THE BIBLE QUESTION AGAIN AGITATED.—BISHOP'S LETTER.—MEETING IN CHARLOTTETOWN.—DEBATE IN THE HOUSE. — GOVERNMENT DEFEATED.

One of the questions that had occupied the minds of the the people of Prince Edward Island during the episcopate of Bishop Macdonald was that of education. The Government, in the Session of 1852, had passed what is called The Free Education Act, which aimed at bringing the blessings of a liberal education within the reach of all persons. According to the provisions of the Act the reading of the Bible was permitted in the schools if the parents of the children should ask for it ; but it was specially laid down in the Law, that no teacher should add any explanation or try to interpret the Sacred Word. This seemed to work very well for a certain time, and generally speaking Catholics had no reason to find fault with the system of education adopted for the Province. There were occasional complaints, it is true, from certain localities, where an over-zealous Protestant teacher would sometimes try to inculcate his own views of Scripture interpretation, and thus give umbrage to the Catholic children and parents. But these cases were comparatively rare, because the teachers, as a rule, were content to follow the strict letter of the Law, and besides, in many districts, even where the Protestants were an overwhelming majority, the

parents seemed indifferent to the privilege accorded by the Law, and did not ask for Bible reading in the schools. To perfect the work thus begun, and as it were to set the key-stone in the education arch, a Government Normal School was established in Charlottetown. It was formally opened on the 1st of October 1856, and the occasion was marked by elaborate ceremonies on the part of the supporters of the Government, who were desirous of making a public display of what they were doing in the cause of popular education. In the course of the speeches that graced the occasion, Mr John M. Stark, who had been school Inspector for three years, and who now had been chosen the first principal of the new institution, made some remarks that were calculated to disturb the minds of the Catholic portion of the population. Amongst other things he said:—"The moral department will be carried on by the opening and the closing of the institution with prayer, according to the regulation of the Board of Education, by a daily Bible lesson (the first exercise of the day after opening) in which the truths and facts of Scripture will be brought before the children's minds by illustrations and picturing out in words, in language simple and easy to be understood, from which everything sectarian and controversial shall be carefully excluded."

This statement of the Principal sounded a note of warning for the Catholic people. They saw at once that a programme such as that foreshadowed in the remarks quoted above, must inevitably tend to the proselytism of their children in the schools of the country. It is well known that the Catholic and Protestant positions are essentially different on the question of the interpretation of the Scriptures. Both hold that the sacred volume contains the Word of God ; but they do not agree as to the Canon of the sacred books, nor do they see eye to eye on the mode of interpretation. The Protestant eschews all authority of a teaching Church in his

reading of the Scriptures, and finds his full and complete rule of conduct and belief in the sacred volume alone. The Catholic, on the other hand, holds that the books of Sacred Scripture were never intended to be the full and adequate rule of Divine Faith, and that no man howsoever gifted can, by his own unaided efforts, unfold the gems of truth that lie concealed under their literary garb. The Scriptures, he is told, contain many things that are "hard to be understood", and man needs a guide to direct him in the search for their meaning, otherwise he is liable to "wrest to his own destruction" the very truths intended for his edification. This guide the Catholic holds, can be no other than the Catholic Church "the Pillar and ground of truth", which if any one refuse to hear "let him be as the heathen and the publican."

Hence when Mr Stark declared that in the Normal School the Bible was to be read, "with illustrations and picturing out", Catholics at once became alarmed at the consequences that might follow from such proceedings. Bishop Macdonald, on being informed of the proposition advanced by Mr Stark wrote a letter to the Secretary of the Board of Education, in which he set forth his views of the situation. This letter, which caused a sensation at the time was worded as follows:—

"Rustico, 7th Nov. 1856."

"My dear Sir:—"

"As a friend of free education, I take the liberty of addressing, through you, a few words to the gentlemen composing the Board of Education on a subject which has occasioned, and continues to occasion, a good deal of dissatisfaction and illwill throughout many parts of the country—a subject which, if not removed, will before long impair the efficiency of our mixed public schools. It appears that immediately on the Free School Act going into operation, the

Board of Education issued an order to all schoolmasters under the operation of said Act, to recite before and after school a certain formula of prayers. With this injunction many masters from conscientious motives have silently refused to comply, whilst others have enforced compliance therewith by threats to expel from their schools all who would not assist thereof, either “bon gré” or “malgré”. To prayers in some mixed schools, are now added other religious exercises, such as teaching and singing sectarian hymns, &c., &c. In the Normal School the same prayer as above is forced on the young men frequenting that Institution, of whom many are Catholics, and are besides made to listen to lessons from a version of the Scriptures, in the correctness of which they do not believe. This introduction of religious matters into our public mixed schools is the Rock of Scandal, and the whole cause of the present prevailing discontent amongst Catholics. It is a well known fact, and a fact that cannot be concealed, that the population of this Island, is made up of many denominations of christians, all more or less opposed to each other in their religious teaching, although they all live, and wish to live, on friendly terms with their neighbors whatever be their creed; yet they dislike as much to see their children forced to kneel in prayer with persons and under a master professing a creed differing from their own, as they would if they saw them going into the church of such persons and worship publicly with them. Moreover, if the Board has now authority to prescribe a formula of prayer for our mixed schools, will it not have the same authority, at any future period, to rescind the present formula, prepare and order another much more objectionable? It is obvious then, that all parents who have Christian faith must resist, by all means in their power, the authority assumed by the Board, so objectionable in principle, and so irreconcilable with freedom of conscience. I hope

I shall not be understood to mean any disrespect to the justice, wisdom and judgment, by which all the acts of the Board are governed, if I avail myself of this occasion, before strife and bad feelings are raised, in a community hitherto so happily exempt from religious disunion, to respectfully but earnestly beg of the Board to reconsider the evil tendency of introducing religion in any shape into our mixed schools.

If it be desired they should work well, the same system as that followed in the Irish National Schools must be adopted here. Prayers and all religious exercises, as well as the reading of Scripture from any version not approved by all, must be discontinued. Nothing favorable or unfavorable to any religious denomination must be inculcated. If the friends of education wish our mixed schools to prosper, their wish can only be realized by allowing those schools to be godless, under the present circumstances of the country. The Catholics, I am bound to say, will be satisfied with nothing else ; and I most ardently pray that the Board will deem it expedient to reassume the consideration of the vexed question, and inspire confidence to all in mixed schools, by proclaiming that in all mixed schools, whether conducted by Catholic or Protestant masters, no religious test shall be required, or the scholars forced to do or assist at any religious act, which their conscience (no odds whether right or wrong) may check them for. Hoping that you will have the goodness to lay the foregoing before the Board at your earliest convenience, and inform me of the result,

I have the honor to be, Dear Sir,

Your very obedient and humble servant,

B. D. MACDONALD."

“John MacNeill, Esq:—”

“Secretary, Board of Education,”

The Bishop's sole object in writing this letter was to safe-guard the spiritual interests of his flock. In virtue of his position, he was the sentinel on the watch-tower, and he would have been recreant to his duty had he failed to sound a note of warning, when danger encompassed those committed to his keeping. All he asked for in reality was, that things should be allowed to remain as they were, and that the children of Catholic parents should not be compelled to read the Protestant version of the Bible, or accept the interpretation of the same from ordinary schoolmasters. Having already expressed his satisfaction with the public schools of the country, he feared that new regulations were about to be introduced, that would interfere with existing conditions, in such a way as to destroy the peace and harmony of the community.

Honorable George Coles, Leader of the Government hastened to inform His Lordship by letter, that no innovations were intended. He assured him that all necessary steps had been taken to prevent annoyance to Catholics, and further, that the remarks of Mr Stark had been made on his own personal responsibility and “without the authority of the Board of Education.”

The Bishop replied at once to the letter of Mr Coles, expressing his perfect satisfaction with the explanations which it contained, and stating that he had been somewhat misled by what he had read in the papers, and had not seen corrected till he had received the letter of Mr Coles. At the same time the Board of Education, moved by the statements contained in the Bishop's letter, charged the Inspector of schools to institute an investigation and prepare a report

that would be forwarded to the Bishop, so that he might have official information relative to the management of the public schools throughout the country. In communicating the same to the Bishop, the Secretary of the Board wrote as follows : "I am further charged to express the hope of the Board, that Your Lordship will recognize in the promptitude with which an investigation into the matters complained of has been instituted, the solicitude of the Board, that the rights of conscience should be everywhere respected, and that the Law for the encouragement of Free Education should be impartially administered". The Bishop's fears were thus removed. He declared himself perfectly satisfied with the assurances received from the Board of Education as well as from the Leader of the Government, and so the difficulty seemed in a fair way of being adjusted to the satisfaction of all parties concerned.

But unfortunately the matter did not end here. There were interested persons, especially in Charlottetown, who found the occasion favorable to the furtherance of their own selfish ends, and these did not scruple to plunge the country into the throes of a religious agitation. Casual embers of the Bible Question of 1845 still smouldered under the ashes of political expediency, and now fanned by the foul breath of bigotry, they burst into flame that soon involved the whole community.

Among the gentlemen composing the Board of Education at the time, was Reverend David Fitzgerald, a minister of the Anglican Church, residing in Charlottetown. To this servant of the Lord the Bishop's letter was a veritable bonanza. On the one hand he saw in it a favorable opportunity for an apparently justifiable display of his innate antipathy towards everything Catholic, while on the other hand he was not altogether unconscious of the advantage that might be derived therefrom by his friends of the old

Tory Party, who, at the time of which we write, were wandering disconsolately in the bye-paths of opposition. Hence, taking advantage of his position as member of the Board, he secured possession of the Bishop's letter, secretly copied its contents, and soon these were being bandied from mouth to mouth by the men in the streets, and rehearsed with the utmost freedom in the Press, in the Pulpit and on the Platform. The agitation thus set agoing soon acquired formidable proportions, and went on gaining strength and vigor every day ; for true it is that :

“Dissensions like small streams are first begun.

Scarce seen they rise, but gather as they run.”

The ministers of the various Protestant denominations throughout the Island suddenly developed a marvellous store of activity. The time-worn bugbear of Roman ascendancy fired their imaginations to unwonted zeal for the Bible, and they became urgent in their demands that the “good book” should be placed in the hands of all the children and be thumbed as a class-book in the public schools. Before taking public action, however, they met in conclave to discuss the situation, and to advise together as to the most prudent course to pursue. The Reverend Cephias Barker, the most moderate and apparently the most liberal minded of the group, prepared a series of resolutions which he submitted to his brethren for their adoption ; but which were rejected as being entirely too mild and peaceable in their character. These resolutions were thus worded :—

I. “A sound moral and religious education of the young being essential to the future peace and prosperity of the Colony ; in the opinion of this meeting, such an education cannot be secured without the Bible.”

II. “In a mixed population, not only Roman Catholic and Protestant but of all shades of religious opinion, the

whole however (excepting the Roman Catholic) agreeing in this: viz ; that the Bible is the only rule of faith and practice —we are of opinion that the Bible should be read in our day-schools.”

III. “We suggest the following plans:—(I) Let the Bible reading, without note or comment, occupy the last half hour of the school exercises.

(2) In all cases where the majority are Protestants ; let the authorized version be read ; and the Catholic children retire without prejudice; if they wish to do so.

(3) Where the majority are Catholics let their own version be read ; and the Protestant children retire if they wish to do so.

(4) Where the numbers are nearly equal, let both versions be read, the one in the morning the other in the afternoon.”

IV. “Should the Roman Catholics refuse their children the privilege of reading their own version of the Holy Scripture, this meeting cannot consent that a similar restriction be imposed upon the Protestant portion of the population : furthermore, we do solemnly declare that no earthly consideration shall induce us to submit to any attempt to deprive us of our rights and privileges as subjects of the British Crown.”

The plan here outlined, though eminently fair and reasonable, fell far short of satisfying the Reverend gentlemen who were present on the occasion. As a matter of fact, it was entirely too mild and colorless for their purpose. On the one hand, it was likely to satisfy the Bishop, who cared not how much the Protestants would study the Bible themselves, provided the Catholic children, the weaker members of his flock, should not be compelled to read a version in which they did not believe, and accept an interpretation which they knew to be false; on the other hand it would, in all

probability, prove acceptable to the members of the Government, whose aim was to perfect the Free Education Act, in such a way as to respect the conscientious scruples of all classes of the community. Neither alternative was to be entertained for a moment, and so these loyal followers of the Prince of Peace rejected their colleague's plan of reconciliation, and entered upon a policy of hostility towards their Catholic fellow citizens, and towards Bishop Macdonald, their venerable head.

On Friday, February 13th 1857, a public meeting was held in Charlottetown for the purpose of discussing the matter at length. The denominational ministers mustered strong for the occasion, and in consequence many inflammatory speeches were delivered. His Lordship the Bishop and his letter to the school Board came in for a large share of recrimination, while the sad condition of the poor Catholics, deprived of the Bible by their priests, was chanted forth in a well-sustained chorus of contemptuous pity. Honorable Colonel Grey was called to the chair. In his opening remarks he said that he could not remain indifferent to the action of the Board of Education depriving the younger generation of the blessings of the Bible. Recently no less than two million copies of the Sacred Scriptures had been translated into Chinese for distribution among the people of China ; was it to be said that the children of this christian community were worse off in that regard than those of heathen nations ? After this opening shot from the chair, Reverend Mr Lohead moved the following resolution:—“That this meeting desires to express its deep sense of the service of the Reverend David Fitzgerald and Mr Stark in bringing under the notice of the Protestants of this Island the letter of the Roman Catholic Bishop of Charlottetown, and its opinion that the two gentlemen above mentioned have acted in an honorable and conscien-

tious manner in their places as members of the Board of Education, and that had they not acted so, this meeting is of opinion that they would have been guilty of a betrayal of Protestant interests. Further resolved: that the Roman Catholic Bishop's letter be printed forthwith." The Reverend Mr Lohead in support of his resolution spoke at some length, giving unstinted praise to his friend Reverend Mr Fitzgerald for appropriating the contents of a letter that did not belong to him, and vindicating his conduct in this particular by the plea of religious zeal ; thus giving public approval to the oft-condemned proposition—"the end justifies the means." He would call the attention of the Bishop to the fact that the schools of the Island are supported in a great measure by Protestants, who will never subscribe to the darkness and superstition of the Catholic Church. He then goes on to institute a comparison between the prosperity of England and the poverty of Italy and Spain, and attributes the difference to the fact that the English people read the Bible while the Latin nations are deprived of its light.

Reverend Mr. Fitzgerald, being called upon, rose in his place and read the Bishop's letter without a blush. He said that he had copied it, because his duty to Protestantism demanded that he should do so. Next he proceeded to read into it statements and sentiments which it did not contain, as when e. g. he said that the Bishop opposed the introduction of the Bible as a class-book, whilst at the same time he sanctions the use of Butler's Catechism and the Mass Book in the Acadian Schools. In making this statement the Reverend gentleman wilfully ignored the true purport of the Bishop's letter, which referred only to the mixed schools, and made no mention of those in which the children were all of one denomination, as was the case in the Acadian school at Rustico. Mr Fitzgerald took the stand that the

state should not sanction the religious books or Catechisms of any creed, but “the Word of God undefiled should be in the hands of our children.” He closed by stigmatising the Irish National School System, recommended by the Bishop, as the most corrupt on earth.

Reverend Mr Lloyd then moved:—“Whereas the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding’, and as this fear and knowledge are made known to us in the Holy Scriptures, which are given to us of God to teach us our several duties on earth, and to secure to our souls the blessings of eternal life:—It is resolved that no education national or otherwise can be good or suited to the rational and immortal nature of man, from which the word of God is excluded.” Mr Loyd was exceedingly moderate in his remarks. He assured his hearers that he was not in favor of persecution, and was much more inclined to persuasion than to coercion. He would like to give the Bible to all classes, because without it education must necessarily be defective. He was followed by Reverend Mr Patterson who dealt in time-worn generalities. He deplored the fact that there were many Catholics in Prince Edward Island, who were strangers to the Bible. Many of them indeed would gladly receive the Sacred Word, but were prevented by their priests, who would neither read it themselves, nor permit their flocks to read it.

The next resolution tabled was to this effect:—“Whereas the Protestants of this Island constitute the greater portion of its inhabitants, and contribute the larger amount of taxation for the support of the State and the maintenance of its public schools:—It is resolved that whilst they disclaim any intention to force upon others the reading of the Scriptures—they are entitled to and claim from the Government, who have taken into their hands the management of the public schools, as well as the nature of the instruc-

tion that is therein given—that the children of such parents as desire it should be daily instructed in the Word of God.” Reverend Mr Mackinnon in proposing this resolution said that Protestants being more numerous than Catholics have a right to greater privileges, and inasmuch as they paid a larger share of taxes they should have whatever system of education they desire. Warming to his theme he declared that the time must come when all have to unite against the Godless Church, and when the time comes it will find him prepared. He feels quite assured that if the Bible were being burnt, atheists, infidels and Catholics would dance around the fire. He was followed by Reverend Alexander Sutherland, who quotes statistics to prove that Protestants have rights superior to those of Catholics. He claims that the Hindoos would have the same right to complain if they were offered the Bible as the Bishop has. His Lordship’s argument is that it is against conscience ; but the Reverend Mr Sutherland thinks that conscience is not a safe guide unless ruled by the Bible. He is well convinced that the Bishop hates the Bible that he has ordered it to be burnt, and that in fact all priests are the avowed enemies of Protestants. If his hearers were today under the domination of the priests, they would be kept in ignorance of the Bible and they would soon degenerate into infidelity as is the case in France. He then takes a trip into Ireland and compares the flourishing condition of Protestant Ulster with the other portions where Catholicity is strong.

Reverend Mr Cephas Barker speaks as a non-conformist and indulges in some witticisms that are by no means relished by his hearers. He makes bold to question the propriety of much that had been said by the preceding speakers. He does not think that the reading of the Bible is enough to make a people observe the laws of morality. Morality must be inculcated by precept. He held in his hand a resolution

which he had received from Reverend Mr Fitzgerald and he begged leave to move the same. It was couched in this wise: "Whereas the Education Act is about to expire this Session, and it is to be feared that a system of education may be adopted injurious to the well-being of this community:—It is resolved that a petition expressive of the wishes of all those who desire the introduction of the Scriptures into the public schools be prepared and laid before the Legislature at its present Session."

Reverend Isaac Murray seconded the resolution, and in doing so, took the last speaker somewhat to task for making light of the matter under discussion. For him it was not a time for levity, and he showed this very plainly when in an outburst of holy indignation he puts the question: "Is not the majority to rule?" He insisted that they say to the Government: "We want our principles to prevail, and we dare you to deny our request." The Legislature is not to deprive us of the Bible for the reasons advanced by the Bishop. We are not to be given up to the Pope, who once had princes for vassals and kings to kiss his foot.

Reverend George Sutherland next addressed the meeting, and prefaced his remarks with the following resolution:—"Whereas the time has come for making every effort to prevent the perpetuity of our present system of instruction, and to place the Holy Scriptures on the list of books now in use in the various schools of the Island:—It is resolved that the following petition be adopted by this meeting, and circulated throughout the country with the view of its obtaining signatures and of being presented to the Legislature." Reverend Mr Sutherland in support of his resolution was particularly sarcastic and bitter in his reference to Catholic affairs. He said that the Bible should be in all schools. He made reference to the text books of Catholic Theology used in the seminaries and mentioned in parti-

cular Busembaum's Moral Theology, which is in use in the College of Maynooth, which institution, he said, receives an annual grant from the British Government, and which sends forth each year a new band of priests to be a curse to the world.

Reverend John Murray then came forth with a resolution favoring the founding of a newspaper for the furtherance of Protestant interests throughout the Island. His remarks were few and not particularly severe, and at the close he moved that:—"Whereas the interests of Protestantism are not adequately regarded by the Public Press of this Island, and whereas it is of the highest importance that those principles which, as Protestants, we hold most sacred, and which we believe are identified with the prosperity of this colony, should be prominently brought before the public:—This meeting resolves that measures be forthwith adopted for the establishment of a Protestant Journal of such a character as shall be worthy of the hearty support of the Protestant population."

The next thing in order was to sign the petition which had been introduced by Reverend George Sutherland. It was worded in this way:—"We the undersigned, inhabitants of a Protestant Colony, and subjects of the British Empire, being convinced that no system of education national or otherwise can be good or suited to the rational and immortal nature of man, which is not based on the Word of God, and being called upon to pay by far the larger portion of the revenue, for the support of the State and the maintenance of its public schools, and being unable to obtain for our children generally any other means of instruction than that provided by the Government, who have taken into their hands the management of the schools, and prescribed the course of instruction that is given in the several schools, of which the word of God forms no part,—humbly

beg your Honorable House, now that the Education Act is about to expire, to take into consideration our wishes on this subject, especially if it be the intention of your Honorable House to frame any new law, or make any amendment or alteration in the present Act. We seek not to interfere with the rights or liberties of others, or in any way to compel others to adopt a course of instruction for their children, which we think it right to pursue with regard to our own. We feel that we cannot any longer be a consenting party to the exclusion of the word of God from our public schools, — a book which is the standard of our faith, and the source from which all Christians derive those doctrines which make man wise unto salvation, and prepare his soul for the Kingdom of God ; and therefore humbly pray that your Honorable House will direct that the Holy Scriptures be placed on the list of books now in use in the public schools, and that it be introduced into the Academy and Normal School; and that the children of those parents who desire it or do not object to its use, shall have the privilege of reading a portion of the Scriptures, the first exercise of the day after the opening of the school with prayer to Almighty God, and of being taught therein by such teachers as the parents or guardians approve of. We beg further to assure your Honorable House, that in asking these things, we are actuated by no political motives or with no desire to stir up strife or religious controversy, but simply with a view of promoting the peace and prosperity of the Colony, and furthering the real and lasting interests of the people.”

It may be said that at the close of this meeting, the Bible question had been started in good earnest. Copies of the petition were prepared for circulation throughout the Island, and to favor the work of obtaining signatures, many stories were set afloat, all more or less stained with the dark coloring matter of bigotry and prejudice. But

whatever was said and done, the Bishop's letter was the great rallying cry especially in the more remote localities. No matter how casually men came together, the letter never failed to come up for discussion, and it was quoted misconstrued and misrepresented by hosts of persons who had never seen the letter itself or an authentic copy of it. One expression which it contained proved especially unfortunate. His Lordship had said that if the mixed schools would prosper the only way was to allow them "to be godless". These words particularly fired the holy indignation of the would-be champions of Bible reading, so that the good Bishop's declining years were embittered by the fact that he was everywhere proclaimed the enemy of religion, and the associate of infidels in their unholy warfare against the Word of God. He could not well undertake his own defence. He was in feeble health at the time, and besides he had been the victim of so gross a breach of confidence, by the unauthorized publication of his letter to the Board, that he felt that he could not, in justice to his position, have any further relations with persons so utterly wanting in the canons of ordinary good-breeding.

Reverend James Macdonald of Indian River, however, entered the lists in defence of his superior. In a letter to *The Examiner* of March 2nd 1857, he explains the motives that prompted the Bishop to write his now famous letter. His Lordship, he says, had waited for a time in silence, but when Mr Stark's programme laid down at the opening of the Normal School had neither been corrected nor repudiated by the proper authorities, it was time to raise a warning voice. Father James says that Catholic children had been subjected to ill-treatment, and forced out into a snowstorm because they had refused to assist at the prayers offered in the school, and he condemns such conduct as an outrage. He refers to the recent meeting and ridicules what he calls

“the frantic and frothy declamation” of the ministers who were present. Referring to Mr Fitzgerald’s admission that he had copied the Bishop’s letter, Father James insists that he should also admit having falsified it at least in one particular, else how could he make the statement that the Bishop was in favor of Butler’s Catechism and the Mass-book as text-books in the schools. Father James would like Mr Patterson to give his authority for his statement made at the meeting that priests will not read the Bible themselves, nor permit their people to read it, and that they are inventors of a system of oppression and cruelty. If he cannot prove these statements, he must lie under the charge of bearing false witness against his neighbor. When assertions such as these are made against persons living here, persons who are known to be pious, peaceable and law-abiding members of the community, is it any wonder that wild and extravagant charges are advanced against the Church in foreign countries? Continuing Father James says that Mr Patterson had himself taught school under the present educational system, that his classes were composed of Catholic as well as Protestant children; but he made no appeal for the Bible at first time, and seemed perfectly satisfied with the conditions that obtained. Where then were his conscientious scruples? Did he stifle them for the paltry pittance of an ordinary school-master’s salary? His letter next deals with certain things set forth at the meeting by some of the ministers, but which had little relevance to the real matter at issue; it points out certain contradictions into which they had fallen, shows that the Bible is on the list of books in use in the College of Maynooth, and then asks what have the Catholic people done that they should be thus abused on all sides. Have they conspired against the liberties or rights of Protestants? Have they ridiculed the Protestant religion or its services? To these questions

he returns a decided no, and further adds that even those who are loudest in the present work of denunciation do not accuse Catholics of any such interference. Towards the end he says that if Separate Schools were possible Catholics would gladly welcome them ; but since the circumstances of the times render the continuation of mixed schools necessary, the only fair way to carry on the same is to exclude all prayers and religious instruction from the curriculum, leaving the same entirely in the hands of parents and pastors. Catholics, he affirms, cannot accept any other system, as they are forbidden by the Church to hold communication in spirituals with persons who are aliens to the true faith.

In answer to Father James, Reverend Mr Patterson denies having said that priests do not read the Bible, or that they withhold from their flocks the use of the Sacred Volume. His statement, he contends, was "That the Catholic Clergy took the key of knowledge from the people neither entering heaven themselves nor suffering others to enter." To prove this assertion, which is identical in every way with the one attributed to him by the reports of the meeting, he makes certain quotations from the Roman Index, and revives the stale platitudes anent the action of the Catholic Church in condemning the promiscuous reading of certain classes of books. He writes as if he had perfect knowledge that there are no Bibles in Spain, Naples or Rome, places wherein the power of the Pope is paramount. He mentions the case of a woman having been deprived of the Bible by a priest, but prudently abstains from giving any particulars. He says that he has had Catholic servants in his house, who were without a Bible and who had never read the good Book. He maintains that it is a fact, that the Catholic Clergy have withheld the Sacred Scripture from the laity, and if greater latitude in his respect prevails in countries where Protestants are numerous,

the object is to blind their minds to the real intentions of the Catholic Church.

Father James, in reply says, that Mr Patterson's only safe proceeding was to deny his former statement concerning the relations of priests to the Bible, but why did he not deny the same when it had been heralded throughout the Protestant Press for weeks, in fact ever since the meeting. To test the sincerity of Mr Patterson's expressed desire of giving the Bible to Catholics, and at the same time to prove beyond all cavil that the Catholic priests do not withhold it from the people, he says that if Mr Patterson would furnish a sufficient number of Catholic Bibles, he, Father James, would place a copy with every family in all his missions. Taking up the case of the woman alleged to have been deprived of the Bible, Father James says that in a case of this kind it would have been in order to have mentioned who the woman was, who was the priest, when it had happened and where. These details would facilitate an investigation, which no doubt would clear up the matter, for if such a thing ever happened it was probably because the woman in question had come into possession of a copy of the Protestant Bible, and if so, the priest wisely deprived her of the same. Servants, he remarks, are not obliged to carry Bibles with them when they go in search of employment, and if in the space of ten years Mr Patterson had employed three, who had not the Sacred Volume in their possession, rumor explains the fact by asserting that the servants in question could have made only sorry use of it, as their early education had been neglected to such an extent that they were all three unable to read. To set forth the true position of the Church with regard to the Sacred Scriptures, Father James quotes the letter of Pope Pius VI recommending the reading of the Word of God, which is usually found at the beginning of the Catholic Bible. "At a time", writes the

Sovereign Pontiff, "that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times." Father James then gives a long list of the versions of the Scriptures translated into the language of the common people before the time of Luther. They go back, he says, to the time of printing's infancy, so far back indeed that the earlier editions have no date attached, and having called the attention of all intolerants to this work of the Catholic Church, he concludes with these stirring words:— "It was the Catholic Church that caught up and preserved the scattered fragments of Scripture as they fell from the pens of the Inspired writers: it was the Catholic Church that cherished and collected and venerated them during long centuries of trial and persecution: it was the Catholic Church that employed hundreds and thousands of men, century after century in transcribing them in letters of gold, and thus was the means, under God, of preserving them and disseminating them throughout the universe. And yet forsooth, there are some Protestants, whose religion changes like the hues of the rainbow, who are unscrupulous enough to rob that ancient Church of the honor, which, despite their malice, history will accord, of having preserved the inspired writings for the benefit of all Christians, in the face of most trying vicissitudes and barbaric invasions. With this historical fact in view, we can well afford to smile at the accusation that the Catholic Church hates the Scriptures."

Another controversy arising out of the circumstances of the times was carried on in the Press of the day between

Mr Stark and Honorable Mr Coles. Mr Stark, whose untimely zeal had precipitated the agitation, being anxious to justify his position, wrote a letter to Haszard's Gazette on February 18th 1857. He states that he was led to believe, on the part of the Government, that the Bible would be one of the class books in the Normal School, because his commission was to manage the institution according to the Stowe method. This statement Mr Coles flatly denied. He said further, that Mr Stark had been given distinctly to understand that compulsory reading of the Bible was impossible in a mixed community, and that as far as the management was concerned, the Stowe method should obtain "in so far only as secular education was concerned." Mr Coles adds a statement that would seem to throw some light on the character of the times, and show that the root-cause of the present agitation sank deeper than the soil of religion and found its true sustenance in the miry substratum of politics. He said, in effect, that both Mr Stark and Mr Fitzgerald had been for a long time members of the Board of Education, and yet there was no minute of the Board to show that either gentleman had ever asked for the Bible in the schools until the present agitation had sprung up. As the war of words went on it grew hotter and hotter, till finally Mr Stark was obliged to resign his position, and soon afterwards returned to Scotland. His departure gave rise to contradictory opinions. There were some who said that Scotland was the best place for him and that he should never have left it, while others especially the Tory Protestants hailed him as a true martyr, and from end to end of the country went up the cry, that the Moloch of Papal aggression had been set up and that Mr Stark was the first victim offered in sacrifice on his altar.

Meanwhile one of the resolutions passed at the Bible meeting had borne fruit. A newspaper called "The Protec-

tor and Christian Witness' had been launched on the sea of journalism, and the Protestant cause had now an organ specially devoted to upholding its interests. It made its bow to the public on the 4th of March 1857, and expressed its desire to live at peace with all classes of the community. It adds however that if it should be led "to oppose any system of priest-craft and superstition" it will do so without "bitterness and invective". Catholics at once divined the hidden meaning of these salutatory remarks, and naturally concluded that their religion, its doctrines and practices would absorb a goodly share of the new organ's attention ; and therefore they were not entirely unprepared for the policy of unfairness and misrepresentation that characterized the short and inglorious career of *The Protector*. In a short time it made known its true inwardness. Its third number, which appeared on the 18th of March remarked editorially :

"All who hold the views of the Pope in respect to toleration, are unfit for posts of power or authority in our Empire, or any free country". This was an open and uncalled for attack on the principle of Papal authority upon which the Catholic Church is founded ; but at the same time it was a veiled attempt to strike a blow at the Liberal Government, whose leader Mr Coles with many of his colleagues had warmly championed the Catholic view of the Bible Question. *The Protector*, however, fell far short of realizing the full hopes of its founders. Like all agencies that have ever connived at the ruin of the Church of Christ, it utterly failed to accomplish its purpose. If for a time, and within certain limits, it seemed to achieve a measure of success, taken all in all the net results of its unholy agitation were far from satisfactory to the ultra bigots. Despite its campaign of falsehood and vilification, the Church grew ever stronger in the esteem of the people in general, and firmer in her hold on the affections of her own children. Bishop Macdo-

nald was never more sincerely loved and never more truly admired than in the serene splendor of his declining years, when his heart mellowed with the weight of years, and chastened by his own self-effacement, went out in forgiveness to his defamers, and in earnest prayer for their welfare. The words of Christ: "Father, forgive them for they know not what they do"—threw a halo of divine pardon around the cruelties of the Crucifixion ; and many a time a prayer of like intent broke the solemn stillness of the Church at Rustico, as the pious Bishop, now tottering to the grave, besought the Father's pardon for those who stood foremost in the agitation against him. Thus the Church in Prince Edward Island never faltered in her God-given mission. Secure in the Great Master's care she went ever forward, and she was destined to see the pens that now would fain indite her obituary, fall powerless from the stiffening fingers of bigotry, and the tongues that were loudest in proclaiming her end, themselves go down to silence and to dust.

But the Government of the day was not so fortunate. It had no guarantee of perpetuity, and if, as we have said, the Bible agitation failed in its open campaign against the Church, it was much more successful in its covert designs against the Liberal Party.

On Thursday February 26th 1857, the House of Assembly met for the despatch of business. The speech from the Throne contained the following reference to the question of education. "As those laws will shortly expire which have given to this Colony a well-merited preeminence in securing to the rising generation the blessings of a free education, it will be for you to consider the expediency of continuing or reenacting them. . . . I strongly incline to the opinion that the public money could not be better applied than in fostering that free system of public instruction, which has hitherto given such general satisfaction to the people of this

Colony, and which has been referred to in terms of commendation, by our fellow subjects in other portions of Her Majesty's Dominions." These words, falling from the lips of the Governor, expressed the highest satisfaction with existing conditions, and held out no prospect of change to those who had advocated the introduction of the Bible as a class-book in the schools. But the question could not be disposed of in this summary manner. Early in the Session it came up for discussion, and occupied the attention of the House for a considerable time. Many speeches were made and various opinions advanced ; but the debate was characterized by a becoming measure of decorum, and a singular absence of bitterness and abuse. In this respect the conduct of the Protestant members of the House was in striking contrast to that of their spiritual guides ; for they were able to give expression to their views and defend the same without outraging the feelings of their opponents, and without forgetting the amenities that should characterize the relations between gentlemen. The Catholic members, with one or two exceptions, took little or no part in the discussion. Their views, however, were well set forth in the Bishop's letter, and these were championed by the Protestant Liberals, especially by Mr Coles and Mr Warburton. There seems to have been considerable misunderstanding as to the tenor of the existing School Act, and also as to what constituted real compulsory reading of the Bible. Another point which gave rise to many a passage at arms between the members, was the true nature of the powers vested in the Board of Education, and how much it was subject to the direction of the Government. Honorable Thomas H. Haviland contended that the Board might make a rule today and rescind the same tomorrow, and that therefore the stability of the Education Law demanded that matters like the reading of the Bible should be directly in the hands of the Govern-

ment of the day. He accordingly moved: that a clause authorizing the reading of the Bible in the schools be embodied in the Act, and the same be made independent of the jurisdiction of the Board of Education.

This gave rise to an animated discussion. Some contended that this Amendment made Bible reading compulsory, which was not desirable in a mixed community, others that it would be necessary to have both the Catholic and Protestant versions introduced, whilst others again foresaw strife and disputes looming up in the near future if the amendment should become law. It came out in the course of the debate, that although the Bible was optional in the schools, there were only ninety two schools wherein it had been read, while there were one hundred and forty six, and the most of them Protestant wherein no advantage had been taken of the privilege. At the close of the discussion the amendment was put, and was declared lost on a straight party vote. The will of the people, as expressed by a majority of their representatives in Parliament, did not favor a change, and so the schools remained as they had been, and the teachers were allowed to continue their work according to the purport of the former regulations.

This however did not end the matter. The Bible question was indeed endowed with marvellous vitality, and when, as in the present instance, it would seem disposed of forever, it would presently rise again, phoenix-like from its ashes, and start anew to inflame the minds of the people. The session of 1857 followed so closely on the meeting convened by the ministers, that there had not been a favorable opportunity for the circulation of the petitions throughout the country, nor had The Protector sufficient time to arouse the people to the necessary pitch of Biblical frenzy, by its wild and inflammatory editorials. Now however this work went on apace. Week after week The Protector poured out

the vials of its wrath against the Catholic Church and the Liberal Party, while *The Examiner* edited by Mr Whelan, gallantly took up the gage of battle, and defended both with tried and trusty pen. Early in 1858 a mass meeting was held in Charlottetown, and the necessity of the Bible in the schools was again publicly proclaimed in a series of strong resolutions. When the House of Assembly met, petitions flowed in by the dozen, each claiming for the Protestants the inalienable right to have their children instructed in the Bible, in all institutions of learning, particular mention being made of the Normal School and the Central Academy. The discussion that followed was practically a repetition of the one of last year. There was no new light thrown on the question ; but each party sought to make the best possible showing in view of the forthcoming elections. Honorable Thomas H. Haviland tabled a resolution asking that the prayer of the petitions be granted by the House, and immediately Mr Warburton moved by way of amendment that it would be inexpedient to do so, as it was not the desire of a majority of the people, and was not essential to the encouragement of education. Mr Coles supported the amendment in a lengthy speech, and after considerable discussion it came to a vote. It was then seen that the promoters of the compulsory Bible had gained strength since the last session, for the vote on this occasion resulted in a tie. The Speaker of the House, Honorable Edward Thornton, being a Catholic and a Liberal, very naturally gave his casting vote in favor of Mr Warburton's amendment, and thus the prayer of the petitioners was once more rejected and the school law was allowed to continue unchanged.

The question worked badly for the Liberal Party. Its term of office had now reached its time limit, and after the session of 1858 the House was dissolved and writs issued for a general election. The ministerial association fore-

seeing this contingency had developed wonderful political activity since the beginning of the year, while The Protector its mouthpiece, grew stronger and more bitter in its denunciations. Towards the end of January it published a list of questions to be put to candidates, and went so far as to insinuate that it would be a grievous sin to vote for men who would not adhere strictly and in every particular to the principles underlying these questions. They were couched in this wise:—"Do you acknowledge the necessity for the great Reformation from Popery in the sixteenth century,—and do you approve of the general reforming principles promulgated by Luther, Calvin, Cranmer and Knox?"

"Are you aware of the existence of a wide-spread combination of Popish agents for the resubjugation of the British Empire to the priestly domination of Rome:—and being so, do you disavow and condemn all such designs and efforts as subversive of the best interests of our Empire and the world?"

"Do you solemnly pledge yourself, before your country, that while granting civil rights and religious toleration to Roman Catholics, so far as consistent with the well-being of the State, you will resist to the utmost all Romish aggressions on the rights of others, and all endowments of Popery especially grants to schools, monasteries, nunneries and colleges under such control?"

"Do you promise to support the common Free School System, resisting all denominational control over any portion of our public schools? And do you solemnly pledge yourself before your country, that you will resolutely seek, by all lawful means, the introduction and permanent establishment of the Holy Bible, as the standard book of moral training in all our educational establishments receiving State support?"

Against a programme such as that outlined above, it

must have seemed like leading a forlorn hope, when the Liberals again raised the standard of the Catholic cause, and faced the issue at the polls. But at that time, there were many enlightened Protestants, who stood by the Grand Old Party, just as there were doubtless certain defections on the part of Catholics, who preferred present gain to the triumph of principle. When the elections were over it was found that the good cause was again in the ascendant, the Liberals having won sixteen seats while their opponents had been able to capture only fourteen. The majority was indeed small, and was felt to be so, especially at a time when feelings ran so high, and when the tide of public opinion was plainly setting in against the Government. But Honorable Mr Coles, buoyed up by his recent success, and relying on the loyalty of his adherents, felt quite confident that he would be able to steer the ship of State in perfect safety, at least for another term. The House was summoned to meet for the 17th of February 1859, and then the Leader of the Government discovered to his dismay that one of his followers had been elected without the necessary qualification, and on that account could not take his seat on the floor of the House. After two days spent in fruitless discussion the Government was forced to resign, and appeal once more to the electorate. In the election which followed the Tory Party was victorious, and Mr Coles and his Government went down to defeat.

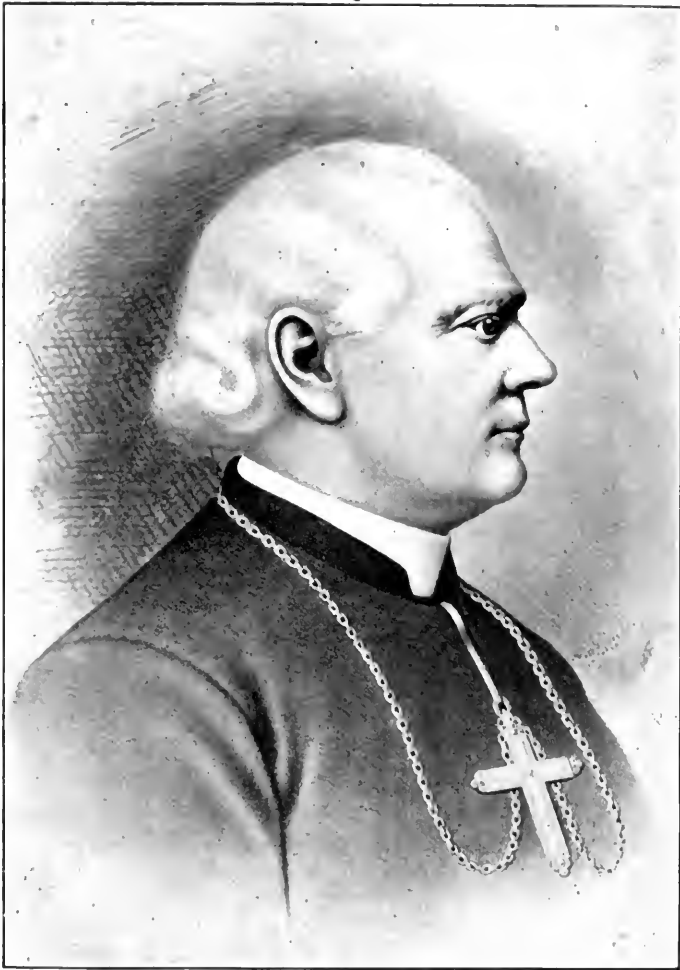
The new administration, under the leadership of Honorable Edward Palmer, was composed entirely of Protestants. Its first session was mainly concerned with the appointment of a land commission, and did not manifest any particular enthusiasm with regard to the introduction of the Bible into the schools. This must have proved a source of disappointment to many who had been sincere in their support of the Tory Party during the days of the Bible

agitation, but in the Session of 1860, the education law was amended by a clause:—"declaring the introduction of the Bible into all public schools to be legally authorized". This could scarcely be called an improvement on the condition of affairs that had obtained under the Liberal Administration, for howsoever well it sounded in theory, in practice it gave no advantage to the promoters of the compulsory Bible, and in consequence the great majority of the schools throughout the Island, despite the prolonged agitation, continued godless, as they had been for years. After three years of Tory rule, when sufficient time had elapsed to test the sincerity of the Party that had gained power by the cry of the compulsory Bible, Reverend James Allan, Presbyterian Minister at Covehead, in a letter to The Protestant, had this to say of conditions:—"Indeed the fault which I find in our present system is, that nothing more than a godless secular education is contemplated. In a few schools and in a very few only the Bible is read ; but no instruction can be given from it, no catechism can be taught, no gospel lesson enforced. The Bible where it is read is merely regarded as a book of learning for the child to read, the worst use to which the Bible can be applied, because calculated to make it a book of settled aversion to him for the future."

Such was the issue of the famous Bible Question. For years it had continued its baneful work, setting man against man, and family against family, the issues growing ever more and more obscure, as passions raged and feelings burned, and when at last the better sense of the people had asserted itself and the smoke of recrimination had cleared away no triumph for the Bible was proclaimed nor gain for religion achieved. The Protector the organ of the agitation had suspended and disappeared, its work having been finished, the Administration that had given the Country Free

Education had gone down to defeat in the struggle, while in its place sat enthroned the party of the rent-roll and the Family Compact. This was practically the net result of an agitation conceived in misrepresentation, brought forth in selfishness and nurtured in a pretended zeal for the Bible and for religion.





RT. REV. PETER MACINTYRE
Bishop of Charlottetown

CHAPTER XII

REVEREND JAMES MACDONALD, ADMINISTRATOR.—APPOINTMENT OF BISHOP MACINTYRE.—HIS CONSECRATION.—THE CHURCH AT TIGNISH DEDICATED.—CORNER-STONE OF A NEW CHURCH LAID AT ST. ANDREW'S.—BISHOP MACINTYRE PAYS A VISIT TO THE MAGDALEN ISLANDS.—DEDICATION OF A NEW CHURCH AT ST GEORGE'S.—FATHER PERRY RETIRES FROM THE MINISTRY.—OTHER CHANGES IN THE MISSIONS.—DEATH OF FATHER DUFFY.

On the death of Bishop Macdonald Very Reverend James Macdonald, Parish Priest at Indian River became Administrator of the Diocese. One of his first acts in that capacity, and indeed the only one of which we have any account, was to order the clergy to take up a collection for the Pope in their missions. The amount thus collected was in the vicinity of four hundred pounds, and this he forwarded to Rome without delay. The Holy Father acknowledging the offering, expressed his high appreciation of the loyal spirit manifested by the Catholics of Prince Edward Island towards the Head of the Church, asked a continuation of their prayers in his behalf, and graciously extended to all the Apostolic Benediction.

Fortunately for the well-being of the Church in Prince Edward Island the See of Charlottetown did not remain long vacant. In a short time a successor was found for the deceased Bishop in the person of Reverend Peter MacIntyre,

who was appointed Bishop of Charlottetown by Papal Bull bearing date the 8th of May 1860. When the news of his appointment reached Prince Edward Island it was everywhere received with the greatest satisfaction ; and not without good reason, for Father MacIntyre was known throughout the whole Province as a priest intensely devoted to the cause of religion, while the splendid powers of organisation, which he had displayed in the western missions, was regarded by all as a happy augury of what he would be able to accomplish in the wider field that now opened before him. Simultaneously with this appointment the Holy See had created a new diocese at Chatham in northern New Brunswick, and had selected Reverend James Rogers of Halifax as its first incumbent. The two bishops-elect, being lifelong friends, made arrangements to be consecrated together, and the ceremony was performed in the Cathedral of Charlottetown on the Feast of the Assumption 1860. It was the first episcopal consecration witnessed in Prince Edward Island and was naturally looked forward to with great anticipations by all classes of the community. And they were not disappointed, for the occasion was one that lived long in the memories of those who were fortunate enough to be present at it.

The 15th of August 1860 dawned bright and clear. The sun shed forth its most glorious rays, not a cloud was seen in the heavens, the breeze of early autumn held its breath in solemn and respectful silence ; all nature seemed to smile on the bishops-elect, as if Mary assumed into Heaven had left enough of her glory on earth to gild with a halo of golden splendor the ceremony of their consecration. Punctually at half-past nine in the morning, the doors of the parochial house were thrown open and the clergy preceded by the archiepiscopal cross wended their way in procession to the Cathedral. In front walked the consecrating prelate,

Most Reverend Dr Connolly, Archbishop of Halifax. Next came the Bishop-elect of Chatham, Right Reverend James Rogers, between his two assistants, Bishop Mullock of St. John's Newfoundland, and Bishop Dalton of Harbor Grace. Next in order walked Right Reverend Peter MacIntyre, Bishop-elect of Charlottetown with Bishop MacKinnon of Arichat and Bishop Sweeney of St. John on either side, while directly in the rear the diocesan and visiting clergy followed walking two by two. When the procession arrived at the Cathedral the officiating prelates donned their robes of office and the solemn function commenced. Father Augus Macdonald, Rector of St. Dunstan's College, directed the ceremonies, and thanks to his good taste and masterly grasp of details, there was neither stop nor hesitation, but everything moved with solemn and inspiring precision. The priests taking part in the ceremony were :—Fathers Belcourt and Thomas Phelan, deacon and sub-deacon of honor ; Fathers Power of Halifax and MacManus of New Brunswick deacon and sub-deacon of office ; Father Egan of Miramichi Chaplain to Bishop Rogers, Father James Macdonald Chaplain to Bishop MacIntyre, Father Verreker of St. John's Newfoundland Chaplain to Bishop Mullock, Father O'Connor of Newfoundland Chaplain to Bishop Dalton, Father MacGillivray of Nova Scotia Chaplain to Bishop MacKinnon, and Father James Quinn of St. Stephen's New Brunswick Chaplain to Bishop Sweeney. Reverend Canon Woods of Halifax was the preacher of the day. At the end of the first Gospel he mounted the pulpit and spoke with stirring eloquence for well-nigh an hour. He began by proving the divine character of the episcopal office, pointed out its onerous duties, established the right of bishops to the respect and obedience of their spiritual children, and closed with a brilliant peroration in which he portrayed the sterling character of the two prelates, whose consecration had brought together so many members of the clergy and laity.

The citizens of Charlottetown vied with each other in extending a welcome to the visiting bishops and priests. It seemed the one desire of all to make their stay as pleasant as possible, and hence wherever they went they were entertained with true kindness and genuine hospitality. On Thursday evening August 16th Bishop Mullock of St. John's delivered a lecture in St. Dunstan's Cathedral to an audience that crowded the sacred edifice to the doors. He chose for his subject "Rome Past and Present", and for upwards of an hour held his hearers spell-bound as he told the story of the ancient city, Mistress of the world in the days of her idolatry, and Mistress still through the triumphs of the Cross.

Amid the distractions consequent to his new position Bishop MacIntyre did not forget his well-beloved flock at Tignish. The new church whose commencement we have already noticed was now nearing completion, and the Bishop, who up till now had been the guiding-star of its destiny, thought that the present would be a most favorable time to hold a solemn opening service. He accordingly directed his former parishioners to make all the necessary preparations for the dedication ceremony, and invited all the visiting bishops to grace the occasion with their presence. The Bishops of Newfoundland were obliged to return home without further delay and could not on that account accept his invitation, but Archbishop Connolly and Bishops Mackinnon, Sweeney and Rogers delayed their departure so as to assist at the dedication. They set out from Charlottetown in carriages on Friday August 17th accompanied by a large number of the clergy, and spent the night at Summerside, where they were entertained by Reverend James Macdonald in a new parochial house which he had just completed. Next morning they continued their journey

west-ward, lunched at Cascumpec on the way and reached their destination in the evening amid the ringing of bells firing of guns and shouting of the people, many of whom had come miles along the way to meet their illustrious visitors. At half-past seven the following morning Sunday 18th, the dedication of the new church commenced. Archbishop Connolly was the officiating prelate and the ceremonies were again in charge of Reverend Father Angus. Bishop Sweeney celebrated Pontifical High Mass after which Bishop Rogers preached the sermon for the occasion. He congratulated the people of Tignish on their splendid new church, and did not fail to pay a just tribute of praise to their recent pastor, now Bishop of Charlottetown. The occasion brought together a great concourse of people from all the missions of the far west, many of whom could not gain admittance to the church, and on that account were unable to follow the proceedings as closely and as intelligently as they would desire. For the benefit of these a platform was erected in front of the church, and immediately after mass Archbishop Connolly ascended the steps and delivered an address which was listened to with the greatest attention by the vast multitude who filled the open space in front of the sacred edifice.

Bishop MacIntyre performed the first public act of his episcopal office in the parish of St. Andrew's. The parish church built there by the late Bishop MacEachern was now too small for the accommodation of the population, that had gone on increasing at a rapid rate particularly during the latter years, and hence Father Pius MacPhee, seconded by his devoted parishioners, had decided over a year ago to provide themselves with a larger and more beautiful place of worship. The work of construction had been commenced in the early summer, and on Thursday August 23rd the corner-stone was blessed and laid in place by Bishop MacIntyre.

As just stated, it was the first official act performed by him in public since his elevation to the episcopal office, and on that account an unusually large concourse of people assembled for the occasion. Reverend Dr Macdonald of East Point preached the sermon, and after the ceremony Father Pius entertained the clergy and many prominent laymen in the old college, which served him for a residence at the time.

Immediately after his consecration Bishop MacIntyre took up his residence in Charlottetown. Instead of occupying the old parochial house, wherein the clergy had lived for upwards of thirty years, he rented the Reddin homestead, a large and commodious dwelling-house that happened to be vacant for some months. Here he resided for a short time, and inaugurated the policy of progress that marked his long and laborious episcopate. One of his first journeys was to visit the Magdalen Islands, a part of the Diocese which, on account of sickness and the difficulty of the crossing, Bishop Macdonald had not seen for years. He went thither accompanied by Reverend Dr Macdonald and spent a few weeks visiting the different missions and administering the Sacrament of Confirmation to the children who had been prepared for the reception of the same. There were three priests in the Magdalen Islands at this time, viz: Father Boudreault at Amherst, Father Miville at House Harbor and Father Roy at Etang du Nord. The last mentioned was a native of the Province of Quebec who had come to the Diocese of Charlottetown about six months previous, and since that time had been stationed in the Acadian Missions of Prince County, and at his present post of duty. The Bishop finding that his services could well be dispensed with in the Magdalen Islands, decided to remove him to Prince Edward Island and place him in charge of the western missions which had been practically vacant since his own elevation to the See of Charlottetown. This arrangement

however, did not go into effect till the following spring, when at the end of May, Father Roy left the Magdalen Islands and took up his residence at Cascumpec, whence he attended for a time to the spiritual wants of nearly all the people, who for years had been served by the Bishop himself.

On his return to Charlottetown the Bishop introduced further changes in the missions. He removed Reverend Dr Macdonald from East Point and appointed him to the rectorship of the Cathedral and made him Vicar General together with Very Rev. Father James Macdonald of Indian River ; Father James Phelan, who had been for a short time assistant to Father Thomas Phelan at the Cathedral, succeeded to the pastoral care of East Point, while Father Thomas Phelan was appointed to take charge of the missions of Tracadie and Covehead. The attachment of the people of Charlottetown for Father Tom, as they called him, was well expressed in two addresses accompanied by gifts of money, one from the congregation of the Cathedral, the other from the Young Men's Catholic Literary Institute of which he had been the founder and until now spiritual director.

Somewhat later in the autumn His Lordship assisted at the opening of a new church at St. George's King's County. The first place of worship erected in that mission was situated at a place called Launching, and stood close by the waters of the bay. The site had been doubtlessly well-chosen at the time, inasmuch as the people most interested lived quite near, and it afforded easy access by water to those living at a distance. With the lapse of time, however, people began to settle more in the interior, and it was plain that before long the bulk of those frequenting the church would be practically living on one side of it, much to their inconvenience. Hence as the church was now too small for the increased congregation, Father Francis proposed that they build a new one, and make choice of a more central

location for the same. With this intention he selected a spot further inland, situated on the banks of Grand River and about four miles from its mouth. Here he bought a piece of land and forthwith began building operations, not however without some opposition on the part of many of the people of Launching, who were naturally adverse to seeing themselves exposed to the inconvenience of having to travel a longer distance to mass. But Father Francis was not easily deterred by petty opposition, and went on with the work despite murmurs and difficulties, and on All Saints Day 1860 the exterior was completed and it was solemnly dedicated by the Bishop to the service of Almighty God.

In the fall of 1860 Father Perry was obliged to retire for a time from the active ministry. For upwards of thirty years he had served on the missions of the Diocese, and had endured much hardship particularly in the beginning of his missionary career when he had the whole of Prince County under his care. Naturally his health had suffered much by his long and arduous labors, and his eye-sight had failed to such an extent as to be a source of great anxiety to himself and his friends. In fact it seemed that he was threatened with blindness, and whatever medical treatment was available at the time afforded him little or no relief. He accordingly decided to go into temporary retirement in the hope that rest and quiet would avert the danger that menaced him, and so resigned the missions of Egmont Bay, Mount Carmel and Miscouche. He went over to New Brunswick, with the intention of spending some time in that Province, but his stay there was short, and in less than a year he returned to Tignish and went to live with his sister at Nail Pond. Fortunately there arrived in the Diocese about the same time a priest who could take his place, Reverend Father Quevillon of the Diocese of Montreal. He spent the winter at Tignish and shared with Father Roy in the care of the

missions thus made vacant by the retirement of Father Perry.

Whilst Bishop MacIntyre was thus engaged in providing for the spiritual welfare of his flock and planning great things for their future, he was called upon to experience one of those painful reverses that had so often brought sorrow to the heart of his venerable predecessor. Just as he thought that all places were well provided for, he finds his plans reversed by the untimely death of one of his priests, Reverend Father Duffy, who was in charge of Lot 65. and Kelly's Cross. In the springtime Father Duffy contracted a severe cold which refused to yield to treatment, and all through the summer he continued ailing though no one suspected that his condition was serious. Towards the end of the month of September he came to Charlottetown on business, and whilst there he suddenly grew worse. Everything possible was done for him, but it was all in vain, he gradually sank and died at the Bishop's house on the first of December 1860. At the time of his death he was in his sixty third year, and had spent most of his priestly career in America. He was a native of County Monaghan Ireland, whence he emigrated to Newfoundland a short time after his ordination to the priesthood. Having passed nineteen years on the missions of Newfoundland he made his way to Nova Scotia, where he remained only a short time, and came to Prince Edward Island in the year 1859. He was immediately appointed assistant at the Cathedral of Charlottetown, and afterwards became pastor of Kelly's Cross and adjoining missions, a position he worthily filled till his death. His funeral took place at Kelly's Cross on the 3rd of December. His Lordship the Bishop officiated, and after a Mass of Requiem, the body was laid to rest in the parish cemetery, amid many expressions of regret on the part of the good people thus deprived by death of a pious and devoted pastor.



CHAPTER XIII

THE TEMPORAL POWER OF THE POPE. CONTROVERSY BETWEEN W. H. POPE AND REV. ANGUS MACDONALD.

Bishop MacIntyre entered on his episcopate at a time when relations between Catholics and Protestants were strained almost to the breaking point. The feelings begotten of the Bible Question were still smouldering, and only a slight breath was needed to fan them once more into flame. Designing politicians too, were not wanting, who for the sake of personal ends, would not hesitate to take advantage of existing conditions by appealing to the worst passions and prejudices of men. Conspicuous amongst these was Mr William Henry Pope, Colonial Secretary of the day and who at the same time filled, with marked ability, the editorial chair of "The Islander". Mr Pope did not himself possess very settled religious convictions. He was, indeed, well informed with regard to the tenets of the various Protestant denominations, and was no less conversant with the literature of the Catholic Church ; and yet none of these seemed to carry conviction to his soul, and so he went on dwelling on the borderland of truth, studying all forms of religious belief but adhering firmly to none. Like the bee that flits from flower to flower, he touched, as it were in passing, every bloom of religious thought ; but with far different results, for he found not the sweets of firm conviction, and

bore away only bitterness and prejudice. Unquestionably he was a man of much ability, a man in whose hand the pen was indeed a powerful engine ; but he lacked the brilliant qualities that are necessary to arouse popular enthusiasm, and which alone can give assurance of success to the ambitious demagogue.

In *The Islander* of December 7th 1860 he published an article dealing with the Temporal Power of the Pope. He referred to a time, centuries ago, when the excommunication of the Church was more terrible than the sword ; but now he finds a wonderful change in this respect ; because when Pope Pius IX excommunicated King Victor Emmanuel, the papal decree produced no effect whatsoever, being nothing more than “the cursings of an impotent old man”. He then goes on to argue, that the Pope, as Father of the Faithful, should not be worried with the distracting cares of temporal power, and claims that the plea for papal independence is without reasonable foundation, since the great Master himself was subject to the kings of the earth. Referring to England’s stand on the Italian Question, he says that the cry of the oppressed ever finds an attentive ear in England, and this is why she sympathises with Italy as she once did with Greece ; and not, as the Irish say, because it is a struggle between Italy and the Pope. He holds that the Papacy has already endured too long ; and yet he cannot console himself with the hope of its speedy dissolution, for he concludes his article with these significant words:—“Unfortunately for popular liberty, the *New Zealander* will, we fear, have completed his sketch, before the *Historian* shall have recorded the destruction of the Papacy”.

Father Angus Macdonald, Rector of St. -Dunstan’s College, took Mr Pope to task, in a letter that appeared in *The Islander* of February 1st 1861. He begins by disclaiming all

intention of assigning the motives that prompted the offensive editorial ; but he calls attention to the fact that there are many who say, that the Editor of *The Islander*, having grown somewhat unpopular on account of his having opposed the interests of the Tenantry during the sittings of the Land Commission, hopes to regain a portion of his lost prestige, at least in certain quarters, by attacking the Sovereign Pontiff ; for if his aim was merely to enlighten his readers on the Pajal question, he could have done so just as succesfully, without indulging in “sarcastic sneers at the belief of Catholics, and at the conduct of the Sovereign Pontiff”. He reminds Mr Pope that his action in this matter is not in keeping with the office he holds ; “You Sir”, he says “are generally believed to be the Colonial Secretary of this Colony, and if you are, the position which you at present occupy does not appear to me to be the most dignified ; for, whilst you are in receipt of Catholic gold, you at the same time consider it proper to outrage the most delicate feelings of Catholics, by calling the august Head of their Church an ‘impotent old man’, and by attacking with virulence both his spiritual rule and temporal government”. He adds that certain journalists are striving to propagate the opinion that Catholicity is the enemy of liberty, that the papacy is a synonym of tyranny, and quotes *The Islander* of a former date, as well as the article under review in support of his statement. He maintains that in consequence of this misrepresentation, Catholics are regarded by many people in Prince Edward Island, as an alien and degraded race, that may be insulted with impunity, and true Christian peace cannot exist in the community, till such journalists cease to vilify the Bishop, priests and laity. Having paid a tribute to the great work done by the Papacy, he concludes his first letter by promising to return to the subject on the following week.

The Editor of the *Islander* was not disposed to allow the matter to lie altogether in the hands of Father Angus, and accordingly the editorial column of the same issue was devoted to an earnest effort to defend his position. He denies that he had sneered at the belief of Catholics, or that he had the slightest intention of showing any disrespect to them; and says that his reason for writing the article in question was to meet the attacks made by *The Examiner* on certain Protestant journalists. He joins issue nevertheless with Father Angus on the question of the Temporal Power, and contends that no one who believes that the Pope has the power to excommunicate princes, can by any possibility be considered a loyal subject of Her Majesty Queen Victoria. He reaches this strange conclusion by the following process of reasoning:—"The Church of Rome is, and ever has been infallible, say her priests. Suppose then that His Holiness should in imitation of his predecessor in the Chair of Peter, Pius V. excommunicate our Queen—deprive her of her pretended right to the Crown of England, and absolve her subjects from their allegiance, would Mr Macdonald hesitate a moment to act the part of a second Felton, and attach a copy of the Bull to the doors of the English Church?" He quotes from Lingard to show that Pope Pius V did excommunicate Queen Elizabeth, and says that the infallible Church is the same in 1860, and that Father Angus, as head of a Catholic College, believes it his duty to instil her views into the minds of the students under his care. Towards the close he advises Father Angus to abandon the discussion, and reminds him, not without a tinge of sarcasm, that if the Church is divine, she may be quite safe without his attempt at defence.

This parting advice however is disregarded. The Rector of St. Dunstan's College again sets his lance on rest and takes a tilt at the Colonial Secretary. In *The Islander* of

February 8th 1861, he insists that the Editor had sneered at Catholic belief, no matter how strenuously the fact may be denied. He shows how Mr Pope confounds the right of excommunicating with the deposing power, and expresses his surprise at such apparent ignorance. Mr Pope, he asserts, is trying to create prejudice when he speaks of the deposition of Queen Victoria, by what he is pleased to call a "foreign power" since the Pope hurls ecclesiastical censures only at those who are in communion with the Holy See, which Queen Victoria is not. Next he takes up the sneering reference to a "foreign power" and explains that the power of the Pope is twofold, temporal and spiritual. The former is confined to the Papal States and is never exercised beyond their borders; the latter is commensurate with the earth, and for that reason cannot be foreign to any country. "Go ye into the whole world and preach the Gospel to every creature" are words that define the extent of the spiritual power. Continuing he quotes a number of titles bestowed on the Pope by various councils and ecclesiastical writers, for example: that he is "greater than Moses in authority", "he is Peter in power", "Christ by unction", and compares them to the Editor's sneering epithet "impotent old man". Towards the end he explains at some length the institution of the temporal power, and reasons in this manner:—"The spiritual power vested in the Pope required an abode, a residence, a seat of some kind on earth. For this reason St. Peter the first Pope made choice of Rome, the centre of civilisation. Now it may be asked what is to be the external condition of the spiritual power in its chosen abode? What is to be the manner of its visible existence, what means are to be employed to perpetuate it? Human means of course, for such is God's uniform mode of action. Creation and redemption are divine works, it is true, but their perpetuation is by human agencies, the former by marriage the latter by the

priesthood, and especially by its visible head. Miracles are not the ordinary rule of God's government, unless indeed, the weakness of the means which he employs, gives to their success the glory of a perpetual miracle. Hence God, in his providence, perpetuates his Church by human means. His Vicar on earth has a temporal government, as a sort of security, and an independent altar in St. Peter's whereon to offer sacrifice. Thus the spiritual power, which reigns by faith in the consciences of many, has annexed to it a temporal power, but so humble and unpretentious as to give no umbrage to the nations of the earth, while it guarantees freedom of action to the Head of the Church."

The exposition of Catholic doctrine outlined above called forth a spirited reply in the same issue of *The Islander*. Mr Pope devotes considerable space to moralising on the attitude of Protestants and Catholics towards each other, and tries to show that both are responsible for a large amount of religious persecution, a question, by the way, quite foreign to the real point at issue. He recommends his Protestant friends to read Father Angus' letter that they may learn from a truly Catholic source what are "the monstrous pretensions" of the Church of Rome, and sneers again at "the poor old pope" who is represented as having "all power on earth" and yet in his present difficulties depends even for his personal safety on the assistance of the King of France. "Christ said", he goes on: "My kingdom is not of this world," while Pius IX who is said to be the equal of the Divine Master, lays claim to the temporal power of a worldly kingdom. If the Pope be what he is represented to be, "Christ by unction" and having "all power in heaven and on earth", why does he not call to his aid "twelve legions of angels" instead of the right arm of an earthly monarch? Lastly he gives a translation of the Bull issued against Queen Elizabeth by Pope Pius V and, notwithstanding

the explanation already offered on that point, still insists that Pius IX might do the same in the case of Queen Victoria, as his predecessors had done in that of Elizabeth.

In *The Islander* of February 22nd Father Angus returns to the subject. Though actuated by the best possible intentions, he cannot reconcile his adversary's pretended respect for Bishop MacIntyre and his clergy, with the statement that portions of their belief are "monstrous pretensions", nor can it be alleged in excuse that such statements were put down in answer to *The Examiner's* argument, since this latter journal did not attack the tenets of Protestantism ; but only criticized the virulence displayed by certain Protestant journalists in dealing with the Italian Question. He tells Mr Pope that his sophisms regarding the titles applied to the Pope are puerile, having no argumentative value, and amount only to a childish ruse, or a trifling play upon words. He then draws a brief historical sketch of the origin and growth of the temporal power, in which he sets forth that the Church possessed a certain amount of property from the beginning as may be proved abundantly from the New Testament, and to refuse her the right to hold such property is tantamount to refusing her the right to exist. Constantine the Great, he states, bestowed on the Church lands, houses and other property throughout the Empire, and in the year 330 he removed the seat of civil government to Byzantium, leaving Rome to the Pope. Several of Constantine's successors were also liberal in their donations, so that as early as the sixth century the Church held extensive possessions in Rome, Naples, Dalmatia, Sicily, Sardinia, Corsica, Spain, Gaul and Africa. The acquisition and growth of these possessions, as well as the good use made of them by the Church, he proves by ample quotations from Protestant writers such as Guizot, Gibbon and Sismondi. In the eighth century he continues, the Lombards invaded

the Papal Dominions, but were driven out by Pepin King of France, who restored the invaded territory to the Holy See. Some time later they returned but were met by the illustrious Charlemagne, who signally defeated them, and having done so, he gave over to the Pope, by a document under his hand and seal, the Exarchate of Ravenna, Corsica, the Provinces of Parma, Mantua, Venice and Istria, with the Duchies of Spoleto and Beneventum, thus founding in a most definite manner the temporal power of the Pope. This sovereignty, Father Angus concludes, is founded on the very best title, though demagogues, assassins, anarchists with their friends and abettors are doing their best to overturn it.

Mr Pope was not yet convinced, or if so, he was not willing to admit it, and accordingly the issue of *The Islander* that contained the letter above summarized, was marked by an editorial, perhaps the most virulent of the entire series. In it the editor strives in various ways to justify his statement that the claims of the Catholic Church are "monstrous pretensions", and quotes for this purpose the sayings of certain writers, which separated from the context, would seem to savor of extravagance. He indulges in not a little sophistry, giving to words and phrases a sense, which they were obviously not intended to convey. Here follows a sample of his style of reasoning:—"Mr Macdonald accuses us of a childish ruse in having in our last notice of his letters, urged the present helpless condition of the 'Heir of the Apostles' as proof of his not being 'Christ by Unction', and not possessing 'All power in heaven and on earth'. He tells us that we 'know very well that no Catholic believes the Pope, who is only a creature, to be equal in power to Christ who is the Son of God'. It is true our senses tell us that the Pope 'is only a creature'; but Mr Macdonald informs us that he is 'Christ by Unction', and other Catholic

authorities go still further and represent him as 'having all power in Heaven and on earth', and as being as it were 'God upon earth'. Now as Mr Macdonald does not regulate his belief by the evidence of his senses, we would ask him how he supposes we are to know whether he believes 'Our Lord the Pope' to be in fact what he is above represented to be or otherwise? Mr Macdonald believes that in the Eucharist, as soon as consecration is performed, that which appears to be but bread and wine is truly, really and substantially the Body and Blood of Our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire: and the Church most emphatically pronounces 'accursed' all who deny this alleged transubstantiation. We think Mr Macdonald would have as little difficulty in believing the Pope 'to be equal in power to Christ' — 'whose vicar he is' although he is 'only a creature', as he has in believing that to be 'the body, blood, soul and divinity of Christ' which his senses of touch, taste and sight tell him is simply bread and wine". Mr Pope does not attempt to call in question the historical accuracy of the facts put forth by Father Angus to shew that the Temporal Power is well founded in law; but he argues that the popes on account of this power grew arrogant, and that the dominion thus bestowed by earthly princes became in course of time superior to their own, so that the Pope in the estimation of the world came to occupy the same tribunal as Jesus Christ. But the spread of learning, he contends, has taught the absurdity of the Papal claims, and now the Pope is the least among the princes of the earth. He hopes the Church will one day come to see the absurdity of infallibility and exclusive salvation, and modify these doctrines to suit the changed spirit of the times. In apparent forgetfulness of much that he has already said, he pays a splendid tribute to the work accomplished by the Catholic missionaries throughout the

world, and concludes his letter by expressing the hope that he has done with the question of the Temporal Power.

He is not done with it however, howsoever much he may desire to be ; for The Islander of March 8th published an admirable letter from the pen of Father Angus, which gives the controversial editor abundant matter for meditation. Father Angus begins by alluding to the fact that Mr Pope had invited his Protestant friends to read the priest's letters, that they might have a correct idea of the "monstrous pretensions" of the Church of Rome ; but since that time he must have changed his mind on the matter, because in his last effusion he multiplied quotations for that very purpose. "You say", writes the Rector of St. Dunstan's, "we think Mr Macdonald would have as little difficulty in believing the Pope" to be 'equal in power to Christ', 'whose vicar he is'—although he is 'only a creature', as he has in believing that to be 'the body, blood soul and divinity of Christ' which his senses of touch, taste and sight tell is simply bread and wine". To this he makes answer that it is easy to write in a light vein concerning solemn mysteries of religion, and in like manner any infidel could ridicule the fact that, he whom his sense of sight and touch told him was only a little babe in the stable of Bethlehem, could by any possibility be the eternal Son of the Most High. From Mr Pope's illustration he infers a veiled desire on his part to shift the ground of discussion to the Blessed Eucharist ; but this Father Angus considers too solemn a subject to be discussed with a person who has so far forgotten himself as to stigmatize the claims of the Catholic Church as "monstrous pretensions". He assures him nevertheless, that he is ready to accept the revealed word of God, and consequently has as little difficulty in believing that to be the body, blood, soul and divinity of Christ, which his senses of touch, taste and sight tell him is bread and wine, as he has in believing Him to be

the eternal Son of God, whom the Jews, relying on the testimony of their senses, regarded as a poor impotent man, and ignominiously nailed to the Cross. Indeed the course pursued by some persons with regard to the Pope reminds him strongly of the treatment which Our Lord received at the hands of the Jews. "And they that passed by blasphemed him, wagging their heads and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again: Save thyself coming down from the Cross. In like manner also, the chief priests mocking said with the scribes one to another: He saved others, Himself he cannot save. Let Christ the King of Israel come down from the Cross, that we may see and believe". (S. Mark. XV.) Similarly there are persons who scoff at Pius IX and say: Poor old Pope, if thou art 'Vicar of Christ' save thyself from the plots of Cavour and Garibaldi; if thou art 'Christ by Unction' preserve thy kingdom from Victor Emmanuel. Vah, 'Impotent old man', if thou art 'greater than Moses in authority' defend thyself and thy Cardinals from the daggers of the Mazzinians." To push his argument home beyond retort, he adds:—"There is reason to believe that if these persons, who thus deride the Sovereign Pontiff, had been present at the Crucifixion of the Son of God, they would have been among the first to scoff at their Savior, and probably would have addressed Him:—If thou 'hast all power in Heaven and on earth' if thou canst call to thine aid more than twelve legions of Angels', in a word, if thou art the Son of God, and not an 'impotent man', come down from the Cross". To Mr Pope's expressed desire that the Church should one day change the dogmas of the Infallibility and Exclusive Salvation, so as to meet the needs of the times, he says:—"You appear to regard the doctrines of the Church as something like acts of Parliament". "Do you imagine", he asks with pointed reference to Mr Pope's

political opinions, "that the Church will vary her **claims** to suit the whims and passions of all those who call themselves Christians, with the same facility as some of our Island Politicians have changed their views regarding the Loan Bill? The conditions necessary for salvation eighteen hundred years ago and at the present time are the same. Truth is eternal and changes not. 'Christ yesterday and today and the same forever'. He next furnishes a lengthy list of recent converts to Catholicity in Great Britain, and says that these statistics may be gall and wormwood to many, but they serve to show that the "monstrous pretensions" of Romanism are taking hold of the cultured minds of England, and that soon many sons and daughters of that country will be ranked among the devoted children of the "Impotent old man".

The letter of which the above is a mere outline silenced the guns of the enemy. The position of the Church had been so well defended, that the doughty editor found "discretion the better part of valor" even in a war of his own waging, and so he prudently decided to abandon the controversy. He tried to cover his retreat by accusing Father Angus of having lost his temper and having recourse to personalities; though the fact is that from the beginning Mr Pope himself had been guilty of the offence, which he now tries to lay at the door of his adversary.

Mr Pope's retirement left Father Angus master of the field, and so to complete his line of argument in favor of the maintenance of the Temporal Power, he wrote another short letter, which was published in the *Islander* of March 25th. He there gives some reasons why Catholics desire the perpetuation of the Temporal Power, and says it is not to enhance the dignity of the Sovereign Pontiff, nor to increase his external splendor, but because they consider it necessary for the spiritual welfare of the Church that the Pope

should be free and independent. It is in this sense that the Temporal Power is a matter of Catholic right. Though the early Popes spent their time in the Catacombs, it is not expedient that the Church should go back to the inconveniences and trials of fifteen hundred years ago. It would not be well for the Pope to be a subject of Victor Emmanuel, or of Louis Napoleon, in the same way as the Greek Patriarchs are subjects of the Czar. He would not then have the freedom necessary to govern with impartiality two hundred millions of souls from all the nations of the earth. He has to appoint Bishops in all countries, correspond with all people, and make concordates with some governments: these and many more of his duties as Supreme Head of the Church presuppose on his part, absolute freedom of action, which can be assured only by a temporal power.

With this ended a controversy, which had been carried on with splendid ability on the part of both writers, and which had been marked by sufficient bitterness to whet to a keen edge the interest of the reading public. The cause of Catholic truth had been well sustained, and Father Angus received abundant praise for his able defence of the Papal claims.



CHAPTER XIV

MR POPE'S ADDRESS "TO THE PROTESTANTS OF PRINCE EDWARD ISLAND."—MR WHELAN'S REPLY.

Mr Pope achieved only meagre fame from his recent controversy. Public opinion, generally speaking, condemned him, because being Colonial Secretary, he had repeatedly outraged the most sacred feelings of well-nigh one half of the population of the Colony ; whilst on the other hand, those who had studiously followed both sides of the argument could not fail to have realized, that on purely religious questions, he was no match for the erudite Rector of St. Dunstan's College. But though worsted in his first polemical encounter, he was by no means dismayed. Being a man of resources he knew how to possess his soul in patience, and await a more favorable time to renew his attacks on Catholicity. He knew full well that the present troubled state of public affairs would some time furnish him an occasion of mingling religion with politics, so that he might attack the former through pretended zeal for the latter. At that time indeed, political feelings and prejudices ran abnormally high. The Tory Party under the leadership of Honorable Edward Palmer held the reins of Government, while the opposition, much inferior in numbers, was composed of the liberal members led by Honorable George Coles. This condition of affairs was practically

the result of the recent Bible Agitation. In the general election of 1859 the open Bible was the rallying cry at the polls and the Liberal Party went down to defeat. As may be surmised, the Catholic electors had supported the policy of Mr Coles, and in consequence every Catholic elected was a pronounced adherent of the Liberal Party. Thus the line of party cleavage was as much religious as it was political, and this circumstance gladdened the heart of the wily Mr Pope, as he saw events so shape themselves as to afford him an opportunity of attacking Catholic doctrine from the cover of other issues. He fancied too, and not without good reason as the sequel proved, that a campaign of politics seasoned with the pungent spice of religious bigotry might win him a nomination and possibly an election in some ultra-Protestant constituency, for, though Colonial Secretary for upwards of two years under Responsible Government, he was still without a seat on the floor of the House of Assembly.

The opportunity so long sought for came to him on the 15th of July 1861, when a letter appeared in *The Examiner* over the signature of Honorable George Coles, strongly protesting against the attacks made on the Liberal Party, and indignantly repudiating the oft-repeated insinuation, that its policy was dictated by the Bishop and Clergy of the Diocese of Charlottetown. Amongst other things Mr Coles made the following statement:—"Every week are poured forth from the three papers supporting the Government, the most vile and false statements against the Liberal Party with the view of making Protestants believe that if the Liberals came into power, the Catholics would have the ascendancy, and the Protestant religion would suffer".

Here was Mr Pope's opportunity. *The Islander* was one of the papers referred to by Mr Coles, and what more reasonable than that its editor should resent the imputa-

tion ? It is true Mr Coles made no profession of faith ; he raised no question of doctrine ; he gave no approval to Catholic rites or practices, nor did he profess allegiance to the Pope of Rome ; but what of that ? All Mr Pope wanted was the shadow of an excuse to vent his spleen against the Catholic Church, and this he thought was an occasion, when the political situation would permit him to do so with impunity. Taking for his text the paragraph quoted above, he issued in *The Islander* of July 19th 1861 a strong and fervent appeal “To the Protestants of Prince Edward Island”. In it he claims that there is absolutely no doubt of Catholic ascendancy should Mr Coles and his party come into power, and for this reason he believes it to be his duty to sound a note of warning to Protestants. He says—“Believing that the government of priests in all parts of the world from Rome to the furthest ends of the earth is found to be subversive of liberty, I feel it my duty to remind the Protestant electors of this Island, that unless they act in concert, ere two years shall have passed, they will to a certainty feel the ‘Iron Rod’ wielded by the Roman Catholic Church. If Protestants desire to be ruled by Roman Catholic Priests, who have sworn allegiance to a foreign power—who regard ‘Our Lord the Pope’ with feelings of veneration and attachment, as far superior to those they entertain for Her Majesty the Queen, as the things of Heaven are superior to those of earth, and whose daily prayers are offered for the conversion of the British Nation from the heresy of Protestantism to the faith of Rome—let them differ among themselves—let them heed the preachings of George Coles, of Andrew Mitchell and of William MacGill, and they will not long wait for the gratification of their desire”. He then goes on to quote at some length two examples, which, in his way of thinking, seem to illustrate his contention. One was the case of Bishop Mullock of

St. John's Newfoundland, who, it was said, awed an infuriated mob into silence and submission, by taking the Sacred Host from the tabernacle and holding it aloft besought the people in the name of God therein present to desist from their evil designs. The second example was that of Archbishop MacHale, who with some members of his clergy had made an appeal in behalf of a favorite candidate during an election held in County Mayo, Ireland.

Strange, though he is warning his Protestant friends against the wiles of the Catholic Clergy of Prince Edward Island, he is not able to point out a single act of theirs that would justify his pretended fear. Nay rather, the truth drops from his pen in spite of his malice, and he is forced to pay a tribute of respect to Bishop MacIntyre—which he spoils a little towards the end—as if he were a species of duplicate personality, who would bestow with one hand whilst he would withdraw with the other. "In this Island", he writes, "we have at their head a gentleman who, although he is too refined in his ideas to emulate either Bishops Mullock or MacHale in the violence of their appeals to the people, yet in love for his church, in energy and zeal, he is not unworthy to be named with Ignatius of Loyola ; his perseverance is inexhaustible, and depend upon it, all his powers will be exerted to carry his ends". His object in thus addressing the Protestants he sets forth in these words:—"I desire to see this Colony remain a Protestant one:—I desire that we should be ruled by the representative of our Queen and not by any ecclesiastic of the Church of Rome— that British laws may continue to be administered according to fixed principles by upright judges—and that the Island may never become a Mayo or a Newfoundland—that the electors may be free to vote as they please and not be cursed from the altar by political priests—and that we may never see an 'Episcopal Gracchus' in full Pontificals mounted on a

chair saving the lives and property of the people of Char-
lottetown, by exhibiting to an infuriated mob desirous to
commit murder and incendiarism the Sacred Host.*

Mr Pope's appeal naturally caused considerable excite-
ment in the community. The ultra-Tory element of course
hailed it with satisfaction, but there were many who con-
sidered it utterly uncalled for, and these did not hesitate to
condemn its bitterness. In the next issue of *The Examiner*
Mr Whelan reviewed it at some length under the caption:
"Pope's Epistle against the Romans", and said that it was
not true to state, as Mr Pope did, that all the Catholics are
liberals, as it is also untrue that all the Protestants are of
the Tory Party. It seems to be a great crime in the eyes
of Mr Pope that priests should interfere in Politics; but
he has no fault to find with Protestant ministers exercising
whatever political influence they may. At the last election,
Mr Whelan says, only one priest recorded his vote, while in
various sections Protestant ministers stood at the polls all
day, working for the return of the Tory Candidates. Prior to
the election too, Presbyterians, Wesleyans and at least one
Episcopalian harangued their congregations from the pul-
pit for the same purpose. If Protestants, as a body, feared
that Catholics should gain the ascendancy, Mr Whelan does
not think that they would entrust their defence to such an
advocate as Mr Pope, who holds to no religion whatsoever,
and who would as readily become a Mahometan as a Wes-
leyan, if by so doing he could the better serve his purpose.
All Mr Pope is concerned about according to Mr Whelan is
the salary, which he receives for practically doing nothing,
and which would not be paid him by any other Government
but the one now at the head of affairs in this Colony. He
would ridicule thirty five thousand Catholics for obeying
their priests, whilst he had the effrontery to call upon forty
five thousand Protestants to unite as one man under his

guidance and by his personal dictation. A few days later Mr Stephen Swabey, a prominent Liberal of that day and a staunch Protestant, wrote an open letter to Mr Pope in which he says:—"Your special patronage and tender consideration for the professing Protestants of this community will doubtless be received with the unutterable loathing and supreme contempt it and you so richly deserve". For old acquaintance sake Mr Swabey does not wish to be too harsh with him, but he cannot avoid saying:—"Having heard you so often declare that if you ever made up your mind to honor any branch of the Christian Church with your adherence, you should certainly give the Roman Catholic Church the preference, I cannot but conclude from your most wicked and vile publications that it is your own temporal benefit, rather than the spiritual well-being of your Protestant fellow-subjects you seek to advance". M. Swabey goes further and adds that any person, but especially a public official, who would have recourse to bigotry and prejudice to keep himself in position, should be burned in effigy in one of the public squares of the city.

Mr Pope however could not be easily diverted from his purpose. The office of Colonial Secretary and the salary attached to it were of much more consequence to him, than that peace should reign in the community, and as his only hope of holding office lay with the perpetuation of Tory rule, he was determined to accomplish this by every means fair or foul. He knew full well that nothing could serve this purpose better than religious prejudice, and hence The Islander of July 25th contained a second instalment of his appeal to the Protestants of Prince Edward Island. Having no example of undue influence on the part of the Diocesan Clergy, he must needs wander back to Newfoundland and Ireland for arguments to bolster up his contention. Bishop Mullock holding up the Blessed Sacrament is especially offensive to

him. It seems to stir his inmost soul with frenzied indignation. What respect, he asks, can Protestants have for Mr Whelan, who would have them believe such "trash" as that "His Lordship held in his hands the living God". In the history of the Church, the Real Presence has ever been an object of special hostility on the part of unbelievers. More than any other dogma of our religion it has called forth the ribald jests and sarcastic sneers of those with whom ridicule has the force of solid argument. It is therefore not surprising that it should take up a large share of attention on the part of a mischief-maker like Mr Pope. In his controversy with Father Angus, he had tried several times to shift his ground of argument from the Temporal Power to that of the Blessed Eucharist, but his wily antagonist easily detected his design and would not be drawn from the real point at issue. Now however, Mr Pope has a wider range for the exercise of his imagination, and he improves his opportunity by attacking to his heart's content the most Blessed Sacrament of the Altar. He refers to a procession which was recently held at Southwest during which the Blessed Eucharist was solemnly borne by the pastor along the public road, and offers the following comment:—"I hope the Liberal Protestants will accept this act as evidence that the Roman Catholics are becoming confident in their force, and that they will not scruple by their assistance to endeavor eventually to subject us to a power the most tyrannical in the world". He translates a declaration of the Council of Trent regarding belief in the Real Presence, and lingers lovingly over the word "accursed" as a miser contemplating his hidden hoard of gold. He grows particularly sarcastic when he says that he would not interfere with the faith of one who, "is credulous enough to believe in a God made of a little flour and water—and to esteem me and you accursed because we refuse to adore it"

He scouts the statement made by Mr Whelan that the Catholics are inclined to be peaceful. "Have you forgotten Belfast", he asks, and then goes on to give his own account of what had happened during the Riot of 1847, placing a major share of the blame on Mr Coles and the rest on the shoulders of the Catholic electors.

The Examiner offered no reply to this second appeal from the Editor of *The Islander*. It was made up almost altogether of abuse, did not contain any real argument, and left practically untouched the main point at issue, viz: the danger of Catholic ascendancy should the Liberals come into power at the forthcoming elections.

But Mr Pope had not yet exhausted all the vials of his wrath. In the *Islander* of August 2nd he returns to his cherished theme in a communication not less vitriolic than those that had preceded it. Newfoundland is once more the scene from which he derives his inspiration, and he quotes extensively from a newspaper published in the Ancient Colony, in order to show how the Catholics, with Bishop Mullock at their head, are threatening acts of violence for the purpose of overthrowing the Government of the day. He refers also to an article written by Mr Whelan about three years previous, on the occasion of an indignation meeting called by the Tory Party in the City of Charlottetown. It seems that Mr Whelan had hinted that, when the Catholic districts near Charlottetown would send their contingents to the meeting, the Protestants Ministers who were taking an active part in the political agitation of the time, would, like Othello find their occupation "gone" for that day. Mr Pope dwells upon this declaration at some length, and in the next sentence unburdens himself as follows:—"It has been said that I wish to create feelings of hatred between you and the Roman Catholics of this Island. Such is not the case. I should be very sorry to be the cause of creating animosity

between them and you". As his recent conduct however would seem to give the lie to this assertion, because what earthly purpose could his letters serve except that of setting Protestant against Catholics, he takes refuge behind a feigned pity for the poor Catholics, who are such abject slaves to their priests. "I do object", he says, "to the frightful tyranny of which they are the victims in many places, and shall do all in my power to prevent its being imposed upon the free British Protestants of this still British Dependency."

Meanwhile Mr Whelan had made diligent inquiries into the foreign happenings upon which Mr Pope had hitherto based his arguments, and the result of the investigation was such as to show that the Editor of *The Islander*, in his appeal "To the Protestants of Prince Edward Island", had colored events so as to "make the worse appear the better reason". Hence *The Examiner* of August 5th contained a few observations intended to remove any misconceptions that might have been created in the minds of the reading public by Mr Pope's distortion of facts, and at the same time give strength to the Liberal and Catholic side of the question. Mr Whelan begins by twitting Mr Pope with being somewhat scant of editorial matter, when he copies so largely from other papers, particularly from *The Examiner*. *The Newfoundland Journal* from which he has copied so extensively is not a Catholic organ, Mr Whelan assures him, but is edited and controlled by a member of the Anglican Church and for that reason Mr Pope is playing fast and loose with common sense, when he would try to hold Catholics responsible for its utterances. Besides, there is not a single line that can be taken from its columns that would tend to show that Catholics are striving for ascendancy in that Colony, although Mr Pope seems morbidly apprehensive lest they should attempt such a thing in Prince Edward Island. Be-

cause the Liberal Party in Newfoundland recently held meetings condemning the action of the Government, Mr Pope would draw the illogical conclusion that the Catholics are trying to subvert the Civil Government of that Colony. There have been indignation meetings held in Charlottetown, Mr Whelan sarcastically reminds him, aye, and people have come to them armed ; but they were not called by Catholic agitators nor by Liberal office-seekers ; and yet, according to Mr Pope, such a thing cannot happen in Newfoundland except by the instigation of Bishop Mullock. As a matter of fact, Mr Whelan says, the Bishop in the beginning was not at all favorable to the Liberal Party. He wrote at least one letter to the public press, in which he did not hesitate to lay a large share of blame at its door. This, however, Mr Pope would never condemn, but whenever His Lordship presumes to criticise the Tory Administration, then, in the eyes of the Colonial Secretary, he is guilty of a crime so heinous that it cannot be atoned for, except by a general proscription of the Catholic people of Prince Edward Island. Mr Whelan next joins issue with him on the question of the Mayo election, and says that Mr Pope colored the picture so as to suit his own conclusions. Archbishop MacHale and a few of his priests did indeed exercise some influence in the election referred to ; but it was to secure the return of a Protestant candidate whose opponent was a Catholic. Hence Mr Whelan concludes that the true story of the Mayo contest instead of proving an attempt to establish Catholic ascendancy, should be regarded as a direct contradiction of that charge, and it went to show how utterly without foundation was the position taken by the Colonial Secretary, in warning Protestants against the political influence of the Bishop and priests of the Diocese of Charlottetown.

Mr Pope by this time was evidently growing tired of the

controversy, which he had so unnecessarily commenced. His warning to Protestants had not been as warmly welcomed as he had anticipated, even by those to whom it had been particularly addressed, while on the other hand, his attempt to prove that the Catholic Clergy constituted an element of danger to the Colony fell far short of bringing conviction to a majority of his readers. In fact, he had not been able to advance one real argument in support of his contention, and so to "fill up all the mighty void of sense" he wandered into foreign lands in search of incidents, which, though having in themselves no bearing on conditions in Prince Edward Island, seemed nevertheless to offer some crumbs of justification for his extraordinary line of conduct.

To continue his appeals to Protestants was, in these circumstances, a work of doubtful utility. Nay, it might easily defeat its purpose, and this would be a personal disaster for Mr Pope, whose real object was not perhaps to abuse Catholics, but rather to rally all the Protestants to the support of the Tory Party and thus perpetuate his own tenure of office. Hence his final appeal in *The Islander* of August the 9th was comparatively short and generally uninteresting. It lacked the fire that had characterized his former communications, and was in truth, as Mr Whelan said, "his feeblest effort to raise the 'No popery !' cry." It seems that a short time previous, *The Examiner* had published some verses reflecting in a humoristic vein, on the eccentricities of a certain minister in charge of one of the country churches. This served as a text for Mr Pope's final effusion, and he seeks to justify his attitude towards Catholics, on account of the poetical humor of one of *The Examiner's* contributors. He asks, if *The Examiner*, which he calls "the organ of the Roman Catholic Church in this Island", may thus hold up to ridicule a man of God, whose head is white with the snows of eighty winters, why should he (Mr Pope) be censured for

attacking the cherished tenets of the Catholic Church. He displays more and more of his former animus as he proceeds and concludes with his usual flings at the Blessed Sacrament. "Do you want any further proof", he asks, "of the danger we are in of being subjected to Roman Catholic ascendancy, than that the Catholics have become so bold, that they actually dare to blockade the public highway with a procession, carrying with it what they call 'the body and blood of Our Lord Jesus Christ' for the adoration of the people? Such a procession marched along the high road in Lot 29 in June last. Are you prepared to sanction such proceedings?"

On reading Mr Pope's latest contribution to the controversial literature of Prince Edward Island, Mr Whelan hastened to inform the Public that the verses about which complaint had been made, had been composed not by a Catholic, but by a Presbyterian schoolmaster. Furthermore if it were wrong for The Examiner to give them publicity, why did they appear in the columns of The Islander a few days later? Of course Mr Pope had reproduced them for political effect, for it was of no consequence to him how offensive they might happen to be, provided he could by any possibility turn them to some personal advantage. Mr Whelan moreover denies that The Examiner is the "Organ of the Roman Catholic Church in Prince Edward Island" as was set forth by Mr Pope in his recent article. The Examiner, he assures him, has no such mission or authority. Mr Whelan himself is a Catholic, but his paper is altogether neutral in matters of religion. If it had joined issue with Mr Pope in the present discussion it was from a sense of justice and fairplay; but he would have every one understand that his espousal of the Catholic side of the argument was personal on his part, and not because he held any brief on behalf of the Catholic Church in Prince Edward Island.

CHAPTER XV

CONTROVERSY CONTINUES.—FATHER ANGUS AND MR POPE AGAIN
CROSS SWORDS.—FATHER ANGUS APPEALS TO GOVERNOR DUNDAS
WHO REFUSES TO INTERFERE.—MATTER BROUGHT BEFORE THE
DUKE OF NEWCASTLE.—HIS REPLY.

The early years of Bishop MacIntyre's episcopate may well be called the era of religious controversy in Prince Edward Island ; for no sooner did one die out than another blazed forth to disturb the harmony of the community. The newspapers of the day were veritable firebrands in their editorial utterances, and many writers who had access to their columns, availed themselves of the opportunity to throw fresh faggots on the fire of sectarian strife. A journal called "The Protestant", edited by Mr David Laird, strove to out-shine all others in bitterness against the Catholic Church, and week after week it spread before its readers a literary repast highly seasoned with abuse of everything Catholic. In an article entitled "Index Prohibitory", which appeared towards the end of the year 1861, it referred to the fact that the popes had on various occasions proscribed the reading of certain books, and from this fact it argued that they had acted the part of tyrants, who aimed at nothing less than the degradation of the human mind, and the repression of the freedom of thought ; and to bring the matter home more directly to its readers the writer sneeringly asked if the

students of St. Dunstan's College and the members of the Young Men's Catholic Literary Institute had obtained an "Indulgence" in order to be permitted to read.

Father Angus, jealous of the fair fame of St. Dunstan's College, did not allow this article to pass unnoticed. He at once commenced a series of letters to *The Protestant*, for the purpose of removing any prejudice that might be created against the College and at the same time to show forth what the Church had accomplished in the domain of science and education. He begins by saying that the editor, being a Protestant, is at liberty to attack the belief of Catholics ; but when he proceeds to abuse local institutions, such as St. Dunstan's College and the Young Men's Literary Institute, he ought to give space for a reply. Several letters then appeared in *The Protestant* over the signature of Father Angus, each of which called forth a spirited reply from the ready pen of Mr Laird. As usually happens in religious controversies, the war of words waxed warmer the longer it continued, for each disputant, desirous to make his own opinion prevail, forgot that "fierceness makes error a fault, and truth discourtesy". In a short time it became evident to those who followed the controversy that Father Angus' brilliant defence of Catholic truth made it rather a difficult matter to sustain, with any show of success, the opposite side of the argument, and the Editor, conscious of the weakness of his position, had recourse to the miserable ruse of keeping his opponent's letters unpublished for ten days or two weeks, and in the meantime throwing open the columns of his paper to a band of irresponsible writers, who under the cloak of anonymity attacked Father Angus as well as the Church of which he was for the time being the apologist. One of these anonymous writers was a veritable prince in the foul realm of religious bitterness. He excelled all others in his hatred of things Catholics, and would out-herod

Herod in the warmth and fierceness of his denunciation. His pen dripping with venomous phrases, directed against the Church, and especially against the august mystery of the Blessed Eucharist, seemed to recall to the mind of Father Angus vague memories of a former controversy, and as he read further, he became more and more convinced that the new champion, who had thus entered the lists with closed visor, was no other than his former antagonist, William H. Pope. In the beginning of the year 1862, The Protestant published a communication over the pen-name of "Onlooker" containing a very insulting reference to a procession of the Blessed Sacrament recently held in the parish of Southwest. This was a favorite theme of Mr Pope, a theme upon which he loved to dwell with a species or frenzied exultation, and Mr Laird fully endorsing his views asked the Rector of St. Dunstan's College what he had to say on the subject. Father Angus, indignant at the unfairness shown by The Protestant during the whole controversy, answers: "You are desirous to know my opinion with regard to the procession at Southwest, referred to by one of your correspondents. I may have something to say on this subject, on some future occasion when 'Father Angus' will pay his respects to W. H. Pope, Colonial Secretary, Editor of The Islander, Defender of Protestantism in Prince Edward Island, who, if he deserves not the name of Protestant, has every claim, I should say, to all the honor which can be due to an 'Orangeman'.

Notwithstanding that you are obliged both by honor and justice to publish the whole of my reply to your unjust attack on St. Dunstan's College and the popes, yet you have not published the last two letters which I sent you, although you insert weekly in your journal communications against me, which appear to be written by some low rabid character, who holds the same position in the literary world, that a rowdy blackleg or pimp does in the social one. As you do

not appear to 'have leisure to reply' to my communications, perhaps it would be well for you to obtain the assistance of three or four more 'blacklegs' or 'pimps' to abuse Father Angus in the most evangelical style of modern times".

Mr Pope finding himself thus unmasked, and writhing under the personal allusion implied in the words quoted above, came out over his own signature with a number of communications, which for coarseness and scurrility have never been surpassed or even equalled by any writer in Prince Edward Island. He does not admit in expressed terms that he is the author of the articles, that had been appearing from time to time against Father Angus and the priests of the Catholic Church, but he says:—"Without enlightening you as to whether I did or did not write the communications signed 'Onlooker', 'A Protestant', and 'An Orangeman', I beg to inform you that I am quite willing to adopt all that has been written over these signatures." His views of the confessional are paraded before the readers of *The Protestant* in language born of a filthy imagination, the priests of the Catholic Church are held up to ridicule as if they were a band of the veriest hypocrites, who laugh at the credulity of the people whom they dupe. Even Bishop MacIntyre does not escape the coarse gibes of the arch-defamer. His Lordship is represented as possessed of "all the ingenuity of the Papist" and on that account "no falsehood, no act of deception" would he consider "unjustifiable", provided by such he could attain his ends. The Blessed Sacrament above all things excites his anger. That it should be carried in procession is to him an unpardonable crime. "The Wafer God", as he contemptuously calls it, is the occasion of his most brilliant periods, and becomes as it were the foundation-stone upon which he rears an edifice of abuse and sarcasm built of words sizzling with diabolic malice, as if snatched with heated tongs from the blasphemous vocabulary of perdition.

Dens' Theology he had evidently studied, particularly those parts of it that lend themselves to the satisfaction of a morbid curiosity for things unclean; and he must have found considerable satisfaction in the course of the study, for he seems to recommend its perusal to his friends in order that they may learn, as he had done, the abominations of the Church of Rome. In one of his letters he says:—"Every Politician should study Dens, every Protestant should read it... He would learn there the unutterable horrors of the Popish Confessional—the vilest institution ever devised by devils or priests."

When the first of Mr Pope's scurrilous articles appeared, the better class of the community was shocked by its coarseness; and the Catholic people naturally expected that the author, being the Colonial Secretary, would be at once taken to task by the Government for outraging the feelings of a large portion of the population; and if the Government should fail in this, they had every right to hope that the Governor, who is supposed to be above political and religious bias, would, on his own responsibility, dismiss from office an official who so flagrantly violated the spirit of the Constitution and the fundamental canons of good-breeding.

But to expect that Governor Dundas would favor the Catholic cause was a huge mistake. He carried his religious bigotry and political prejudice into his high office, and hence had never been a real friend to Catholics. He had been only a short time in the colony, when he gave utterance to sentiments far from favorable to Catholic institutions, and his subsequent conduct proved only too clearly that his tongue had spoken from the abundance of the heart. It is true, he would like to pretend a certain kindness for Catholics. It would please him to make an occasional show of proud patronage in their regard, and to affect an air of interest that he did not feel; but it was only a thin veneer of pretence,

that failed to hide his real sentiments. Hence when, during Mr Pope's wanton attacks on the Catholic religion, the Governor, as if to cloak over his tacit approval of the Colonial Secretary's scurrility, offered a finely bound copy of Shakespeare's Works as a prize to St. Dunstan's College, Father Angus refused to accept it. He returned it at once with contempt and made known his reasons in a letter addressed to His Excellency's Private Secretary. "I have the honor", he wrote, "of receiving your communication of the 13th ult. accompanied by a Shakespeare, which His Excellency the Lieutenant Governor offers as a prize to the students of St. Dunstan's College.

"In reply, I beg you to acquaint His Excellency that I consider, that it would be inconsistent on my part, as a Catholic priest and Superior of St. Dunstan's College, to accept any prize from him as long as he is pleased to allow with impunity the Colonial Secretary of this Colony publicly to insult Catholics in general and Catholic priests in particular, or 'to adopt' what has been written in the most offensive terms of the Institution of which I am Rector.

"I regret that I am thus compelled in consequence of His Excellency's indirect approval of the offensive writings of an official of his Government, to decline accepting the first prize offered by a Lieutenant Governor to the students of St. Dunstan's College."

This rebuff probably provoked the ire of His Excellency, at least to a certain degree, because it is generally humiliating to human vanity to be peremptorily checkmated in a game of cunning and deception, but beyond this momentary annoyance, if such there was, Father Angus' refusal had no material effect. Mr Pope was not interfered with, and so he continued spasmodically to unburden himself of the filth, that seemed at this time to form the major part of his mental make-up. He had the field of controversy now entirely to

himself ; as no gentleman could reply to his diatribes without a certain loss of self-respect, because to do so effectively, it would be necessary to descend into the slimy cloaca of infamy through which Mr Pope's foul imagination so serenely wandered.

Matters having gone to such extremities, Father Angus decided to call the Governor's attention by personal letter, to the unseemly conduct of the Colonial Secretary. On the 5th of June 1862 he addressed a long communication to Governor Dundas, in which he quoted at some length from Mr Pope's letters anent the Catholic Church and her ministers. Having sufficiently shown the outrageous character of these writings he continued in this strain:—"When his letter of the 28th of February last appeared, I thought that the Executive would—if not on account of the outrage done to the feelings of Catholics, at least in order to save the character of the Island—have immediately dismissed him from office, for having so grossly insulted the entire Catholic population, especially by writing in the most offensive, contemptuous and scoffing manner of the most hallowed mysteries of the Catholic religion, whose ministers are, according to his insinuation, the veriest hypocrites and nothing better than the augurs of ancient Rome. But I understand Mr Pope still retains his office and that, strange to say, not one word condemnatory of his insulting language has been published by any person connected with the Government. It is for this reason that I now beg leave most respectfully to bring to the attention of Your Excellency the extracts above given, written over Mr Pope's proper signature, as well as those which he has been pleased 'to adopt', as I presume that Your Excellency has not been made aware of the offensive language used by him ; for if you were, I cannot suppose that Your Excellency would have retained in office a man who has so far for-

gotten the amenities of Christian propriety, and who has so far degraded his position as has Mr Pope. I am aware that it is seldom prudent to interfere with the liberty of the Press ; but on the other hand, I cannot imagine that a Government which has not relinquished all claim to respect, can permit one of its principal officials to write with impunity in the manner in which Mr Secretary Pope has written.

“I shall anxiously await Your Excellency’s reply to this communication ; and I beg to acquaint you that should Your Excellency say that it is not in your power to dismiss Mr Pope on account of his repeated insults to the Catholics of this Island, who, it is unnecessary to observe, contribute very largely to his salary, I shall consider it my duty to lay the matter before His Grace the Duke of Newcastle, Her Majesty’s Colonial Minister, to whom I shall send a copy of this letter and of Your Excellency’s reply thereto, for I cannot for a moment entertain the idea, that it is the desire of our good and much beloved Queen, that the Colonial Secretary of this Colony should be permitted to insult in the grossest terms nearly one half of its inhabitants.”

The Governor’s reply was characteristic of the man, and of his usual attitude towards Catholics, and it is here given in full.

‘Government House, June 11th 1862.

“SIR:—I have the honor to acknowledge your communication of the 5th inst. In this you prefer a charge against Mr William Pope, whom you accuse of addressing you, in the columns of a public newspaper, in terms calculated to give great offence to the Roman Catholics of this Island. You conclude your letter to me by tacitly requiring me to dismiss him from the office he holds as Colonial Secretary.

“You inform me that in the event of my finding myself unable to do so, you will appeal to His Grace the Duke of Newcastle, before whom you will lay the matter.

“I regret that you have thought proper to adopt towards myself a tone so dictatorial as virtually to prescribe to me a specific course of action, acquainting me, at the same time, that my declining to comply with your requirement will, in a manner form a ground of complaint against myself and be brought, by you, under the notice of the Colonial Minister.

“Under these circumstances, I have no alternative but to decline altogether entertaining the charge you make against Mr William Pope, coupled as that charge is with a condition so extraordinary.

“You have yourself thus deprived me of the opportunity of expressing my opinion regarding the language you quote as that of Mr Pope. I understand, however, that Mr Pope's letters are not the only letters on the subject. I am informed that you have yourself entered into, if not provoked, a religious controversy, that you have at great length and in no gentle words challenged discussion ; and now when the battle has been fought, and upwards of three months have passed away, you bring under my notice words written in the warmth of a polemic contest, and which it would have been wise to forget.

“I make no secret of the dislike I have to the utterance—and in a still greater degree—to the publication of sentiments or opinions calculated to wound or offend when no possible benefit can result in the ventilation of such sentiments or opinions. It is my earnest hope that neither you, Mr Pope nor any other gentleman here, may in future be induced to devote your talents or your time to the prosecution of a paper war, such as that I trust now ended,

but which, like most similar has been probably as barren in good results as it has been fruitful in the propagation of angry and unchristian feeling.”

I have the honor, &c., &c.,

GEORGE DUNDAŞ.

“The Reverend Angus Macdonald.”

This answer was manifestly unfair to Father Angus. It read into his recent letter sentiments that he certainly did not express, and at the same time it judged the case merely on hearsay evidence, and as if Father Angus had been equally guilty with Mr Pope in slandering those who held to the Protestant Religion. But Father Angus was not easily put down. He would not be turned from the right path even at the behest of the Lieutenant Governor. He therefore sent him a second letter, which in all probability taught that proud functionary, that howsoever he might despise the Catholics of Prince Edward Island, he would have to improve his logic if he wished to cross swords with the Rector of St. Dunstan's College. Father Angus' second letter was as follows:—

“SIR:—I have the honor to acknowledge the receipt of Your Excellency's communication in reply to my letter of the 5th inst.

I regret that your reply is based on the misconstruction of the last paragraph of my letter to which you attach a meaning which I feel assured my language does not convey. When I stated that in the event Your Excellency's expressing your inability to dispense with the service of Mr Pope on account of his insults to Catholics, I was resolved to bring the matter under the consideration of His Grace the Duke of Newcastle, and forward to him a copy of our corres-

pondence, I did so from a motive of courtesy so that you would not be taken by surprise, and the thought of preferring a charge against Your Excellency never entered my mind. Your Excellency will admit that the Imperial Government possesses more extensive powers than those delegated to any of Her Majesty's representatives, and that if 'it is not in your power to dismiss Mr Pope' it may be in the power of His Grace the Duke of Newcastle to do so, or at least to remonstrate with our Government on the impropriety of having retained the services of an official, who has, by his repeated, unprovoked and wanton insults, given cause of great offence to a large proportion of the inhabitants. I am unable to conceive how my writing to the Colonial Minister and sending to him a copy of the correspondence between Your Excellency and myself can form a ground of complaint against you ; for I presume that Your Excellency is not prepared to assume all the responsibility of Mr Pope's violent tirades, although I fear that your implied apology for them is calculated to induce the belief that you are not altogether unwilling to do so.

"In the latter part of your reply Your Excellency states that you 'understand' 'that Mr Pope's letters are not the only letters on the subject' and that you have been 'informed' that I have 'entered into if not provoked a religious controversy' and you conclude by intimating to me your dislike to the 'ventilation' of sentiments or opinions calculated to wound and offend.

"As it does not plainly appear what the 'subject' is to which Your Excellency alludes, I am unable to say whether I have written anything thereon or not. I have, however, written several letters on the state of education and morals in various countries in reply to an article published by the son of an Executive Councillor, and calculated to excite very unjust prejudice against St. Dunstan's College ; but

I have neither 'entered into' nor 'provoked' a religious controversy, and this is more than can be said of my opponents, whose language has been of so vile and virulent a character that it would be as degrading for a Catholic priest to enter into a 'religious controversy' with them, as it would be injurious to his reputation to enter into any 'controversy' with an individual, who has fallen so low in public estimation as has the Colonial Secretary of this Colony.

"But supposing for a moment that I did enter into a 'religious controversy', I may be permitted to observe, with all due respect, that neither Your Excellency nor Mr Pope would have any just reason to complain, and that my doing so should not be considered a sufficient justification for the Colonial Secretary's violent tirades against Roman Catholics. I am not in the same position relative to both Catholics and Protestants as is Mr Pope; for I am not holding an office under Government and receiving a salary from the public funds as he is, neither am I receiving money from Protestants as he is from Catholics. Besides, I presume, Your Excellency will admit that it is more becoming for a Catholic priest to enter into a 'religious controversy' than it is for a Colonial Secretary, who is believed to have no fixed religious principles, to be outrageously insulting nearly one half of those who contribute towards his salary, and to be using all his endeavors to sow broadcast the seed of religious animosity and sectarian strife amongst the various denominations of a population, whose best interests can be secured only by the exercise of mutual toleration and Christian forbearance.

"In writing to Your Excellency I did not found my charges against Mr Pope on mere hearsay, and state that I was 'informed' that he gave offence to a large number of his fellow colonists; but I called your attention to

the fact that he gave publicity in the columns of a newspaper to expressions, sentiments and opinions most offensive to Catholics, and that there might be no doubt about the matter, I gave most insulting extracts taken from a letter published over his own signature and from other communications which he was pleased to 'adopt' ; and I shall leave it to others to say whether it was in accordance with that high dignity which is expected at all times to characterize the conduct of the representative of our august and much beloved Queen, for Your Excellency to endeavor to extenuate to some extent Mr Pope's violent language, by intimating to me that you were 'informed' that I myself 'entered into if not provoked a religious controversy'. If I have, by several letters on 'education and the Church', endeavored to remove prejudices propagated by some friends of the Government. it is scarcely just towards me to insinuate that I have, on that account, prostituted 'time' and 'talents' to the 'ventilation' of sentiments and opinions calculated to provoke angry and unchristian feelings. It has never been my desire to give unnecessary offence to those who differ from myself in religion, as the general tone of my published letters will clearly prove ; but it appears to be the policy of Mr Secretary Pope, to leave no means untried in the unchristian attempt to propagate and perpetuate an undying spirit of religious hatred and hostility between the Catholics and Protestants of this Island.

"That Mr Pope's insults to Catholics have been written with coolness and deliberation, and not 'perhaps in the warmth of a polemical contest', is very evident even from his series of letters addressed 'To the Protestants of Prince Edward Island', in July and August last. These letters, which were in the highest degree offensive to Catholics and very much calculated to engender a great

deal of illwill and angry feeling, were neither provoked by a religious controversy nor written in the warmth of a polemical contest, but published almost immediately after Your Excellency, Mrs Dundas, Mr Atkinson, the Honorable Colonel Grey and other friends of the Government had assisted at the examination of the students of the principal Catholic educational institution in the Colony, with which they expressed themselves highly pleased. If further proof were needed to show that Mr Pope's reiterated insults to Catholics were studied and not written in the warmth of a polemical contest, I might adduce the very damaging and odious fact that, not satisfied with having published in two violent anti-Catholic newspapers conducted by Government officials, his grossly insulting letter of the 28th of February to which I called Your Excellency's attention in my last communication, and wherein he insinuated that Catholic priests are the veriest immoral hypocrites ; he actually caused to be distributed amongst the Protestant portion of the community large numbers of this 'infamous' epistle in pamphlet form, the more effectually to propagate 'angry, and unchristian feeling'.

"I should be most happy to entertain the pleasing hope that Your Excellency's 'dislike' to the utterance and publication of offensive sentiments and opinions may, for the future, have the very desirable effect of restraining Mr Secretary Pope and other Government officials from giving 'ventilation', to sentiments and opinions calculated, in a high degree, to wound the feelings of their Catholic fellow-colonists and to propagate 'angry and unchristian feelings' ; and I trust that, should Your Excellency's personal influence prove insufficient to exercise such restraint, you may be graciously pleased at least to remonstrate with Your Executive Council, on the unseemly impropriety of retaining in connection with the Government

an individual, who appears to have labored unceasingly for some time in the unholy attempt, to exasperate Catholics by vilifying their clergy and scoffing at their religion, and to excite sectarian hatred and animosity between them and the Protestants of this Colony” (June 18th 1862).

Governor Dundas treated this second letter with silent contempt, and Father Angus waited in vain for an acknowledgement of the same. But if His Excellency did not condescend to send a reply, he did not hesitate to divulge its contents, and hence both this and the former one came in for a large measure of comment and misrepresentation especially in the columns of the Protestant and The Monitor. Mr Pope too must have been made aware of Father Angus' representations to the Governor, for he referred to the same in a communication which appeared in The Protestant on the 2nd of July, and which unquestionably holds the unenviable distinction of being the most filthy and most diabolical production of his mischievous pen. To put the matter in its proper light Father Angus again takes up his pen and writes a long and somewhat acrimonious communication to The Examiner. He says:—
“Allusion has been made in several of the Island papers to certain letters sent by me to His Excellency the Lieutenant Governor regarding the Colonial Secretary. I am represented to have demanded in a peremptory manner the dismissal of this official, and to have used disrespectful and insulting language towards the ‘representative of the Queen’. In consequence of these journals misrepresenting my letters to His Excellency I am compelled, in self-defence, to publish the whole correspondence relative to Mr Pope.

“My first letter to His Excellency was alluded to in The Monitor before I had received an acknowledgement of its receipt. A letter to the private Secretary was also alluded

to in the same paper. His Excellency has not deigned to acknowledge the receipt of my second letter to him, although from an article in *The Monitor* which, it would seem, is His Excellency's private organ, I feel satisfied that it has been received. I am not acquainted with the peculiar rules of etiquette which the present 'representative of the Queen' is obliged to follow ; but it appears that His Excellency can allow allusion to be made in his organ to a letter addressed to the private Secretary, that he deems it beneath his dignity to acknowledge the receipt of a letter addressed to him by a Catholic clergyman, and that the man with 'unclean hands' can be allowed to publish a letter—or rather a very blasphemous and obscene production—in reply to a communication addressed to His Excellency before this communication has been made public. Am I to conclude from these facts that His Excellency is dispensed from the rules which are expected to govern the conduct of ordinary gentlemen, or am I to regard the Colonial Secretary's 'unclean' communication of the 2nd inst. as His Excellency's reply to my letter of the 18th June ?

"The gentlemen of our Government must, in my humble opinion, bear a share of the odium attached to the Colonial Secretary's filthy letters. Some time ago, when Mr Pope as editor of *The Islander* gave expression to sentiments regarding the Loan Bill which did not agree with the opinions of the Government on the same subject, the Honorable Edward Palmer rushed into print, brought the Secretary to task, and publicly disapproved of the sentiments 'ventilated' in *The Islander*. But when Mr Pope insults Catholics this Honorable gentleman and his colleagues are pleased to exhibit, by their silence, their tacit approval of the vile publication of their Secretary."

When Father Angus found that he could not expect any fairplay from the Lieutenant Governor, he decided to bring the matter to the notice of the Colonial Minister. He accordingly prepared a careful statement of the whole case, and placed it in the hands of Governor Dundas with the request that he would transmit the same to His Grace the Duke of Newcastle. His Grace replied as follows:—

“SIR:—I have received your dispatch No 57, of the 23rd July enclosing a letter addressed to me by the Reverend Angus Macdonald, Rector of St. Dunstan’s College, relative to a correspondence, copies of which you enclose, between himself and Mr Pope, Colonial Secretary of Prince Edward Island. How far it is fitting that a member of the Local Government and of the Legislative Assembly of Prince Edward Island, should be allowed to apply to a church, which is an object of reverence to a large number of his fellow-colonists such language as Mr Pope has not scrupled to employ, is a question I leave to the constituency which elected that gentleman, and to the Legislature whose confidence he is supposed to retain. I leave it in the same way to Mr Macdonald’s ecclesiastical superiors to consider the propriety of the language in which he has assailed Mr Pope.

“The civil and ecclesiastical constitution of the Colony is such as to relieve the Secretary of State from involving himself in so distasteful a controversy. It appears to me only necessary that I should acknowledge the receipt of Mr Macdonald’s letter, and should authorize you to communicate to him a copy of this despatch as an answer to it.”

NEWCASTLE.

Father Angus was quite pleased with the immediate results of the correspondence. In a letter to The Examiner

he pronounced it even more satisfactory than he had been led to hope for. The calm and courteous language of the Duke's letter was in marked contrast to that employed by Governor Dundas ; and if it did not hold out the promise of Mr Pope's dismissal, it at least, placed him and the Legislature in an unenviable position, by showing the duplicity and deception practised by the Government of the Colony in its relations with that of the Mother Country. The Colonial Minister knew full well that Responsible Government had been established in Prince Edward Island as early as the year 1851, and naturally supposed that Mr Pope holding the office of Colonial Secretary held likewise a seat in the Legislature of the Colony. In this however he was mistaken. Mr Pope was not one of the people's representatives, but held office in direct and open violation of the principles of Responsible Government, and this fact must have been studiously hidden from the Colonial Minister, for otherwise he could not have written: "a question I leave to the constituency which elected that gentleman".

When he further stated:—"The civil and ecclesiastical constitution of the Colony is such as to relieve the Secretary of State from involving himself in so distasteful a controversy", it looked like a gentle reminder to Governor Dundas that he held in his own hands the settlement of the question, and should not have obliged the aggrieved party to apply for redress to the Motherland.

Father Angus did not pursue the case further. Though strongly pressed by many friends to write again to the Duke of Newcastle and acquaint him with the true state of Legislative affairs in Prince Edward Island, he wisely decided to let the matter rest, and let time work out the vindication which at first he had hoped to bring about

by more prompt and drastic means. Perhaps it were better had he done so from the first, no doubt many will say. For us we have written the facts as they appeared to us, holding the scales as evenly as we could, and now having done so we close the chapter which, howsoever interesting to the historian, is far from edifying to the reader.



CHAPTER XVI

RELIGIOUS CONTROVERSIES CONTINUE. — THE NEWSPAPERS TAKE PART.—THE PRESBYTERY MAKES AN APPEAL TO ITS ADHERENTS.—“THE EXAMINER” —MR WHELAN SUED FOR LIBEL.—THE “VINDICATOR” FOUNDED ; ITS PROGRAMME.

In the preceding chapter we described the steps taken by Father Angus to bring the Colonial Secretary to silence. Lest any of our readers should think that the Rector of St. Dunstan's College had acted without consideration in the matter, it were well to state here, that the line of conduct which he had suggested to the Lieutenant Governor was not without a precedent in the Colony, as it had already been adopted quite recently with regard to another public official. Indeed, His Excellency, not more than a year previous, had gone perhaps further in the case of Mr William MacGill, than it would have been necessary to go in that of Mr Pope. It would appear that Mr MacGill, who was an officer in the Colonial Militia, had shown a disposition to find fault with the general management of the service, and had written a letter criticising the conduct of His Excellency, who held the position of Commander in Chief. He was speedily brought to task for presuming to publish anything reflecting on his superior officer, and the outcome was, that he was deprived of his rank of Major in

the service, and his name was struck off from the Commission of the Peace.

It would have been just as easy to discipline Mr Pope, and would it not have been far better, had His Excellency, instead of seeking for ulterior motives in Father Angus' letter, met it in a spirit of conciliation and fairplay, even if he could offer nothing better than a sort of compromise ? To dismiss the Colonial Secretary was not at all necessary ; it would have sufficed to oblige him to confine his literary efforts to the domain of politics, and cease to outrage public decency by his blasphemous references to the rites and practices of the Catholic Religion ; and this could have been easily accomplished, for Mr Pope dearly loved the sweets of office, and would doubtless have been ready to do anything rather than release his hold on the loaves and fishes. It was certainly an excellent opportunity for the representative of the Queen to insist on the principle : that those who hold office under the crown should manifest a broad-minded spirit of toleration in their relations with all classes of the community. But the opportunity was lost, because as we have elsewhere stated, Governor Dundas was anything but fair to Catholics. That he should sustain a personal affront seemed to him a far more serious matter, than that thirty five thousand loyal Catholic subjects of Her Majesty should be treated with insult and contumely, and hence, though Mr MacGill was summarily dismissed from office, Mr Pope, escaped without a word of censure or blame. The Governor absolutely refused to exercise the power vested in him, according to the statement of the Colonial Minister, of compelling his underling to desist from vile writings against the cherished dogmas of the Catholic Church.

Nor were his Tory advisors inclined to interfere. With an election looming up in the not distant future, they would not ask him to condemn a course of action, which, they well

knew, had been adopted mainly for the purpose of perpetuating their tenure of office. At any rate Mr Pope was not interfered with. He continued the burden of his song, which rose with a dismal howl above the gentle sounds of minor happenings, till it finally died away amid the applause of bigots or the clamorous resentment of the more peaceful citizens.

Mr Pope was not without valuable assistance in his unholy work of defamation. Reverend David Fitzgerald and Reverend George Sutherland, both ministers of the Gospel of Peace, aided him not a little ; the three newspapers, *The Islander*, *The Monitor* and *The Protestant* incessantly attacked the Catholic position, while *Ross' Weekly* occasionally fired a volley, which though not particularly loud or destructive, added its little quota to the general disturbance. As the general elections drew near, the Presbytery of Prince Edward Island decided to take an active part in the campaign, and defeat what Mr Pope had called: "The designs of the Papists in Prince Edward Island". It met in solemn conclave and issued a long letter to its adherents, bidding them unite against the Catholic Church, the common enemy, and rally to the standard of liberty carried, of course, by the Tory party. If Bishop MacIntyre had issued a Pastoral Letter calling on his people to vote for the Liberal candidates he would have been denounced from every Protestant pulpit in the land ; if any of his priests had published gross denunciations of Protestantism for political effect, they would have been accused forthwith of trying to subvert the civil institutions of this free country ; but for the members of the Presbytery, meek followers of the Prince of Peace, to send broadcast throughout the country the vilest and foulest insinuations about the Catholic Church seemed to these clergymen a commendable act, an act in perfect conformity with the moral teachings of Holy Scripture.

A few extracts from the document are here sujoined for the purpose of showing the animus of the vile unchristian publication.

“What, stript of all prejudice from birth or education, is Popery ? What is its real character, as presented in its authorized standards and exponents ? Its appearances are the least reliable tests of its character. Like the Apocalyptic beast, it has two horns like a lamb, but speaks as a dragon. Here the greatest dissimilarities are united in one animal. It is so with Popery. Its appearances are multiform. It has one aspect for Spain—another in the meantime for Prince Edward Island. Penetrating the bland exterior as yet presented in most parts of our Empire, what are its principles as privately taught by its accredited Doctors ? In point of doctrine, its peculiar teachings are absolutely soul-destroying. They are so because they are wholly opposed to the teachings of the Word of God. If the Bible is true, they are not. If there is but one way of salvation, and that the one revealed in the Scriptures, the method set forth by Popery being entirely antagonistic to it, can only lead to destruction.” Having stated that the Catholic Church depends for success largely on her educational methods, the Presbytery asks:—“But what is the education which Popery imparts ? It is restricted, enfeebling, unnatural. Many noble works of history, poetry, science and religion are withheld from her children, lest they should communicate in what by her, is called heresy. The intellect is not allowed to roam abroad in search of truth wherever it may be found, but is restricted to certain defined limits ; and within these limits its aliment induces abject credulity, gross superstition, and degrading servility. In the training of its ordained officials and special devotees, it enjoins unnatural restraints, and this violence reacts in secret but undeniable pollution, which burns the soul in the hidden and quenchless fires of self-

crimination. Thus, Popery, while professing to educate, fetters, enfeebles, and destroys. . .”

Having thus described, in nauseating terms, the mode of training of the Catholic clergy, the pious gentlemen of the Presbytery pay their respects to Bishop MacIntyre as follows:—“These people, though differing in habits, origin and language, are united in the most thorough subservience to one man, whom the Pope of Rome has called a bishop. This individual, once wearing the guise of a mild, agreeable and hospitable parish priest, now assumes, in virtue of Pius IXth’s mandate, a mien and tone of dignity and authority, and presumes to regard himself as holding the destiny of our Island in his hands. Counting upon the division of Protestants, he anticipates the time when his faithful thirty five thousand shall place him in the chair of dictator—when his nominees shall constitute the Executive of our Island, and the representative of our Queen shall simply be the hand to ratify his decisions. Then may we look for the endowment of St. Dunstan’s and the nunnery,—separate schools, with Popish instructions at the public expense,—the proscription of all true hearted Protestants,—the suppression of the freedom of speech by mob violence,—and eventually, a total insecurity of life and property as now witnessed in degraded Tipperary. Who would transform our fair Isle into the darkness, poverty, degradation, and crime of the South and West of Ireland—a land blasted for centuries by the exclusive cultivation of Popery ?”

The letter closed with the following fervid appeal:—“We presume not to dictate for whom you are to vote ; but we are bold to affirm that you cannot support any party leaning for its very existence on Rome, without knowingly or ignorantly betraying your country, and strengthening the hands of those who immure in dungeons the readers of God’s Holy Word. Look to the past, and remember that the

enemy that we now oppose caused thousands and tens of thousands of the saints of God to be murdered, mutilating, incarcerating, torturing, and burning young and old, men and women, who dared to seek their salvation by following the Bible ; and that instead of condemning these crimes, she regards them as acts of faith, pleasing to God, and worthy of imitation, wherever circumstances allow. Look to the present, and understand the dangers which threaten you from the wily solicitations of nominal Protestants, in league with Rome for selfish ends ; look to the future, and consider what legacy you are to bequeath to you children's children—whether that glorious legacy of an open Bible, purchased by the blood and tears of your ancestors, or the curse of Rome's superstition, degradation, and bondage—and with the intelligence and determination of men whose conceptions embrace the past, the present and the future, let the day of trial see you ranged in undivided ranks in favor of a free, independent, and unfettered Protestant Government.

In the name and by order of the Presbytery of P. E. Island.

GEORGE SUTHERLAND.

“Convener of Committee.”

The extracts given above, which have been chosen at random from the Presbyterian Pastoral do not give a tittle of the gross statements and vile insinuations contained in it, but they will serve to show the sentiments of those who composed the Presbytery of Prince Edward Island in the year 1862. It would however be a mistake to conclude that they were unanimous in adopting language so violent and offensive. There were indeed some members in the ranks, who were not leavened with such blind hatred of all things Catholic. Three ministers especially, Reverend Mr Laird, Reverend Mr Frame and Reverend Mr Allan refused to share any responsibility for the “Pastoral” and forthwith

addressed letters to *The Protestant*, repudiating the action taken by the Presbytery, and declaring it to be utterly unbecoming and uncalled for. Reverend George Sutherland, the most ignitable fire-brand of the Presbyterians, defended the position which he had taken, and did so with such vigor, and such want of charity, that he threatened to drag Reverend Mr Allan before the civil courts, unless he retracted some of the very pointed statements contained in his recent letter to *The Protestant*. Mr Allan was not disposed to retract or apologize. Rather was he in a mood to reiterate and confirm what he had already advanced, and so he and his Reverend Brother in Christ entered into a controversy, which must have recalled to the minds of many, the words of the Royal Prophet:—"Behold how good and how pleasant it is for brethren to dwell together in unity."

This however was only a side issue. The main body of the ministerial army never forgot the common enemy, and persistently kept their guns mounted so as to play with deadly effect upon the strongholds of the Catholic Church.

Their principal ally in the campaign was the Orange Society, which in these latter years had become a powerful organization in Prince Edward Island. The lodges held meetings and as if to strengthen the arm of the Presbytery, the following mandate was issued to the Brethren:—"To the Officers and members of the Loyal Orange Institution, composing the various District and Private Lodges throughout P. E. Island."

"Respected Brethren:—We deem it necessary, at the present crisis, to remind you that the interests of Protestantism in this portion of Her Majesty's Dominions, and of our loyal and patriotic order in particular, would be seriously jeopardized were an anti-protestant and pro-popish party permitted to assume the reins of government, as a result of the approaching general election; and we entreat

you to stand 'shoulder to-shoulder' in the coming struggle with the enemies of our creed and country, who are, by the most artful and seductive wiles seeking the overthrow of our religion and liberties, &c., &c., &c."

Up to this time the Catholics had no newspaper exclusively devoted to the vindication of their rights. The Examiner, it is true, though above all things else a political organ, rendered most valuable service to their cause, and Mr Whelan indeed covered himself with glory, as week after week he poured forth from his brilliant pen forcible editorials in vindication of the Bishop and Clergy. In this he was ably assisted by Father Angus Macdonald, Rector of St. Dunstan's College, and undoubtedly the ablest apologist of the Catholic Church in Prince Edward Island at the time. Indeed if the fight was fierce the abilities displayed on both sides were certainly of the highest order, and to us at this distance, it must seem a great pity, that energies so tireless and talents so splendid had not been directed into calmer channels and devoted to more peaceful pursuits. Mr Pope being an official under the Government, and as it were the central figure of the whole controversy, naturally came in for a large share of attention in the columns of *The Examiner*. In fact the references to his conduct were so pointed, and the accusations hurled against him of so damaging a nature, that stung by the lash so vigorously and so mercilessly applied, he attempted to file criminal information against the editor. The matter came up for hearing during the Michaelmas Term of the Supreme Court in the year 1862. Mr Whelan, though represented by Counsel, addressed the Court in his own behalf, and from his speech delivered on that occasion we quote a few paragraphs, that go to shew the position taken by Mr Pope in his campaign against the Catholic Church. Mr Whelan said in part:—"Mr Pope's repeated attempts to prosecute me for libel betray extraor-

dinary sensitiveness on his part. It is well that I and others are not affected in a similar manner, for if we were, much of the time of this honorable Court might be taken up in discussing applications for criminal information against him. It would be very easy to quote from the volumes of *The Islander*—since that paper came under his editorial management—many instances of gross and malignant libels upon myself and others in public affairs. But it is not only those who engage in political strife, and who have the hardihood to dissent from him, who are made the objects of his libellous attacks. Those who mix not in party conflicts—whose characters stand high in the estimation of all men—who are distinguished by the practice of every christian virtue, and are revered for their piety and learning have been most rudely assailed by this meek, modest, inoffensive man who comes to ask Your Lordships for an oppressive proceeding against me, because I have ventured to hint that being a public officer, he has brought disgrace upon the country whose servant he pretends to be. What I most particularly allude to—and which may have come under Your Lordships' notice is a letter that appeared in some of the newspapers lately over the signature of W. H. Pope. In that letter, the innocent man who complains of being libelled by me, has had the hardihood to declare that the Catholic Bishop of this Island, and all the clergy committed to his charge, are so abandoned to the spirit of evil, that they cannot be believed upon their oaths, and are ready to commit perjury whenever they can gain a professional object by so doing. In previous letters by the same writer, and since publicly acknowledged to have been written by him, he went so far as to assert, that all priests led immoral, scandalous, and abandoned lives. But not satisfied with these rude, vile, and infamous assaults—not content with outraging common sense and common decency in thus coarsely invad-

ing the sanctity that is presumed to surround the clerical character—this unscrupulous libeller has consummated his iniquity, by assailing female innocence in a manner that should bring the blush of shame to the most profligate libertine that ever breathed. It is humiliating, My Lords, to have to state, that the Colonial Secretary of this Island has declared to the public, in letters which he has openly avowed, that every Catholic woman of the land—every wife and daughter of a Catholic, becomes a prostitute when she conforms to the rules of her Church. There is not the shadow of a doubt that this foul, wicked and atrocious libel was deliberately published by the Colonial Secretary. I need not say it was never answered no sane man would think of replying to anything so infamous. But is it not incredible that a being who thus revels in the foulest and basest calumnies—who spares no grade of society—who ruthlessly violates the sanctity of domestic life—who pollutes by the slime of his pen the sacred temples dedicated to the worship of God—who has no compassion for woman in her innocence and her weakness, but in whose eyes woman when she is most virtuous is most vile—is it not incredible, My Lords, that a man who has thus made himself so notorious as an unscrupulous libeller, should think of preferring a complaint for libel against another ?”

But The Examiner, as already set forth, was not a religious paper in the commonly accepted sense of that term. It was before all things a political organ, and the recognized mouthpiece of the Liberal Party. Many a time during the present controversy did Mr Whelan find himself obliged to disclaim all right to the title “Catholic Organ” which his opponents made constant use of when referring to The Examiner, and assure his readers that he had neither mandate nor authority to speak in the name of the Catholic Church. But no matter what he might say, since he himself was a

Catholic, and many of his coreligionists were of his way of thinking in politics, the Tories would insist that his paper was the organ of the Catholics, when it was in reality only the exponent of their political opinions.

What the Catholics really needed in the circumstances was a paper entirely independent in politics: one that could defend the Church and her ministers with absolute authority; one that could advocate their just claims without incurring the suspicion of seeking to make political capital out of questions purely religious. This long felt want was supplied by the founding of "The Vindicator", an independent Catholic paper, which began its career on the 17th of October 1862. It was published by Messrs Doyle and Reilly, and from its beginning took up the fight for the Catholic Cause. Like a ship launched upon a stormy sea, it no sooner touched the water than it felt the shock of the wind and waves; but under Mr Reilly's brilliant management it moved safely athwart the dangers, and kept its appointed course in proud defiance of bigotry and prejudice.

The programme adopted by The Vindicator was laid down at considerable length in its first number. It set forth that:—"In politics 'The Vindicator' will be independent, opposing however any party that may attempt to do an injustice to any one on account of his religion. It will not be a mere record of Catholic intelligence, and the defender of Catholic interests; it will also be a useful general newspaper, adhering strictly to the principles of morality and truth, and laboring to overcome prejudice by moderation, good example and reason, rather than by exasperating polemical disputations.

It is the desire of those who have raised the 'No Popery' cry to merge politics in religion; and with the view of separating Protestants and Catholics who agree in their political views, they cease not to represent 'The Examiner' as the

‘Catholic Organ’, whereas it is really a political ‘Organ’ for all denominations; nor do they scruple to stigmatize as slaves, the mere tools of Catholics and Judases to their own religion, those Protestants who have the independence and manliness to brave the threats of political preachers of the Gospel, and possess moral courage and honesty enough to belong to whatever party they have reason to believe is the most desirous and the best calculated to further the interests of all classes of the inhabitants. The existence of *The Vindicator* will deprive the anti-Catholic press of the semblance of a reason for identifying Catholicity with any political party, and will place *The Examiner* in a position to defend with increased confidence on the part of its political supporters the cause of which it has been so strenuous an advocate”.

CHAPTER XVII

QUESTIONS THAT GAVE RISE TO CONTROVERSY : ORANGEISM: THE VOLUNTEER MOVEMENT: ST. DUNSTAN'S COLLEGE ENDOWMENT.—THE ELECTIONS OF 1863.—MR POPE MEMBER FOR BELFAST.—THE ORANGE INCORPORATION BILL.—ANTI-ORANGE MEETING.—THE ORANGE BILL DISALLOWED.

One of the most prolific causes of the strained relations, that existed between Catholics and Protestants during those years, was the activity displayed by the Orange Association. This Society had obtained a foothold in Prince Edward Island as early as the year 1849, when the Boyne Lodge was instituted in the City of Charlottetown ; but for the space of about ten years people were scarcely aware of its existence. It seemed to make little headway in the community, and exercised no perceptible influence on political affairs. With the introduction of the Bible Question however, it suddenly awakened to a life of startling activity. The brethren at once, developed a spirit of great enthusiasm, and in less than four years the solitary lodge of ten years standing was reinforced by no less than fourteen sister lodges, situated in various sections of the Island.

In this vigorous campaign of organization none manifested more zeal than the Colonial Secretary, William Henry Pope. Doubtless he recognized in this new society a powerful ally for the Tory Party, and with that species of cunning

that distinguished him, he did not fail to foresee the advantages that might accrue to himself, should Orangeism wax strong in the country districts. Not only would it prove a powerful factor in perpetuating the reign of the present Government, but Mr Pope was quite sure that a district well furnished with Orange Lodges would be the most probable place, and indeed the only place, where he would stand any chance of securing the long-coveted nomination. He accordingly lent himself to the work of organization with tongue and pen, and spared neither time nor fatigue to give strength and energy to the Orange cause.

He was not in the slightest degree embarrassed by the fact, that his present course of action entailed a change of front, worthy of the veriest political trimmer. Indeed it was only a short time previous, that he had expressed widely different opinions with regard to the association whose cause he now so warmly espoused. On the 19th of April 1861 he had made this statement:—"We do not approve of Orange Lodges—we do not see the necessity of them—inasmuch as Protestant Alliances can be formed without any secrecy—and the very name of an Orange Lodge is calculated to awaken bitter feelings in the the hearts of Catholics". These words were written during the Session of 1861, at the very time when Mr Pope was carrying on certain negotiations with Bishop MacIntyre regarding the endowment of St. Dunstan's College. But having failed in winning the Catholic members to his side, by this show of pretended interest in their College, he soon changed his views, and in the following year we find him singing a different air, and declaring that the time had come when all Protestants should rally round the Orange banner, and establish lodges in every possible locality.

Needless to say that this rapid growth of Orangeism was viewed with grave alarm by all Catholics. But over

and above the natural antipathy, that would have been created in their minds by any association professedly anti-Catholic, they had special reason to distrust any movement of which Mr Pope happened to be the champion ; because they could not regard it in any other light than as an effort to help the Tory Party, and consequently as an attempt to perpetuate the ostracism under which they labored since the Liberals went out of office in 1859. They had Mr Pope's own words upon which to base this conclusion. Here is what he wrote in the month of July 1862. "I believe that the time has arrived when, in this Colony, every man who desires to live free from the degrading tyranny of priests, who have sworn obedience to the Roman Bishop, should exert himself, regardless of what Papists may say or do, in order to maintain a Protestant Government in this Colony". The duty of the hour here set forth by Mr Pope is to hamper as far as possible the influence of the Catholic Church, so as to maintain for all time a Protestant Government in Prince Edward Island ; and the means by which this end is to be attained, he points out in these words:—"I believe Protestants are at length, thoroughly alive to the dangers with which they are threatened. At this moment thousands throughout the land have associated themselves in Orange Lodges, and I trust ere long to be able to inform you, that no township is without its lodge. These associations are now required."

It is not surprising therefore, that Catholics in general should have regarded the rapid rise of Orangeism with feelings of distrust. To turn a secret, oath-bound society into a political engine for the purpose of opposing the work of their Church, was for them a matter of deep concern, not merely on account of the wrongs to which they might be subjected personally, but also because of the disastrous consequences such a proceeding would necessarily entail upon the community at large ; and it was therefore with feelings

of great anxiety they saw the Orange Lodges join hands with the Presbytery, and call upon their adherents to stand "shoulder to shoulder" against what Mr Pope was pleased to designate. "The designs of the Papists In Prince Edward Islands".

Another source of mutual recrimination, and one that was regarded by many as akin to Orangeism, at least in its immediate results, was the volunteer movement of 1860. It happened that at that time the air was filled with rumors of war, and people throughout the Empire were daily expecting to hear that France had declared war, and followed up the declaration with an invasion of England. Fortunately these fears had no real foundation, but they nevertheless gave rise to much military activity not only in the Mother Country but also throughout the Colonies. In Prince Edward Island, Governor Dundas believing the existing Militia utterly insufficient for the adequate protection of the Colony, inaugurated a movement for the formation of volunteer companies throughout the Island, and in a short time fully a thousand men had been enrolled and equipped with arms. From the first there were many who looked askance at the movement. Not a few of all denominations regarded it as a veiled attempt to intimidate the tenantry, at least those who were backward in their obligations towards the landed proprietors ; and some were bold enough to condemn the action of the Government, which they believed to be in league with the landlords, and which now seemed to countenance a movement that might have for its object the collection of rents even at the point of the bayonet. There were others, and these were principally Catholics, who believed themselves studiously shut out from the volunteer companies on account of their religious views, and they very naturally deprecated the policy of exclusion, that tended to place all

desirable positions in the hands of Tory Protestants and Orangemen.

When the Legislative Assembly was called to meet for the Session of 1861, the Government considered the occasion favorable for a display of what had been accomplished by the volunteer movement, and the Press of the day told how His Excellency was escorted from Government House by a "Troop of Volunteer Cavalry", and received at the Colonial Building by "six companies under the command of Major Haviland". After this show of military splendor and the consequent enthusiasm on the part of the Government, those who were admitted to witness the opening ceremonies of the House of Assembly were doubtlessly prepared to hear His Excellency express the following sentiment, while reading the Speech from the Throne. "In the absence of all Military Force for the protection of the Colony, I have endeavored to organize throughout the Island, Volunteer, Rifle and Artillery Companies. My efforts have been seconded in a praiseworthy manner by numbers of spirited young men, who have enrolled themselves in these corps. I trust that a patriotic feeling similar to what prevails at home and in the adjacent Provinces will prompt you liberally to support the movement, and enable me to complete the efficiency of these volunteers. As the present Militia Law is not applicable to them, I would direct your attention to the necessity of legislating in reference to this valuable acquisition to our Military Forces".

This clause in the Speech from the Throne gave rise to the hottest and most virulent debate of the Session. The members of the Opposition especially waxed warm on the subject and excelled themselves in their arraignment of this portion of the Government Programme. They stood together in solid phalanx against what they conceived to be the studied unfairness of the movement, and almost exhausted the

vocabulary of recrimination in search of words wherewith to denounce it. Many things, indeed, did they bring up that might well have been passed over in silence, many epithets were made use of that would better have remained unspoken, many taunts hurled across the floor that should never have been permitted to rise to the lips, and many insinuations begotten of biased minds bandied from mouth to mouth, that should have been stifled in their very conception before they had acquired sufficient strength and energy to seek outward expression in words.

Honorable Mr Coles in his criticism of the Volunteer Clause set the pace for his colleagues. He said that the Companies recently organized were composed mainly of Orangemen, and these, bound by an oath of secrecy, would, he believed, afford only scanty protection to the Catholic portion of the community. He pointed out that in the Mother Country military rules excluded Orangemen from positions in the ranks of the army, but in Prince Edward Island there was a Government which, faithless to all traditions, places these men in positions of trust and calls upon the Legislature to legalize this course of action. Mr Coles went further and stated that the enrollment of the Volunteers and the Orange movement seemed to go hand in hand, in proof of which he instanced the fact, that arms furnished by the Government for the use of the military are stored in an orange lodge at no great distance from Charlottetown. He referred at some length to the ignoble part played by the Orangemen of Upper Canada on the occasion of the visit of the Prince of Wales in the preceding year, and showed how His Grace the Duke of Newcastle by his good sense and promptitude had succeeded in frustrating their designs. What, he asks, might have been the outcome of that unfortunate occurrence had those Orangemen been armed with guns, as they now are in Prince Edward Island ?

He maintained that the present Government had not the moral courage to interfere with the growth of the Orange Society, and on this account its members fill all the offices from the door-keeper of the House of Assembly down to the man that locks the Bonded Warehouse.

Honorable Mr Whelan backed up his leader in a speech sparkling with invective. He referred to the evident union between the volunteer movement and orangeism, and told that in a certain section, the hour for military drill was chosen so as to coincide with the time set for the meeting of the lodge. In scathing tones he denounced the aims and principles of Orangeism, and held up to the scorn of his hearers the unjustifiable policy of exclusion to which Catholics were subjected, through the bigotry and fanaticism of the Tory Party. To let in full light on this latter fact, he stated that the present Government, since its advent to power, had appointed one hundred and fifty two magistrates of whom only four were Catholics, sixty five commissioners of small debts and among them only five Catholics, and thirty three road commissioners amongst whom there were only three Catholics. He recalled the words of an address, that had been presented to Governor Dundas by the people of Belfast, in which they assured His Excellency that they were willing to put down the tenantry with physical force if such were necessary, and Mr Whelan's eyes sparkle with indignation, as he asks if the Government intends to place arms in the hands of those people so that they may successfully carry out this threat.

The members of the Opposition imitated their leaders in the general tone of their speeches. Usually they were calm and argumentative, but occasionally they would desert the line of peaceful discussion and wander into the bypaths of sarcasm and vituperation. On the other hand there was less cause for exasperation on the part of the Government,

and for that reason the speeches from that side were more dignified and dispassionate. In the Tory ranks, Honorable Colonel Grey and Honorable Mr Haviland were the principal speakers to defend the Government, and their line of argument consisted either in denying the allegations brought forward by the Opposition, or in attempting to justify their position by the practical application of the ancient adage: "To the victors belong the spoils". They showed that the Catholic people did not as a rule support the Tory Administration, and for that reason had no right to complain if they happened to be excluded from the sweets of office, as no government would adopt the unheard-of policy of appointing its bitterest opponents to positions of trust and emolument. They pointed out, however, that the exclusion complained of by the Opposition was by no means absolute and general, because the Catholics who did support the Government, did receive at least a fair share of the public patronage.

But after all said and done, the Volunteer movement and the growth of Orangeism in Prince Edward Island were entirely of Protestant origin, and Catholics were in no wise responsible for the commotion they had created. They were questions thrust upon the attention of the public by designing politicians, and hence whatever Catholics may have said in the heat of debate, they were by no means the aggressors, and spoke only in sheer self defence. But there was another question mooted at the time which was mainly of Catholic origin, and which, on account of the general excitement, furnished at least a semblance of reason, why the lodges and the Presbytery and all narrow-minded Protestants generally banded together to oppose the Catholic Church, and hamper her career of usefulness in Prince Edward Island. This is what was called at the time the Endowment of St. Dunstan's College, or to be more correct, the question of trying to secure an annual grant of public money for its support.

The institution had been founded at great personal sacrifice on the part of the late Bishop Macdonald, and the devotedness to the cause of true education that had marked its beginning, was only a prelude to the sacrifice that each succeeding year demanded to enable it to continue its beneficent work. The Catholic people of the Island were generally poor, and could ill afford to supply the funds required for the support of the College ; and their hardship was all the greater that at this time they were taxed for the maintenance of the Prince of Wales College, from which however they derived no benefit, but which rendered splendid service to the Protestants, by furnishing free education to their sons and daughters in the City of Charlottetown. St. Dunstan's College, it must be remembered, exacted no religious test from its students. Its doors were thrown open to all creeds, and in consequence, there were many Protestant parents especially from the country districts who, from the earliest days, took advantage of its educational facilities for their boys. By thus providing all comers with the means of acquiring a sound and healthy education, St. Dunstan's College was a veritable boon to Prince Edward Island, and in a less bigoted community, it would have been endowed if not fully at least generously, from the outset. St. Andrew's College, the pioneer Catholic institution of learning, was more fortunate in this respect, it having been endowed to the extent of fifty pounds per year by the Government of the day. But in later years, when the Colony was supposed to have grown more prosperous, and when thanks to the spread of enlightenment more broad-minded principles should have prevailed, St. Dunstan's College was refused all assistance from the State, and was left to depend entirely on private resources in a community whose defective system of education it thus gratuitously supplemented.

The matter of the Endowment of St. Dunstan's College

came up for the first time in the year 1858, when a petition was presented to the Legislature, praying that a grant be given out of the funds of the Colony for the support of the institution. It must be admitted that the time was exceedingly ill chosen. It is doubtful if in the entire history of the country a more unfavorable occasion could have been selected. The country at the time was in the throes of the Bible Question, and the minds of the contending parties were tuned to a pitch of religious and political excitement that precluded all possibility of a compromise. Even Mr Palmer, member for Charlottetown, who presented the petition, said he did so merely because he had been asked to do so ; but that he had no sympathy with its object, and would when the time came vote against it. The debate that followed Mr Palmer's remarks was not perhaps as acrimonious as might be looked for in the circumstances, and certainly not so much so as it would have been a few years later, if the same question had come up. Both parties at this particular time were bidding for popular favor, because a general election was pending, and for this reason, more than from want of strong convictions, the people's representatives were disposed to play with muffled drums. To oppose it with a show of violent determination might indeed please a certain portion of the Protestant electorate ; but on the other hand, it would in all probability alienate the sympathies of a great majority of the Catholic voters. Tories and Liberals, therefore, were caught in the same dilemma, and the only practical solution of the difficulty was to adopt a policy of moderation and as far as possible of silence. The Government of the time was Liberal. Honorable Mr Coles and the most of his followers were in favor of granting the prayer of the petition, but it would be nothing short of disastrous to their cause to express their views by an open vote, particularly at a time when they had gained the odium of many

Protestants by their opposition to the compulsory reading of the Bible in the schools. When the question finally came to a vote, it was found that a majority of the representatives was opposed to the giving of an annual grant to the College, but at the same time they recognized the good work done by the institution, and the benefits it was destined to confer on the community, and on this account they were willing to vote a certain sum, which might be given over to the College authorities for the purpose of buying the apparatus necessary for the use of the institution.

In the year 1861 the Endowment of St. Dunstan's College was again on the carpet. On this occasion, however, it did not originate with those who were supposed to be particularly interested in it, but with the Tories who were in power at the time. Mr Pope, the Colonial Secretary, who had not yet appeared in his true colors, interviewed the Bishop on several occasions, and discussed with him at some length the question of the Endowment. Honorable Mr Palmer also spoke to the Bishop on the subject, and Governor Dundas, who never lost an opportunity of helping the Tory Party in any scheme that might tend to perpetuate its term of office, had at least one interview with the Bishop for the purpose of coming to some understanding with regard to the proposed grant to the College. Of course these wily politicians committed nothing to writing. They were far too cunning to put down in black and white any promise, pledge or proposition, and thus commit themselves to a line of action from which they could not afterwards safely recede. On the other hand Bishop MacIntyre never doubted their sincerity. He was so thoroughly imbued with the ideals of a gentleman, that he would not entertain, even for a moment, the thought that a politician could be anything else but straightforward in dealing with public questions. Though remarkably astute in the ordinary affairs

of life, the good Bishop with regard to matters political was almost child-like in his simplicity ; and hence in all his negotiations with Mr Pope and Mr Palmer, he had nothing tangible, nothing that would place the matter beyond question, nothing in a word, but mere scraps of conversation that could easily be distorted, explained away, or even repudiated and denied. In reality Mr Pope was only trying to secure the support of the Catholic members, and the College Endowment was the Cerberian Sop, that should stifle their political conscience and lull them into sleepy acquiescence regarding the policy of the party in power. But the Catholic members were not to be won over by mere hints or innuendos. They were politicians too, and “when Greek meets Greek” in a game of cunning, many hidden things must needs come to light. Hence the Colonial Secretary failed in his object, and it was then that he threw off the mask that concealed his true features, and entered upon the campaign of abuse and slander of which mention has already been made in these pages. One of his earliest tirades against the Church referred to the efforts put forth by Bishop MacIntyre to secure a grant for the College ; and he warned his readers that the only sure way of thwarting His Lordship’s design was to keep the Tory Party at the head of affairs. As soon as Mr Whelan perceived this change of tactics adopted by the Colonial Secretary he made a statement in the columns of *The Examiner*, recalling the remarks made by Mr Pope during the Session of 1861, that it was the intention of the Government to give a grant of public money to St-Dunstan’s College ; but there might be some opposition to its doing so from the “hard-headed Presbyterians in the House, who usually supported the Administration”. But the resourceful Colonial Secretary was ready with a denial. He probably remembered that Mr Whelan had not been present

on the occasion referred to, and he therefore declared most emphatically that he never made use of the words thus placed on his lips by the Editor of *The Examiner*. This brought Father Angus Macdonald into the lists. He had personal knowledge of what had been said at the time, and he accordingly wrote to Mr Whelan stating that Mr Pope had several times interviewed Bishop MacIntyre with regard to the Endowment of St. Dunstan's College, and furthermore, that he had approached a prominent Catholic layman, for the purpose, as he said, of ascertaining what had been the original cost of the College building, as he believed the endowment should not be less than good interest on the money spent in the work of construction. Father Angus told also that Mr Palmer had discussed the matter with the Bishop, and that Governor Dundas had sought an interview with His Lordship for a further and fuller discussion of the same subject. Father Angus was in the best possible position to know the facts of the case. He was the Rector of St. Dunstan's College, and consequently informed of everything that concerned it ; he was in continual communication with the Bishop, on all matters relating to its welfare. It was impossible therefore, that he should not know at least the substance of the negotiations that had passed between the Bishop and the emissaries of the Government on the question of the Endowment, impossible indeed, that he should not be acquainted with even their most minute details. Hence when Mr Pope had met *The Examiner's* statement with an emphatic denial, Father Angus came forward with a statement of facts that could neither be doubted nor gainsaid. But to push the matter beyond all cavil, he published a letter which he had received from the Bishop in answer to an inquiry concerning Mr Pope's true position on the question, and which explained the matter in this way. Reverend Sir:—In reply to

your note of this day's date, I have no hesitation in saying that Mr Pope did during the sitting of the Legislature in 1861 give me to understand that it was the wish and the intention of the majority of the Government, to give a grant of the public money in aid of St. Dunstan's College.

Should the gentlemen of the Government desire that I should give any further information on this subject I shall be happy to satisfy them".

"I am &c., &c., &c.,

PETER MACINTYRE."

The "gentlemen of the Government" apparently were not desirous of "further information" ; at any rate they did not make it necessary for the Bishop to make good his promise ; but Mr Pope, though evidently in a tight place, had not exhausted all his ingenuity. His mind was of the kind that is "studious of change and pleased with novelty", and he soon gave to the whole dispute a new appearance by declaring, that whatever statements he had made in the Bishop's presence, were made entirely on his own responsibility, and that he had absolutely no authority to speak for the Government, or bind it to any course of action. Moreover he added that any plan he may have suggested to the Bishop was subject to the condition: viz, that St. Dunstan's College, in the event of its receiving Government aid, should be placed on identically the same footing as the Prince of Wales College. This new view of the case, now heard for the first time, and no doubt invented to cover Mr Pope's inglorious retreat, called forth a vigorous denial from Father Angus. No such condition, he affirmed, had ever entered the Bishop's mind, nor had it ever been mentioned in the negotiations, for any one acquainted with His

Lordship knew full well, that he would not, for all the money at the disposal of the Government, consent to the secularization of the College, which had been founded expressly for the purpose of disseminating the blessings of religious instruction amongst the youth of the Diocese. Mr Daniel Brennan, a prominent Catholic merchant of Charlot-tetown, made a similar statement. He wrote a letter to the Press in which he said that Mr Pope had discussed with him the question of the College Endowment, and had entered into details so far as to mention the sum of three hundred pounds which he considered a fair allowance per annum ; but never did he attach any condition to the grant, or mention even in the remotest way, that the management of St. Dunstan's should be modeled upon that which obtained in the Government College.

Thus the din of words continued, echoing sometimes from the Press and sometimes from the Legislature ; but always modulated so as to catch the popular ear, and render the best service on the day of reckoning at the polls. But as often happens, when public questions arise in which religion and politics touch borders, a direct statement of facts may utterly fail while a campaign of deceit and cunning achieves a triumph , so in the present instance, the Liberal Party in its strenuous advocacy of Catholic rights went down to defeat, while the Tories floating on a wave of opposition to everything Catholic caught the fickle breeze of popular favor, and were carried in triumph to the shores of victory.

The general elections, for which such long and bitter preparation had been made, were held in the month of January 1863, and resulted in a new lease of office for the Tory Party. The issues that really interested the electors had been studiously kept in the back-ground, and for that reason the vote polled was not so much an expression of popular opinion with regard to matters political, as a de-

claration of adherence to the views of the Presbytery and Orange Lodges. The Vindicator referring to the result had this to say:—"The elections for members of the Assembly have been decided not on political but on religious or rather fanatical grounds. It is remarkable that where Protestants were in a majority they returned members to support the proscriptive Government, and that where Catholics were in the majority they returned members whose platform is political and religious liberty for all. It is true that many upright and independent Protestants have shown their zeal for the cause of freedom and equality; but their generous efforts have been defeated by the intolerant spirit of fanaticism and bigotry. We blame not the great majority of Protestants, for they have been shamefully deceived by many of their clerical and lay leaders. The electoral districts wherein Protestants are in the majority have returned eighteen Protestant members; the electoral districts wherein Catholics have the majority have returned seven Catholics and five Protestants. From these facts it is not difficult to perceive who are the bigots and the fanatics".

One of the immediate results of this election was the return of Mr Pope to the House of Assembly. For several years he had held office in open violation of the principles of Responsible Government, and all the while it had been his desire and ambition to obtain a seat on the floor of the House. Now the desire of his heart is fully realized, for he was returned for the Belfast District in conjunction with Honorable Colonel Grey, the Leader of the Government. It is possible that no other place would have elected him; but he had worked to good purpose in that locality, and in consequence there were no less than four Orange Lodges within the limits of the constituency. These storm centres of bigotry together with the widely spread "Presby-

terian Pastoral" commanded sufficient influence to secure him the nomination and afterwards the election. Besides the district was so hopelessly Tory that the Liberals could find only one candidate, who was willing to offer himself a victim on the altar of Belfast Fanaticism. The opposition then in the district was merely nominal, the most it could accomplish was to prevent the constituency going to the Government by acclamation. Hence Mr Pope having been nominated, could scarcely help being elected ; and so at last he reaped the harvest which he had sown amid slander and vituperation, and took the seat which he had won by the most sordid and opprobrious campaign ever waged in the political history of Prince Edward Island.

An yet the election in the Belfast District instead of flattering Mr Pope must have been rather a shock to his vanity. As already stated he could not fail in the contest on account of particular circumstances, but the result proved nevertheless that his standing in the district was exceedingly doubtful, because while his colleague Honorable Colonel Gray stood at the head of the poll, in the proud consciousness of popular favor, Mr Pope running on the same ticket, upholding the same principles, and appealing to the same electors trailed behind at the humiliating distance of over three hundred votes. Evidently he had been weighed in the balance,, and if not found wanting to the point of rejection, he was found wanting at least in the esteem and appreciation so generously bestowed on his more fortunate colleague. The result showed moreover that his present position was by no means secure, and that he could not yet turn his back on the principles he had advocated thus far, and scorn "the base degrees by which he did ascend". He still stands on uncertain ground, and he must therefore continue to malign the Catholic Church, and encourage with all possible diligence the cause of Orangeism. Hence

during the first Session in which he took part, we find him rise in his place in the House to present a petition, praying that a Bill be introduced "to incorporate the Grand Orange Lodge of Prince Edward Island, and the Subordinate Lodges in connection therewith". Was it by accident or was it by design that he made choice of St. Patrick's Day for the introduction of this obnoxious measure? Impossible now to say; but certain it is that he could not have chosen a surer method of outraging the feelings of the Catholic people, especially those of the Irish race, who had painful reasons for knowing the contemptible part played by that wretched association in the affairs of their Motherland.

The debate on the Orange Bill consumed more time than its importance really demanded. Still it was not perhaps as bitter in its general tone, as the subject matter would lead us to suppose. The speakers with the single exception of Mr Pope were extremely guarded in their expressions, and spoke with evident regret that a question so obnoxious should have been thrust on the consideration of the Legislature. Honorable Mr Whelan took no part in the discussion. He feared no doubt that his feelings might betray him into language that might be considered unparliamentary, and might at the same time offend many of his friends without helping the cause he had at heart; but Honorable Mr Coles, and the Opposition members generally, expressed strong convictions regarding the propriety of bestowing legal recognition upon an association, whose methods and aims were known to be diametrically opposed to the best interests of the country. On the part of the Government the speeches were usually moderate. The supporters of the Bill spoke cautiously, and in almost every instance approached the subject with an apology. Many disclaimed all connection with the Association and declared that they had never set foot in an Orange Lodge. But not-

withstanding this fact, they would still support the measure, not that the good of the country demanded it, but because Orangeism had grown so strong and so aggressive in recent years, that it was now a factor to be reckoned with when elections hung in the balance. Indeed, many of those occupying seats on the Government side of the House would have been rejected at the polls, if it had not been for the stand taken by the Orange Association, because the Lodges, just prior to the election, had called upon their adherents to countenance no candidate who would not declare his willingness to support the Act of Incorporation, should the return of the Tories afford an opportunity of bringing the matter up in the House of Assembly. Honorable Mr Pope was of course the principal supporter of the Bill. He now had an opportunity of airing on the floor of the House the sentiments which he had advocated for years in the Press, and hence his speech on this occasion was not so much a defence of the Bill under consideration, as a tirade against some of the cherished doctrines and practices of the Catholic Church. Instead of quoting from the books which usually served the members of the Assembly in the preparation of their speeches, Mr Pope confined himself entirely to the works of Dens and Liguori ; and treated his hearers to a long and exceedingly obscene disquisition upon the imaginary horrors of the Confessional. Commenting on the incident, *The Examiner* said :—“The Colonial Secretary retailed the most filthy, false and infamous libels against the Catholic Church, which it was possible for any unprincipled blackguard to rake up from the noisome scourings of the scavengers”. When the debate was finished the vote showed a small majority in favor of the Bill, and it accordingly passed both houses of the Legislature and a few days later received the assent of His Excellency Governor Dundas.

As soon as the passage of the Bill was made known, the Catholic people began to devise ways and means to arrest its further progress. A public meeting was held on the 29th of April 1863 under the auspices of the Catholic Young Men's Literary Institute, for the purpose of discussing the matter at length, and of coming to some concerted action with regard to it. The meeting was addressed by Bishop MacIntyre, Honorable George Coles, William MacGill Esq. and Honorable Edward Whelan. At the close of his speech Mr Whelan submitted the draft of a petition to be forwarded to the Duke of Newcastle, praying for the disallowance of the Orange Bill recently passed by the Legislature, and which on motion was adopted unanimously by the meeting. It stated that the Orange Bill was not needed in the Colony and that the encouragement thus given to the Association would be injurious to the community, for the principles of the Orange Society tended directly to produce strife and heart-burnings between Catholics and Protestants, and had often led to "lamentable violence, bloodshed and loss of life". Having set forth that in no part of Her Majesty's Dominions had the Orange Lodges received civil recognition, the petition went on:—"In 1852, an attempt was made to establish such Lodges in this Island; but the attempt was promptly suppressed by Your Majesty's Representative at that time, Sir Alexander Bannerman, who issued a proclamation in Your Majesty's name, declaring such lodges to be illegal, and expressly denounced by Statute in another Province."

"Your memorialists deeply regret that Your Majesty's present Representative has not followed the wise example of Sir Alexander Bannerman; but acting apparently in concert with his advisers, he has permitted the Orange Institution to take deep root in the land; and now, emboldened by the protection which the Government affords, the

Orange Society assumes an offensive and menacing attitude towards their unoffending Catholic fellow Colonists, which, if not discouraged by the gracious interposition of Your Majesty, may lead to serious dissensions, and possibly, to breaches of the peace”.

The meeting next proceeded to appoint a large committee who would solicit signatures to the petition. This was not a difficult task, for Protestants as well as Catholics manifested their desire to be on record against the action of the Legislature, and hence in a short time the document bearing no less than eleven thousand five hundred and fifty three names that filled a space sixty three feet long and two and a half feet wide, was forwarded to the Colonial Minister.

The petition succeeded beyond the hopes of many who had signed it. The Orange Bill was disallowed, and not only that but the Duke of Newcastle in notifying Governor Dundas of its fate, did not fail to express a very uncomplimentary opinion of the Government that had presumed to pass such improper legislation. He said:—“I deeply regret that the Legislature of Prince Edward Island should have given its sanction to a class of institutions which all experience has shown to be calculated (if not actually intended) to embitter religious and political differences, and which must be detrimental to the best interests of any Colony in which they exist”. Mr Pope was exceedingly wrathful when he learned the fate of his pet measure. He vented his spleen against Bishop MacIntyre in a speech that elicited a somewhat effective reply from the Honorable George Coles ; who resented the sneers and innuendos with which the Colonial Secretary sought to ridicule the part played by his Lordship in seeking the disallowance of the Orange Bill.



CHAPTER XVIII

RELATIONS BETWEEN PROTESTANTS AND CATHOLICS.—REV. D. S. MACDONALD LEAVES THE DIOCESE.—REV. F. X. DELANGIE AT SOUTHWEST.—REV. JOSEPH QUEVILLON AT MISCOUCHE.—REV. JAMES BRADY GOES TO SOUTHWEST.—DISSATISFACTION.—FATHER DELANGIE GOES TO VERNON RIVER.—FATHER REYNOLDS AT LOT 65.—REV. DUGALD M. MACDONALD ORDAINED.—BISHOP MACINTYRE VISITS ROME.—FATHER BRADY'S DEATH.—BISHOP'S RETURN.—PICNIC AT ST DUNSTAN'S COLLEGE.—REPAIRS TO THE COLLEGE.—BISHOP BUYS A RESIDENCE.—ST ANDREW'S CHURCH OPENED.—REV. AZADE J. TRUDELE ORDAINED.—CHANGES IN THE MISSIONS.—REV. DUGALD J. MACISAAC ORDAINED.—FIRST RETREAT IN THE DIOCESE.—ST. JOSEPH'S CONVENT BEGINNINGS.—CHURCH AT LITTLE POND.—REV. DONALD F. MACDONALD ORDAINED.

If one were to judge by the bitterness of the controversies detailed in the preceding chapters, he would likely come to the conclusion that there must have been great excitement in the country at the time, and a large share of animosity between Protestants and Catholics. Such a conclusion however, would be far from correct. There was, it is true, considerable bigotry manifested in certain places ; but the people, generally speaking, were little moved by the war of words, and were trying to live at peace with their neighbors regardless of religious convictions. The controversies waged in the Press were usually of political origin,

and not the outcome of settled sectarian prejudice, nor did they aim directly at doing an injury to religion, but rather at the effect they might be able to produce at the polls. The entire Catholic Clergy stood well in the community, notwithstanding the efforts put forth by political mountebanks, and Bishop MacIntyre's polished manners and amiable qualities disarmed prejudice, and won for him and for the cause he represented the respect and esteem of all classes and creeds. On succeeding to the See of Charlottetown he fully realized that the office he assumed would not prove a sinecure, but that his future career must be one of labor and devotedness ; and being, in the prime and vigor of his manhood, eminently endowed by nature with energy and enthusiasm, he was just the man to inaugurate a vigorous and progressive policy, and pursue the same in the face of difficulties.

In the beginning of the year 1861 Reverend Dugald S. Macdonald, who had spent the interval since the death of the late Bishop, partly at Southwest and partly at Tignish, bade adieu to Prince Edward Island and went over to the Diocese of Chatham, where he labored till his death. His place at Southwest was immediately taken by Reverend Francis Xavier DeLangie, a priest of the Province of Quebec, who fortunately had just arrived in Charlottetown and had offered his services to the Diocese.

In the same year and about the same time, Reverend Joseph Quevillon was appointed to the missions hitherto in charge of Father Perry, and took up his residence at Miscouche, whence he attended to the people of Mount Carmel and Egmont Bay.

Another change effected by the bishop in the autumn of the year 1861, was the removal of Father Brady from Vernon River to Southwest. This act of the Bishop proved the occasion of much talk at the time, and gave rise

to a large share of dissatisfaction, particularly on the part of the people among whom the venerable priest had labored for upwards of twenty four years. But to Father Brady's credit, be it said, he remained neutral and sought no personal advantage in the circumstances. Though he keenly felt a separation from the people whom he had served so long and loved so well, and though it was quite possible for him to stir up an agitation in his own favor, even whilst apparently remaining neutral, still he recognized that it was his duty as a priest of God to obey without murmur or dissent, and bow in respectful submission to the voice of his superior. The people however had not the same sense of duty in this particular, and gave vent to their feelings in terms that were often far from edifying. As usually happens in such cases they were not seized of all the facts ; and even if they were, it lay not with them to weigh justly and adequately the reasons that prompted the Bishop's decision. As a rule, people in those conditions see only one side of the question, and believing themselves aggrieved and their priest unjustly treated, they generally seek ulterior motives to explain the situation to their own satisfaction. In an address presented to Father Brady on the eve of his departure the people of Vernon River voiced their sentiments in strong and plain language, and hinted that the removal of the priest to another post of duty was tantamount to an act of persecution on the part of the Bishop ; but Father Brady calmly told them in reply, that they had gone too far in their statements, that they had no reason whatever for suspecting that the Bishop would be influenced by the unworthy motives they seemed so ready to impute to him. At Montague West a similar scene was witnessed on the occasion of Father Brady's farewell. In the address presented to him the people referred to some work that had been recently done to the interior of the church, and which they had reason to

believe had not the approbation of the Bishop, and they went so far as to say, that had they foreseen that it would have been the occasion of his removal, they would have cut it down and burned it. Father Brady of course thanked them very cordially for their good wishes towards himself, but he did not fail to remind them that the work to which they referred in such strong language had nothing whatever to do with the Bishop's action. He was at some pains to assure them that a difference of architectural taste would not influence the Bishop in a matter of this kind, and that his motives were higher and nobler. At St. Cuthbert's too, which Father Brady attended conjointly with Vernon River and Montague West, the people read an address to their retiring pastor, in which they expressed their sincere regret at his departure. They spoke feelingly of his many acts of kindness, his piety and devotedness, but did not presume to condemn the authority that had called him to another mission, and their whole address was moderate and in the highest degree edifying. A few days later Father Brady bade adieu to Vernon River and assumed charge of the missions of Southwest and Seven Mile Bay. At the same time Father DeLangie was transferred to Vernon River and adjoining missions, but only as a temporary arrangement, or until such time as the Bishop would be able to make more permanent provision for their spiritual welfare.

A short time prior to this Father Reynolds had once more taken up the work of the ministry. For about two years he had lived in retirement at Lot 65, but on the death of Father Duffy he had consented to take charge of that mission, and now finding himself equal to a greater responsibility he accepts the pastoral charge of Kelly's Cross.

On the 21st of November 1861 Bishop MacIntyre performed his first ordination ceremony, when Reverend Dugald M. Macdonald was raised to the holy priesthood in the Ca-

thedral of Charlottetown. Father Dugald was a native of Pisquid, where he acquired the rudiments of his education in the district school. He then entered St. Dunstan's College, and was the first student of that institution raised to the priesthood. When he had finished his classical studies at St. Dunstan's he entered the Seminary of Quebec where he spent some time in the study of Theology, and in the fall of 1861 returned home to be ordained. Immediately upon his ordination to the priesthood he was sent to Tignish, which had been without a resident priest for some months.

One of the rules of the Church with regard to the Bishops of America is, that they render homage to the Sovereign Pontiff by a personal visit, at least once in every ten years. In obedience to this rule Bishop MacIntyre paid a visit to Rome in the summer of 1861, and had the honor of laying before the Holy Father a report of the diocese over which he had recently been called to preside. He left Charlottetown early in the Month of April and crossed the ocean with His Grace the Archbishop of Halifax.

During his absence Father Brady felt himself obliged to resign the missions to which he had been appointed in the preceding autumn. He had been in failing health for some time, and though he had not yet reached the allotted span of life, he was to all intents and purposes a decrepit old man. Perhaps too, his recent removal from Vernon River may have preyed upon him so as to sap his vital energies. At any rate, he could not continue longer in the care of souls, and about the first of June he left Southwest and went to live with his brother Mr Patrick Brady at Fort Augustus. The rest from labor however did not improve his condition. He declined rapidly and passed away on Tuesday morning July 22nd 1862. His funeral took place at Vernon River and was a veritable demonstration on the part of the people among whom he had lived for so many years. Hundreds of

carriages followed his remains from Fort Augustus, while all along the way the procession continually grew in numbers as it was met by crowds of people coming from afar, to pay their last tribute of love and respect to a worthy priest. When the funeral cortege arrived at the church, solemn high mass was offered up by Very Reverend James Macdonald, a touching panegyric was pronounced by Very Reverend Dr Macdonald, and then, amid sobs and tears of men and women, all that was mortal of the good and venerable Father Brady was laid to rest in the adjoining cemetery. But though gone he was not forgotten. The people whom he served so long cherished his memory, and soon a tapering shaft of marble rose above his grave bearing the following legend:—"This monument has been erected by his parishioners as a small token of gratitude for his zeal and Christian charity ; and in remembrance of the many other virtues which adorned his character".

After an absence of more than three months Bishop MacIntyre returned from Europe. On his arrival he found Father Angus, Rector of St. Dunstan's College, busily engaged in making the final arrangements for a monster picnic to be held on the College grounds on Monday July 28th. On account of the religious controversies mentioned elsewhere, and which had reached their highest pitch at this time, and particularly on account of the prominent part taken in the same by Father Angus, there were persons who doubted the propriety of getting up a demonstration in favor of the College at a time when excitement was supposed to run high, and many a person was heard to declare that the proposed picnic would be nothing more than a dismal failure. But Father Angus was not in the least deterred by these prophets of evil. He laid his plans well and the sequel proved that he had gauged public opinion with accuracy. The picnic was a marvellous success. The spacious College grounds

were beautifully fitted up for the occasion, and soon presented a lively appearance as carriage after carriage let down their load of visitors, many of whom came from a great distance, while hundreds came from the city on foot in eager haste to join in the festivities of the day. Protestants vied with their Catholic friends in contributing to the success of the undertaking, and the Press of the time could not refrain from commenting on the harmony and unrestrained intercourse between all classes and creeds, notwithstanding the efforts put forth in certain quarters to foment religious discord and animosity. The object of the picnic was to supply funds that would defray the expenses incurred during the summer in making repairs to the College building. Though excellent materials had been made use of in its construction, an examination of the foundation made in the Spring of 1862 revealed the fact that the sills had almost entirely rotted away, and on removing the weather-board it was discovered that the decaying process had extended to the posts and studding, and to such an extent that there was actual danger of the walls giving away at any time. Father Angus thought it best to grapple with the difficulty right away, and about the middle of June he employed a number of men to make the necessary repairs. The cross-walls and floors were shored up so as to keep them in place, the outer walls were then removed piece by piece and replaced with solid walls of brick, and the whole work proceeded with such despatch that by the end of October the exterior was finished and the College was ready for the reopening of the classes on the 3rd of December 1862.

Since his coming to Charlottetown Bishop MacIntyre had lived in a rented house, but soon after his return from Rome he purchased the dwelling house until lately occupied by Mr Joseph Macdonald, Merchant, which stood on the north side of Dorchester Street, and almost opposite to the

Reddin Homestead. Having made some repairs to the same during the summer and having furnished it to his taste, he vacated the Reddin home and moved into his new residence towards the end of the year.

Meanwhile the work on the new church of St. Andrew's was progressing favorably ; and the sacred edifice was now ready for the solemn dedication. His Lordship the Bishop for some reason could not grace the occasion with his presence, and so he deputed Father Angus to preside at the ceremony, which took place on the 23rd of November 1862.

The next ordination to claim our attention is that of Reverend Azade J. Trudelle who was ordained priest by Bishop MacIntyre in the Cathedral of Charlottetown on the 28th of May 1863. Father Trudelle was a native of the province of Quebec, and had spent some time at St. Dunstan's College as teacher and at the same time made his immediate preparation for the priesthood. After his ordination he continued at the College for a time, and afterwards served at the Cathedral as assistant to Very Reverend Dr Macdonald.

Somewhat later in the summer of 1863 Father DeLangie left Vernon River and returned to Southwest, and assumed charge of that mission together with that of Hope River and Seven Mile Bay ; Father James Phelan succeeded him at Vernon River, to which he added the care of Montague West and St. Cuthbert's, while to him again succeeded Father Dugald M. Macdonald, who took charge of East Point, St. Margaret's, Souris and Rollo Bay.

Bishop MacIntyre again officiated at an ordination ceremony on the 20th of August 1863 when Reverend Dugald J. MacIsaac was ordained priest. He was born at China Point and was one of the first students to enter St. Dunstan's College when it was opened in the year 1855. After some time passed at St. Dunstan's he went to the Seminary of Quebec

where he completed his theological studies and returned home for ordination. His first public charge was Tignish, where he took up his residence soon after Father Dugald Macdonald had moved to East Point.

The present year witnessed the first clerical retreat held in the Diocese. On Sunday August 23rd the clergy met at the College and spent a whole week in meditation and prayer. Reverend Father MacElroy, a venerable priest of the Society of Jesus, conducted the exercises, and charmed the hearts of all by his unaffected piety and his remarkable insight into spiritual affairs. The retreat came to a close on Sunday the 30th with a Solemn Pontifical Mass in the Cathedral. Bishop MacIntyre officiated and all the clergy received Holy Communion from his hands. Father MacElroy preached the sermon to an immense congregation, who were drawn to the spot by so unusual and edifying a spectacle. Bishop Rogers came over from Chatham for the occasion and followed the exercises of the week with praiseworthy devotion and regularity.

For the last few years the Convent opened by the late Bishop MacDonald had not ceased to produce excellent results, particularly in the part of the Town wherein it stood ; but unfortunately there were many who were unable to profit by the advantages it afforded. Its class-rooms were uncomfortably crowded, and many children living at a distance could not obtain admittance to the classes on account of the limited accommodation. To meet this difficulty Bishop MacIntyre determined to open another convent school in the western section of the City, and attempted to rent for the purpose an old Methodist church that had been closed for some time. The owners of the building, however, had some scruples in allowing their church to be turned into a Catholic school, and so that scheme had to be abandoned. Not daunted in the least by this failure, His

Lordship bought a lot of land fronting on Pownal Street on which stood an old building, which might be fitted up so as to serve for a school until better accommodation could be provided, and forthwith the Bishop set out for Montreal where he secured the services of two nuns of the Congregation of Notre Dame with whom he returned to Charlottetown on the 27th of October 1863. Whilst the necessary repairs were being made to the building that was to serve them as a school, the sisters opened their classes in the sacristy of the Cathedral, and there, for upwards of two weeks, they taught well-nigh one hundred children who literally swarmed the two small sacristies. When the school was ready the classes were transferred from the Cathedral to their new rooms, and thus was laid the humble and unpretensions beginning of the present St. Joseph's Convent. It was only a day school from the first. When the class-work was finished for the day, and the children had been dismissed, the two nuns in charge closed the doors and returned to Notre Dame Convent where they spent their nights.

When Father Dugald Macdonald took charge of the Eastern missions of King's County he found that the people of Little Pond Lot 56 had taken the initial steps towards building a new church for themselves. At the outset the project received little or no encouragement from Father Francis Macdonald, from whose missions the new one was about to be formed. He did not approve of multiplying churches in localities where there was no prospect of any notable increase of population, because he believed that missions thus formed would never become self-sustaining, and would consequently be a hindrance to effective parochial work, by withdrawing the pastor from the main part of his people for the sake of attending to a few. Bishop MacIntyre, on the other hand, was an enthusiast in church build-

ing, and wherever the people were willing to bear the expense they might proceed to build regardless of what future developments might bring forth. Hence the people of Little Pond, almost against the will of their pastor, but encouraged by the Bishop, set to work to provide themselves with a place of worship, and soon the work of construction had so far progressed that, early in the month of November, it was solemnly opened by the Bishop and dedicated to St. Francis of Sales.

Two weeks later another priest was added to the ranks of the clergy, when Reverend Donald Francis Macdonald was ordained in the Cathedral of Charlottetown. The young priest was a native of St. Andrew's and had spent some time in St. Dunstan's College whence he had passed to the Seminary of Quebec. Having finished his theological studies he returned to Charlottetown and was raised to the priesthood by Bishop MacIntyre on the 23rd of November 1863. After his ordination he passed some time with his uncle Very Reverend James Macdonald, at Indian River, where he acquired his first practical experience in the holy ministry.



CHAPTER XIX

REVEREND PATRICK DOYLE ORDAINED.—ST ANDREW'S CHURCH HAULED TO CHARLOTTETOWN.—PAROCHIAL IMPROVEMENTS.—REVEREND D. F. MACDONALD GOES TO SOURIS.—THE "VINDICATOR" SUSPENDS PUBLICATION AND IS SUCCEDED BY "THE HERALD".—NEW PIPE-ORGAN IN THE CATHEDRAL.—REVEREND WILLIAM PHELAN ORDAINED.—EXHUMATION OF THE REMAINS OF BISHOP MACEACHERN.—NEW MISSION AT FREETOWN.—FATHER ROY LEAVES CASCUMPEC.—HIS PLACE TAKEN BY FATHER TRUDELLE.—FATHER BELCOURT GOES TO QUEBEC, BUT SOON RETURNS.—HIS STEAM WAGGON.—FATHER PIUS MACPHEE RETIRES FROM THE MINISTRY FOR A TIME.—NEW CHURCH AT MORELL.—FATHER DELANGIE LEAVES THE DIOCESE.—HE IS SUCCEDED BY FATHER DOYLE.—REVEREND RONALD B. MACDONALD ORDAINED.—NEW CHURCH OPENED AT FREETOWN.—THE SISTERS OF NOTRE DAME PRESENTED WITH A CARRIAGE.

The first event of the year 1864 that particularly concerns our history is the ordination to the priesthood of Reverend Patrick Doyle. Born at Lot 7 in the year 1839, he at an early age attracted the attention of his pastor, the Reverend Peter MacIntyre, who had evidently discovered in him those mysterious signs that point out those "called by God as Aaron was." Indeed Father MacIntyre became so interested in the young lad that he had him come to live with himself at Tignish, where he might have the opportunity of attending the village school, and at the same time be initiated into the mysteries of the Classics under his own personal super-

vision. When St. Dunstan's College opened its doors young Patrick Doyle was among the first to enter its halls, and five years later, his early patron, now a bishop, sent him to Quebec, where he entered the Grand Seminary for the study of Theology. In this latter institution he remained over three years, and was raised to the priesthood by Archbishop Baillargeon on the 24th of January 1864. His first appointment was that of assistant curate at St. Patrick's Church, Quebec, which position he held about four months. In the early part of the summer 1864 he returned to Prince Edward Island, and having spent some time at Egmont Bay, was appointed to the teaching staff of St. Dunstan's College in the month of August of the same year.

A work of more than passing interest to our readers, and one that was considered little less than miraculous at the time, was successfully accomplished during the early part of the present year. This was the removal of the old St. Andrew's Church from its original site to Charlottetown.

In the preceding chapter reference was made to a school recently established by Bishop MacIntyre, for the children living in the western section of the Cathedral Parish. The old building at first fitted up was not at all suitable for the purpose, but the Bishop notwithstanding his pious intentions could not provide better at the time. Now, however, that the people of St. Andrew's were worshipping God in a new church, the wily bishop began to cast longing glances on the old edifice which they had recently abandoned, and for which at the time they had no particular need. It would be an excellent building for a school, he thought, if only a way could be found to transport it to Charlottetown. It was a stupendous undertaking even to think of ; but none knew better than Bishop MacIntyre what things are possible to a faith-inspired people working in obedience to their legitimate spiritual guides. Hence without delay he proposed the

matter to the people of St. Andrew's, and they on their part were not only willing to part with the church, but generously offered every assistance in their power to transport the same to the city. The story of what then took place, written by a pen now at rest forever, will afford our readers interesting and edifying reading.

“Towards the end of January 1864, the Reverend Dr Macdonald, so well known and loved in Charlottetown as ‘Father Dan’, went to St. Andrew's to superintend the detaching of the church from its foundations, and its preparation for a long and dangerous journey. Having started the enterprise he returned to town, leaving the charge of the work to the parish priest, Reverend Pius MacPhee. For more than a month the good people of St. Andrew's worked under the direction of their pastor, and then, all being ready, they awaited the coming of a severe frost to prepare the ice for the heavy load in store for it. The 1st of March was the date chosen for moving the church, and on that day all the farmers of St. Andrew's and the neighboring parishes assembled, bringing with them over one hundred horses, which were to be harnessed to the two heavy iron runners that had been made fast to the church. Their efforts were for the time frustrated by the state of the soil, which is very swampy in this district. Nothing daunted they set themselves to prepare a road, and this kept them busy until evening. The next day, just as they were starting, a blinding fall of snow put an end to the project for that day, and caused the whole scheme to be deferred until the following week. On Monday, the 7th of March, in response to an eloquent appeal from the Reverend Dr Macdonald, five hundred men, Protestants as well as Catholics, assembled with one hundred and twenty horses, all ready for the work. The horses were attached to the runners, the signal for starting was given, and the huge pile began to move. Reverend Dr

Macdonald, with seven priests at the head of this zealous band of volunteers, spurred them on with words of encouragement and cheer, and for the first twelve miles their progress was triumphant, and all promised so well that Dr Macdonald went on ahead to carry the good news to Charlottetown. But no pious enterprise is ever quite successful unless the foundation be laid in difficulties, and so a trial was not wanting in this instance. About seven miles from Charlottetown, in rounding the end of Appletree Wharf, the cavalcade was obliged to approach near to the channel, where the ice was thinner than that along the shore. After sundry warning sounds, with a tremendous crash the whole building was submerged and was firmly embedded at the bottom of the river... They worked until evening trying to dislodge the building, but in vain. Some went to Town for the night, others camped out on the riverside, where they kindled bush-fires to ward off the biting March winds. The next day, the 8th of March, Dr Macdonald being too fatigued to resume his place, it was taken by Reverend Angus Macdonald, Rector of St. Dunstan's College. He left Charlottetown at 4 a. m., accompanied by a large number of men, and spent the whole day on the ice, nothing daunted by a drifting rain, working heartily as any of the band. Things looked gloomy, and the Protestants, who, from neighborly feeling, had given a helping hand to their friends of St. Andrew's could not resist saying that the church would remain in the river in spite of the Priest's attempt to work a miracle. But the faith that can move mountains was not wanting here ; it worked well combined with the muscle and sinew of the faithful, and at 4 o'clock p. m., by almost superhuman efforts, the chapel was dragged from the water and the march resumed.

“At 7 o'clock in the evening they landed opposite the late Mr Morrissey's foundry, but as it was very dark, they judged

it best to leave their gigantic burden on the street until the next morning (Wednesday 9th March), when they landed the old Church of St. Andrew's on its present site on Pownal Street. 1

So much having been successfully accomplished, the Bishop's next step was to make an appeal to the people of Charlottetown for funds to enable him to repair the building which had suffered not a little on its perilous journey down the Hillsborough River. He received a generous response, and soon a band of men was at work making the necessary repairs and alterations. A floor was put in dividing the building into two stories of which the upper one, which extended the full length of the building, was converted into a public hall, and in deference to its original patron, received the name of St. Andrew's Hall. It was formally opened on the night of Wednesday the 13th of July 1864, when the pupils of Notre Dame Convent gave a concert, which was pronounced by a competent critic: "The most brilliant performance we have ever listened to in Charlottetown."

For years St. Andrew's Hall was the most spacious public hall in Charlottetown, and was used by Catholics and Protestants alike for public meetings of various kinds. The first of these assembled within its walls was held on the 17th of July 1864 when Bishop MacIntyre gathered the laymen of Charlottetown together for the purpose of organizing a Temperance Society for the congregation of the Cathedral Parish.

The lower flat, intended for a school, was divided up into class-rooms and placed under the kindly patronage of St. Joseph. Here the Sisters of Notre Dame began their labors

(1) "Annals of St. Joseph's Convent."

on the 7th of September 1864 with an attendance of over one hundred pupils.

Whilst this work was being pushed forward in Charlottetown, changes of a like nature were effected in other parts of the Diocese. Reverend Thomas Phelan added a tower and spire to the Church at Tracadie ; Reverend Father DeLangie laid the foundation of a new church at Hope River, while at Miscouche Reverend Father Quevillon built a large convent which was formally opened in the month of September. Three nuns of the Congregation of Notre Dame of Montreal took charge of the new institution, and before the end of the year they had as many as fifty children in attendance. About the same time a further change was made in the missions of eastern King's County by the appointment of the Reverend Donald Francis Macdonald to the pastoral charge of Souris, Rollo Bay and Little Pond. He took up his residence at Souris, it being by far the most populous of his missions and the only one which had as yet a parochial house, which had been built by Reverend James Phelan during his pastorate at East Point.

On the 5th of October 1864 "The Vindicator" suspended publication. It had been founded at a time when religious bigotry was rampant in the community, and though its career was short, it was privileged to witness a remarkable change in this particular. The controversial fires that had lighted up its cradle were now either burning low or altogether extinguished, and there seemed to prevail a general desire to forget past bitterness, and establish a better understanding between classes and creeds. Still, Catholics did not yet enjoy a full measure of justice, and this was particularly noticeable in educational matters. Despite all outward show of amity, there always existed an under-current of antagonism on the part of the Government of the day, and a firm determination to debar catholics from positions

of trust and emolument. Though at this time they constituted at least forty five per cent of the total population of the Province, and were therefore entitled to almost one half of the public offices, yet the Tory Government of the day completely ignored them in matters educational, and, in consequence of this policy of ostracism, they were without a seat at the Board of Education. The nine members of the Board were Protestants, principally Presbyterians, and six of their number Clergymen of various denominations, and judging by the history of the last few years these Reverend gentlemen had been chosen not so much on account of their special fitness for the position, as for the service they had rendered the Tory Party during the dark days of the Bible agitation.

“The Vindicator” was succeeded by “The Herald” under the editorial management of Mr Edward Reilly, an able and brilliant writer, whose services to the Catholic Cause ceased only with his death.

On the 7th of December 1864 a sacred concert was given in St. Dunstan’s Cathedral, Charlottetown. A choir of picked voices, under the direction of Reverend Father Trudelle, rendered a choice programme in presence of a concourse of eager listeners, who taxed the capacity of the sacred edifice. It was the occasion of the installation of a new pipe-organ recently imported from England for the Cathedral, and which, in the opinion of the *Virtuosi* of the day, was by far the finest of the kind yet heard in Prince Edward Island.

The close of the present year found another priest laboring in the Diocese of Charlottetown. This was the Reverend William Phelan, a native of County Kilkenny, Ireland, and brother of Reverend James Phelan, Pastor at Vernon River. Father William had made all his studies in Ireland, and in the autumn of 1864 came to Charlottetown, where

he was raised to the priesthood by Bishop MacIntyre on the 23rd of October. In the month of November he was appointed assistant to Father James, whose health left much to be desired at the time.

The most notable event in the history of the Church in Prince Edward Island in the year 1865 is the exhumation of the remains of the late Bishop MacEachern. When the venerable prelate had closed his career in the year 1835, he was laid to rest under the sanctuary of St. Andrew's Church, which he had built and in which he had ministered for well-nigh thirty years. Now that the church had been removed from its original site, the Bishop's grave stood outside the consecrated ground in a state of unbecoming isolation, more or less exposed, if not to profanation, at least to a certain measure of that indifference which is generally begotten of nearness and familiarity. Father Pius MacPhee, therefore, decided to have the body taken up and removed to a vault prepared for it beneath the sanctuary of the new church, and choice was made of Thursday, August 3rd 1865, for the performance of this thoughtful and pious ceremony. Elaborate preparations were made for the event. The church was elegantly draped in mourning, a large catafalque was set up in the middle aisle directly in front of the altar, the entrance to the grounds was tastefully decorated with evergreens, while a flag flying at half-mast told that the occasion was not one of festivity but rather of sad and pious reflection. With the dawn of day the people already began to arrive at the church, many of whom had spent a considerable portion of the night on the way. At sunrise their number had notably increased, so that before the hour set apart for the ceremony it was estimated that no less than four thousand persons had passed through the gates. Promptly at 10 o'clock the people formed in procession and preceded by the clergy marched slowly and so-

lemnly to the grave. In front walked three bishops, viz: Bishop Sweeney of St. John, Bishop Rogers of Chatham, and Bishop MacIntyre of Charlottetown, next followed the diocesan clergy to the number of thirteen, and immediately behind, the mourners, made up of the nearest relatives of the deceased bishop and a number of his contemporaries, who had asked the privilege of wearing mourning in his honor on that day. Last of all came the people walking in lines of fifteen abreast till they reached the grave, when they gathered in a living circle around the Bishops and clergy. The coffin was then slowly raised from its resting place and opened so that those who wished might take a last look at the remains. The outlines of the body were still discernible though buried thirty years, and the grave clothes were fairly well preserved. But when exposed to the air they soon began to dissolve, and many of those present eagerly sought a piece of cloth, wood or vestment as a relic of the saintly and well-beloved prelate. The coffin was then enclosed in a new one prepared for its reception, placed on an elevated carriage, and conveyed in procession to the church. Pontifical High Mass was offered up by Bishop Rogers, and after a sermon by Very Reverend Doctor Macdonald, the remains of the saintly Bishop MacEachern were once more committed to the earth beneath the sanctuary of the new church.

During the year 1865 a new mission was formed of portions of the parishes of Southwest and Indian River, and a site for a church was procured by Very Reverend James Macdonald at Freetown Lot 67. Building operations were begun at once, and on the 25th of October Bishop MacIntyre blessed the corner-stone and chose The Holy Magi as Titular of the new mission.

About the same time Reverend Father Roy, who had been in charge of Cascumpec for upwards of four years, decided

to leave the Diocese. To fill the vacancy thus created, Reverend Father Trudelle was transferred from the position of assistant at the Cathedral to the pastoral charge of Cascumpec and Egmont Bay and took up his residence at the latter place.

In the beginning of October Reverend Father Belcourt resigned his position at Rustico, and returned to Quebec, his native Diocese. On his return he was appointed to the Parish of St. Claire, in Dorchester County, but could not have found the place to his liking, for in a few weeks he asked to be relieved of the charge, and came back to his former Acadian flock at Rustico, before the end of November. It was probably during this temporary absence from the Province, that he negotiated with a firm in the United States for the purchase of a steam-waggon, which was a great wonder in its day and justly deserves to be called the forerunner in Prince Edward Island of the modern automobile. It was a large four-wheeled vehicle, somewhat ungainly in appearance, and so designed that it could be propelled by steam over the common highways of the country. It arrived in Charlottetown in the month of July 1866, and was immediately taken to Rustico to undergo certain repairs, before entering upon its career as a medium of transportation. Father Belcourt was proud of his purchase. He was confident that he would now be able to travel at his ease, and dispense with the usual supply of hay and oats on his journeys through Prince Edward Island. The Acadian wiseacres on the contrary had their misgivings, and predicted that, if the clumsy machine could ever be made to travel, it would prove a veritable nuisance in the community by scaring all the horses that might happen to come near it, and perhaps in this way endanger life and property. Neither view of the case was verified, because the strange waggon, the object of their hopes and fears, never made a journey.

Its trial trip, made on the occasion of a picnic held near the Church at Rustico, proved a dismal failure. It contributed, no doubt, to the amusement and hilarity of those who were present, but it demonstrated beyond all cavil the utter unfitness of the machine as a means of conveyance. The starting point was near the church, and for a short distance the machine moved in an orderly and well-behaved manner, but soon it manifested a spirit of independence quite unusual in mechanical appliances, and put on a burst of speed without let or hindrance on the part of the driver or chauffeur. Presently it became altogether unmanageable, left the beaten track of its own accord and finally became entangled in a fence by the wayside, where it came to a sudden and inglorious halt. Father Belcourt was grievously disappointed and soon the famous steam-waggon made its way to the junk heap.

For some time prior to this, Father Pius MacPhee had been in failing health, and in the month of July 1866, he found himself reluctantly obliged to retire for a time from the active ministry. The people of St. Andrew's and St. Peter's, among whom he had labored about fifteen years, presented him with a flattering address in which they expressed their regret at his indiposition, and assured him that it was their sincere hope that a short period of well-merited repose would restore him to his wonted health and vigor. On his retirement Bishop MacIntyre and Reverend William Phelan shared between them the care of the vacant missions until circumstances would permit of some more suitable arrangement.

It was at this time that Bishop Macdonald laid the foundation of the Parish of Morell. Hitherto the people of that locality had heard mass at St. Andrew's, St. Peter's or St. Cuthbert's, as best suited their convenience ; but now, by advice of their chief pastor, they set to work to build a place

of worship for themselves, and in a short time the new Church of St. Lawrence rose in stately beauty above the tree-clad slopes that surrounded it.

In the Month of August 1866, Reverend Father DeLangie, who had been in charge of Southwest and neighboring missions for over three years, bade adieu to the Diocese of Charlottetown. On his departure Reverend Father Doyle was called from St. Dunstan's College and appointed his successor. He entered upon his new sphere of duty in the early autumn, and took up his residence at Southwest. A few days later he sang the first mass in the new church of the Holy Magi at Freetown, which had just been dedicated by Very Reverend James Macdonald.

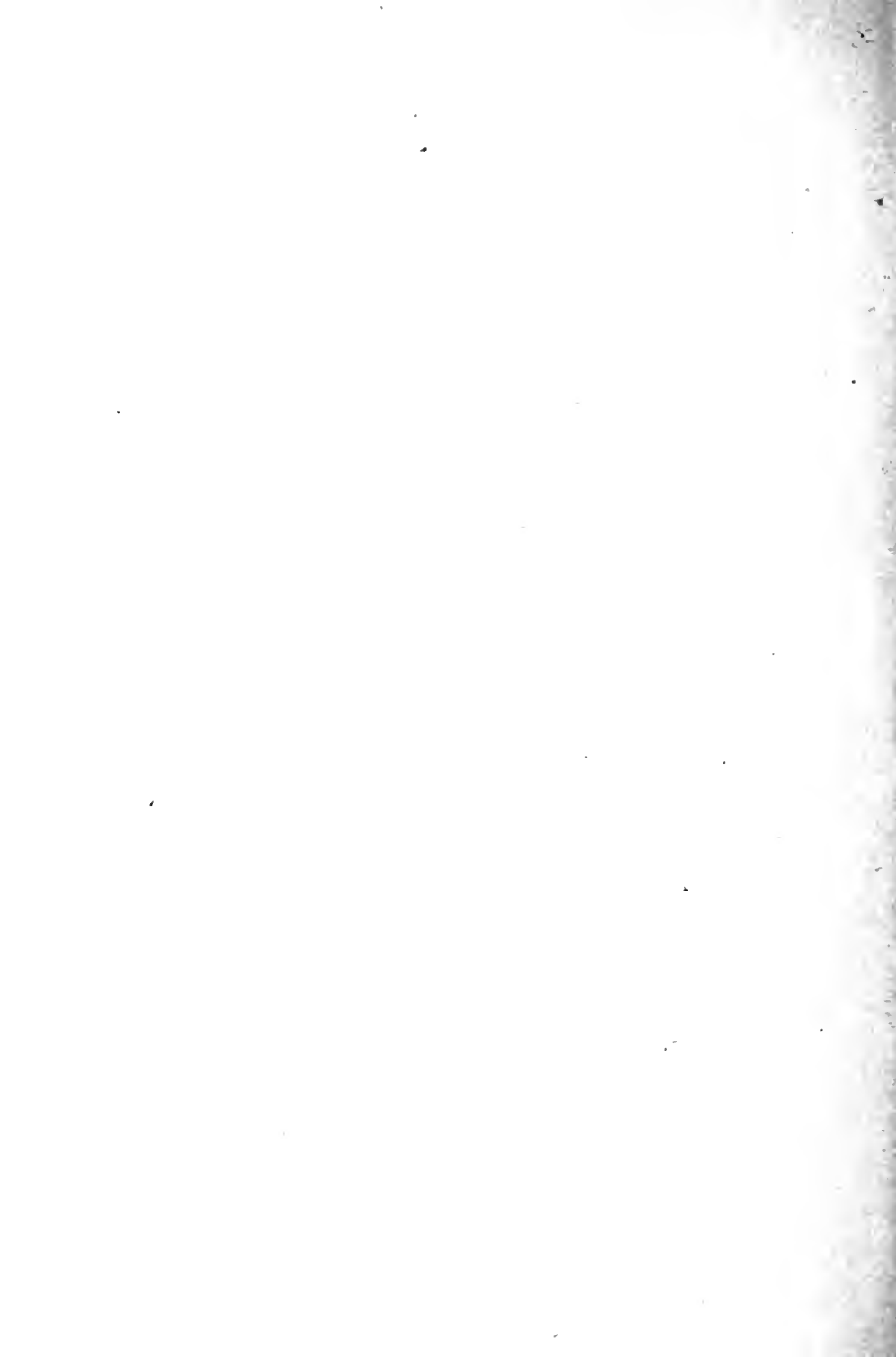
On the 14th of September 1866 Reverend Ronald Bernard Macdonald was raised to the priesthood by Bishop MacIntyre in the Cathedral of Charlottetown. Father Ronald was a native of Bedeque and had entered St-Dunstan's College at an early age. He afterwards went to Quebec, where he took up the study of Theology in the Grand Seminary, and where he remained till the summer holidays of the year 1866, when he was recalled home for ordination by the Bishop. Immediately after his ordination to the priesthood, he was appointed temporarily to the Parish of St. Peter's, where he remained a few months.

From the Annals of St. Joseph's Convent we glean the following incident with which we will close this chapter.

"The house was not at first used as a residence, but the Sisters came each morning from the Convent in Hillsborough Square, returning thither at night. The distance between the two houses was considerable, and the Nuns had an old vehicle, in which they made the daily journey from Hillsborough to Pownal Street, and back again. It was rickety and shabby, and most uncomfortable ; this excited the compassion of some of the prominent Catholics of Char-

lottetown, who joined to contribute to the purchase of a large covered carriage, which they presented to the Nuns at St. Joseph's."

This gift was made on the 19th of October 1866 by a committee selected for the purpose, and was accompanied by an address that elicited a suitable reply from the grateful sisters.



CHAPTER XX

GENERAL ELECTIONS.—CONFEDERATION.—POPE AND WHELAN.—WHELAN'S DEFEAT.—HIS DEATH.—DEATH OF REV. DUGALD S. MACDONALD.—THREE PRIESTS ORDAINED; REV. RODOLPHUS PETER MACPHEE, REV. JAMES ARNOLD MACKENNA AND REV. JAMES AENEAS MACDONALD.—CHANGES IN THE MISSIONS.—ST. PATRICK'S SCHOOL BUILDING.—PAROCHIAL HOUSES AT VERNON RIVER AND ST. PETER'S BAY.—MISSION AT LOT II.—REV. JAMES LAMONT COMES TO CHARLOTTETOWN.—FURTHER CHANGES IN THE MISSIONS.—DEATH OF REV. A. BELANGER.—CONVENTS AT SUMMERSIDE AND TIGNISH.—ST. PATRICK'S HALL OPENED.—BISHOP MAKES ARRANGEMENTS FOR THE BROTHERS OF THE CHRISTIAN SCHOOLS TO TAKE CHARGE.—NEW BRICK CONVENT.—BIGOTS ALARMED.—FATHER ANGUS AND MR EDWARD ROCHE ON THE BOARD OF EDUCATION.—NEW CHURCH COMMENCED IN SUMMERSIDE.—BISHOP MACINTYRE MAKES A TOUR OF THE HOLY LAND AND ATTENDS THE VATICAN COUNCIL.—VARIOUS APPOINTMENTS IN THE DIOCESE.

The year 1867 was ushered in amid the turmoil of an election campaign. Both political parties, at the word of their respective leaders, lined up for a contest, which proved one of the hottest and fiercest in the history of the country. The issues to be decided were indeed of a kind to inflame the minds of the electors. The recent Tenant League disturbances, the unusual measures employed to put down the same, the fact that troops had been brought from abroad

for this purpose, the expenses incurred for their accommodation these and kindred issues—all well calculated to create angry feelings—called for treatment on the hustings and for settlement at the polls. But perhaps the most vital question of all was that of Confederation. A short time previous the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia had agreed upon a basis of union, but up till now Prince Edward Island had kept aloof, and had put itself on record as opposed to the movement by the “No terms resolution” passed in the Session of 1866.

It happened that Honorable William Henry Pope, for many years the avowed opponent of the Catholic cause, was one of the most strenuous supporters of this new movement. In the columns of “The Islander” he advocated it with all his wonted vigor, and strove by all manner of arguments to bring his readers to believe that Prince Edward Island had nothing to lose and much to gain, if it would cast in its lot with the other Provinces. In this he was ably backed by Mr Edward Whelan in the columns of “The Examiner”. Long ago Mr Pope had recognized the great abilities of his rival editor, and had learned to admire his courage and determination in the shock of many a hard-fought battle, and he was cunning enough to know that, if the eloquent tongue and facile pen of Mr Whelan could be enlisted in the cause of Confederation, they would do more than any other agent to make it popular with the mass of the people. Accordingly, by some influence or other, Mr Whelan, though opposed to the Government of the day, was appointed one of the delegates to a conference called to discuss the question, and thus became one of the most ardent supporters of the movement. For the moment Pope and Whelan united in a common cause. They declared a truce to political and religious bickering thus beating their “swords into plough-shares” so to speak and their “spears into spades.”

The step proved disastrous to Mr Whelan. It served to alienate the sympathies of many staunch friends, and ultimately caused the sun of his political career to go down in disappointment and defeat. The Catholic people, as a rule, distrusted Mr Pope. They could not so soon forget his espousal of the Orange Cause and his scurrilous abuse of priests and bishops ; and, if in these latter years he had laid aside his former bitterness, they could not avoid looking with a large measure of suspicion upon any cause of which he might happen to be the champion. Accordingly when Mr Whelan appealed to his constituents in the beginning of the year 1867, many of his former supporters, disliking his union with Mr Pope, received him with coolness and steadfastly refused to vote for him. A rumor too was in the air, that Mr Whelan had grown somewhat indifferent in matters of faith, and had been for a time utterly neglectful with regard to the practices of his religion, for which reason, it was said, he no longer possessed the friendship and favor of his spiritual superiors. Little by little the opinion gained ground that Bishop MacIntyre, though avowedly in favor of Confederation, was strongly opposed to Mr Whelan, and chose rather to give the weight of his countenance to Mr Edward Reilly, the editor of "The Herald", Mr Whelan's particular opponent in the St. Peter's District. As if to confirm this rumor, or at least to give it heightened color, His Lordship at this time made what was believed by many a very unnecessary change in the administration of the Parish of St. Peter's. Reverend Ronald B. Macdonald, who had been in charge since the previous autumn, and who was well known to be a personal friend of Mr Whelan, was transferred to the position of assistant to Reverend James Phelan at Vernon River, while Reverend William Phelan, who on the contrary favored the candidature of Mr Reilly, was removed from this latter place to St.

Peter's Bay. The campaign thus went on, increasing in bitterness, especially towards the end, but in spite of all efforts made against him, Mr Whelan was elected though by a greatly reduced majority. It was evident that his popularity was on the wane, and many were the predictions with regard to the result, should Mr Reilly again oppose him in the St. Peter's District.

An opportunity to test these predictions was soon furnished the electors. In the recent elections the Tory Government of the day was defeated, and Honorable Mr Coles was immediately called upon to form a new government. Mr Whelan who was his first lieutenant, accepted the office of Queen's Printer in the new administration, and forthwith appealed to his constituency for re-election. Mr Reilly was once more nominated his opponent and the election was set down for the 17th of April. The issues of the former campaign were again raised and discussed. Mr Whelan's religious standing was made the subject of fireside conversation, and so, to put himself right with the electors, he issued a card which contained the following paragraphs:—

“Mr Reilly's canvassers, amongst other false and disreputable means to which they resort, publicly use the name of His Lordship the Bishop of Charlottetown to influence the election in Mr Reilly's favor, representing that worthy prelate as being especially anxious for the return of their candidate, and threatening with the displeasure of His Lordship every one who should vote against Mr Reilly. That a threat of this nature was used among the people on Fortune Road, I have abundant evidence to prove ; and I must say it is a most disgraceful thing to take such unwarrantable liberty with the name of the venerable Bishop. Whatever His Lordship's private feelings may be—and it is probable he may entertain a friendly regard for Mr Reilly, as he does for all the other candidates—he has too much good

sense and prudence, and too much regard for his sacred office, to wish that his name should be publicly used in a political contest. He has made no public expression of his views concerning the election, in the church or elsewhere ; —he has not given any written certificate of character to Mr Reilly, for if he had we may be sure it would be with the view of having it published ; and I cannot see that His Lordship can have any special preference for Mr Reilly, on religious grounds, for Mr MacCormack and myself are Catholics as well as he. No one understands better than His Lordship the Bishop does that by embroiling himself in an election contest, where Catholics are divided in opinion, respecting the political merits of certain candidates, a spirit of contention would be aroused that would be attended with the very worst consequences to the community. Every liberal and enlightened clergyman knows—and His Lordship well represents the most unbounded liberality of sentiment and intelligence—that undue clerical influence is very distasteful to a free people and discouraging to public liberty, while it frequently fails to accomplish the object at which it aims. In this age of progress and liberal ideas, all men are justly jealous of their rights to unshackled freedom of opinion respecting political affairs, and will not willingly part with that right, in mere deference to any authority. I am, therefore, convinced that His Lordship the Bishop has not authorized his name to be used in the election contest ; and those who do use it are doing that which is not agreeable to His Lordship's feelings.”

This appeal however, did not save the situation for Mr Whelan. With all his energy and all his eloquence he was unable to stem the tide that had set in against him, and on election day he suffered a decisive defeat at the hands of a people who had honored him with their confidence for upwards of twenty years.

It was a sad and a bitter blow for him. It was said indeed that he never recovered from it. Those who saw him on his return to Charlottetown after the campaign told how he had aged in a few short weeks, so that he appeared little more than a wreck of his former self. His step had lost its sprightliness and as he moved about he seemed as if uncertain of his strength. He who had been the welcomed visitor at so many homes and boon companion of so many friends, seemed to have lost all interest in social gatherings, while the sprightly wit and rich repartee that had adorned his conversation gave way to a settled and sombre taciturnity. Even his political opponents were moved to pity at the change in him, and his friends, irrespective of class or creed, could not but regret the untoward circumstances that had conspired to blight his promising career. His health declined gradually and, on the 10th of December, he passed away at his home in Charlottetown in the forty fourth year of his age.

His death occasioned universal sorrow. The signal services which he had rendered the country were still fresh in the minds of all, while the brilliant abilities which he had displayed in fighting the battles of popular rights had drawn to him an amount of affection and admiration, perhaps greater than that accorded to any public man since his day. Mr Reilly, who had defeated him in the recent election, described his funeral in "The Herald", and concluded with the following passage:

"It is gratifying to know that the distinguished services of the deceased and the unaided force of superior genius commanded these tokens of respect from what we regard as a cold and phlegmatic community, and we consider that the solemn pageant of Wednesday last reflects honor upon the community itself, as expressive of an appreciation of impor-

tant services rendered by a man of genius to his adopted country”.

A few days later word reached Charlottetown of the death of Reverend Dugald Stanislaus Macdonald, at one time assistant to Bishop Macdonald at Rustico and afterwards Pastor at Southwest. Since his departure from Prince Edward Island he had been stationed at St. Francis' in Victoria County, New Brunswick, where he had charge of several missions. The circumstances attending his death were particularly mournful. On a dark night he had occasion to cross the St. John River at a point where there was a fording place at low water, and in all probability he lost his way and so missed the landing on the opposite shore. It was supposed that his horse in trying to emerge from the river at a place where the shore was rocky and steep, must have broken the connecting pin of the waggon, thus precipitating the rear portion of the vehicle and its occupant into the swift flowing stream. The horse succeeded in effecting a landing, but Father Macdonald was carried away by the current, and on the following day his lifeless body was found on the shore about three miles from the scene of the melancholy accident.

During the year 1867 three priests were ordained for the Diocese of Charlottetown. Of these the first was Reverend Rodolphus Peter MacPhee, a native of the Parish of St. George, who having made his early studies in the district school, spent some time at the Grammar School in Georgetown, whence he set out for France and entered the Seminary of Evreux. Here he remained over six years and was ordained priest by Right Reverend Jean Sébastien Devoux, Bishop of Evreux, on the 29th day of June 1867. The next ordination was that of Reverend James MacKenna. He was a native of Clogher in Ireland, and at an early age had emigrated to Charlottetown with his parents. He studied for a time at St. Dunstan's College and afterwards at the

Seminary of Quebec. Towards the close of his theological studies he went to Montreal, where he was raised to the priesthood by Bishop Bourget on the 24th of November 1867. He had for companion of his ordination Reverend James Aeneas Macdonald, who was raised to the order of deacon on the same day. Father James Aeneas was a native of the Parish of St. Andrew's and a student of St. Dunstan's College for some years. Having finished his classics at the College he went to Montreal and entered the Grand Seminary for the study of theology. Here he remained three years and, at the close of his seminary course, he returned home and was ordained priest by Bishop MacIntyre in the Cathedral of Charlottetown on the 22nd of December 1867.

With these three new priests at his disposal Bishop MacIntyre was in a position to inaugurate certain changes which he deemed necessary for the better administration of the missions of the Diocese. Early in the autumn he was obliged to remove the Reverend Dugald J. MacIsaac from Tignish, and to fill the vacancy thus created the Reverend Father Dugald Macdonald was transferred thither from East Point, and this latter place fell to the care of Reverend William Phelan, who had charge of St. Peter's since the beginning of the year. To him again succeeded Reverend Rodolphus P. MacPhee, who assumed charge of St. Peter's and St. Andrew's; Reverend Father MacKenna was appointed assistant at the Cathedral, and Reverend Father James Aeneas Macdonald was given a similar position at Vernon River, in succession to Reverend R. B. Macdonald, who had recently been named professor at St. Dunstan's College. At the same time Reverend Father Reynolds decided to retire from the ministry for good, and soon afterwards he set out for Ireland where he died an edifying death a few years later. The missions of Lot 65 and Kelly's Cross, which he had served since the death of Father Duffy, were thus left

without a pastor, and were given over to Reverend Father Doyle until such time as the Bishop could make some more permanent arrangement for their spiritual welfare.

Shortly after his removal from Tignish, Father Mac-Isaac left Prince Edward Island and never returned. He went West as far as the Diocese of St. Paul and died there a few years later at a comparatively early age. In the West he spent his time principally in teaching, and never again took up the work of the ministry for which experience showed he did not possess the necessary qualifications ; but that special Providence, which directs and guards the priesthood, had him in kindly keeping, and when the end came to him he died at peace with God, and fortified by the prayers and sacraments of Mother Church.

The year 1868 witnessed considerable progress in the Diocese of Charlottetown, both as regards the temporal and spiritual condition of the people. Its early days found Bishop MacIntyre making preliminary arrangements with a view to providing a school for the boys of the Cathedral Parish. Already there were two convents in the city, wherein the girls received an education in keeping with their faith ; but up till now there was no adequate provision made for the boys, and His Lordship was desirous that they should have equal advantages with their sisters in this important particular. He accordingly secured a suitable site north of the Cathedral, on the corner of Great George and Richmond Streets, and early in the summer a number of men went to work to lay the foundation of a large three story brick building, which when completed would easily accomodate all the boys of the parish. Throughout the entire summer and autumn the work was pushed forward with activity, so that before the winter had set in the exterior was well-nigh completed and the Bishop's pious desire was crystallized in the imposing walls of St. Patrick's School.

At the same time Reverend James Phelan was building a large and beautiful parochial house at Vernon River, and Reverend R. P. MacPhee was busy with a similar undertaking for the parish of St. Peter's. Away to the westward a new mission was organized at Lot II. There had been Catholics in that locality for upwards of forty years, and during all that time they were without mass except when they made a journey to the nearest mission, or when a priest would come once a year or so, and say mass in some private house in the neighborhood. Now they made up their minds to build a place of worship for themselves, and forthwith they went to work to provide the lumber required for the same. They were without a priest to direct or encourage them, but they had ready hands and willing hearts and work went on cheerily despite the drawbacks of their situation.

Early in the autumn of the year 1868 Reverend James Lamont arrived in Prince Edward Island. He was a native of Scotland, who, having grown tired of the conditions that obtained in the Motherland, determined to emigrate to Australia. On reaching Liverpool, however, he boarded the wrong vessel, and it was only when out at sea that he learned that he was being carried to America and not to Australia. Being a man of equable temper, he was not at all disturbed by his mistake. When told by the Captain that the ship was bound for Halifax, he coolly answered: "Then to Halifax I too shall go", a resolution, by the way, born of sheer necessity, as there remained to him then only one of two alternatives, either go forward and land at Halifax, or remain where he was by jumping overboard. He wisely chose the former, and when the ship arrived in port he made his way to Charlottetown and proffered his services to Bishop MacIntyre. His Lordship, finding his credentials correct and himself well recommended, accepted him and placed him for the time being on the teaching staff of St. Dunstan's College.

In the month of October the following changes took place in the missions. Reverend Cajetan Miville, who had spent twenty two years on the missions of the Magdalen Islands and who might reasonably lay claim to a less arduous position, was transferred to the pastoral charge of Egmont Bay, while Reverend Azade J. Trudelle, pastor at this latter place, was sent to the Magdalen Islands to replace Father Miville at Havre-aux-Maisons and Etang du Nord. Cascumpec, which had been served from Egmont Bay since the departure of Father Roy, was again favored with the presence of a resident priest, the Reverend James Aeneas Macdonald, who had been assistant at Vernon River, since the beginning of the year.

In the autumn of the present year, Prince Edward Island gave its second member to the Society of Jesus. This was Reverend Neil MacKinnon, a native of the Parish of Grand River, Lot 14. Early in life he experienced the gentle persuasion of divine grace calling him to the holy priesthood, and in preparation for the same he made a full classical course in St. Dunstan's College, after which he entered the Grand Seminary of Montreal for the study of Theology. Here he passed two years, and all the while it was seemingly his intention to return home after ordination, and devote his priestly services to the welfare of souls in his native land. Finally, however, he changed his mind in this particular. He decided to become a Jesuit, and with this intention, severed his connection with the Diocese of Charlottetown, and entered the Novitiate of the Society of Jesus on the 6th of October 1868.

About this time word reached Charlottetown of the death of Reverend Alexis Belanger, who passed away at St. George's Bay, Newfoundland, on the 7th of September. Father Belanger had served on the missions of the Magdalen Islands for ten years, and during fully half that time he was

the only priest in that remote portion of the Diocese. When other priests had come there, and he found that his services could well be dispensed with, he made his way to Newfoundland, and assumed charge of a number of people scattered for upwards of four hundred miles along the coast line. Here he labored amid incredible privations till the voice of the Master called him home to his reward. At Great Codroy may still be seen a log cabin or hut about twelve feet square in which he made his home during the early years of his career in Newfoundland, and to which he would return weary and footsore after cold and tiresome journeys to the remote sections of his spiritual charge. Like the Patriarch of old Father Belanger when dying requested that he should be buried in the land of his fore-fathers and this pious request was religiously carried out. After death his body was placed aboard ship and conveyed to the Province of Quebec, and there buried with solemn pomp and ceremony in his native parish of St. Roch-des-Aulnaies.

The close of the year 1868 found two new convent schools in Prince Edward Island, in charge of the Sisters of Notre-Dame of Montreal, one at Summerside, opened on the 12th of October with three nuns and twenty-five pupils in attendance, the other at Tignish opened two days later, with an attendance of thirty pupils and a staff of three nuns.

Meanwhile work on the new St. Patrick's School was progressing favorably and the exterior was almost completed. The upper story intended for a public hall was fitted up for use in the beginning of the year 1869, and on the 4th of January it was formally opened with a concert given by the pupils of Notre Dame Convent. It was the intention of the Bishop to place the school, when ready for occupation, in the hands of the Brothers of the Christian Schools, and, in the month of May 1869, the Provincial of that order came to

Charlottetown for the purpose of making the necessary arrangements.

At the same time there was a large new convent in course of erection in the eastern part of the town. In less than twelve years the original building used for a school by the Sisters had become too small for the accommodation of the children who sought admission to its classes, and to meet the growing demands of the time a large four story brick building was projected. Ground was broken early in the spring, and the work pushed forward with energy, in order to have the building ready for use in the summer of the following year.

The efforts thus made in the interest of Catholic Education did not escape the notice of the ultra bigots of the day. Father Chiniquy the notorious pervert, who had recently paid a visit to Prince Edward Island, became alarmed at the condition of affairs he found in Charlottetown, and shortly after his return to his home in Kankakee, Illinois, he wrote to a friend in Charlottetown a letter which, though addressed to a private individual, made its way into the public prints either by accident or design. Accompanying the letter was a book said to have been written by an ex-nun, and entitled "Mysteries of the Neapolitan Convents", which set forth in strong and vigorous language the dangers incurred by young ladies while receiving their education in convent schools. Father Chiniquy, recommending the book to his friend, said:—"it ought to open the eyes of the Protestants of Charlottetown on the immoral tendencies of a nunnery education", and he further insisted on the folly of placing young girls under the care of nuns, "whose horror for the Word of God knows no bounds." But the Protestants of Charlottetown were not sufficiently gullible to accept the advice of ex-priest Chiniquy. There were some, no doubt, who believed his statements, but there were others, and they

usually of the more enlightened class, who continued to patronize the convent schools.

In the matter of toleration there was certainly a far better spirit prevailing in the community. There were many evidences of a more broad-minded conception of the rights of all classes and creeds, as witness the fact that the Board of Education, so long an exclusively Protestant body, now admitted two Catholics viz: Reverend Angus Macdonald and Edward Roche, Esquire.

During these latter years the town of Summerside had been rapidly growing in size and importance. It had become in a measure the distributing centre for the trade of the whole of Prince County, and this fact, together with its great ship-building industry, drew many people to settle in and around it. Many of these new-comers were Catholics, and these added to the former residents soon overtaxed the capacity of the little parish church. A more commodious place of worship was imperatively necessary, and Very, Reverend James Macdonald, who was in charge of the mission, decided that it should be built in brick so as to be in keeping with the growth and spirit of the place. Work was commenced in the spring of 1869, and on the 14th of July the corner-stone was laid with becoming solemnity. The ceremony was performed by Right Reverend Bishop Rogers, who came over from Chatham for the purpose, and at the close of the function, Bishop MacIntyre celebrated Pontifical High Mass, which was followed by an appropriate sermon by Reverend Father Lamont.

The year 1869 is famous in the history of the Catholic Church, because it witnessed the solemn opening of the œcumenical Council of the Vatican. On the 29th of June the Sovereign Pontiff Pius IX promulgated the Bull of Convocation summoning the bishops of the Universal Church to repair to Rome. The 8th of December was chosen

as the date of meeting, and before that time over seven hundred bishops had made their way to the Eternal City. Bishop MacIntyre and Bishop Mackinnon of Arichat made the journey together. They took steamer at Halifax on the 10th of September, and spent over two months travelling in the Holy Land, whence they returned to Rome in time for the opening of the Council.

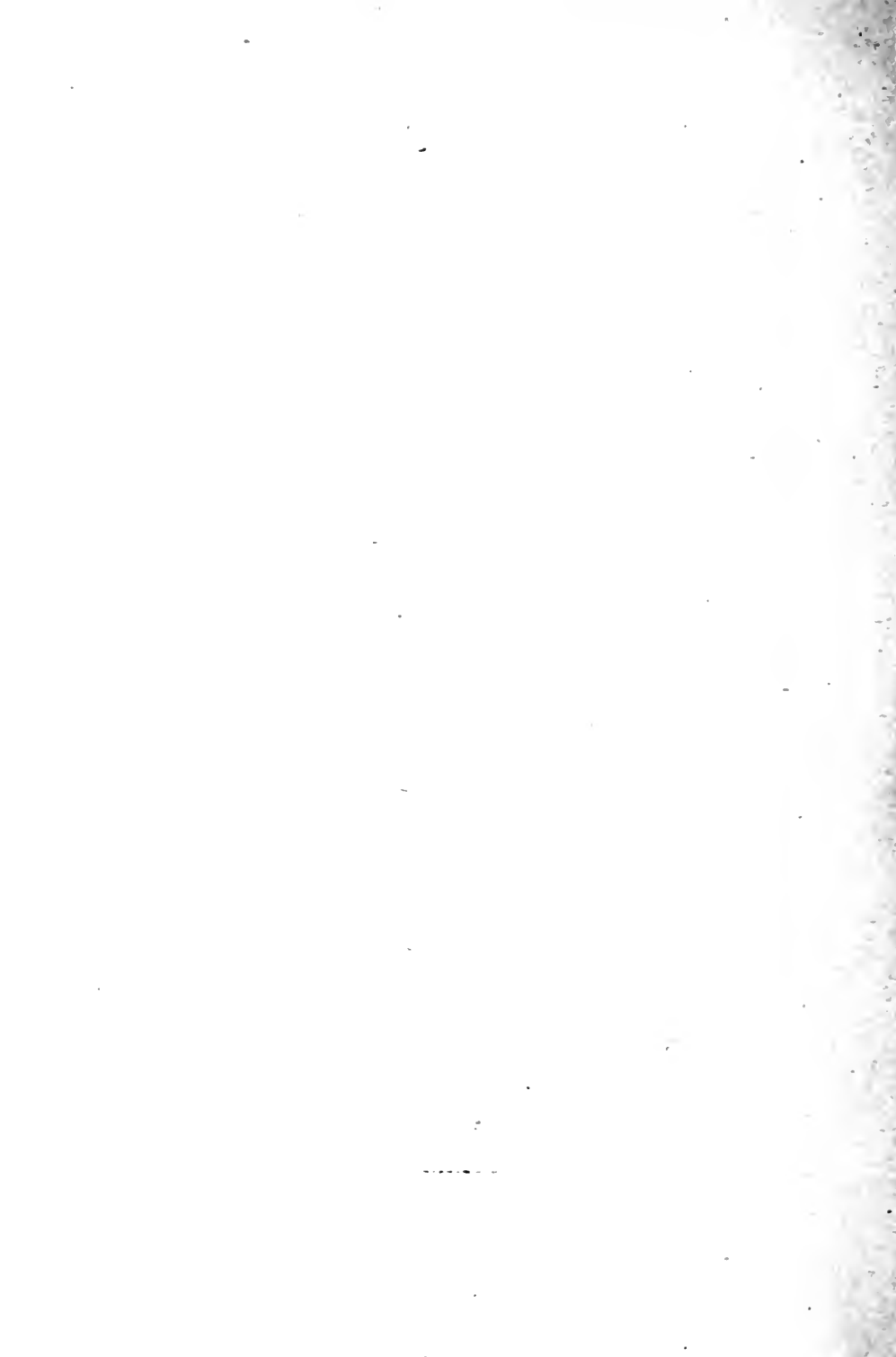
In that august assembly, composed of bishops from every country under the sun, the Bishop of Charlottetown was one of the most imposing figures. Tall, dignified and handsome, he naturally would attract attention, while those, who were admitted to scan the inner workings of the Council, could not fail to observe his unswerving loyalty and sturdy devotedness to the Chair of Peter. Whatever differences of opinion might arise during the period of discussion, Bishop MacIntyre was first, last, and always with and for the Pope. The great question of Papal Infallibility was, as is well known, the principal subject of discussion, and whilst there were a few who opposed it entirely, and others who, having no doubt of the fact itself, feared disastrous consequences from its definition, Bishop MacIntyre was not of their number. He was a living expression of the virile faith of his diocese, and whatever others might think or say, he saw no cause for alarm within the limits of his jurisdiction, should the Church in Council apply to her visible head the words of her Divine Founder:—"I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren." Hence, when a petition was circulated praying that the dogma of Papal Infallibility would not be proposed during the Council, and setting forth that disastrous results might accrue to religion, should the promoters of the dogma persist in the course they had mapped out for themselves, Bishop MacIntyre, having considered the matter in all its phases, decided that he

would have nothing to do with it. Though it bore the signatures of three of his colleagues in the episcopate, a majority in fact of the Maritime bishops, it did not embody the views of the Bishop of Charlottetown, nor express the faith of his flock, and accordingly he gave it no countenance, and steadfastly refused to lend to it the prestige of his name.

Whilst thus engaged in dealing with the broad issues that concerned the Church universal, Bishop MacIntyre evidently did not lose sight of the affairs of his own diocese, for he kept up a continual correspondence with Very Reverend Dr Macdonald, whom he had named Administrator during his absence. This correspondence is interesting for many reasons, but especially for this fact, that it gives us a clear insight into the character of the man. Particularly does it reveal to us his great capacity for work, his marvellous grasp of details and his interest in matters which to the casual observer might seem to be of only minor importance. The new convent and St. Patrick's School were in process of erection at the time, and not an item or detail of their construction that did not claim his attention. Indeed his letters would seem to indicate that he wished to be as well informed with regard to them as he doubtlessly would have been, had he been on the spot and able to study the situation at first hand. Every letter too, contains advice and direction to aid the Administrator in diocesan matters so that all would be well with the flock during the absence of the chief pastor. Nor did he forget his friends. His letters teem with remembrances for them. He has a kind word for this one, a sympathetic message for that other one, and for all a prayerful affection that distance did not diminish nor absence impair.

There were some changes made in the management of the missions during the autumn of the year 1869, all of which had been arranged for by the Bishop before his departure for the Holy Land. In the first place it was found necessary

to place a new man at the head of St. Dunstan's College, and Very Reverend James Macdonald was called from the quiet of his country missions to become rector of the institution. Father Angus, who had labored for fourteen years in that position and had achieved marvellous results, was relieved from active duty for a time, and, in the month of October, he set out for Rome, where he assisted at the Vatican Council, in the capacity of Theologian to the Bishop. Reverend Father MacKenna, who had been assistant at the Cathedral since his ordination, succeeded Very Reverend Father James at Indian River and Summerside. At the same time Father Belcourt was transferred to the Mission of Etang du Nord in the Magdalen Islands, and his place at Rustico fell to Father Rodolphus P. MacPhee, together with the mission of Hope River, which had hitherto been served by Father Doyle from Southwest. Father Lamont was removed from St. Dunstan's College to succeed Father MacPhee at St. Andrew's and St. Peter's. Reverend Father Quevillon, resident pastor at Miscouche for ten years, now made up his mind to leave the diocese and move to the United States, and the vacancy thus created was filled in the month of August by the appointment of Reverend R. B. Macdonald, who also took charge of the mission of Grand River Lot 14. For some time the mission of Mount Carmel Fifteen Point had been served from Miscouche, but now its lot is cast in better times, for it is blessed by the appointment of a resident pastor, Reverend Father Perry, who comes forth from his prolonged retirement at Nail Pond, to take up once more the work of the sacred ministry.



CHAPTER XXI

REV. D. J. GILLIS ORDAINED.—REV. J. L. BROYDRICK ORDAINED.—CHURCH AT ROLLO BAY ENLARGED.—BISHOP MACINTYRE RETURNS FROM THE VATICAN COUNCIL.—NEW CONVENT OPENED IN CHARLOTTETOWN.—REV. J. J. A. MACDONALD ORDAINED.—FATHER LAMONT LEAVES ST. ANDREW'S ; IS SUCCEEDED BY FATHER GILLIS.—FATHER ANGUS IN CHARGE OF FORT AUGUSTUS ; OPENS NEW CHURCH THERE.—NEW CHURCH AT PALMER ROAD.—CHRISTIAN BROTHERS COME TO CHARLOTTETOWN.—CHURCH AT LOT II.—YOUNG MEN OF CHARLOTTETOWN PRESENT A TESTIMONIAL TO THE NUNS OF NOTRE DAME.—BUILDING HAULED FROM MOUNT CARMEL TO SUMMERSIDE FOR PAROCHIAL HOUSE.—DR O'BRIEN ORDAINED.—OLD BELL FOUND AT MORELL.—REV. D. J. G. MACDONALD ORDAINED.—NEW CHURCH AT SUMMERSIDE INJURED BY STORM.—JAMES THORNTON'S DEATH.—BISHOP MACINTYRE IN POOR HEALTH.—FATHER BROYDRICK'S DEATH.—BUILDING OPERATIONS AT TIGNISH, SOUTHWEST, SOUTH SHORE AND MONTAGUE BRIDGE.—FATHER WILLIAM PHELAN GOES TO MONTAGUE WEST.—FATHER GREGORY APPOINTED TO EAST POINT.—REV. J. C. MACDONALD AND REV. M. J. MACMILLAN ORDAINED.—FATHER ANGUS GOES ABROAD.—FATHER TRUELLE APPOINTED PASTOR OF HOPE RIVER.

The first event of the year 1870 that claims our attention is the ordination of Reverend Daniel Jerome Gillis, which took place in the Cathedral of Montreal on the first of May. A native of Miscouche in Prince County, he made his earlier studies in the district school, whence he passed to St.

Dunstan's College. In the year 1865 he entered the Grand Seminary of Montreal and remained there till his ordination, when he was appointed assistant at St. Patrick's Church in that City, in order to acquire an insight into the practical work of the holy ministry.

Within a month another native Islander Reverend James Louis Broydrick was raised to the priesthood. Father Broydrick was born in Charlottetown and had attended the Cathedral School from a tender age. He made his classical studies in St. Dunstan's College, and afterwards took up Theology in the Seminary of Montreal, where he was ordained priest by Bishop Bourget on the 11th of June 1870. He returned home without delay, and was appointed assistant to Very Reverend Dr Macdonald at the Cathedral of Charlottetown.

During the present summer the Church of St. Alexis at Rollo Bay was enlarged and in a great measure remodelled. A new tower surmounted by a spire gave to the front a church-like appearance hitherto wanting, while a chancel and sacristy added to the rear supplied the increased accomodation made necessary by the rapid growth of the population. The work was done under the supervision of Reverend D. F. Macdonald, whose sphere of duty comprised the Missions of Souris, Rollo Bay and Little Pond.

Meanwhile close attention to the sessional work of the Vatican Council began to tell on Bishop MacIntyre. During the winter he had borne the strain without any apparent loss of strength, but when the summer had set in, bringing with it the trying heat of the Roman climate, he soon lost energy, and it was plain to his friends that he could not long continue in attendance at the Sessions, without grave and perhaps lasting consequences to his health. He accordingly applied for a leave of absence, which was granted with some reluctance, and towards the first of Juné

he left Rome, and having travelled leisurely by way of France and the British Islands, arrived in Charlottetown in the evening of the first of July. He received a glad welcome on his arrival. The citizens irrespective of class or creed turned out in crowds to do him honor. He was escorted from the boat to the Cathedral by the Irish Volunteers in uniform, headed by a band playing appropriate airs. In front marched the Benevolent Irish Society in regalia followed by a large number of citizens walking in procession, while the streets on both sides were lined with spectators who cheered the Bishop as he passed. When the procession had reached the Cathedral and the Bishop had taken his seat on his episcopal throne, Richard Reddin Esquire, Secretary of the Benevolent Irish Society, stepped inside the sanctuary, and standing between the President and Vice-President of the Society read an address, in which he gave expression to the delight of the people on the safe return of their chief pastor. In conclusion he said:—

“The Catholics of Charlottetown take this opportunity to give public expression of their attachment to the Chair of St. Peter, in matters religious and spiritual, and they trust that they shall ever be found ready to yield a willing obedience to everything propounded by the infallible authority of the Church, of which it is their privilege to be members. In conclusion, accept again and again a hearty and generous welcome from the Catholics of Charlottetown, and all of them to express to you the esteem which they entertain for you, not only as their venerable Bishop, but as a gentleman and a fellow colonist, who has the respect, esteem and veneration of all classes and creeds in the community”.

The bishop on his return found the new brick convent almost completed. In fact the work had so progressed during the last few months, that the nuns we eagerly await

ing his coming, that his presence might enhance the ceremonies which they had projected for the solemn opening of their new residence. The occasion was set down for the 5th of July, and took the form of a solemn blessing of the house, followed in the evening by a grand concert given by the pupils of the institution. The large hall in the topmost story of the building was crowded to the doors, and the entertainment, which was patronized by the elite of the Town, was pronounced an unqualified success. It was indeed the first of those classic entertainments which have made the Notre Dame Convent justly famous, and which have done perhaps more than anything else to popularize the institution by demonstrating, in the most convincing manner, the refining influence exercised by the Sisters upon the character of the pupils entrusted to their care.

On the 23rd of October Bishop MacIntyre officiated at an ordination ceremony in the Church at St. Andrew's, when Reverend James Joseph Alexander Macdonald, a native of that parish, was raised to the priesthood. Father Joseph, as he was called, made his studies at St. Dunstan's College, and afterwards in the Grand Seminary of Montreal, but failing health compelled him to return home before the completion of his theological course. The Bishop, foreseeing that he would never be able to resume his studies, decided to ordain him at once, more in compliment to his extraordinary piety, than in view of any service he would be able to render the Diocese in the active ministry. After his ordination he remained at the home of his father at St. Peter's Lake, where his life of unostentations piety and unfailing resignation to God's will, during his trying illness, proved a veritable benediction to all who came under the sphere of his influence.

Bishop MacIntyre on the occasion of his visit to St. Andrew's for the ordination of Father Joseph, felt himself

obliged to inaugurate a change in the administration of that mission. Father Lamont not having succeeded in the care of his missions as well as the Bishop would desire, he was again appointed to the teaching staff of St. Dunstan's College, while his place at St. Andrew's and adjoining missions was given over to Father D. J. Gillis, who had recently returned from Montreal. Father Lamont did not remain long at the College. Before winter had set in, he went abroad and made his way to the Province of Ontario, where he labored with much success till his death.

A change of a like nature was made at this time in the mission of St. Patrick's, Fort Augustus. Since the foundation of the mission it had been served from Tracadie, and during these latter years had received only scant attention, on account of the many duties that devolved upon Father Thomas Phelan who was in charge. Now however it seemed to deserve more bountiful treatment on the part of the religious authorities, because its population had recently grown with great rapidity, and accordingly, in the early autumn, it welcomed its first resident pastor, Reverend Father Angus Macdonald, former Rector of St. Dunstan's College. On entering upon his new charge, he found a church in course of construction, which had been commenced in the previous year. With his characteristic energy he pushed forward the work of building, and on the 8th of December it was solemnly dedicated by Bishop McIntyre, in the presence of a large concourse of people assembled from all the neighboring missions.

It was at this time that the Mission of The Immaculate Conception at Palmer Road was founded. During the latter years the people residing in and around Tignish had increased with marvellous rapidity, and many were obliged to move away in quest of places whereon to erect homes. Not wishing to go to a great distance from their kindred,

they took up lands on Lots Two and Three, which up to this time had been only sparsely settled. As many of them were far from a church, they decided to build a place of worship in a central locality, and thus save themselves a long and tiresome journey to Tignish ; and being encouraged in this pious desire by Reverend Dugald M. Macdonald, the pastor of Tignish, they soon erected a little church, in which mass was said for the first time in the autumn of this year.

The Christian Brothers were now in charge of St. Patrick's School in Charlottetown. In the month of September four members of the community arrived and immediately opened school with an attendance of over a hundred boys. It was a most auspicious beginning and seemed a happy augury of the success that awaited an enterprise inaugurated by the Bishop amid much care and anxiety. Soon they fitted up a little chapel in the building, and on Christmas morning, it was solemnly dedicated to the worship of Almighty God, when Very Reverend Dr Macdonald said mass in it for the first time.

On the same day the little church of St. Bridget's at Lot H was opened with Midnight Mass, offered up by Reverend James Aeneas Macdonald of Cascumpec. It was a time of great rejoicing on the part of that devoted people, when the Prince of Peace, on His own natal day, came down at the voice of his minister, to bless a work undertaken and carried out amid hardships that only virile faith and fervent piety could overcome.

The closing months of the year 1870 found the Sisters of Notre Dame occupying their new convent in Charlottetown. It was large and commodious, but, as may well be expected, lacked many of the conveniences and comforts usually found in institutions of the kind. The young men of the City, to testify their sympathy with the work done in the institution, and to show their appreciation of the devotedness dis-

played by the Sisters, made a collection amongst themselves amounting to fifty pounds, which they offered as a new year's gift to the community. The committee of presentation, composed of Messrs Patrick Blake, W. W. Sullivan, Charles Quirk and Alexander G. Macdougall, waited on the nuns on the last day of the year and presented the gift accompanied by an address which elicited a touching and grateful reply on the part of the Reverend Mother Superior.

Some years prior to this time, when Father Quevillon was in charge of the Mission of Mount Carmel, he directed his parishioners to erect a large building, which he intended for a boys school, and which, he hoped, would supplement in that part of the diocese the work done by the Convent of Miscouche. For many reasons, however, that he might well have fore-seen, his plans did not mature. An institution of such a nature in charge of a religious community was a manifest impossibility in a country sparsely settled and amongst a people who were poor, and hence the project came to naught. When the exterior of the building had been about completed, the work of construction was suspended and the projected school was never finished. In this condition the building was of no real value to the parish, and if allowed to remain so, it would soon go to utter ruin. Accordingly Father Perry consulted with his people, and they decided to present it as it stood to the people of Summerside, who were at this time about taking the first steps to provide themselves with a parochial house. Father MacKenna gladly accepted the proffered gift, and at once proposed to his congregation that they should transport the same from Fifteen Point to Summerside. They entered into the spirit of the case with hearty good will, and aided by their friends of Mount Carmel, detached the building from its foundation, and hauled it across the ice to Summerside where they ar-

rived with their huge burden on the 21st of February 1871. On the following day it was conveyed through the town to the site which it occupies at the present day.

The first ordination which we have to note in the year 1871 is that of Reverend Cornelius O'Brien D. D., a native of the parish of Rustico. In his early years he attended the schools of his native district, and as he was budding into manhood, he entered upon a clerkship in one of the dry goods stores of Summerside. Here he attracted the attention of Very Reverend James Macdonald, who was at that time in charge of the mission, and who, impressed with the abilities and piety of the young man, spoke of him in a very flattering manner to the Bishop. His Lordship, ever on the watch for young men of good dispositions, in whom he hoped to discover the latent germ of a divine calling, conferred with young O'Brien on the matter, and having sounded the hidden depths of his soul's aspirations, he was firmly convinced that the young man was called to higher duties than those of a clerk in a common store. He accordingly offered him an opportunity of making a course of studies, which was gladly accepted, and soon he resigned his position of clerk to become a student at St. Dunstan's College. His career in college was a brilliant one. It was indeed so satisfactory to the Bishop, that he appointed him to a free scholarship at the Propaganda College in Rome in the year 1864. His stay in Rome extended over a period of seven years, during which he devoted his time to the study of Philosophy and Theology with admirable success, and having obtained the degree of Doctor of Divinity he was raised to the priesthood by Cardinal Patrizzi, in the Church of St. John Lateran on the 8th of April 1871. Shortly after his ordination he set out for home and arrived in Charlotetown on the 17th of July. He was gladly welcomed by the Bishop, who thus far had taken such deep and practical

interest in his welfare, and after a short vacation, that he might repair his health which was considerably shattered by long and arduous study, he was appointed to the teaching staff of St. Dunstan's College.

During the present year an incident occurred in the Parish of Morell, that served to link the present peaceful conditions of the Diocese of Charlottetown with a more troubled and distressful past. On the 9th of August as the workmen were putting the finishing touches to the new church at that place, a farmer named Barry residing at Stookely Farm, about two miles distant, happened to be ploughing in a field near his house. Suddenly his plough came in contact with some obstruction, which gave forth a sound so peculiar as to excite at once his curiosity. He proceeded to investigate and presently unearthed a large bell, that had apparently lain there for many a day. Those of our readers who are familiar with the early history of the Church in Prince Edward Island will here recall that, under the French Régime a considerable settlement had been formed at St. Peter's Harbor, at a place afterwards called Stookely, and that it had been formed into a regular parish with a resident pastor. At the time of the English Conquest the mission had been destroyed, the people driven out and placed aboard ships to be transported back to France. Tradition has it that when they had heard of the arrival of the hostile troops at Port La Joie, they at once began to make preparations to meet the storm of ruin which they fore-saw would soon burst over their heads, and they removed from the church all the sacred vessels, vestments and other movables, and buried them carefully in the ground so they would not fall into the hands of the English invaders. From that sad day the old bell had been silent. It no longer pealed forth its glad summons to prayer and sacrifice. It lay forgotten in the silent earth till the month of August

1871, when it was awakened from its slumber of one hundred and thirteen years by the intrusive plough of a busy husbandman. ¹

On the 8th of October an ordination service was performed in the Church of St. Theresa near Montreal, when Reverend Donald James Gregory Macdonald was ordained priest by Bishop Bourget. Father Gregory was born on the banks of the Pisquid River in the Parish of St. Andrew's and entered St. Dunstan's College at an early age. He afterwards went to Rome and became a student in the College of the Propaganda, but his health failing he was obliged to return to his home. After a rest under the paternal roof, he spent some time in the South, and finding himself considerable improved in health and able to resume his studies, he entered the Grand Seminary of Montreal and remained there till his ordination to the priesthood. He then set out for Charlottetown and was appointed assistant to Reverend Father Peter MacPhee at Rustico.

On the 19th of October of this year a violent storm of wind and rain passed over Prince Edward Island. It was particularly severe in the western section of the Province, where it caused considerable damage to property. In Summerside the church in course of construction suffered to a considerable extent. It happened that the roof had been raised only a few days previously and had not been completely covered in, and on this account it became a ready prey to the fury of the storm, and soon fell to the ground where it lay scattered in all directions. The upper portion of the brick walls too, were somewhat injured, and taken all in all, it was a serious setback to an enterprise that had hitherto advanced only in a slow way owing to lack of means. But Father MacKenna was not in the least dis-

¹ This Bell since recast is in use in the Church of St. Alexis at Rollo Bay.

heartened. He appealed to his faithful parishioners for fresh efforts and more generous contributions. Soon the brick walls were repaired, the roof frame once more raised and secured against all possibility of danger, the work of boarding and shingling went on with speed, and the whole was completely covered in before the cold of winter came to put a stop to building operations.

Towards the close of the year 1871 the Diocese of Charlottetown was called upon to mourn the death of James Thornton, one of the diocesan students preparing for the priesthood. This promising young man was born at St. Andrew's Point near Georgetown, and from an early age had manifested a decided inclination for the sacred ministry. To prepare himself for this high calling he spent some time at St. Dunstan's College, and afterwards entered the Grand Seminary of Montreal, where he won the love and esteem of his superiors by his fervent piety and high respect for rule and discipline. Few indeed could look forward to a more useful career in the Church than young Thornton, when he was suddenly stricken down with small pox, and died in the hospital on the 14th of November after only a few days illness.

The early days of the year 1872 found Bishop MacIntyre in a state of health that gave considerable anxiety to his friends. Ever since his return from the Vatican Council he had been more or less ailing, and in the autumn of the year 1871 he contracted a severe cold to which he paid little or no attention at the time, but as was his wont went on with his occupations in utter disregard of the consequences. In the course of time he developed an alarming bronchial affection, that refused to yield to treatment, and though he himself did not seem to realize the gravity of his condition, his friends began to entertain serious doubts concerning the outcome of his malady. He was advised to go abroad

for a time, and in the early spring he started for the South, accompanied by Very Reverend James Macdonald, Rector of St. Dunstan's College. They spent some time in New York, where the Bishop consulted an eminent specialist, and as the spring changed into summer they returned to Charlottetown. The journey and special treatment did the Bishop a world of good, and his flock was delighted to see him return, restored to his wonted health and vigor.

The 15th of April 1872 saw a sad void made in the ranks of the diocesan clergy by the death of Reverend James L. Broydrick, assistant priest at the Cathedral. For upwards of a year he had been in failing health, and in the previous autumn he went south, in the hope that a mild climate would obtain for him health and strength to continue his labors among the people whom he had served so faithfully and so well. But it was not to be. Neither change of scene nor rest from labor proved effectual to stay the progress of the dread malady, and, in the prime and vigor of his early manhood, he died surrounded by the pious ministrations of kind friends in the home of a relative in Baltimore. When he perceived his end to be near, he expressed a desire that he should be buried in his native City, near to those amongst whom he had passed his priestly life, and his pious desire was respectfully and lovingly carried out by his friends. His body duly prepared for burial was forwarded to Charlottetown, where it arrived on Monday evening June 17th. It was at once brought to the Cathedral, where it lay in state all night, surrounded by a group of loving watchers, and on the following morning a solemn Mass of requiem was celebrated by the Bishop, followed by a touching paenegyric pronounced by Reverend Father Gregory Macdonald, after which, amid the sighs and tears of a grief-stricken people, all that was mortal of a good and virtuous priest was laid to rest under the sanctuary of the Cathedral.

The next death among the Diocesan Clergy was that of Reverend Joseph J. A. Macdonald, who passed away at his father's house near St. Peter's Lake on the 11th of August 1872. His priestly career had been short. It embraced a period of less than two years, and during that interval he knew no respite from suffering, being afflicted with a grievous malady that gradually sapped his vital energies and finally brought him to the grave. His resignation in suffering was admirable. It charmed and edified all those whose privilege it was to be admitted to his bedside, as he lay patiently awaiting the term of his earthly pilgrimage. People came from far and near to attend his funeral, priests and people vying with each other in doing honor to the man of God. His mortal remains lie beneath the sanctuary of St. Andrew's Church near the tomb of Bishop MacEachern, and thus, God's inscrutable ways unite in death those two devoted servants of the Good Master ; the one full of years having discharged the duties of a long and arduous apostolate, the other in the flower of youth, with the oil of ordination still moist upon his hands, "being made perfect in a short time he fulfilled a long time."

The year 1872 was marked by a fair share of building activity in the Diocese of Charlottetown. During the summer Reverend Dugald M. Macdonald built a new brick parochial house at Tignish: Reverend Patrick Doyle enlarged the church at Southwest by adding a tower and spire to the same: and at South Shore opposite to Charlottetown a new mission was founded. There were Catholics in that locality, it is true, for well nigh fifty years and during all that time they had formed part of the parish of Charlottetown, but they were at great inconvenience, especially in the spring and fall, as they were obliged to cross the harbor to make their way to the City, and accordingly, with the Bishop's consent they built for themselves a beautiful

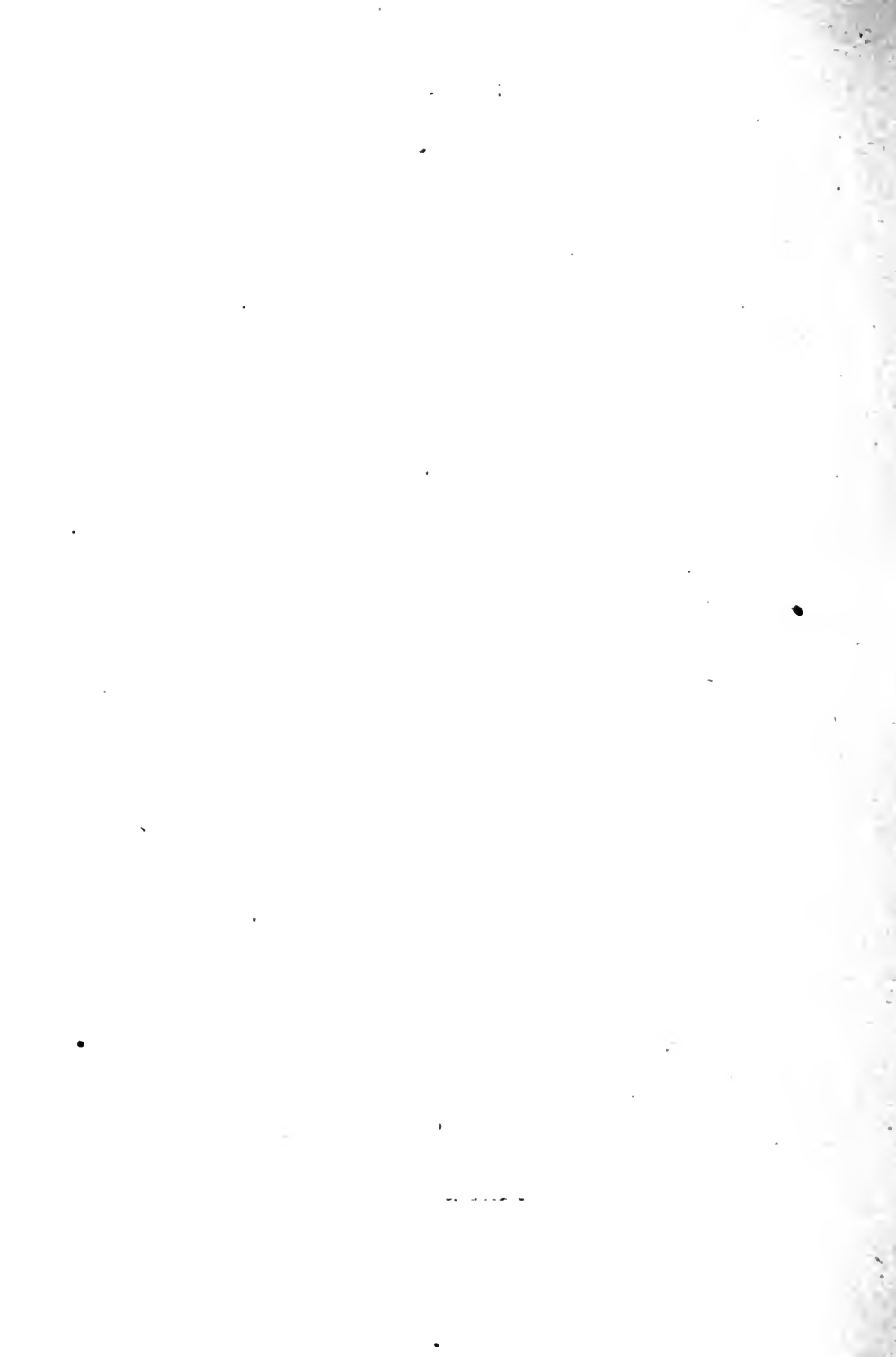
stone church which was dedicated to St. Martin, and which stands to this day a silent sentinel guarding the entrance to Charlottetown Harbor. At Montague Bridge, King's County, a similar work was successfully accomplished. Within the last few years a village had sprung up near the head of the river, and the rapid increase of business at that point betokened the possibility of a thriving centre in the near future. The Catholics of the place had hitherto assisted at mass, sometimes at Vernon River and sometimes at Georgetown and occasionally Father James Phelan would come to say mass in a private house in the neighborhood. Early in the present year they laid the foundation of a new church, and the work having gone forward even beyond their most cherished expectations, it was solemnly opened by Bishop MacIntyre on the 6th of October. For the present the new mission was attached to Montague West and Sturgeon, and Reverend William Phelan was placed in charge of all three. His place at East Point was filled by the appointment of Reverend D. J. Gregory Macdonald, who had been assistant at Rustico since his ordination to the priesthood.

On the 4th of July 1873 Bishop MacIntyre performed an ordination service in the Cathedral of Charlottetown, when Reverend James Charles Macdonald and Reverend Michael J. Macmillan were raised to the priesthood. The former was born at Allisary in the Parish of St. Andrew's, and there he acquired the rudiments of his education in the district school. Afterwards he attended the Central Academy in Charlottetown, from which he graduated with a teacher's license. He taught for a time in the public schools, but finding himself called to higher things, he entered St. Dunstan's College and having finished his classical studies, he went to the Grand Seminary of Montreal, where he remained till he was called home for ordination. A few days

later he received his first appointment in the Diocese, that of professor in St. Dunstan's College. Father Macmillan, the companion of his ordination, was a native of Indian River Parish. He too was a student of St. Dunstan's College and of the Grand Seminary of Montreal. After his elevation to the priesthood, his first post of duty was at the Cathedral where he succeeded the late lamented Father Broydrick as assistant to Very Reverend Dr Macdonald.

As the autumn set in, Father Angus was once more obliged to retire from the active ministry. His health, it would seem, left much to be desired, and so he decided to go abroad for the winter. Before leaving Fort Augustus he was waited upon by a committee of the parishioners and presented with a purse of gold, accompanied by an address in which they expressed their regret at his illness, and their hopes that his sejour in a foreign land would benefit his health, so that he might soon return to his flock, who sincerely appreciated his devotedness in their behalf. Meanwhile his mission was attended to by the priests of the Cathedral and College, and Reverend Dr O'Brien was chosen to succeed him on the Board of Education pending his return to the Province.

Another change made at this time was the removal of Reverend Azade J. Trudelle from the Magdalen Islands to Hope River. This latter mission had hitherto been served from Rustico, but Father MacPhee who had it in charge was in delicate health and found the care of two missions too trying for him, and so he petitioned the Bishop to relieve him of the care of the second mission. Accordingly Father Trudelle was summoned from his place in the Magdalen Islands and became the first resident pastor of Hope River.



CHAPTER XXII

ST. PATRICK'S TEMPERANCE SOCIETY FOUNDED.—REV. DR. D. MACDONALD VISITS EUROPE.—DEATH OF FATHER BELCOURT.—REV. ALLAN J. MACDONALD ORDAINED.—CHURCH BUILT AT CARDIGAN BRIDGE.—CHANGES IN SOME WESTERN MISSIONS.—DEATH OF FATHER JOHN MACDONALD.—THE O'CONNELL CENTENARY.—BISHOP'S RESIDENCE BUILT IN CHARLOTTETOWN.—CHURCH AT HOPE RIVER DESTROYED BY FIRE.—NEW CHURCH OF ST. CUTHBERT.—NEW CHURCH AT WELLINGTON.—REV. JAMES C. MACDONALD APPOINTED TO GEORGETOWN.—REV. O. HEBERT GOES TO HOUSE HARBOR, MAGDALEN ISLANDS.—FATHER MACKENNA GOES ABROAD.—DEATH OF GEORGE MACDONALD.—THREE PRIESTS ORDAINED, VIZ; REV. S. T. PHELAN, REV. N. C. A. BOUDREAULT AND REV. S. A. BOUDREAULT.—FATHER VON BLERK COMES TO P. E. ISLAND.—REV. M. MACMILLAN TAKES CHARGE OF GRAND RIVER LOT 14.—MISSION OF ST. CUTHBERT ATTACHED TO GEORGETOWN.—DR O'BRIEN PUBLISHES "PHILOSOPHY OF THE BIBLE VINDICATED"—NEW CHURCH DEDICATED IN SUMMERSIDE.—DR WALKER ORDAINED.—ORANGE RIOT.—REV. ANGUS MACDONALD RETIRES.—REV. A. J. MACDONALD SUCCEEDS HIM.—DR. MACDONALD PROFESSOR AT ST. DUNSTAN'S COLLEGE.—BISHOP MACINTYRE VISITS MAGDALEN ISLANDS.—NEW CHURCH DEDICATED AT AMHERST AND AT ETANG DU NORD.—NEW CONVENT AT HOUSE HARBOR.—FATHER VON BLERK APPOINTED TO BASSIN.—REV. JAMES AENEAS MACDONALD APPOINTED TO KELLY'S CROSS.—BEGINNINGS OF BLOOMFIELD AND ALBERTON.—REV. N. BOUDREAULT TWO MONTHS AT CASCUMPEC, WHEN REV. S. BOUDREAULT TAKES CHARGE OF THAT MISSION.—FIRST MISSION PREACHED IN P. E. ISLAND.—ORIGIN OF THE C. T. A. UNION.—REV. R. P. MACPHEE GOES TO EUROPE.

The cause of Temperance is ever dear to the Catholic Church. Outside her pale there are many who regard it almost as their sole religion, but she, tender mother, exercising universal supervision over her children, neglects none of the plagues that gnaw at the vitals of society, but aims to apply a remedy to them all. Hence, without making a hobby of the Temperance question, she strives to regulate the traffic in intoxicating drink, and diminish, as far as she is able, the excessive use of the same. In Prince Edward Island she has not failed in this part of her mission. Time and again do we find her raise her voice to warn her children against the vice of intemperance, and to band them together, under the banner of the Cross, to fight the common enemy, strong drink. On Sunday, January 18th 1874, Bishop MacIntyre called a meeting of the Catholics of Charlottetown for the purpose of establishing a Temperance society for the Cathedral Parish. A goodly number mustered in response to his invitation, and the meeting was called to order with Reverend Dr O'Brien in the chair. After the chairman had explained the object for which they had met, and a number of gentlemen had given expression to their views, St. Patrick's Temperance Society was formally inaugurated with Reverend Michael J. Macmillan as its first president. Mr John Quirk was chosen first vice-president, Mr John MacEachen second vice-president, Mr Thomas Handrahan Treasurer and Mr John Hughes Secretary. To aid these officers in carrying out the ends of the society, a working committee was chosen composed of Messrs Maurice Blake, Francis MacRory, John Walker, Henry MacKenna and Charles Quirk. St. Patrick's Society thus auspiciously founded accomplished much in the cause of Temperance. Father Macmillan lent himself to the work with untiring energy, and ably was he seconded by his brother officers. In a short time the membership reached

five hundred, and a more zealous and earnest body of workers would be difficult to find in any city. On St. Patrick's day, the Patronal Feast of the Society, the members to the number of three hundred took public part in the annual celebration of the day, and marched through the streets with banners and regalia, manifesting by their orderly and edifying conduct, that they were sincere in the cause which they thus publicly espoused.

Early in the summer of 1874 Reverend Angus Macdonald returned from New York in apparently good health and immediately resumed his labors at Fort Augustus. At the same time, Very Reverend Dr Macdonald, who had spent upwards of thirteen years at the Cathedral and during that interval had never known a day's respite from active duty, decided to take a trip abroad, and on the 1st of June took passage for Europe. The people of Charlottetown who loved him for his winning ways and devotedness to their welfare, presented him with a purse containing eight hundred dollars in gold and an address, in which they gave expression to lively sentiments of esteem, and voiced the wishes of the whole community that his journey might prove in every way an enjoyable one, and that he might soon return to his flock refreshed in body and recreated in mind, to take up once more the round of duties which he had fulfilled so unselfishly since his coming to Charlottetown. The Very Reverend Doctor spent the entire summer in Europe, and returned home about the middle of November.

On the 31st of May 1874 Reverend Father Belcourt died at Shediac, in New Brunswick, and was buried in the cemetery of Memramcook on the 3rd of June. In the preceding autumn he had made up his mind to retire from the ministry on account of failing health, but finding that his retirement would leave Father Boudreault alone on the Mag-

dalen Islands for the winter, he decided to remain at his post rather than abandon his confrere to the lonely conditions that would necessarily follow his departure. But as soon as the navigation had opened in the spring he put his affairs in order, bade adieu to his parishioners and made his way to Shediac where he intended to spend the remainder of his days. His stay in this latter place was only short. The hand of death was upon him, and in about three weeks he passed away in the 72nd year of his age. His early career in the Red River Settlement had been rather strenuous. He had passed through many difficulties and hair-breadth escapes, and if his sejour in the Diocese of Charlottetown had run through more peaceful channels, his earlier experience told against his constitution, so that his health broke down at a comparatively early age. He was a man of versatile talents and much devoted to the people under his care. One of his parishioners, who knew him intimately during his stay at Rustico, had this to say of him:—"He founded the Bank of Rustico, which has been a boon to the Acadians, it having kept them out of the hands of money-lenders and developed business talents among them. To him also are due the library, the band and a taste for good music. Moreover he caused the people to pay more attention to farming and gave a great impetus to the material prosperity of his flock. He was energetic, frugal and hardworking, and did much good. He had a workshop and made many agricultural implements himself. They were not types of beauty nor of refined taste: they were redolent of the Red River, where he had taught the Indians to make farming tools. One of his boasts was that, while at the Red River he had made a cart without a nail or any iron whatsoever".

The Pastoral Visitation of 1874 was marked by an ordination ceremony. Whilst His Lordship the Bishop was at

St. Mary's Church, Indian River, on the 5th of July he interrupted the usual routine of his pastoral duties to raise to the holy priesthood Reverend Allan J. Macdonald, a native of the Parish of St. Andrew's. Father Allan had been a student at St. Dunstan's College and afterwards at the Grand Seminary of Montreal whence he had recently come home for ordination ; and now that he is ready to take up the burden of priestly duty in the Diocese, he is appointed to the teaching staff of St. Dunstan's College.

During the present summer a new church was erected at Cardigan Bridge, in King's County. The new mission thus formed comprised portions of the missions of St. George's, St. Peter's, St. Cuthbert's and St. James' Georgetown. Work on the new church had been commenced in the early spring, and during the following months it was pushed forward with vigor, so that by the 1st of November the sacred edifice was ready for occupation, and on that day it was opened for divine worship and solemnly dedicated under the title of All Saints. The ceremony of dedication was performed by His Lordship Bishop MacIntyre and the sermon for the occasion preached by Reverend Dr O'Brien of St. Dunstan's College. The new mission was placed for the time being in charge of Reverend Angus Macdonald, Parish Priest of Fort Augustus, awaiting a more permanent arrangement at the hands of the Bishop.

In Summerside and Indian River religious affairs were not progressing so as to satisfy Bishop MacIntyre, and in the early autumn he decided to remove Father MacKenna from the pastorate of these missions to that of Kelly's Cross and Lot 65. To fill the vacancy thus created Reverend Dr O'Brien was transferred from St. Dunstan's College to Indian River to which was annexed the mission of Free-town, while Father Doyle, relieved of the care of Kelly's Cross and Lot 65, was placed in charge of Summerside

together with that of Southwest and Seven Mile Bay. From this time he took up his residence in Summerside, which during these latter years had grown to be a town of considerable importance and on that account, required the watchful care of a priest continually within easy reach of the people.

Towards the close of the year 1874 word reached Prince Edward Island that Reverend John Macdonald of Tracadie had died in England on the 12th of October. Almost thirty years had passed away since he had left this country, but he was still well remembered by the older people, particularly by those of eastern King's County amongst whom he had labored for many years. Upon leaving his native Diocese he went to England and exercised the sacred ministry in several parishes in the vicinity of London. Finding his health giving away under stress of old age, he retired to a convent in Brighton, where he remained till his death. Father John was a man of high scholarly attainments. He was all his life a close student and gave much time to reading the Fathers of the Church. St. Jerome was his favorite author, and it is said that a volume of the Great Doctor's works was almost continually lying open on his table. He himself published a few minor works, one of which, a manual of devotion and an abridgement of Christian doctrine combined, had at one time a wide circulation among the people of eastern King's County.

The principal event of the year 1875 with which we have to deal is the O'Connell Centenary, celebrated in Charlottetown on the 6th of August. For a long time extensive preparations had been made for the occasion by the Benevolent Irish Society, the St. Patrick's Temperance Society and by the Irish people in general, and all looked forward to the day with fond and earnest anticipations. The morning of the 6th of August dawned amid clouds and gloom,

but soon after sunrise the sky cleared, the sun shone forth, and before the hour set apart for the opening ceremonies the weather was all that could be desired. Special trains from distant points of the Province brought many visitors to the City, and as many more drove in carriages from the neighboring parishes. The celebration commenced with a High Mass and an appropriate sermon by Reverend Dr Macdonald, after which a monster procession formed on Rochford Square, and, preceded by a band of music marched through the principal streets and out to the Kensington Grounds, where the Honorable Senator Howlan delivered an oration, which was listened to with rapt attention by the assembled multitude. Then followed a list of athletic events which were keenly contested, and at the close Rowan R. Fitzgerald Esq. Stipendiary Magistrate for Charlottetown, distributed prizes to the successful competitors. The early hours of the night were enlivened by a splendid display of fireworks, and many private residences were beautifully illuminated. The celebration came to a close with a grand concert in the Market Hall, during which Mr Lepage, the Island Minstrel, read an original poem commemorative of the day. The financial receipts, which were considerable, were handed over to the Benevolent Irish Society for the relief of the deserving poor of the City.

The year 1875 witnessed the building of a new residence by the Bishop of Charlottetown. For some years His Lordship had lived in a cottage formerly owned by Mr Joseph Macdonald, a merchant of Charlottetown, and which stood on the north side of Dorchester Street quite near the Cathedral. But this house, though well suited to the needs of a private family, was much too small for an episcopal residence, and so the Bishop decided to put up a house that would afford the necessary accommodation for himself, the Cathedral clergy and visitors. With this end in view, he

purchased the land lying between Dorchester and King Streets directly in front of the Cathedral, upon which at one time stood the old Reddin Homestead, and having cleared away the debris of the old buildings which had been destroyed by fire some years previous, he laid the foundation of an elegant stone residence, which in a comparatively short time was ready for occupation. On the 21st of September 1875 His Lordship moved into his new home, and a few weeks later he gave a dinner to the workmen who had labored in putting up the building. He profited by the occasion to thank them for the energy and care they had displayed in the work of construction, and then, in a neat speech, presented Mr John Corbett, the architect, with a beautiful gold watch as a mark of esteem on the part of the Bishop, who was delighted to take possession of his new residence under such favorable auspices.

In the month of October the church at Hope River was destroyed by fire. The people were thus left without a place of worship, but they rallied round Father Trudelle, their devoted pastor, who set to work at once to replace it, and soon the mission could boast of a larger and more elegant structure than the one which it had recently lost. A work somewhat similar was carried on at St. Cuthbert's at this time. The church erected in the time of Reverend James MacIntyre had been hurriedly constructed, and without the necessary regard for proper fastening, and in the course of time it became so shaky and rickety as to be absolutely unsafe. Reverend Father Augus, who was in charge of the mission, decided to pull it down and have it replaced with a building more in keeping with the spirit of the times, and the people having entered heart and soul into his views, the old church was speedily demolished and a new one erected in its place, which was solemnly opened for divine worship on the 19th of December 1875.

Another new church was erected during the present summer at Wellington in Prince County. The new mission thus created was made up of portions of the Missions of Miscouche, Grand River and Egmont Bay, and was in charge of Reverend Ronald B. Macdonald, under whose supervision the new church had been constructed.

In the month of July 1875 Reverend James Charles Macdonald was transferred from St. Dunstan's College to Georgetown, to which was annexed the new mission of All Saints, Cardigan Bridge, hitherto attended from Fort Augustus. He took up his residence in Georgetown, succeeding the Reverend Francis J. Macdonald, who a short time previous had gone to reside at St. George's, the only mission now in his care.

A month later Reverend Onésime Hébert was appointed to the mission of House Harbor (Hâvre-aux-Maisons) in the Magdalen Islands. Father Hébert belonged to the Diocese of Montreal, where he had quite recently been raised to the priesthood. On application of Bishop MacIntyre he consented to take charge of a mission in the Magdalen Islands, and there rendered excellent service for a number of years.

When Father MacKenna had been removed from Summerside he was placed in charge of the missions of Kelly's Cross and Lot 65. It seems, however, that in his new sphere of duty he was not more successful than in his former position, and in a few weeks the two missions reverted to the care of Father Doyle until His Lordship would be in a position to make further provision for the people. After spending some time at his home in Charlottetown, Father MacKenna decided to go abroad, and made application for admission into the Diocese of Ogdensburg, in the State of New York. Having been accepted by the Bishop of that Diocese, he went thither towards the end of the year 1875, and never returned to Prince Edward Island. In his adop-

ted diocese he filled various positions with success, and won golden opinions from all classes of the community till his death.

Towards the end of the month of March 1876 word came to Charlottetown that George Alexander Macdonald, an ecclesiastical student of the Diocese of Charlottetown, had died at the College of the Propaganda in Rome. The deceased was born in the Parish of St. Andrew's, and there acquired the rudiments of his education in the school of his native District. He afterwards made a full classical course at St. Dunstan's College, and at the close of the same set out for Rome where he entered the Propaganda College in the month of November 1873. Here he applied himself to his studies with marked success, and had already made some progress in Theology, when he was stricken down with small-pox, and died on the 25th of February 1876, in the twenty third year of his age.

On the 25th of May 1876 three priests were ordained by Bishop MacIntyre in the Cathedral of Charlottetown viz:— Reverends Stephen Thomas Phelan, Charles Nazaire Antoine Boudreault and Stanislaus Aloysius Boudreault. Father Stephen Phelan was a native of the Parish of Mooncoin in Ireland and a nephew of Reverend Thomas Phelan of Tracadie. He made his early studies in St. John's College, Waterford, Ireland, and then came to Prince Edward Island and entered St. Dunstan's College for a short time. He next attended the Grand Seminary of Montreal for three years, and in the month of May 1876 came home to Prince Edward Island for ordination. As soon as he had been admitted to the priesthood he was appointed assistant at the Cathedral, and there acquired his first experience in the work of the holy ministry.

Father Nazaire Boudreault was a native of the Magdalen Islands and a nephew of Reverend Charles Boudreault of

that place. His studies had been made first at St. Dunstan's College and afterwards at the Grand Seminary of Montreal. His first appointment in the diocese was on the staff of the Cathedral of Charlottetown, where he spent the first three years of his priestly life.

Father Stanislaus Boudreault was also a native of the Magdalen Islands and a relative of Father Nazaire. He studied at St. Dunstan's College, at St. Theresa's College in the Province of Quebec, and finally in the Grand Seminary of Montreal, where he made his immediate preparation for the priesthood. His first occupation in the diocese was that of professor at St. Dunstan's College where he spent a few months before taking up the work of the holy ministry.

In the month of June 1876 Reverend Felix Von Blerk arrived in Prince Edward Island and sought admission into the Diocese. Bishop MacIntyre gladly accepted his services and placed him for the time in charge of Kelly's Cross and Lot 65. He was an ex-trappist, who had spent some years in the monastery of his order at Tracadie, Nova Scotia. Growing tired of his position for some reason or other, he obtained permission to abandon the order and become a secular priest, and having served some time in the Diocese of Antigonish, he came over to Prince Edward Island.

About a month later Reverend Michael J. Macmillan, who had been assistant at the Cathedral ever since his ordination, was appointed to the parish of Grand River Lot 14, of which he was the first resident pastor. Hitherto this mission had been annexed to Miscouche, and had mass only once in every three weeks, but now having a priest of its own, the people receive a far larger share of spiritual attention than was possible under the former arrangement, while the missions of Miscouche and Wellington, which remained in charge of Reverend Ronald B. Macdonald, derived corresponding benefit from the change.

At the same time the mission of St. Cuthbert, which had been attached for some years to that of Fort Augustus, was given over to Reverend James C. Macdonald, who was to attend it conjointly with that of Georgetown and Cardigan Bridge.

In September 1876 Reverend Dr O'Brien of Indian River published a manual of philosophy to which he gave the name: "Philosophy of the Bible vindicated". The aim of the author and the scope of the book were set forth in the following paragraphs taken from the preface to the work.

"In the following pages the Author has endeavored to present, in a compendious form, the philosophic truths of the Bible and to prove them as concisely as possible. Only such truths as can be known by the light of human reason are here subjected to treatment".

"Two things have long appeared certain to the Author—first, that the science of Metaphysics is not so dry, difficult and obscure as it is generally thought: secondly, that the spread of irreligion is greatly facilitated by an almost general ignorance of the elementary principles of this science. To endeavor to popularize the elements of Metaphysics, and thus to oppose, in some degree, a barrier to the spread of irreligious theories was the object of the writer. This work is not intended for a class-book; it is rather intended as a book in the reading of which any intelligent person may find profit. Hence the style is not dry and strictly philosophic. The wish of the Author was to clothe the great truths of Metaphysics which bear immediately on religion, in language which might be clear and not devoid of attraction".

On the 21st of October the new church at Summerside, which had been in course of building for over a year, was solemnly dedicated and placed under the patronage of St. Paul, the Apostle. The event amounted almost to a de-

monstration, for people came from far and near to witness the ceremony, whilst many of the Clergy graced the occasion with their presence. The ceremony of dedication was performed by Bishop MacIntyre, and was immediately followed by a pontifical High Mass celebrated by Bishop Rogers of Chatham, at the close of which the sermon for the occasion was preached by the Right Reverend Dr Cameron, coadjutor to the Bishop of Arichat.

In the year 1877 the first event of importance that justly claims our attention is the ordination of Reverend Edward Walker on the 9th of July. A native of Launching in the Parish of St. George's, he there began his studies in the district school, and from the first displayed a marvellous aptitude for learning. While yet a young lad he won a scholarship which entitled him to a course of two years in the Prince of Wales College, and at the close of the same he passed to St. Dunstan's College, where he distinguished himself in all his classes. Having finished his classical studies he entered the Grand Seminary of Quebec, and spent four years in that institution, making an unusually brilliant course of Theology and winning the Degree of Doctor of Divinity. He then returned home, and having been ordained by Bishop MacIntyre in the Cathedral of Charlottetown, was named professor at St. Dunstan's College.

During the summer of 1877 an incident occurred in Charlottetown, which, for many a day, helped to create feelings of bitterness and distrust between the Catholic and Protestant sections of the community. On the 12th of July the Orangemen of Charlottetown, together with their brethren from some of the country districts held a picnic at West River. On their return to the City about 8 o'clock in the evening, they marched in procession from the wharf where they landed to their hall on Upper Queen Street. By the time they had reached the lodge, a goodly number of persons

had congregated near it; and by their appearance a casual observer would be led to suppose that they had gathered there with no peaceful intentions. However, there were no hostile demonstrations at first, and the procession quietly entered the building and the doors were closed. After a short interval, and as the spectators were about to disperse, a number of persons wearing the regalia of the Association appeared at the open windows in the second story of the hall, and whether this was a mere accident or a deliberate attempt to enrage the people on the street, it was construed by the latter in its worst sense, and presently a volley of stones was directed towards the windows, so that those who a moment ago were so anxious to exhibit themselves were forced to beat a hasty retreat into the more interior portions of the building. The firing of stones was kept up till scarcely a window was left whole in the hall, revolvers were drawn and a few shots fired, but they went wide of the mark, if indeed they were intended to do any injury. Some persons sustained slight injuries, which were difficult to trace to their immediate cause. Finally, the Stipendiary Magistrate appeared on the scene, and at his command the people dispersed and retired to their homes. But the matter did not stop here. Arrests followed and feelings ran so high that it was deemed necessary to guard the jail where the prisoners were kept in custody.

As often happens in cases of this kind, the Church had to bear the odium of the unseemly conduct of a few misguided membrs. There are people in all communities, whose opinions feed on fancies instead of facts, because instead of weighing the true nature of events, they spend their time in idle speculation with regard to motives that may not exist outside their own biassed imaginations. So in this instance there were not wanting those, who would deftly remove all responsibility from the shoulders of the guilty

ones and lay it at the door of the Catholic Church. One saw in the unfortunate occurrence a glaring instance of Papal aggression, another called it an act of revenge for the Bishop's failure to obtain separate schools, a third read into it a well-conceived plot to put down Orangeism in Prince Edward Island. Thus each one formed an opinion of his own, but all agreeing in this that the Catholic Church, by some concerted movement, was at the back of those who had shown such open hostility to the Orange Lodge on the occasion of its annual picnic. To place the matter in its proper light a meeting of the Cathedral congregation was held in the afternoon of the following Sunday. Honorable Andrew A. Macdonald was called to the Chair and Mr Francis J. Conroy was chosen secretary. The following resolution, moved by Mr Owen Connolly and seconded by Mr Thomas Handrahan and Mr Patrick Blake, was put to the meeting and unanimously carried:

“Whereas certain disturbances took place on the 12th of July Inst. on account of which aspersions have been cast upon the Catholics of this city: Therefore resolved—that the Catholic citizens discountenance and repudiate all connection and sympathy with the disturbance on Thursday night last: and further resolved: that we deeply regret there should be in this mixed community processions calculated to excite angry feelings and ill-will”.

At High Mass in the Cathedral on the same day Very Reverend Dr Macdonald referred to the matter at some length. He said that those who participated in the disgraceful scenes of Thursday evening were not representative Catholics. They belonged rather to that class of so-called Catholics who are seldom seen at church, and who spend a fair share of their time in corner-loafing. He would not hold respectable Protestants responsible for the shots fired from the Lodge, but neither should respectable Catholics

be held accountable for the conduct of those who took part in the riot of that day. It is a pity, he continued, that Irishmen would not be allowed to forget the 12th of July, a day that brought so much suffering and misery to their country. He hoped that all those who were guilty of violating the law should receive the punishment which they deserved, and that the affair would have no worse effect than to be a lesson to the community for the future.

At this time Bishop MacIntyre found it necessary to remove Reverend Angus Macdonald from Fort Augustus. Religious affairs were not progressing in that locality as well as His Lordship would desire, and he deemed it advisable to make a change in the administration of the mission. Accordingly Reverend Allan J. Macdonald was transferred from St. Dunstan's College to the pastorate of Fort Augustus. He entered upon his new duties on the 20th of July, 1877 and Father Angus, relieved for the time from all parochial responsibility, went into temporary retirement. Father Allan's place at St. Dunstan's College was taken by Very Reverend Dr Macdonald, who by order of the Bishop exchanged the active duties of a city pastor for the more sedentary occupation of a College Professor.

Early in the month of August Bishop MacIntyre set out from Charlottetown on a pastoral visitation of the Magdalen Islands. During his stay in that portion of the diocese, which consumed over three weeks, he confirmed a large number of children, and dedicated two new churches, one at Amherst under the patronage of Our Lady of the Visitation, the other at Etang du Nord having for Titular St. Peter, Apostle. Both these churches had been built for some time, but the people were obliged to await the Bishop's regular visit for the ceremony of their dedication. His Lordship assisted also at the formal opening of a new convent at House Harbor which had been built by Father Hébert and

placed in charge of the Congregation of Notre Dame of Montreal. The new institution started on its educational career with three nuns and about sixty pupils. The Bishop was accompanied on this visit by Reverend Father Von Blerk, whom he now transferred from Kelly's Cross to the mission of Bassin in the Magdalen Islands, hitherto attended by Father Boudreault of Amherst ; and Kelly's Cross, made vacant by this change, was once more supplied by the appointment of Reverend James Aeneas Macdonald, who was transferred thither from Cascumpec.

This latter mission had not gained in population during recent years. It was in fact passing through an experience common to many of the older missions, because the church had been built too near the shore, without due consideration for the future development of the more interior portions of the country. Howsoever convenient the site may have been in the beginning, at the time of which we write, the church was practically on one side of the parish, and it was evident that, as the adjacent country became more thickly peopled, a change would of necessity take place and the present site be abandoned. Father James Aeneas Macdonald, alive to the needs of the time, bought a piece of land about four miles west of Cascumpec, at a place called Bloomfield, where a settlement had recently been formed, which on account of the excellent quality of the soil, promised to become a place of importance in a few years. Here he commenced a church which in course of time was dedicated to St. Anthony, and which proved the foundation of one of the most prosperous missions in the diocese.

At about an equal distance north of Cascumpec the village of Alberton had sprung up, and with its excellent harbor and railway facilities, it seemed a place of great possibilities. This fact did not escape the watchful eyes of Father James Aeneas, and he procured a plot of ground on the out-

skirts of the village, and soon he had a band of men at work supplying material for a new church to be built at that point. But the best laid plans are sometimes thwarted and so it proved in this case. No sooner was the frame raised into position and partly covered in than a violent storm swept over the western portion of the country, and amongst the damage left in its path, the new church of Alberton lay levelled to the ground. But the people were not entirely cast down by the disaster. Encouraged by Father James Aeneas and aided by the people of Tignish, they went to work once more and soon erected a beautiful little church that stands till this day in quiet dignity overlooking the village of Alberton.

Parochial affairs at Cascumpec stood in this way when Father James Aeneas, much to the regret of his faithful parishioners, was removed to another field of labor. He was succeeded by Reverend Nazaire Boudreault, who after a short stay of about two months returned to the Cathedral, where he had labored since his ordination. To him again succeeded Reverend Stanislaus Boudreault who arrived at Cascumpec towards the end of October 1877. Father Stanislaus set to work without delay to carry out the policy of parochial development inaugurated by Father James, and attended to the spiritual wants of all the people residing at Cascumpec, Alberton, Bloomfield Brae and Lot 7.

On Sunday, November 11th, a mission was opened in the Cathedral of Charlottetown, by Reverend Father Glackmeyer, a priest of the Society of Jesus. It was the first of its kind held in Prince Edward Island, and was in truth an auspicious beginning for the many since held in the various parishes of the Diocese. The people came in throngs to the different exercises, and were moved as perhaps never before by the earnestness and eloquence of the venerable preacher. One subject upon which he laid special emphasis

was the evil of intemperance. He appealed to his hearers in words "more piercing than a two-edged sword" not to waste their time, their health, their substance, in rioting and drunkenness, but to put on the Armor of Jesus Christ and lead honest, upright and sober lives.

This appeal of the pious missionary furnished a text for Bishop MacIntyre, who on Sunday the 25th of November, addressed the congregation on the question of Temperance. He said that St. Patrick's Temperance Society had done excellent work since its organisation, but necessarily its sphere of usefulness was circumscribed by the fact that it was only a parochial institution, and His Lordship was of the opinion that it would be better to have a society that would send forth its branches into all the parishes, and thus bring the whole diocese under the sphere of its influence for good. In the evening of the same day the first branch of the new organisation was started in Charlottetown with the following officers: Right Reverend Peter Macintyre, Patron, Reverend S. T. Phelan, Spiritual Director, Honorable A. A. Macdonald, President, John A. Macdonald, Esq., Vice-President, Messrs M. P. Hogan, Dr Creamer and Peter Curran, Assistant Vice-Presidents, Mr John MacSwain, Treasurer, Mr D. A. Macdonald, Secretary, Mr D. O'M. Reddin, Assistant Secretary and Mr M. J. Dalton, Recording Secretary. At the meeting held for the purpose of organisation His Lordship the Bishop delivered a stirring address, in the course of which he said that he was highly pleased to see this society taking firm root in Charlottetown, and he hoped that, in the near future, a branch would be established in every parish of the Diocese. To realize this pious desire he called a meeting of the diocesan clergy and, having laid before them his views of the matter, he issued a Pastoral Letter bearing date December 7th 1877 in which

he most graphically portrayed the evils of intemperance, and then went on to say:

“We seek to established Total Abstinence Societies in every Parish in our Diocese, and we desire to see every Catholic in the land a member of some one of them ; moreover we wish to have a bond of brotherly love linking each society to the other, and unity of action secured.

“To attain these desirable ends a Central Council, composed of four priests and twelve laymen, has been established. A copy of the constitution of this Council is annexed to this our Pastoral Letter, and will be read to every congregation. It is our wish that, immediately after the reading of this Pastoral in each parish, steps be taken by the pastor to form, in conjunction with his flock, a Temperance Society, with regularly elected officers, and a written constitution, and that this society meet occasionally. When convenient, suitable entertainments might be given ; in other places the roll of members might be called, and exertions made to increase the number of total abstainers. We also desire that local societies should become affiliated to the Central Council in order to form more effectively a union of Catholic sentiment and action, in the cause of religion and total abstinence.

“In conclusion, Dearly Beloved Brethren of the Clergy, we rely on your pastoral zeal in carrying out our wishes. Redouble your labors in the cause of Temperance, for you well know that drunkenness is one of the besetting sins of our time. Bring the spiritual and temporal evils of this vice before the minds of your people, and exhort them to sobriety in honor of the sacred thirst of our Saviour on the Cross, and we exhort you, Dearly Beloved Children of the Laity, to join in bonds of charity with your pastors and to lend them every assistance in establishing Total Abstinence Societies and in uniting them to the Central Council.”

The Central Council thus established was composed of members taken from all parts of the Province. viz: Right Reverend Bishop MacIntyre, Spiritual Director ; Reverend Ronald B. Macdonald, Miscouche, President ; Honorable Senator Howlan, Alberton, First Vice-President ; John Gaffney Esq., Summerside, Second Vice-President ; Mr P. R. Bowers, Charlottetown, Secretary ; Mr Maurice Blake, Charlottetown, Treasurer and Mr John S. Macdonald, Charlottetown, Sergeant-at-Arms. With these was associated a committee composed of clergy and laymen, viz: Reverend James Phelan, Vernon River ; Reverend C. O'Brien, Indian River ; Reverend Charles Macdonald, Georgetown ; Honorable A. A. Macdonald, Charlottetown ; Honorable Joseph O. Arsenault Egmont Bay ; Michael MacCormack, Souris ; James E. Macdonald, Cardigan Bridge ; Austin C. Macdonald, Montague Bridge ; John Quirk, Charlottetown, and Joseph B. Macdonald, Charlottetown.

The objects and methods of the Central Council were thus set forth in the constitution :

“The objects of this Council shall be to promote the cause of Total Abstinence throughout Prince Edward Island, by encouraging the establishment of Catholic Temperance Societies in all Parishes of the Diocese, in which they do not now exist ; by stimulating to increased activity existing ones ; and by fostering a kindly spirit between all local societies. To accomplish the above objects, the members of this Council will:—1. Lend their aid to the various communities and pastors throughout the Diocese in establishing Temperance Societies. 2. They will, by the observance of the practices of our Holy Religion, endeavor to exert a salutary influence on their co-religionists by their good example and kindly persuasion. 3. They will strive to impress on the members of the various local societies the importance of procuring good Catholic books, and of supporting sound Catholic publications.”

The Catholic Total Abstinence Union, so auspiciously founded and so judiciously officered, spread with marvellous rapidity. The Clergy without exception seconded the Bishop's efforts, and in answer to his fervent appeal, took up the work with energy and determination. Reverend R. B. Macdonald, President of the Central Council, went from parish to parish, and by his stirring appeals aroused the people to a pitch of enthusiasm like to that which greeted a similar movement in the time of the late Bishop Macdonald. In a short time almost all the parishes had a branch of the association, and the total membership did not fall far short of five thousand total abstainers.

The result was most gratifying to the Bishop. It surpassed, in truth, his fondest hopes, and was unquestionably a splendid proof of his influence in the community. But he was far from taking credit to himself for the wonderful success that had crowned the movement. As he saw the mustard-seed planted by his hand grow into a mighty tree whose branches threw their kindly shade over every parish in the land, he did not fail to observe that the finger of God was there, and that, though he planted and the clergy watered it was "God and He alone gave the increase."

The close of the year 1877 found Reverend R. P. MacPhee of Rustico on his way to Europe. He was suffering from a complication of asthma and bronchitis, and made up his mind to retire from active duty so as to pass a few months in a more agreeable climate than that of Prince Edward Island. He accordingly set out in the month of December and spent the winter in the south of France, whence he returned about the first of June of the following year. During his absence the Parish of Rustico was attended by Reverend Azade J. Trudelle, pastor of the neighboring parish of Hope River.

CHAPTER XXIII

THE SCHOOL QUESTION.—PRELIMINARY NOTIONS.—BISHOP'S MEMORIAL.—POPE'S CARD, IN ELECTION OF 1869.—SESSION OF 1870.—GENERAL ELECTION.—MEMORIAL OF PRESBYTERIANS.—COALITION GOVERNMENT.—SCHOOL QUESTION DROPPED.—SESSION OF 1871.—IN 1872 COALITION GOVERNMENT FALLS.—CONFEDERATION.—BISHOP TAKES PART IN FEDERAL ELECTIONS.—THE SESSION OF 1874.—PETITION OF CATHOLICS AND COUNTER PETITION IN SESSION OF 1875.—EDUCATION COMMISSION APPOINTED IN 1876.—REPORT OF THE SAME.—GENERAL ELECTION.—PROTESTANT GOVERNMENT.—SCHOOL ACT OF 1877.—A PROTESTANT SCHOOL BOARD.—CHRISTIAN BROTHERS LEAVE P. E. ISLAND.—ST PATRICK'S SCHOOL SECULARIZED.

The years which we have recently passed in review may seem to the casual reader to have been a time of peace and harmony in Prince Edward Island. The steady growth and development of religious institutions, as set forth in recent chapters of this work, might lead him to suppose that the Church was permitted to pursue her way untrammelled in her policy and unimpeded in her progress. But such a view of the situation would be only partially true. The Church in every age and in all countries is beset with difficulties; perverse agents are ever at work to hamper her career of usefulness, and seldom indeed does she enjoy a respite if not from open persecution, at least from the petty plotting of narrow-minded bigotry. Our Blessed Lord in sending

her forth on her mission to the nations foretold that trials of this kind should beset her path, but gave her the promise: "Lo, I am with you" as a pledge of victory and of perpetuity. It would not then be reasonable to expect that in Prince Edward Island, she should be exempt from the ordinary traditions that are hers, or that she should here enjoy an immunity from trial that would seem to contradict the promise made by her Divine Founder ; and therefore, it is true that amid the apparent calm of history in recent years, the Church in Prince Edward Island was by no means free from petty persecution, but, on the contrary, had to endure a constant pressure of opposition and contradiction from those out side her pale.

The "apple of discord" was the School Question. This prolific source of bitterness and trouble has not been wanting in Prince Edward Island. For a number of years it drags itself like a foul blot across pages of our history, which would have been bright and beautiful had they not been smeared with its slimy trail. It first appeared under the name of the "Bible Question" to which reference was made in former chapters, and the distrust between Catholics and Protestants then created never died out completely, but like the smouldering ashes of a great fire would flare forth under the slightest breath of sectarian agitation.

For a better understanding of the question it is well to bear in mind the unique attitude of the Catholic Church in the matter of education. In this, as in most other particulars, she stands alone, and differs widely and essentially from all the sects. She imperatively demands religious instruction in the schools. Her desire is that children, while they are acquiring the various branches of learning, should also be taught the highest knowledge of all—the knowledge of God and of his revelation to man. A chapter of the Bible read at a certain hour of the day will not serve her purpose.

More than this does she require if the end in view is to be attained. Even were it established to her satisfaction that the biblical version read in a given instance is the true word of God—a matter, by the way, of which she alone is the competent judge—the interpretation of the sacred text demands an authority not necessarily vested in those, who may have obtained a teacher's license from the Board of Education. Moreover, even if a reading of the Bible could be called religious instruction, a matter by no means clear, a few moments of the day devoted to that exercise is far from satisfying the views of the Church. She asks that the school be at all times religious, that the books in use be filled with pious thoughts, that the idea of God so pervade the school that the saving spice of religion flavors the entire curriculum and gives character and tone to the teaching. If there be any part of the school-day that does not belong to God, that part indeed may be divorced from religion, and if there be any branch of learning that has no relation to the first essential truth, let it be taught without any reference to him ; but if God is the “Alpha and Omega, the Beginning and the End” of all things, He cannot be relegated to the background in any part of the day or in any branch of the curriculum, without serious loss to the child, and through the child to the whole community.

Let it not be said, that it is sufficient to inculcate the general principles of morality and the common Christian truths upon which all are agreed. The Church makes answer, that to teach even these presupposes authority which belongs to her alone ; for who can say to the child over whose soul is breaking the dawn of reason that these common truths are revealed of God, without appealing to a teaching Church authorized to speak in His name? Is it not a fact that many reject the most common truths, as soon as they become like “the heathen and the publican” in their refusal to yield submission to a teaching church ?

This view of education proper to the Catholic Church explains why she always insists on having her own schools wherever such are possible ; it explains why in Prince Edward Island she established, from an early date, colleges and convents at the price of great sacrifice on the part of clergy and laity, and it explains too, why having done so, it was not unreasonable that she should ask assistance for their support from the moneys contributed by her children towards the educational funds of the Province. From their beginning these schools had been a veritable boon to Prince Edward Island. They furnished the Catholic children, and in many instances Protestant children as well, with the very best type of education, thus fitting them for the responsibilities of the highest citizenship ; they spared the Province a considerable expenditure by supplying means of education to hundreds of children who would otherwise have to be provided for by the State, and all the while, Catholics thus building and maintaining their own institutions of learning, were taxed by the Government for the maintenance of the public schools, from which in many instances they received no benefit whatsoever. Surely whilst discharging their duty to the State in this cheerful and generous manner, it was not unreasonable for them to ask, that at least a percentage of their contributions to the support of the provincial schools should be given back for their own college and convents, particularly in a community that always boasts of its broad-minded spirit of toleration.

Another consideration that must not be overlooked, if we would understand the School Question, is that it always bore a twofold aspect. It was at once religious and political, and this fact tended very materially to aggravate the situation on account of the numerous complications to which it gave rise. On the one hand, differences of religious views

made it practically impossible for Protestants to see eye to eye with Catholics in matters educational, while on the other hand the political bearing of the agitation influenced many, on account of the effect it might produce at the polls. Sometimes fair-minded Protestants, moved by a sense of justice, rose superior to religious prejudice, and in their hearts favored some concession to Catholic schools ; but they were held in leash by party considerations and frequently acted in direct opposition to their better judgment. Nor were the Catholics themselves entirely free from the incubus of party allegiance. Instead of insisting on the principle that lay at the base of the Catholic claims, too often they brought it to the crucible of the party caucus, and from there it came forth not refined by the process to which it had been subjected, but more than ever commingled with foreign substances that weakened its efficacy and impaired its energy. These two circumstances militated strongly against the success of the movement, for no matter how earnest and enthusiastic its supporters might have been, there were always too many who cared nought for the justice of the case, but viewed it either from the stand-point of religious prejudice or from that of political expediency. Hence logic and facts were of little value in the discussion, and too much time was spent and too much energy wasted by both parties in mutual recrimination, each striving to prove the other guilty of raising a religious controversy, thus pitting Catholics against Protestants to the great disturbance of the community. It was noticeable, too, that the most ardent advocates of the Catholic claims usually sat on the opposition side of the Legislature. Having in that position no real responsibility for legislation, and being ever on the watch for anything that would tend to embarrass the party in power, they brought the School Question to the front as often as they believed it could be turned to advantage, and frequently did

it happen that those who in opposition were the loudest and most vehement in denouncing Catholic wrongs, became cringingly apologetic and spoke of it with bated breath, when the uncertain whirligig of Politics chanced to place them on the treasury benches.

Again, Bishop MacIntyre, who was at the head of the movement, was not a politician, nor did he understand the devious ways of politics. Although in other matters he was far-seeing and comprehensive in his grasp of details, in matters political he lacked judgment and stability. As a rule he saw only one side of a political issue, because his opinion was, as it were formed at once, and was so triumphantly conclusive to himself, that any other view-point was scarcely worthy of his consideration. When he had set his heart upon a certain object it was practically impossible to convince him that it could not be attained, for his policy was to look straight at the goal in lofty disregard of the many obstacles that might lie in the way. In matters in which the Church alone was concerned, and in which he had to deal only with members of his own flock, he was eminently successful. His strong personality and undoubted sense of right carried all before him ; but when he descended to the political arena, and had to cope with “ways that are dark and tricks that are vain”, the case was widely different, and it is therefore a moot question, whether a man less autocratic than he, might not have achieved more beneficial results in the complicated cause of Catholic Education.

Keeping these plain considerations before our minds we shall endeavor to tell the story of the School Question. We shall devote a separate chapter to this subject, merely setting forth the facts without bias or malice, and leaving our readers to fix the blame or give the credit according to their own views of the matter. We confess that we approach the subject with much diffidence, knowing that it is a tang-

led skein exceedingly difficult to unravel. It involves so many issues and so many contradictory opinions that it is not an easy matter to follow the golden thread of truth that runs through it all.

When the House of Assembly met for the Session of 1868, the Speech from the Throne contained the following paragraph:—

“When I relieved you from the Legislative duties of last Session, I expressed the hope that you would, at your next meeting, take into consideration a measure calculated to impart to your system of Education a degree of efficiency and practical benefit more commensurate with your liberal provision for that service. A measure for consolidating the present Laws on this subject and for amending them in certain particulars will be submitted to your consideration.”

Bishop MacIntyre, presuming that a change was foreshadowed in the Education Act of the Province, profited by the occasion to memorialize the Legislature on behalf of the College and convent schools, and the following petition was drawn up and addressed to the Governor in Council:—

“The humble Memorial of the undersigned, the Roman Catholic Bishop of Charlottetown, respectfully sheweth:— That in the year 1831, the late Right Reverend Aeneas Bernard MacEachern, Roman Catholic Bishop of Charlottetown, did establish a college or institution of learning, at St. Andrew’s in King’s County, which he endowed with certain lands and property, which were invested in Trustees by an act of the Legislature, the same year for the support of said college.

“That with the aid of a grant from the Legislature every year till 1844 the College was kept in active operation, when it was deemed advisable by the late Right Reverend Bernard Donald Macdonald, then Roman Catholic Bishop of Charlottetown, to erect a college on a larger scale, near

Charlottetown, now called St. Dunstan's College, and which he endowed with certain lands in the Royalty of Charlottetown, and in the aid of which the income arising from the property of St. Andrew's College has been appropriated since it was opened in the year 1855.

“That, in the year 1857, a female boarding school was opened in Charlottetown, conducted by the Ladies of the Congregation of Notre Dame, in which most of the higher branches of a female education are taught ; while a large number of the poor children of the City have been and are still taught free of any expense whatever.

“That, in the year 1862, another school was opened on Pownal Street, known as St. Joseph's School, conducted also by the Ladies from the Convent of Notre Dame, which, although numerously attended, very few of them pay any fees whatever.

“That another female day-school was opened in Miscouche, in Prince County, in 1864, in which the usual higher branches of female education are taught and at which a large number of pupils attend daily.

“That between the four educational institutions just named there are upwards of five hundred pupils in attendance, three fourths of whom, being of the poorer classes, pay nothing whatever.

“That your Memorialist feels convinced that the education imparted in those institutions just named is superior to any that can be had in the district schools, he feels it a grievance that he gets no aid from the public school fund of the Colony, not even as much for the number of children taught free, as should be paid for them if they attended the district schools.

“That in seeking a redress of this grievance, Memorialist disclaims all idea of any exclusive privilege. Nothing more than even-handed justice is desired, and that he has for

some years, with no little sacrifice and inconvenience endeavored to establish and maintain these institutions which he considered essential to a sound Catholic education, in the earnest hope that one day simple justice would be received at the hands of the Gentlemen composing the Legislature.”

It is worthy of remark that the request here preferred by the Bishop was not a demand for separate schools, nor did it in any way interfere with the schools already established in Charlottetown and in other sections of the Province. His Lordship merely asked that the Legislature would be pleased to grant an allowance from the school fund of the Province, in aid of four institutions of learning founded some years previous and hitherto maintained by private subscription.

The Liberal Party was in power at the time, and this fact gave the Bishop stronger hopes that his petition would receive favorable consideration. But unfortunately, it was not the Liberal Party that had stood up so valiantly for Catholic rights in the days of the Bible Agitation. It had undergone sad changes in the meanwhile. The eloquent tongue of the brilliant Whelan was silent forever, and the giant intellect of the just and fair-minded Coles was fast sinking beneath a cloud that forboded complete obscurity. Though he was still leader of the Party and of the Government he was only a mere shadow of his former self, and only on rare occasions could he rise to his erstwhile stature in debate. Occasionally he would shake off the mental lethargy that overshadowed him and burn an instant with the fire of other years, but it was even as the dying flame that sometimes flashes forth with unwonted brilliancy a moment ere it is extinguished forever. The Liberal Party had gone down to defeat by espousing the Catholic cause in the days of the Bible Agitation, and now, in 1868, the rank and file of the

party were not disposed to sacrifice themselves anew for a similar principle. Hence the Government's reply to the Bishop's Memorial was only a minute of Council which set forth:—

“That whilst His Excellency in Council freely acknowledges the great and meritorious efforts made by His Lordship in the cause of Education, they regret that they do not feel themselves in a position to submit the proposed grant to the consideration of the Legislature.”

But the question could not be shelved in this summary manner. The Bishop's Memorial had to be tabled and when the Attorney General, Honorable Joseph Hensley, brought down the Bill foreshadowed in the Speech from the Throne, to consolidate the Education Laws, the Opposition precipitated a discussion that brought the Catholic Claims well into the lime-light. In the course of his remarks the Leader of the Opposition, Honorable Mr Haviland said:—

“There is another matter which, I thought, they would have touched upon—a matter which has been agitating the minds of those who take an interest in education in all parts of the world, i. e. whether education as conducted upon the principles of our present laws is a healthy system, that is to say, an education that is not founded upon the principles of religion. This is a question which has engaged the attention of the ablest and noblest minds, for a mere secular education unless founded upon religious instruction is futile.”

In the debate that followed some facts were brought to light that amply justified the Bishop's appeal to the Legislature for a grant in aid of his schools. It was shown for example that the Government had been for years supporting private schools, taught by unlicensed teachers, such as the Bog School, the School in the Temperance Hall and others, and the Bishop's appeal was therefore no innovation, but a

mere request that he be allowed to participate in a system already consecrated by long usage, and which, having worked well in the case of certain city schools, should be equally successful if applied to the College and convents.

Another fact that came out in bold relief was, that the Prince of Wales College though said by its admirers to be entirely non-sectarian, was in reality a Protestant institution. It owed its origin to Protestant influences, and may be said to have been ushered into life under the protecting aegis of the Ministerial Association. A short time prior to its establishment Protestant Ministers held a meeting to discuss the needs of such an institution for the education of Protestant boys, and the outcome of their deliberations was that the old Central Academy was merged into the new Prince of Wales College, and the patient Catholic people were asked to contribute to the same, though never a word did they have in giving it life or in moulding its character. Surely if the Government stood ready to endow an institution thus founded under Protestant auspices, and that to a great extent with money wrung from Catholic sources, it was not too much to ask that St. Dunstan's College founded by the Catholic Bishop should receive at least some assistance from the public funds.

Considerable information of this kind was given to the public, but the debate was purely academic, and produced no practical result for the Catholic cause. The Question, however, was now fairly launched and was destined to float on a sea of bitterness. The newspapers of the day took it up and soon the whole country was ablaze. "The Islander", "The Examiner" and "The Herald" espoused the Bishop's view of the situation, while "The Patriot" and "The Summerside Progress" as ardently upheld the opposite side. Religion and Politics were mixed in hopeless confusion, and the real issue became more and more obscure amid clouds of personalities and recriminations.

In the autumn of the year 1869 a vacancy occurred in the Fifth District of Prince County, and it was looked upon as an excellent opportunity to test public opinion with regard to the School Question. Mr James Colledge Pope was nominated by the Conservative Party and entered the field as the avowed champion of the Catholic Claims. Early in the campaign he issued a card setting forth his views of the Question, which is here given in full.

“TO THE ELECTORS OF THE FIFTH DISTRICT OF PRINCE COUNTY. GENTLEMEN:—In a few days you will be required to elect a member to represent your District in the House of Assembly. I beg to inform you that I am a candidate for this honorable position.

“Upon the important subject of public Education, which now engages the attention of a large portion of our population, I consider it proper briefly to state my views.

“I am opposed to the endowment of any sectarian institution. I, nevertheless, consider it just, that so long as it shall remain the policy of this Island to defray the cost of educating the youth of the Colony from funds raised by common taxation, the sum annually voted by the Legislature for Education shall be apportioned among the schools, in which education is imparted and, if elected, I shall advocate such amendments to the Laws relating to Public Education as will entitle efficient schools—if open to the inspection of the Executive Government—to a share of the grant for Education, whether such schools shall be established and maintained by religious denominations or by private individuals.

Upon general political subjects my opinions are well known to you.

I have the honor to be Your Humble Servant,

JAMES C. POPE.”

“Summerside, October 15th 1869.”

Personally Mr Pope was a strong candidate. He was popular with the masses and his extensive business interests in the constituency gave him great influence with the electors. His card did not advocate any radical change in the existing Education Laws, but only certain modifications or amendments which, as he explained during the campaign, would apply only to towns and villages. Yet he proved the champion of a lost cause, and went down to defeat before his opponent Mr Angus Macmillan who was elected by a large majority.

It is true that the Government of the day put forth strong efforts to bring about this result. By striving to make it appear that Pope's platform meant the introduction of denominational schools throughout the whole Province, and that he himself was not so much a party choice as a candidate foisted upon the constituency by the influence of Bishop MacIntyre, the Government succeeded in so clouding the real issue that many of Mr Pope's followers stood aloof and refused to support him.

Then, again, the Catholic side of the case was not as thoroughly worked up as the circumstances demanded, and for this Catholics themselves were to blame. As a matter of fact they never entered into the spirit that actuated the Bishop in his agitation for assistance to his schools, and to the end they were but little moved by the representations made to them on this important matter.

True, it may be said by way of extenuation, that the question was entirely new to most of them. It had never been formally brought to their notice until now, and a political campaign involving many side-issues was not the time to educate them up to its real bearing on their welfare. Hence, there were not a few who had never grasped its true meaning, and were in consequence quite indifferent as to

the result. Besides, to support Mr Pope meant a complete change of front for the Catholic electors, and this could not be effected in a short time. Hitherto they had stood in with the Liberal Party, which they regarded with good reason as the friend of Catholic interests, and it would seem a great sacrifice of principle, both political and religious, to desert their friends of the olden time and rally to the standard of Mr Pope. Yet even this they might have done, had the name of Pope been one to arouse Catholic enthusiasm, but unfortunately for the issue the opposite was the truth. They had reason to remember the conduct of Honorable William H. Pope, one time Colonial Secretary of the Province, who had vilified Bishops and priests, and clothed with ridicule and contempt the most cherished dogmas of their holy religion. Now this same William H. Pope is his brother's chief adviser in the present campaign, and an ardent and uncompromising defender of the platform laid down in his Card. This of itself was enough to make Catholics suspicious, and who can blame them if, doubting the sincerity of the whole movement, they should ask like Nathanael of old:—"Can anything good come from Nazareth?"

All these circumstances proved disastrous to Mr Pope. They conspired to set up a strong current of popular feeling against him, and he was deeply mortified that his public espousal of the Bishop's view on matters educational proved to be a two-edged sword inasmuch as it alienated many of his stalwart Protestant friends, and brought him no corresponding compensation from those most interested, viz. the Catholics, fully nine-tenths of whom looked on in apparent indifference, and continued in their allegiance to the Liberal Party and its candidate.

Bishop MacIntyre too, was grievously disappointed, but he was by no means disheartened. It would take many such

defeats to break down his optimistic spirit, and instead of wasting precious time in bewailing the loss of the Summer-side election, he accepted the result with calmness, feeling that right would yet prevail, and that, as the people in general became more enlightened with regard to the matter in dispute, they would gradually come to a recognition of the Catholic claims.

The Session of 1870 following closely upon the Summer-side election was marked by a long debate on the School Question. It commenced as usual with the members of the Opposition, who seemed to take for granted that the Government and its Catholic supporters were satisfied with existing conditions, and that in consequence the question of grants to denominational schools would no more be raised to disturb public tranquillity.

Honorable Mr Coles did not appear in the House during this session and his place as Leader fell to Honorable Mr Haythorne, who occupied a seat in the Legislative Council; the party Leader in the Lower House was Honorable George W. Howlan, who represented the first District of Prince County.

The Speech from the Throne had this paragraph:—"The large sums annually disbursed from the Treasury for educational purposes renders it desirable to simplify the present cumbrous and expensive system of paying teachers' salaries. An act for effecting this object will be laid before you."

There was no mention of the Bishop's Memorial nor of religious instruction in this clause. It did not foreshadow any legislation in favor of denominational schools; it merely set forth that it was necessary to simplify the system hitherto followed in paying the teachers, and so when it came up for discussion on the 10th of March, the Leader of the Opposition, Honorable Mr Haviland rose in his place

and said:—"Honorable Members could now congratulate themselves that our system of education was perfect. Year after year alterations had been made in the Education Act, but now the only amendment required was a simple method of paying teachers' salaries. This paragraph was a guarantee that we should hear no more about Separate Schools or grants to Sectarian Colleges. It would appear that the Roman Catholic Bishop of Charlottetown had made a great mistake when he asked for a grant for certain schools under his supervision. When the Government refused to comply with the request of the Bishop, the Roman Catholic supporters of the Government had taken the sulks, and the Honorable member for Tignish (Mr Howlan) and some others had absented themselves from the House for several days, so that the wheels of government were at a standstill. But a change must have come over the spirit of their dreams, for now the Honorable Mr Howlan is leader of the Government Party that had brought down this paragraph in the Address. It is a gratifying circumstance that the hatchet had been buried, and that both Catholics and Protestants were going to be content."

Honorable Mr Brecken, one of the most talented members of the Opposition, was particularly sarcastic in his remarks, and twitted the Catholic members for continuing to support the Government. Among other things he said:—He would have thought that those Honorable Members who believed that the Government,—which was largely indebted for their position to the influence of a certain Reverend Prelate,—in thrusting his memorial for an educational grant into one of the pigeon-holes of the Executive Council Office, had denied them a simple act of justice, would not have continued to accord that Government their cordial support. But though a simple vote of thanks was the unsubstantial return His Lordship had received for his me-

morial, his co-religionists in this House had scarcely raised a murmur. The denominational school bone of contention having been thus buried, he was in a position to congratulate the advocates of the secular system that it had obtained such a valuable certificate of character."

This was secure hedging on the part of the Opposition Leaders. It committed them to no policy on the School Question, and the only purpose it served, or indeed was intended to serve, was to create some confusion and embarrassment among the ranks of the Government supporters. The discussion however had one good result. It brought out the inefficiency of the City schools, and showed that the Bishop had filled a long felt want in providing the institutions in whose behalf he had sought aid from the Legislature. This is what Honorable Thomas Heath Haviland, who was perfectly acquainted with existing conditions, had to say about them:—

"When the Free Education system was being inaugurated, the Honorable Mr Coles regarded the Normal School as the cap-stone of the edifice, or rather the foundation upon which the system was to rest. That school was now, in so far as it was subserving the end it was intended to meet, a dead letter, being inereely a district school for Charlottetown, where the teachers received a larger salary. Was this carrying out the original intention of the Act? The letter of the Bishop, to which allusion had been made, showed clearly that the necessities of the country were not met, otherwise the Catholics would not have built St. Dunstan's College. Although it was a sectarian institution there were as many Protestants as Catholic pupils attending it; and the same might be said of the Convent, where children of our leading merchants and men occupying high positions in the Legislature were being educated. All this proved that our system did not meet the requirements of the country and of

the age, which demands that children shall know something of everything and everything of something.”

The discussion came to an end without any advantage to the Catholic cause. Its only effect was to whet to a keener edge the political side of the question. A general election was pending and both parties were willing to place the matter in the light most favorable to themselves. Accordingly, when the writs were issued and the word of command rang down the line, the “School Question” became once more the rallying cry throughout the country. It united the Protestant electors in an almost solid phalanx against any concession to the Catholics, but did not work so effectually in the case of the Catholics themselves. The Presbyterian body was particularly active in the campaign, and issued a memorial addressed:—“To the Presbyterians of Prince Edward Island”.

It was couched in this wise:—“Dear Friends:—As a committee appointed by a conference of the two presbyteries located in this Island, we beg leave most respectfully and earnestly to address you at the present time. The subject which we have been directed to submit to you for your serious consideration is that of separate denominational schools. Before entering on the subject, we deem it wise clearly to define our position, that you may have no misconception of our views and suggestions. As guardians of the educational interests of the people, we feel it our duty to encourage and support a good system of education, and jealously to preserve it from encroachment and corruption.

“Recent indications of no doubtful character unmistakably point to attempts likely soon to be made to break up the free school system at present established in this Colony. Under this conviction, and with the light which current agitations have thrown on the subject, we earnestly call your serious attention to these movements. Supineness or

neglect on this vitally important subject is evidently highly culpable, and is certain to be followed by the most injurious results.

“The consequences of the introduction of any radical change into the existing unsectarian system of education cannot be fully predicted. But no prophetic vision is required to foresee the total breaking up of the schools in those districts in which the religious sects are much divided. Great and irretrievable injury would thus be inflicted on many of the young by an almost entire want of education ; for no single denomination would be able to support a school efficiently in such localities. Even could a school be kept in some such districts, it would be an act of manifest injustice to those occupying the helpless position of minority. Were the proposed changes effected they would also undoubtedly be productive of much religious strife and denominational jealousy—painful evils from which the people are at present almost wholly exempt.

“When you view this most important subject in all its bearings and consequences, you certainly must see that the time for thought and action has arrived. The decision of the question for the present is very much in your own hands. If the educational system of this Island be destroyed, will it not be because the people have become careless and apathetic ? You should be thoroughly resolved to hand down to future generations a system which gives equal rights to all, which recognizes no creed, no party distinctions.

“We would therefore affectionately but earnestly entreat you, the members and adherents of the beloved church of our forefathers, to resist by every fair and constitutional means the introduction of changes necessarily involving consequences so disastrous. You are, undoubtedly, now called on to show yourselves the worthy descendants of those who have labored and suffered to provide a good

education for their children and for their children's children. As God has abundantly blessed these efforts, and made you the recipients of peculiar advantages, your gratitude for the past, your interest in the present, and your duty to future generations, should prevail on you to maintain your educational privileges unimpaired. We may adopt the language of inspiration 'we speak as to wise men, judge ye what we say.'

"We are also induced to remind the whole body of Protestants in the Colony, that, if resolved to be faithful to their principles, and true to the real interests of the whole community, they should feel that their duty at the forthcoming election requires them to give their suffrages only to men, whose established principles will be a sure pledge that, by no partial nor unjust measures, any denomination of Christians shall receive educational advantages or support at the expense of their fellow-subjects. We even venture to suggest to the Roman Catholic portion of the population that they would consult their best interests by supporting the present system. Finally, we respectfully appeal to all people, irrespective of denominational creeds, to resolve to maintain the present Free School System in its entirety, and rather strive to improve it than lend any assistance to measures calculated to secure its overthrow."

John Hamilton Gray, Charlottetown ; Robert Laird, Minister, Princetown ; James Allan, Covehead ; K. Henderson, M. P. P., Union Road ; A. MacLean, Belfast ; John Simpson, Elder, Cavendish ; Thomas Duncan, Minister, Charlottetown ; Isaac Thompson, Elder, St. Peter's Road.

"June 1st 1870."

This memorial cannot be called a fair statement of the issue. Up till now there had been no formal demand for separate schools on the part of the Catholics, and no desire

to overturn the Free School System, to which Protestants held as to the apple of their eye. Mr Pope in his Summer-side Card had gone further than had Bishop MacIntyre in his memorial, but he advocated only certain modifications that might be applied to towns and the more populous villages ; but it never was the intention of Catholics that a change should be effected in the rural districts wherein the people were of various religious beliefs. The Presbyterian Memorial however was taken for a plain statement of facts and rendered good service at the polls.

The liberal Party was once more victorious. Mr Haythorne succeeded in carrying seventeen seats out of thirty and had consequently a working majority. This fact, however, did not save the situation for him, because when he called his followers together he found a serious schism in their ranks owing to the School Question. The Catholic Liberals, with the exception of Mr James R. MacLean, elected in the first district of King's County, refused to follow his leadership unless he would pledge himself to give a grant to St. Dunstan's College and Convent Schools according to the request set forth in the Bishop's Memorial, whilst his Protestant followers were equally determined that such a pledge should not be given. Personally Mr Haythorne was favorable to the Catholic side of the question, but in the present deadlock he was powerless to do anything and so tendered his resignation. Honorable James C. Pope, who had been elected in Bedeque by the help of the Bishop and Clergy, was called to the premiership and succeeded in forming a Coalition Government, composed of the Conservative members recently elected and the Catholic Liberals, who had refused to follow Mr Haythorne their former leader.

Then occurred one of the strangest episodes in the whole history of the School Question. All the members of the new Coalition signed a bond by which they bound themselves to

leave the School Question in abeyance during the term of office of the new Government. Those Catholic representatives who had refused to follow Mr Haythorne, because he would not give a grant to the College and Convents, put their names to paper to show their willingness to adhere to Mr Pope, even though nothing should be done to meet the Catholic claims during the lifetime of his Government. It is true they strove to explain their conduct by saying that Protestants generally regarded the Coalition with suspicion and for that reason it would never do to raise an issue that would have the effect of further alienating their sympathies. But in that case why leave the Haythorne administration at all? Why break with one party on an issue, and then pass to another party which forthwith buried that issue out of sight? It was a Fabian Policy to pursue at the best and had this one disastrous effect, that henceforth, when a Catholic member attempted to bring the School Question to the front, he was confronted with the statement that the matter could not be of such paramount importance, when he and his colleagues agreed to let it lie at rest as long as the Pope Administration should hold the reins of power. No matter how earnest the Catholic members might appear in their advocacy of the Catholic Claims, their sincerity could well be called in question in the light of their conduct, when they gave their allegiance to the Coalition Government, and give what explanation they would, by signing the bond they spelled disaster to the Catholic Cause.

When the House met for the Session of 1871 there was no mention of the School Question in the Speech from the Throne as had been agreed upon by the members of the Government, but none the less it came up for discussion: Mr James R MacLean, who had refused to countenance the Coalition and had remained in the opposition ranks, tabled the following resolution:—"Whereas the present system of

education taught in this Colony does not give general satisfaction: Resolved therefore, that this House now resolve itself into a Committee of the Whole to take into consideration the expediency of making, if agreed, some alterations in the present Educational System". This colorless resolution asking for nothing in particular did not render any service to the Catholic Cause. Its primary aim was to embarrass the Government, but even this it was too vague to accomplish, and after a discussion of some length it was lost on division, the mover being the only Catholic member to vote for its adoption.

Meanwhile the Railway Policy pursued by the Liberal Conservatives had grown exceedingly unpopular in the country, and when they met the House on the 5th of March 1872, after a session of six days, they found themselves in a minority and were forced to resign. The Province was once more in the throes of a general election, and the school Question was for the moment overshadowed by graver issues, such as Confederation and the construction of the Prince Edward Island Railway. The Coalition Government fell in the struggle and was succeeded by a Liberal Administration under the leadership of Mr Haythorne. The new Government met the House on the 23rd of April 1872. The Speech from the Throne contained no reference to the School Question, but a large portion of the Session was taken up by Honorable members in useless discussion of the same, and much valuable time was wasted by some in trying to justify their attitude with regard to it. Mr Pope who while Premier, did nothing for the Catholic cause, being now in opposition, could urge the Government to action by saying: "One would think that the Leader now at the head, who had broken up his former Government, would now give common justice to Catholics". Mr Howlan made a long speech in explanation of his desertion of the Liberal Party on the

question, but was twitted by Mr Laird, who said very pointedly: "When men who had followed a party for twenty five years left it for conscience sake, they would be expected to stand in solid phalanx and refuse to join any party unless they were ready to grant their demand".

As time went on the Question of Confederation was coming more prominently before the people. The railway policy pursued by both political parties had proved disastrous to the finances of the Province, and it was becoming every day more evident that, to save it from a condition not less serious than bankruptcy, it was necessary to throw its lot in with the Dominion of Canada. On the 15th of February 1873, Messrs Haythorne and Laird set out for Ottawa to interview the Federal Government and negotiate terms under which Prince Edward Island might become a Province of the Dominion. Having made what they believed to be a favorable arrangement, they returned home, dissolved the House and appealed to the country on the question of Confederation. As the Conservatives were in power at Ottawa at the time, Mr Pope, the Leader of the Opposition, believing that he was in a position to obtain better terms than those contained in the proposal submitted by Messrs Haythorne and Laird, took up the gage of battle, and "Better Terms" became the rallying cry for his followers throughout the Province. But the School Question too had to be reckoned with. No matter what other issues might be raised it would not down. It seemed endowed with a species of magic life, and while time and again it appeared dead and buried forever, it would rise again at every fresh appeal to the electorate. Mr. Pope was long committed to it, and had gone further even than Bishop MacIntyre when the question was first raised, so now that he was in the thick of a desperate fight, in which he must turn to account every possible advantage, it was necessary to take counsel with his followers and make

some pretence of interest in the Catholic cause so as to gain Catholic support in the forthcoming struggle.

For some time it had been bruited about that there was dissatisfaction in the Liberal ranks on account of the School Question. It was said that four or five Liberal members would quite willingly forsake their party allegiance and join hands with the Conservatives, if by so doing the question could be settled and removed from the domain of politics, where it had proved to be a fruitful source of mischief to both parties. How this story originated could not well be determined. It might have been a mere invention of some officious person anxious to create trouble ; but it gradually grew in strength and insistence and, at the time of Messrs Haythorne and Laird's visit to Ottawa, it had become a well define rumor and was practically the talk of the streets. Mr Pope was favorable to the Catholic Claims and, if four or five Liberals should unite with him, the union thus formed would be enough to seriously embarrass the Government, even if no good should follow to the Catholic cause. The Conservatives therefore met in caucus and adopted this resolution:—"That the Opposition, as a party, are prepared to go for such a modification of the School Law as will entitle any school open to Government inspection, to its equitable proportion of the school-tax according to the number of scholars receiving instruction therein, whether such school is established by the Government or by any individual or association. Provided a sufficient number of the supporters of the present Government, being dissatisfied with the policy of the Government, are prepared, to join with us in carrying such a measure."

Having thus expressed their views it was necessary to make a further show of sincerity, and a bill was accordingly drawn up embodying the principles contained in the resolution, and this the Conservatives declared they would

carry through the Legislature if they should receive the assistance of a sufficient number of Liberals. This Draft Bill which created a considerable amount of talk at the time was framed by Honorable W. H. Pope and contained the following provisions:—"Whereas it is expedient to encourage the establishment and the maintenance, in the towns and villages of this Island, of schools for the gratuitous instruction of poor children of all ages ; and also that superior schools or colleges throughout the Colony, in which higher branches of education shall be taught, should be entitled to receive aid from the public treasury.

"Be it therefore enacted as follows:—Any individual, association or corporate body that shall hereafter establish or maintain, within any town or village in this Island, a school or schools, and therein gratuitously instruct poor children in the elements of English education, shall be entitled to receive therefor from the Treasurer of this Island an allowance equal to... for each and every child, that, during the year, may have been so instructed.

"Every individual, association or corporate body that shall hereafter establish or maintain within this Island a superior school or college, and shall provide such school or college with a sufficient number of teachers competent to impart a knowledge of the several branches of learning enumerated in the Act of the Legislature of this Island, relating to the Prince of Wales College, shall be entitled to receive from the Treasury, an allowance of... for each and every pupil that, during the year, may have been instructed in such school or college.

"The Proprietor or Proprietors of every such school or college who may be desirous of obtaining public aid under the provisions of this act, shall give to the Government of this Island a notice in writing of his or their intention to apply for such aid, such notice shall state the locality in

which the school or college is situated, the nature of the instruction therein given, and the names of the teachers employed therein shall be given to the Colonial Secretary of this Island.

“In every such school or college the Proprietor or Proprietors of which shall have applied for public aid, there shall be kept a daily record of the attendance of pupils, a copy of which, verified by the signature of the principal master of such school or college, shall be filed in the office of the Colonial Secretary of this Island, every three months, and the average attendance shown by such record shall be taken as the basis to determine the allowance to be paid from the public Treasury to such school or college as aforesaid.

“Every such school or college the proprietor or the proprietors of which shall have given notice of his or their intention to apply for public aid shall, at all times after the giving of such notice, be open to the inspection of any person or persons who may be appointed by the Governor to inspect and report on such school or college.

“No grant of money shall be made under the authority of this Act, in aid of any school or college in which the students seeking to enter such school or college, shall be required to subscribe any religious test, or to make any declaration of religious belief, or which shall require students to attend the religious service of any particular church or sect of christians, nor to any school or college at which the semi-annual attendance of pupils shall be shown by the official register to be less than . . .”

As may be observed the Conservatives did not commit themselves absolutely to any line of action, but merely expressed their willingness to do something to help Catholic Schools provided a certain number of Liberals, to the great embarrassment of the Government and of their friends,

should join with them in carrying such a measure. But how to bring about this defection from the Liberal ranks was a difficulty. It would scarcely do for a member of the Opposition to approach the supporters of the Government, for the purpose of suggesting to them the propriety of their abandoning the party to which they had given their allegiance for so long a time. Such a course would be very indelicate, to say the least, and no man who valued his political honor could play such a part. Something however had to be done and done quickly, if Pope and his followers were to reap any advantage from the School Question in the forthcoming election campaign, and so it was deemed a good tactical move if the Bishop's sympathies were so called into play, that he would be disposed to act as negotiator between the Conservatives and the Liberal malcontents. Accordingly, two members of the Opposition viz: Messrs George W. Howlan and A. A. Macdonald, taking with them Mr Owen Connolly, one of the prominent citizens of Charlottetown, waited upon His Lordship with a copy of the Draft Bill. They set forth how far their party was disposed to go in order to meet the Bishop's views in the matter of education, and they besought his assistance in the rather delicate affair of negotiating with the members of the Government, whose votes would be necessary to carry the legislation contained in the clauses of the Draft Bill. Mr Pope himself did not wait upon the Bishop. Neither was he aware that two of his colleagues had done so. In this the Conservatives displayed their usual caution and astuteness. Perhaps later, it would be to his advantage to be able to deny that he had anything to do with the negotiations carried on with the Bishop, and thus deftly repudiate the whole proceeding, if he found such a course necessary.

Bishop MacIntyre was not satisfied with the Draft Bill. Gradually he had turned to Separate Schools as the

only real solution of the difficulty, and he therefore found that the proposals of the Conservatives did not go far enough. But even the slightest concession was better than nothing, and he was disposed to accept the situation and to take matters as they stood. However, as the party caucus had attached conditions to their resolution, His Lordship had further conditions to suggest, without which it would be difficult if not altogether impossible for him to appeal to the Liberal members, whose assistance was needed to carry the Draft Bill. Messrs Howlan and Macdonald could not agree to the Bishop's conditions. They had come altogether unknown to their leader, and though they had exacted terms from His Lordship, they were not in a position to agree to those put forth by him. Hence their visit ended in failure and the negotiations came to naught. But the Draft Bill soon became public, and the proposals made by the Conservative Party were discussed in the pulpit and in the press. The Protestant Clergy of Prince Edward Island united as one man against any grant to Catholic institutions, and pledges were exacted from the Conservative candidates that they would not interfere with existing conditions in the matter of education. Even Mr Pope had to give a pledge that the School Law would not be disturbed, for feelings ran so high at the time that he could not be elected on any other conditions.

The "Better Terms" however proved a winning card in the elections and the Conservatives were once more victorious. Soon Messrs Pope, Howlan and Haviland went to Ottawa and there succeeded in securing terms more favorable to Prince Edward Island than were those held out to their predecessors on the same mission. But, in the discussion of these terms at Ottawa, Pope and his colleagues never said a word of the School Question. They concerned themselves with everything but what to the Bishop was the one

thing necessary. Some of the Federal members belonging to the Province of Quebec, surprised at the ominous silence preserved by the delegates with regard to the School Question, telegraphed to Bishop MacIntyre apprizing him of the apparent neglect of the issue at so vital a moment. Those gentlemen knew that Separate Schools had been secured to Quebec at the time of the Union, and they believed that if Prince Edward Island should enter Confederation without any provision having been made for its schools, the question would thus be definitely settled and the Bishop's case entirely lost.

But Mr Pope had still a card to play. Before he had left Ottawa he took Mr Howlan into his confidence and told him that as they had been able to carry Confederation only with the help of the Catholic members and of the Bishop, who was at all times an ardent Confederate, he felt that it would be right to do something as an act of recognition of this assistance on the part of the Catholic members and Bishop, and he believed himself justified in proposing to his followers in the House of Assembly the propriety of giving His Lordship the sum of five thousand dollars for his schools out of the revenue of the Province, and he was sure that he would be able to carry a vote for that amount through the House. Mr Howlan joyfully telegraphed this item of news to a member of the Government in Charlottetown, and soon it was blazoned before the eyes of the public as a sample of the great Leader's magnanimity. The news however fell far short of satisfying the Bishop. He had been stirred by the communications he had received from his friends in Quebec, and a mere grant even if it were something permanent would not satisfy him now, as he had turned his thoughts to Separate Schools as the only means of bringing about a complete settlement of the vexed question. Some of course will blame him for this. They will say that he

should have adhered to his original contention, and Mr Pope so expressed himself later, but amid so much treachery and duplicity on the part of those in whom he had confided, it was not surprising that he too should change his mind. When the delegates had returned from Ottawa and the terms of union had been made public, the Bishop sent for the Catholic members and strongly advised them to oppose Confederation on the floor of the House, unless the Government should pledge itself to pass a law giving the Province a system of Separate Schools. This was more than he had hitherto asked for, it was more than Mr Pope had ever promised, but it was what had been given to Quebec at the time of union, and His Lordship could not now see any valid reason why it should not be given to Prince Edward Island. But the Catholic members saw things in a different light. Both political parties had so committed themselves to Confederation, that even if the Catholics should oppose it, there were enough Protestants in favor of the measure to assure its adoption by the House. Hence knowing that the Bishop was strongly in its favor, they represented to him that it would not look right for the Catholic members in a body to oppose what they all believed to be in the best interests of the Province, and thus place themselves on record as being in opposition to the welfare of the country. The Bishop accordingly, with considerable reluctance left them free to act as they chose in the matter, and when the measure was introduced into the Legislature it was carried almost unanimously, Protestants and Catholics uniting in its support.

But the schools remained as they were, and nothing was done to remove the grievance under which the Catholics labored. Even the grant of five thousand dollars, which had been promised at Ottawa and blazoned before the Bishop and other friends of the Catholic cause, was never more

heard of. Mr Pope easily repudiated it on his return, alleging as a reason the stand taken by the Bishop in urging the Catholic members to oppose Confederation on the floor of the House.

Bishop MacIntyre was a thorough gentleman, and no indignity could make him forget the gentleman-like instincts which were in him as a part of his make-up, but he was not Job's equal in meekness and patience and naturally he was pained and mortified at the turn things had taken. Nor did he make any attempt to conceal his bitter disappointment. It was, he thought, a time for plain speaking, and he therefore spoke so plainly as to leave no doubt with regard to his true sentiments. During his Pastoral Visitation, in the summer of 1873, the School question was the theme of most of his public utterances, and he did not fail to lay a large measure of blame at the door of some of the more prominent Catholic members of the House of Assembly. At Tignish and St. Peter's especially, he waxed warm on the subject, and his remarks, distorted by interested persons, were borne under false coloring to the ears of the very men, whom he considered directly responsible for the failure of the Catholic cause. One of their number, hurt by this public condemnation of his conduct, wrote a letter to His Lordship demanding an explanation of what been stated in the Church of Tignish and St. Peter's. If his object was to draw the Bishop he must have been astonished at the success he attained. Here in part is the answer he elicited:—

“I have nothing to do with what you may have been informed of, with what may have been stated to you, or even with what you may feel convinced of. . .

“It is not, I presume, necessary to travel over the history of the last two years' negotiations. On perceiving, a few weeks ago, that from one end of the Island to the other, an attempt was made to impress the public mind with the

belief, that I was quite satisfied with the course pursued by the Government during the last Session with regard to the Education Question, and that I believed the Catholic members had done all that could have been done in the matter, I thought it a simple act of duty—altogether apart from and above Politics—to state that such was not the case. And, so far from being satisfied with the course pursued by the Government and the Catholic members, I considered that they had basely betrayed me and the sacred cause which I entrusted to their hands. Even when the delegates were setting off for Ottawa on the most important mission, socially and politically, ever undertaken by a P. E. Island delegation, they did not even condescend to exchange a word with me, on that question which they knew, I had so much at heart.

“While the delegates were on their way home and before their arrival here, certain Catholic members of the Ottawa Commons, shocked at the idea that, in the negotiations between our delegates and the Ottawa Government, there was not a word about the Education Question, sent me a telegram to that effect. It was then however too late. Pope, with the assistance of his faithful Catholic members, had carried his point and that was all he looked for. The Catholic members, who had such an opportunity of settling the important question of Education and placing it on a permanent and independent footing, allowed the opportunity to fall through their hands, and they now, naturally enough do not wish to be told that they have betrayed the cause entrusted to them. For my own part, I can assure you that I feel no pleasure in reminding them of the weak part played by them in this chapter of our Island history. . .

“While you, and I suppose others too, appear to be so sensitive about things that I never uttered, I suppose it is to be taken for granted and as a matter of course, that all

the abuse and opprobrious epithets heaped upon me for the last few weeks are deservedly bestowed on me. I leave all this however to a higher tribunal. In the Education question I did not consider myself as playing the part of a politician, although I knew I was dealing with politicians. The promises made me and the prospects held forth originated with yourselves. As a Bishop I had the interest of Catholic Education at heart. I had a solemn and conscientious duty to perform, and how far you, Catholic Members, have assisted me in the discharge of this solemn duty let your own consciences tell."

"The Herald", which was at that time under the editorial management of Mr John Caven, shared the Bishop's view of the situation, and voiced its sentiments in this way: —

"The Draft Bill, we published last week shows the extent to which the Catholics of this Island were betrayed by Mr Pope and his Colleagues. That Bill was the platform of the Ministry to the Catholics before the elections. The Catholic vote was acquired in support of Mr Pope purely on the understanding that their grievance on the School Question should be redressed. Mr Pope came into power with a triumphant majority, and the very pith of that majority was Catholic representatives. How fared it then with the School Question? It was quietly hushed to sleep, and some of our zealous Catholic members were the most assiduous in rocking the cradle. Have not then the Catholic electors a grave cause for displeasure in all this? They have been played with as a conjurer plays with balls—flattered with splendid prospects, and trapped into supporting men who have grossly betrayed them. The Catholic people of this Island have, we imagine, as just a cause for displeasure as ever animated a people. Twice has Mr Pope been put in possession of power through the Catholics. On one occasion he engaged as many of their representatives as he could, by a

written document to leave the School Question in abeyance as long as he was in power ; and on the second occasion, he professed himself prepared to adjust the question of education to the entire satisfaction of the Catholics. His brother W. H. Pope draws up a bill, providing for the wants of the case, and on the strength of ardent assurances, Mr Pope and his colleagues assume power and as coolly cast aside their pledges as if they had been made only to be broken. Indeed our wonder is that we have not received official communications, protesting that our leading statesmen knew nothing of the Draft Bill, and never gave any promises on the School Question. Possibly those officials who have betrayed us know that we could make such denials dangerous, and therefore they practise discretion, which after all, in their position is the better part of valor."

Prince Edward Island was now an integral part of the Dominion of Canada and an election was held for the return of six members to represent the Province in the Federal House of Commons. Mr Pope resigned his seat in the Provincial Legislature and was returned for Prince County. These were the days of the Pacific Scandal, when the Government led by Sir John Macdonald found itself in a minority and was forced to resign. A general election followed in the month of February 1874. In the previous autumn and when the electoral campaign was well under way, Bishop MacIntyre went to Ottawa and had a long interview with Honorable Alexander MacKenzie, the Leader of the Liberal Party, who held out some hopes to His Lordship that something might yet be done for the cause which he had so much at heart. The Bishop returned home and threw in the weight of his influence in favor of the Liberal candidates, particularly in King's and Prince Counties. A joint Pastoral Letter issued by the Bishops of the Maritime Provinces on the subject of Education was read in all the

churches of the Diocese prior to the election, accompanied by a personal letter over the signature of Bishop MacIntyre, in which his Lordship made a strong appeal for Separate Schools. His Lordship said:—"Dearly Beloved Brethren— In commending to your careful consideration the accompanying Pastoral of the Archbishop and Bishops of the Ecclesiastical Province of Halifax, we deem it well to offer some suggestions on the means most apt to obtain the end we seek, viz., a Christian Education for the little ones of our flock, and also to refute some of the specious arguments brought forward in support of the so called system of 'Free Education'.

"Placed as sentinels on the watch-towers of Israel, we must not be unfaithful to our trust ; but we must raise our voice boldly in defence of our rights as citizens of a free Dominion, and in vindication of the liberty of our consciences. We do not seek to excite discord, we rather desire to remove its occasion. We wish not to do violence to the conscience of those who differ from us ; we only ask that our own may be respected.

"All who profess to be Christians must prize above all things a true Christian spirit. That spirit must be obtained in youth, before passions have assailed the heart. Man has been created a social being, but he has not been created merely for a social end. He has been created to know and serve his Maker here on earth, and to enjoy Him forever hereafter. Hence, neither success in business, nor advancement in social position, nor the attainment of any worldly good, can in the Christian sense, be the prime mover of our actions. We have come from God, to Him we ought always to tend, all our aims and aspirations, should be subordinate to the great end of creation viz., the glory of the Creator. This does not prohibit us from endeavoring, by honest means, to better our worldly circumstances, so long as we

do not neglect our duties to God. But we should always remember that we are 'to seek first the kingdom of God, and his righteousness, and then all other things will be added unto us.' Now, man has duties towards God, towards himself, and towards his fellow-man. He has a spiritual as well as a corporal part, but he has only one conscience. The spiritual and immortal soul which vivifies the material body is one in each individual. There can be no real distinction between the citizen and the Christian. True, there are some actions which may be regarded as purely social and others as spiritual ; but the will which freely determines itself to perform the first is the self-same will which determines the performance of the others. Therefore there cannot be a political and a Christian conscience. Neither is the standard of morality for public actions different from that of private life. If it be wrong to do an injustice to an individual it must be a still greater wrong to be unjust to a whole class of citizens.

“Education consists in the perfection of our faculties ; it is therefore a developing of the intelligence to enable it to grasp truth, and a training of the will to induce it to follow truth. Education, then, has for its object the cultivation of the spiritual powers of man, and consequently it is a spiritual function. Hence, there is no such thing as secular education. From this it is evident that the State has no right to control Education. Education being a spiritual function, its direction belongs to the spiritual kingdom of Christ upon earth, that is the Church. Hence when the State introduced a system of Education independent of the Church, it wandered beyond its sphere, and usurped the right of another. What wonder then, that it failed to give satisfaction, or that the effects of its efforts should be disastrous to society ?

“It is commonly pleaded on behalf of what is called Free

Education, that a knowledge of reading, writing and arithmetic is purely secular, and that it is with the teaching of such things only that the State interferes. But apart from the fact that there is no knowledge or truth unconnected with God, and apart also from the fact that even this kind or training regards the spiritual part of man ; we have a ready answer to this specious argument. 1st. Such training is not, in the legitimate sense of the term, Education. 2nd. The effects of such a system, as experience proves, are pernicious. We have seen that Education develops the understanding and trains the will to virtue. But such a system allows the will to follow the bent of its own inclinations ; therefore it is not education, it is a mere fragmentary culture, which renders the recipient more dangerous to society, inasmuch as it makes him more powerful for evil. That the effects of this system are pernicious, is self-evident. A child brought up without hearing God mentioned in connection with science, will naturally be led to think that Science has no co-ordination to God, that God has naught to do with civil affairs, that perhaps he does not even know the truths discovered by modern investigations. Hence, the race of conceited scientists who arrogate to themselves all wisdom, and ignore the fostering Providence of God. Hence, the race of frothy political demagogues, who demoralize society by their electioneering trickeries, and injure its true interest with their policy of expediency. Hence, the race of self-styled leaders of public opinion, who deprave the minds of their ignorant readers with their own ignorance, presumption and bigotry. Hence, the race of Communistic leaders, who excite popular discontent in order to profit by a social revolution. Reflecting minds, irrespective of religious tenets, have at all times condemned a secular system of training. We see the Presbyterians of Scotland, no less anxious than the Catholics of Ireland, to

secure denominational schools. They have experienced the evil effects of mixed schools, and they seek to abolish them. The day is not far distant when our Protestant fellow citizens will also see these evils, and will bewail the course they now pursue.

“It is argued by the defenders of secular schools, that the State has a right to protect itself. But ignorance is its great enemy ; Therefore the State in self-defence should insist upon its subjects being educated. This argument rests on two false suppositions, and consequently is of no value. In fact, it supposes first that ignorance of reading, writing and arithmetic is dangerous to the State. Now, authentic statistics of the United States prove that of criminals, a majority have been educated in the public schools. Were it to the interest of society to have ingenious swindlers and forgers, this interest would certainly be promoted by free schools. We readily grant that ignorance of our duties towards God is dangerous to society, and hence, in the interest of society as well as of religion, we demand a religious training for our youth. The second false supposition in the argument is that the training received in public schools is education. We have already shown that it is not.

“The right of instruction is with the parents, they are responsible to God for the soul of their child. If they neglect their duty, and if the State deem it necessary that its subjects be educated, it may pass a law to compel parents to educate their children. But when it provides schools it must provide them such, that parents can in conscience use them. Otherwise the State becomes a tyrant and usurper. Our intellect and our will are more inviolable than our appetite. Hence it is greater tyranny to force upon us unwholesome or distasteful moral food, than to prescribe for us an unsavory repast. The Head of our Church has condemned the mixed system of education, Catholics through-

out the world have repudiated it. We cannot therefore, in conscience, approve of it ; still we are taxed for its support. Our rights as free citizens are violated by extorting from us money which brings us no benefit. Our liberty of conscience is endangered by the attempt to force on us a system of which we cannot approve, without abandoning our principles. It is against this insult offered to our dignity, against this violence offered to our conscience, that we raise our voice, and claim, not as a favor but as a strict right, the freedom of education enjoyed by the Protestant Minority of Quebec and the Catholic minority of Ontario. This is what we demand ; with nothing less can we be satisfied. The system we ask has worked to the satisfaction of all parties in those two Provinces. Why would it not do so here ? Are the Protestants of this Island afraid of a system granted by their co-religionists, and brother Orangemen of Ontario ? Or are their statesmen of a lower order, and feel themselves unable to grapple with the question ?

We do not, as has been wrongfully insinuated, want to increase the taxation of the Colony, but we want the taxes raised annually for Education more equitably distributed. There are now upwards of four hundred Catholic children taught in the Catholic schools of Charlottetown. For the education of this large number of pupils the State refuses to pay, for no other apparent reason than because these schools are more efficiently conducted than the public schools of the city. Those who approve of this course of the Government, plead conscience on behalf of their cause. We also plead conscience. If, then, there is a collision between conscience and conscience something must be wrong. The Protestants of Ontario saw the difficulty, and recognizing the justice of Catholic claims, offered a peaceful solution. True statesmen would do the same thing here, for they would clearly perceive that a State cannot prosper, nor a Govern-

ment exist for any length of time, unless its citizens are at peace with one another, and secure in the enjoyment of their individual rights.

“This question of education is a principle ;—unhappily it has been of late converted into a political hobby for the use of political aspirants. From the accompanying Pastoral it will be seen that it is a question on which all who pretend to be Catholics must be united. A matter of conscience should triumph over every party and mercenary consideration. We cannot serve God and Mammon. If you believe Mammon to be the true God, say so, and withdraw your names from the list of Catholics. If not, let God and conscience be your motto. On purely civil questions there may be diversity of opinion—on questions of faith—none. The principle for which we contend is one of conscience, hence it is a platform on which all can, and ought to be united. No matter what ties may bind us to a man, or a party, they ought to be broken, if necessary, to obtain the right we seek. The duty of Catholic electors is plain ; support, neither directly nor indirectly, any man or party that will not modify the education law, so as to enable Catholics to enjoy the freedom of education enjoyed by the Catholics of Ontario, Manitoba, Vancouver Island and Quebec.

“We care not what may be the name of any particular party ; we must rise above party distinctions and unite on a principle of conscience. No middle course is possible. ‘Who is not with me’, says Christ, ‘is against me.’ On this point we desire to call your attention to the annexed theological decision given by three theologians at Rome, in answer to certain questions asked by the Bishop of Three Rivers.

“The Education Law as it stands at present is virtually Protestant, and unjust to Catholics. We must battle against this injustice if we prize the eternal welfare of our children. We do not ask Protestants to concede to us a doctrinal

point. We do not dictate to them the way in which to educate their children, we only ask them not to dictate to us. Nor let them say that sufficient religious instruction can be given by the firesides at home and in Sunday Schools. Many parents are incapable of imparting this instruction, others are too negligent to attempt it. Besides it is not a few short hours devoted once in the week to religious instruction, which can give to the youthful mind that religious form capable of modelling the actions of a life-time. Religious instruction, to be effectual in after life, must in youth be continuous. It must not be confined to a day or an hour. It must go on from morning to night, and from week to week. It must permeate the incidents of every day's routine, and be inhaled, so to speak, with the very atmosphere of the School-room.

“This together with the accompanying Pastoral shall be read and thoroughly explained in every Parish Church of this Diocese on the first Sunday after its reception, and in all other churches on the first Sunday on which the Pastor shall officiate therein.

“Given at Charlottetown, the 22nd of December 1873.

PETER McINTYRE,

Bishop of Charlottetown.”

The Pastoral of Bishop MacIntyre called forth a joint letter from the ministers of the Protestant Churches in in town and country. It was headed “Appeal to the Protestants of Prince Edward Island”, and among other statements contained the following:—

“It must be manifest to all, from the Pastorals issued by the Roman Catholic Bishops in these Provinces on the question of Education, that united action on this question has been secured on the part of the whole clerical body of that

Church—the result confessedly of directions received from the Vatican. We need scarcely warn you that the certain result will be the subversion of our present free and unsectarian system, and be the means of depriving Protestants of the rights and privileges they now enjoy. We cannot fail to view the measures thus concerted with concern, not unmingled with alarm ; and we are persuaded that you share with us in these feelings, and will, as Protestants should and must do, resist all unjust and arrogant pretensions from Rome.

“You will observe that the claims for Separate Schools are professedly based upon what is termed ‘justice and fair play’ and the necessity of religious training for the young, which is declared to be by the present School System prohibited. It will be readily seen, that no charge against our School System could be more unfounded ; for the system assumes that the parents not the State, are responsible for the religious training of the young, and consequently it has jealously avoided any interference with Roman Catholics in training their children to know, believe and hold all the peculiar tenets of their Church. It is obvious to all unprejudiced persons that the present School System is based upon entire justice to all, and makes no distinction whatever between Protestants and Roman Catholics. While the Bishops in these Provinces have made many assertions to the contrary, they have failed to furnish a single fact in proof that our present School System confers any privileges on Protestants not equally shared by Roman Catholics. Whilst the cry of injustice is raised against it, the truth is that in its very impartiality lies its chief defect in the estimation of the Bishops, who wish to supplant it by a system which would assure special advantages to their Church. We readily concede to Roman Catholics the full enjoyment of every privilege possessed by their fellow-Colo-

nists ; but we can never sanction the injustice of drawing from the public Treasury any amount, small or great, for the maintenance of a system of faith and teaching opposed to the sentiments of all the other denominations ; and while we admit the perfect right of the Roman Catholic Clergy to use for the promotion of the interests of their Church such means as the liberality of their own people may provide—which is all that other denominations either possess or claim—we must regard it as an act of unwarranted audacity to demand that the Protestant inhabitants of this country should help to propagate principles which they hold to be subversive of the the truth of God and on account of which our Fathers endured so much.

“We are constrained to regard this demand, which in itself is an outrage upon the Protestant community of this Island, as the more to be dreaded inasmuch as the concessions that would satisfy it would open the way for other demands, which could with equal consistency be made ; for if ‘justice and fair play’ require that State support be granted to sectarian schools, in which as the Bishop says, ‘religion must be taught from day to day and from week to week, and become the very atmosphere of the school-room’ ; if schools of this character, out and out and avowedly devoted to the teaching of Romish doctrines, can justly claim as their ‘right’ support from the State, then a similar claim may, with equal consistency be made, for the endowment of every Roman Catholic chapel throughout the Island. While from the character of this demand and its manifest injustice, we are not apprehensive of its possible success, yet we deplore the agitation to which it must lead, and we charge the strife and bitterness which it will engender upon the originators and promoters of the movement.”

Further on those Reverend Gentlemen say:—“We cannot in duty to you conceal the painful apprehension forced

upon us,* that the movement which the said Pastorals are violently pressing to a crisis has not been matured without connivance on the part of nominally Protestant politicians; nor can we do otherwise than denounce any compromise of this vital question as the betrayal of the best interests of this Province, of the well being of the present and coming generations, and not less of our Protestant Faith and principles.

“We would therefore call the attention of all Protestants to this grave and perilous crisis, and urgently remind them that, if they value their principles—the sacred principles secured by the fidelity of their fathers—they must now be thoroughly roused to meet the coming struggle, determined that whatever may happen in other portions of the Dominion, this Island shall never bow to the dictates of Rome, nor be ruled by Romish Bishops, nor by politicians, who for place and power can sacrifice their Protestantism: and that thus determined they must, when called to exercise their franchise, sink all past and party feelings, and recognize but two parties viz. the true Protestant, who values and will maintain Protestant rights on the one side, and on the other the real Roman Catholic and the venal time-server forming a party ever ready to sacrifice our interests, and subject ourselves and our children to such tribute as the dictates of Romish Bishops may impose.

“Let every true Protestant bear in mind that these are the two parties that will now contend for victory. Let no man be deceived by any attempts which may be made to introduce other questions into the conflict, and thereby divert attention from the real issue.

“The lines are now drawn for us by the Pastorals; and you who are the friends of the Free School System, and who would maintain equal justice to all denominations are forced to the alternative of either submitting to the imperious

dictation of Bishop MacIntyre, or of convincing him that his assuming to dictate is a serious mistake. By uniting as one man to assert and maintain your rights, you will administer to his presumption a rebuke so effectual that he shall feel it to be his wisdom for the future to desist.

“The matter rests with you. Your privileges are safe unless you tamely surrender them. Be true to yourselves, to your country and your God ; and remember that, as you stand like men or basely yield, your children’s children must fare. You have it in your power to transmit to them in act your dearly bought privileges, or to entail upon them a heritage, which will justify them in holding up your memory in execration. We cannot doubt what your action will be. We would not assail Roman Catholics in their rights. God forbid that we should. You and we are now on the defensive. This is not a time for hesitation. The path of duty is plain, and we feel confident that you will follow it.”

This letter bore the signatures of fifty five ministers of various denominations scattered all the way from East Point to North Cape, and who, howsoever much they differed in matters of faith and practice, were a unit in their opposition to religious teaching in the schools of Prince Edward Island.

Notwithstanding this strong and earnest opposition on the part of so many ministers of the Gospel, Bishop MacIntyre achieved what he believed to be a fair measure of success in the Federal elections. He was able to place a candidate of his own choice in King’s and Prince Counties, both of whom were elected with substantial majorities. But his part in the campaign rendered no service to the Catholic cause, but resulted rather in irreparable injury. It estranged many strong and sincere friends who had stood with him throughout every phase of the present agitation ; it weakened his position by introducing the greater demand

when he had failed to obtain the minor one ; it weakened it especially because the demand was put forth on the occasion of a Federal election, when, notwithstanding the promise of Honorable Alexander MacKenzie, there was no practical possibility of reopening the question, now that Prince Edward Island had thrown in its lot with the Dominion ; it justified in a measure the Protestant contention of 1868, that the Bishop's first Memorial was only the "thin edge of the wedge" for a further demand ; and it gave Mr Pope a chance to say, that had His Lordship adhered to his original contention, he might in the end have obtained it, but by making an appeal for Separate Schools he had gone too far, and closed the door against every concession, which his friends were disposed to make in the matter.

Meanwhile some of those who had taken part in the discussion up till this time, had disappeared from the arena of Local politics. Mr Pope had gone into retirement for a time. He had been elected in Prince County in the election of 1873, but would not face the Bishop's Pastoral in that of 1874, and decided not to be a candidate on that occasion ; Mr Howlan had gone to the Senate, where Mr Haythorne, his former colleague, had also a seat, while Mr Laird had become Minister of the Interior in the Cabinet of Honorable Alexander MacKenzie. The Conservatives had a majority in the Provincial Legislature and were led by Honorable L. C. Owen, while the Liberals formed a strong and vigorous opposition under the leadership of Honorable Louis H. Davies. Mr Davies had gradually forged to the front rank in the Liberal Party. He was an ardent champion of Protestantism, and in consequence, a steadfast and uncompromising opponent of any concession to Catholics, and no one sooner than he would step out of the beaten track to raise the religious cry, when he foresaw that such a proceeding might turn to his personal advantage or to that of

the party of which he was for the time, the acknowledged leader. Hence in the Session of 1874 he precipitated in the Legislature an animated debate on the School Question. It was done entirely for political effect, and for this purpose no subject could be more adapted. On that occasion, Mr Conroy, the member for Tignish laid down a proposition, that the Catholic members form a species of Centre Party of their own, practically independent of both existing parties, and refuse to countenance any leader who would not bind himself by solemn compact to grant to Catholics the common justice, which they had so long demanded in the matter of education. He was taken to task by Mr Brecken, the chief spokesman of the Government, who said:—"I can assure my Catholic friends on both sides of the House, that the feeling is not so bitter among Protestant members as to prevent them from uniting and carrying out the business of the country. It is better for His Lordship and his people to submit to the will of the country on this question. No matter what complications may arise the business of the Province must go on."

This was a reply but no answer, and Mr Conroy was far from satisfied ; but he had to submit, for he stood practically alone in his contention, as the Catholic members were not disposed to look with favor on the plan he had suggested.

On wednesday April 22nd, Honorable John Macdonald of Indian River moved the following resolution:—"Whereas the Laws of this Province relating to Education are, in many respects, defective, and do not give general satisfaction:

"Resolved therefore, That it is expedient to introduce a bill to amend in some respects the Laws relating to Education, and in particular to provide in certain cases for the employment, as teachers of such persons as shall produce to the Board of Education satisfactory certificates from

some college or other institution of learning in Europe or America, and also to render permissive the imparting of religious instruction in schools in which the pupils are all of the same denomination, such religious instruction to be subject to the approval of the parents or guardians of the children.”

A long discussion followed the introduction of this resolution. The part taken by the Bishop in the recent Federal election was referred to by different speakers, and by some it was considered a sufficient reason to oppose the present appeal in behalf of the Catholics. When the matter came to a vote it was decided along purely denominational lines, the Catholic members alone declaring in its favor.

The resolution thus voted down had been intended to obtain a legal standing for the Christian Brothers in charge of St. Patrick's School in Charlottetown and the Sisters in the Convents, and for that reason it made mention of teachers who might produce a certificate from institutions of learning in Europe or America. The maintenance of these schools during these years had become a burden well-nigh intolerable, and it was therefore vitally necessary to procure some measure of Government aid particularly in the case of St. Patrick's School. The Catholics of that day were generally poor, and had to pay their share of taxes for the maintenance of the public schools, from which however they derived no benefit, and having done so, they had to shoulder the additional burden of maintaining their private schools for the education of their boys and girls, wherein religious instruction would go hand in hand with the other branches of learning. Now however that the Legislature had obstinately refused to recognize any certificates but those issued by the Provincial Board of Education, the Brothers of St. Patrick's School, yielding to the inevitable, went before the Board and demonstrated their fitness to teach by passing

the required examination with brilliant success. The burden of maintaining the School was thus sensibly lessened. Several of the Brothers obtained teachers' licenses, and received the regular Government pay under warrant from the Board of Education.

One of the arguments put forward by the opponents of the Catholic Claims was that the Catholic people themselves were not anxious for a change in the school system, and that the whole agitation had been set agoing by Bishop MacIntyre, and taken up by a few ultra-zealous persons, who did not, in any sense of the word, represent Catholic public opinion. Time and again was this insinuation thrown out on the floor of the House, and reiterated on the hustings during many an election campaign. The Session of 1875 served to correct this fallacy, and to show beyond all doubt, that the Bishop, so far from being alone in this contention, was backed up by his Catholic flock with a unanimity begotten of faith. This was demonstrated on Wednesday, April 7th when Honorable Mr Conroy tabled the following petition bearing the signature of almost nine thousand Catholics of Prince Island:—

“The Petition of the Catholics of Prince Edward Island respectfully sheweth:—

“That the petitioners claim, by natural and divine right, the direction of the education of their children in accordance with the teaching of their Church ;

“That the Spiritual Head of their Church has declared. ‘That Catholics cannot approve of a system of educating youth unconnected with the Catholic Faith and the power of the Church, and which regards the knowledge or merely natural things, and only, or at least primarily, the ends of social life’.

“That this right of directing the education of their chil-

dren is denied to your petitioners by the system of education now existing on this Island.

“That your petitioners are of the opinion that the Catholics of Charlottetown are unjustly taxed, in a special manner, to support public schools to which they do not send their children, in consequence of their having schools of their own better adapted, in their opinion, for the purpose of education, to which they send them.

“Wherefore, in view of the foregoing, your petitioners humbly pray Your Honorable House, so to amend the present School Act as to enable them by Law, while adhering to the teaching of their Church, to participate in the benefits to be derived from the expenditure of the taxes for educational purposes, to which they contribute, but a fair share of which, while the law remains as it is now, they cannot receive.

“And your Petitioners as in duty bound will ever pray.”

On the same day Honorable Doctor Jenkins presented a similar petition, signed by eight hundred Catholic citizens of Charlottetown, praying for a change in the school laws of the Province along the lines already demanded so many times by the Catholics.

At the same time another petition signed by a number of Protestant Ministers was presented to the Legislature by Honorable Mr Richards. It was to this effect:—“To the Honorable the House of Assembly in Provincial Parliament Convened.

“The petition of the undersigned humbly sheweth.

“That Your Petitioners, having reason to believe that the Roman Catholics of this Province will press the Legislature to substitute a system of denominational schools for the unsectarian system at present in operation, and believing that such a change would be exceedingly injurious to the interests of the Province, contrary to the wishes of a

majority of its inhabitants, and a violation of the pledges of members of both sides of your Honorable House.

“Therefore Your petitioners humbly pray Your House not to make any change in our present school law which may affect its denominational character, without an appeal to the people at the polls.”

On Thursday, April 9th 1875, Honorable Mr Conroy moved the House into committee to take into consideration the Catholic petition Honorable Dr Jenkins moved that the petition of the Catholics of Charlottetown be referred to the same committee, and Honorable Mr Richards moved that the Petition of the clergy of the different Protestant Churches be considered at the same time.

Honorable Mr Conroy submitted the following resolution:—“Resolved that a Bill be introduced to amend the Acts relating to Education in this Island, so as to provide that persons, presenting to the Board of Education satisfactory certificates from known educational establishments in Europe or America, shall be allowed to teach in schools, in towns and villages in this Island, wherein religious instruction is imparted, and where the other requirements of the said Education Act are complied with, such persons shall receive an allowance from the moneys appropriated for educational purposes, in proportion to the number of scholars taught in such schools.”

This gave rise to a long and sometimes angry debate, in which almost every member of the House took part. Mr Pope, who had recently been elected for Summerside explained his conduct with regard to the matter, and twitted Mr Davies and his followers for differing from their former Leader Mr Laird, who, as Minister of the Interior for Canada, had signed a petition addressed to Her Majesty the Queen, praying that Denominational Schools should be granted to the Province of New Brunswick.

Mr Davies, in discussing the resolution, rose to the level of his usual bitterness. He declared that Mr Pope was the chief deceiver of the Bishop in the matter of a grant to the schools, and did not fail to impute a goodly share of the blame to the Catholic members themselves. "Until Catholics", he declared, "of this Island elected as their representatives men who held their convictions in their hearts and not upon their lips, their grievances will not be properly presented to the House."

The same accusation was made by the Honorable Mr Campbell, member for New London. He said:—"So long as the Roman Catholics return men to Parliament who, to accept any paltry office, would sink their principles on the School Question, so long will the country look upon their professions on that question as hollow and insincere, and so long will they be looked upon as using it as a whip to be held over successive Governments to wring patronage from them."

Mr Conroy's resolution shared the fate of all former ones on the same matter, it received no Protestant support and was declared lost on a straight denominational vote.

Mr Louis H. Davies, Leader of the Opposition in the Provincial House of Assembly had, many times during his political career, manifested a decided antipathy to the Catholic cause. He had closely followed the recent debates on the School Question, and had taken an active part in defeating the claims put forth from time to time on behalf of the Bishop and his flock. Being gifted with a certain amount of political astuteness, he began to find in this question possibilities, which if duly fostered might easily be turned to the advantage of himself and of the Liberal party of which he was the Leader. Indeed, the time had come, he thought, when it would serve his purpose to make of the School Question a stalking-horse on which to ride into power at the

general elections that were to be held in the near future. Hence he carefully looked over the ground and laid his plans for the forthcoming campaign. There was one particular grievance that arrested his attention as he examined the situation, viz: The Board of Education had given a license to the Christian Brothers, in charge of St. Patrick's School, and they were now receiving Government pay from the public funds of the country. This fact fired the patriotic soul of Mr Davies with deep indignation, and he determined that it should be inquired into without delay. The source from which he had gleaned his information, was principally the Reports of the School Inspectors, which contained the statement that there were many schools throughout the Island, wherein religious instruction was given. Mr Davies however was not moved by the fact that the evil which he reprobated had grown almost general in the community ; on the contrary, his zeal seemed confined to one particular case, that of St. Patrick's School for some time in charge of the Christian Brothers. Accordingly, in the Session of the year 1876, he brought down a resolution worded as follows:—RESOLVED, that a committee of five members be appointed to investigate and report upon the manner in which the Education Law has been and is now carried out in Charlottetown ; with power to send for persons, papers and records". In support of this resolution Mr Davies spoke long and eloquently. He said that he had been informed that the non-sectarian School Law had been tampered with in the City of Charlottetown, by and with the consent of the Board of Education. He referred particularly to the Christian Brothers, and admitted that he had moved the present resolution, because he had good reason to believe that a school well known to be a denominational one of the purest type, was now receiving support from the people of the Island, out of the public treasury. He wanted

no sectarian system of Education introduced into his native Province, for howsoever obedient it might make people to their pastors, it would have the effect of reducing their intelligence to a lower level, and wherever it had been tried it had resulted in "ignorance and immorality". Almost in the same breath, he vehemently repudiated all attempt to raise a religious agitation, and justified his present action by declaring that he would be nothing less than a traitor to the country, did he not protest against this violation of the Law connived at by the Board of Education in so contemptible a manner.

He was taken somewhat severely to task by the Solicitor General, Honorable Mr Sullivan, who began by expressing his surprise that the Leader of the Opposition, in making his resolution, did not extend the investigation to all the public schools of the Island. He did not agree with Mr Davies in his estimate of the Board of Education, and felt sure that the gentlemen who composed it would not fail in their duty to the country. Mr Sullivan contended that there was in reality no violation of the Law in the particular case of which the Honorable gentleman complained. The Education Law, he maintained, while it did not prescribe religious instruction, did not contain any clause that expressly forbade it, and the Board of Education, having certain discretionary powers with regard to the management of the schools under its control, could have permitted a certain amount of religious instruction without any infringement of the law. He had always held that the present Law did not prevent religious instruction, and he was pleased to see that the gentlemen composing the Board of Education agreed with him. The members of the Board at the time were:— Honorable Justice Hensley, Chairman ; Reverend Isaac Murray ; Reverend Alexander MacLean ; Reverend Donald MacNeil, Secretary ; Honorable Judge Deddin ; Charles

Palmer, Esq. ; Edward Roche, Esq. ; John MacSwain, Esq. ; W. Shortz, Esq ; Honorable Francis Kelly and Honorable Joseph O. Arsenault. Those gentlemen, Mr Sullivan contended, were judges, Lawyers and Educationalists, and could scarcely deserve the opinion formed of them by Mr Davies, nor was it to be supposed that they would fail in carrying out the law, if the same was clear and precise.

Several members spoke on the subject, and the general opinion was that if an investigation were instituted it should extend to the whole Province, and hence Mr Haviland moved this amendment:—"Resolved that a committee of five members be appointed to investigate and report upon the manner in which the Education Law has been and is being carried out in all the public educational establishments in Prince Edward Island." The amendment was carried and the following committee was appointed:—Honourables L. H. Davies, W. D. Stewart, Dr J. T. Jenkins, Laughlin Macdonald and James R. MacLean.

The Committee thus appointed went to work without delay and, on the 29th of April, laid before the Legislature a full report of their investigations. They summoned before them and examined the following members of the Board of Education: The Honorable Judge Hensley, Chairman ; The Reverend Alexander MacLean, the Reverend Isaac Murray, the Reverend Donald MacNeill, Secretary of the Board ; Edward Roche, Esq. Teacher of the Normal School and John MacSwain, Esquire, Visitor of Schools for King's County. Besides these they examined Norman Stewart, Esquire, Visitor of Schools for Prince County ; William MacPhail, Esquire, Visitor of Schools for Queen's County ; Professor Anderson, Principal of the Prince of Wales College, and Donald Montgomery, Esquire, Head Master of the Normal School.

After having entered into many details that do not concern

our purpose the Committee take up the question of religious teaching in the schools, and report as follows:—"As a general rule, the Education imparted in our schools is secular; but, in some few schools throughout Queen's County, sectarian books have for many years back been used, with the knowledge of at least some members of the Board of Education. During the past twelve months sectarian books and teaching have largely increased in the public schools of Queen's County. They do not appear to be confined to the Roman Catholic Schools. The Visitor of Schools for Queen's County, in the report laid before the Board of Education in December last, states the fact in this connection fully and distinctly."

Here is the statement of the Visitor of Schools for Queen's County to which reference is made in the report of the Committee. "It is asserted by many", says the Visitor, Mr Mac-Phail, "that the sectarian aspect of the School Question is one of the main obstacles to improvement in the direction of an amended school law. If this be true, it is very unfortunate, because denominational prejudices are the most difficult to be overcome. In this connection I may state that, of the forty seven Roman Catholic teachers engaged, thirty eight teach the Catechism, and most of them use their Church forms of prayer. Of the ninety six Protestant teachers, eighteen teach the Catechism. Two female Protestant teachers in Roman Catholic schools taught the Roman Catholic Catechism, being required by the trustees to do so. In another school, a mixed one, the teacher, a Roman Catholic, was so accommodating as to teach both catechisms. I should however, state that these sectarian teachings were in most cases said by the teachers to be practised after school hours."

With regard to St. Patrick's School the report of the Committee of investigation had this to say:—"The teachers in the Christian Brothers' School were licensed in October

last, and no change appears to have been made either in the manner or matter of education imparted there. A copy of the regulations, issued in 1867, seems to have been sent to this school, but with this exception, no direct intimation was made to them respecting the system of education the Board required to be adopted or the books to be used."

"The Examiner", one of the newspapers that had championed the Catholic claims, was very outspoken with regard to the information brought to light by the Educational Commission. In its issue of May 8th 1876,, it referred to the matter in an editorial, which is here given in full.

"Truth, like a torch, the more it is shaken the more it shines. Investigation and criticism never injure a good cause. We were not of those who opposed the appointment of a Parliamentary Committee to inquire into the state of our public schools. Had our advice been followed, a committee with similar but wider powers would have been appointed last year ; and a full and comprehensive report of the working of our school system, together with a scheme to remedy existing evils, would ere this have been laid before the people. The Committee, of which the Leader of the Opposition was Chairman, could not, necessarily, make anything like a thorough examination into the state of our public schools. Still less could they offer to the people a well-weighed plan, by the adoption of which those schools may be improved. But they have at least rendered one very important service. An argument constantly used by secularists is that the teaching of distinctive religious beliefs in public schools cannot, in a mixed community, co-exist with the peace, contentment and good government of the country. The developments made before the Committee show that this is a fallacy. Though in glaring violation of the spirit as well as the letter of our educational laws ; though in direct opposition to the will of the majority, as expressed

by their representatives in the Legislature, religious instruction—aye sectarian education—has been imported in many of our public schools for at least seventeen years—and so exceedingly slight has been the disturbance that the public at large never heard of it. Nor could the closest cross-examination of the witnesses, by the Leader of the Opposition and other members of the Committee, elicit a single instance in which such religious instruction had been the means of disturbing the tranquillity of the district in which it was imparted. Mr MacPhail, School Visitor for Queen's County, said that in Rustico there are two schools side by side,—one composed of the children of Roman Catholics, the other of those of Protestants. In the former the Catechism is taught ; in the latter the education is purely secular. Yet there is no quarreling among the children ; 'no pointing with the finger of scorn at the Papist school,' no strife among the parents. On the contrary, 'the most perfect harmony exists.' The Reverend Alexander MacLean has been so slightly affected with the horrible results of sectarian teaching that he has, ever since he became Pastor of Belfast, permitted the religion of Presbyterians, as laid down in the shorter Catechism, to be taught in the public schools of that district simply because 'it was not of much consequence ; it was an old Highland custom, and Highlanders are very tenacious of their customs.' The instance of a school-master who actually taught two different catechisms—and lived—was also cited.

"The Committee having established the fact that religion has been, and may be taught in the public schools of this Province, it is, of course needless to adduce the examples of such cities as Halifax, Montreal, Toronto, and such countries as England and Prussia, to prove that the Christian religion—the religion of peace, morality and good-will—may, under certain conditions, be admitted into the public schools

of a Christian people without disastrous results. This important point having been made clear, we may hope that the persistent demands of Roman Catholics, and the ardent desire of all truly religious Protestant parents may be speedily satisfied ; that a long continued agitation may be allayed, and our public schools raised to the level of respectability."

Agitation with regard to educational matters was not confined to Prince Edward Island during those years, but made itself felt throughout the entire Dominion of Canada. Soon after Confederation, the Province of New Brunswick passed a school law that seemed to the Catholics of that Province a direct violation of certain privileges which they had enjoyed for some years, and in consequence, an agitation followed that found an echo not only in the Parliament of Canada, but even in the Privy Council of Great Britain. Somewhat later the MacKenzie Administration introduced certain regulations for the government of the Northwest Territories of Canada and, amongst other privileges, bestowed upon those Territories a sectarian system of education. No opposition was made to the measure on the floor of the House of Commons, and it was allowed to pass without discussion. This magnanimity on the part of the Federal Authorities did not meet with the approbation of the Evangelical Alliance of Prince Edward Island, and accordingly the ministers of the various denominations issued an appeal addressed "To the Protestants of Prince Edward Island". Those Reverend Gentlemen said that they were startled by the fact that some Protestant Representatives, by their vote on the New Brunswick School trouble, had committed themselves to the support of a Sectarian School System, and that they were more troubled by the fact that Separate Schools had been given the Northwest Territories, without a voice having been raised in dissent or a vote having been

taken on this momentous question in the House of Commons, and they argued, that if separate Schools are good for the West, they should be equally good for Prince Edward Island. "Protestants of Prince Edaward Island", they continued, "if you allow this action to pass without complaint or remonstrance, you become partakers of the sin and guilt of it, and as certainly as your representatives, will you reap your full share of its consequences. You know well enough what the Sectarian School System means when Popery gets it in its hands. It is patent to all not willfully blind. It does not mean education. It will have nothing to do, if it can help it, with anything that tends to strengthen and develop the faculties given by God to be cultivated in order to do his work and promote his glory. It means what will dwarf the intellect and render men and women the weak and credulous victims of priestly superstition and tyranny. There is no successful denying this fact. Italy, Spain, Portugal and South America furnish abundant evidence in proof. Are we tamely to consent that our Protestant Brethren in the Northwest shall, without their permission being asked or voice being heard, be compelled to submit to this daring outrage on their rights, and in all time coming see their means employed to uphold a system fraught with evils which have blighted, cursed, and all but desolated the fairest country on earth?"

Referring more particularly to local affairs the Ministers say:—"We can show that we are determined to sustain our Free School System in Prince Edward Island, and that on this question there will be no compromise. We have been late in moving in this matter. We must now act with vigor. Petitions are being prepared. Let every Protestant Minister call upon his people, and every Protestant worthy of the name will respond by promptly and heartily appending his

name to that petition, which prays the Dominion Legislature to repeal the iniquitous Act of its last Session”.

On the 21st of January 1876, “The Patriot”, at that time under the editorial management of Honorable David Laird published an editorial dealing with the schools of Prince Edward Island. It reviewed existing conditions in these words:—“We have recently received information that has greatly surprised us. From what we have heard lately it would appear, that our common school system is being gradually and sensibly changed from the secular to the sectarian, and that too, with the knowledge and the apparent approval of at least one gentleman, who is loud in his denunciation of separate schools on the banks of the distant Saskatchewan. We have the best reasons for knowing that, in a very large proportion of the schools of Queen’s County, sectarian instruction is being imparted. Some of these schools are in Roman Catholic districts, and others in Protestant. We do not believe that in any part of Ontario of the same population, will be found a larger proportion of avowed and legalized separate schools than there are of illegal schools of the same nature in Queen’s County, Prince Edward Island. We are assured, on good authority, that some of these schools in which surreptitious sectarian instruction is imparted are in the neighborhood in which the Reverend Mr MacLean, the gentleman who suggested the Appeal to Protestants, against the eleventh section of the Northwest Act, and who is taking such an active part in procuring signatures to the petition for its repeal, resides. A gentleman who can countenance the illegal conversion of secular schools into sectarian schools on this Island, where education is wholly maintained by taxes paid by Protestants and Catholics, should have very little to say against a law in the Northwest, which permits denominations to tax themselves for the support of their own educational institutions.

Mr MacLean, both in his capacity of Minister of the Gospel and of member of the Board of Education, cannot have remained in ignorance of the kind of instruction that is given in schools in which he is interested, and over which he has supervision. Our readers will see immediately that if the introduction of the Shorter Catechism into the schools of Belfast is winked at by the authorities, not a word can be said when it is found out that Butler's Catechism is taught without the sanction of the law in Fort Augustus, Goose River and other Roman Catholic districts.

“This is a serious matter and one that concerns us closely. Is our school system what it is intended to be, secular, or is it, through the connivance of Ministers of Religion, both Protestant and Catholic, and the timidity and laxity of the authorities, more sectarian than that of countries in which Separate Schools are authorized by Law?”

Between the Appeal made in the name of the Evangelical Alliance, the Report of the Educational Commission, the pointed editorials of the party press and the earnest efforts of individual candidates, the people received a large share of gratuitous information in preparation for the general elections which were to take place on Thursday, August 17th 1876. To add to the excitement of the occasion, Reverend Father Chiniquy, the pervert priest, paid a visit to Charlottetown, immediately before the election, and spoke in the churches, in his own well-known manner against the pretensions of the Catholic Church in matters educational. Honorable Mr Owen, who had been Premier since the Province had entered Confederation, did not seek re-election on this occasion, and his place as leader fell by common consent to Honorable James C. Pope, who in conjunction with Honorable Mr Brecken, was nominated for the City of Charlottetown. Mr Pope once more took up the School Question, and his views on the subject crystallized

into the motto, "Payment for Results" became the watchword of the Liberal Conservatives throughout the Island. As leader of the Party Mr Pope issued a card to the electors in which he said:—"I am in favor of having a good Free School Act, based upon the present Law ; and, if elected, will endeavor to improve the character of our Free Schools, and obtain a more satisfactory result than has been heretofore had, in return for the large amount of money expended from public funds for this object.

"I do not recognize it to be the duty of the State to pay for any religious teaching ; but I am in favor, in the towns of this Province, of utilizing the private schools—if open to the inspection of the Executive Government—and of paying for the secular education therein given, a per capita allowance equal to the amount which the state would be called upon to pay for these pupils if educated in the Free Schools.

"By adopting this course you will be saved a large amount of taxation ; the bitter feelings which now unfortunately exist will, in a measure, be allayed, and peace and goodwill be promoted."

Honorable Louis H. Davies, the Leader of the Liberal Party, and Mr Pope's principal opponent in the city of Charlottetown, issued a card to the electors in which he took the very opposite position. He said:—"I am a firm believer in, and a supporter of our Free, Non-sectarian School System being carried out in its purity and integrity, giving equal rights to all, favor to none. I am strongly opposed to any compromise of this principle. The scheme commonly known as that of 'Payment for Results', if applied in this mixed community of ours, will, in my opinion, be productive of little but injustice, and sectarian bitterness. It will not only sap the foundations of our Free School System, but must entail a very large additio-

nal expenditure upon our already overtaxed Exchequer. It means practically the taking of the public moneys and the general taxes of the people to teach the particular dogmas and doctrines of the different religious bodies existing in our Island. The contention that the money is really for the secular education imparted and not for sectarian is too shallow to deceive any thoughtful man.

“Our School Law requires amendment and supervision in its details, and the manner in which it is carried out, but the principles on which it is based are sound and must not be tampered with. I believe in a system of Public Instruction which all teachers can impart, all scholars receive in common, and all taxpayers be justly asked to contribute towards. Such a system is our Free, Non-sectarian one. It places all religious bodies on an equal footing as regards the State, allowing neither favor to one such, nor permitting injustice to another.”

The elections proved disastrous to the Conservative Party. Mr Pope himself was defeated in Charlottetown, and the Liberals assumed the reins of power with a good majority. Honorable Mr Davies became Premier, and having a solid Protestant following, he was in a position to ignore the claims put forth by the Catholics for better recognition in the educational affairs of the Province.

In the first session of the new General Assembly the question of education came up for consideration. The House met on the 14th of March 1877, and the Speech from the Throne contained the following paragraph:—“The important subject of education will, I am satisfied, receive from you more than ordinary consideration. Improvements in the qualifications and training of teachers are indispensable, and an increase of their salaries desirable. The effective administration of any law passed upon this subject is essential to its success. A Bill embodying these several

objects will be laid before you, to which I invite your earnest attention.”

There was much speculation as to the nature of the legislation foreshadowed in the speech from the Throne, but all doubt was dissipated when the promised Bill was brought down, and it was found to be practically a copy of the Education Law passed some years previous in the Province of New Brunswick, and which had proved so objectionable to the Catholics of that Province. By the provisions of the new Act, a Board of Education was constituted, composed of the Members of the Executive, the Principal of the Prince of Wales College and the Chief Superintendent of Education, and these gentlemen, who were all Protestants, were empowered to make rules and regulations for the schools of the Province and to prescribe the text-books to be used in the same.

The matter of religion in the schools was disposed of by this section of the Act:—“All schools conducted under the provisions of this Act shall be non-sectarian, and the Bible may be read in all such schools, and is hereby authorized, and the teachers are hereby required to open the school on each school day with the reading of the Sacred Scriptures by those children whose parents or guardians desire it, without comment, explanation or remark thereon by the teachers; but no children shall be required to attend during such reading as aforesaid, unless desired by their parents or guardians.”

Hitherto the Catholic people of Charlottetown had built expensive school buildings, and with the exception of about two years during which three teachers of St. Patrick's School had received a salary from the Government, they had supported these schools by private subscription. Moreover having built equipped and maintained their own institutions, they had contributed their share of the taxes to

the support of the public schools, from which, however, for reasons of faith, they received no benefit. Now a new and greater hardship is prepared for them. If on account of the fact that their children are attending their own institutions, the average attendance in the public schools should fall below fifty per cent of the children of school age, a deduction is to be made from the salary of the teacher, and this amount is to be charged to those whose children have lessened the average, because of their failure to attend that school. This would seem like a direct blow at St. Patrick's School and the two convents of Charlottetown, for by the Act the City of Charlottetown was made into one school district, and if the Catholic children should continue to attend these institutions, it could be easily made to appear that the average attendance of the schools supported by the Government had been notably diminished by that fact.

The two sections of the Act that refer to this matter are Sections XV and XVI, which read as follows:—"No teacher shall receive from the Provincial Treasury the salary herein provided according to his respective class or grade, unless the average daily attendance for the term during which he claims his salary shall be at least fifty per cent of the children of school age within the School District, and made so to appear to the Chief Superintendent's satisfaction; and if such average daily attendance shall be less than fifty per cent, a proportionate deduction shall be made from his salary for any deficiency.

"In case such deduction shall at any time be made from any teacher's salary for the reason set forth in the preceding section, the Chief Superintendent shall cause the fact and the amount of the deduction to be certified to the Trustees of the District, who shall forthwith, upon receipt thereof, levy an assessment upon the parties in the District, who have, by neglecting or refusing to send their children

to school, caused the deficiency in the average attendance, and such assessment shall be distributed and paid in such proportions and amounts by such persons as the trustees, in their absolute discretion may determine ; but should it be proven to the satisfaction of the Trustees that such deficiency was caused by sickness or other unavoidable causes, the Trustees shall, in that case, be and they are hereby authorized to levy an assessment on the District to meet such deduction, in such manner as for school purposes.”

This Act was passed on the 18th of April, and was to come in force on the first of July of the same year, The Christian Brothers, convinced that it would be impossible for them to continue in charge of St. Patrick's School under the new regulations, tendered their resignation to the Bishop and left the Province. A short time after, the Trustees of the City School Board rented from His Lordship a portion of the St. Patrick's School building and opened a public school in the same. In this way the agitation in behalf of Catholic schools practically came to an end. It continued to create some little stir in a desultory way from time to time, but it may be said that from the introduction of the Davies School Act, it was a buried issue, and no leader of a political party has since arisen, with sufficient devotion to the Principle of religious education to stake his political life upon the outcome of an agitation that caused so much trouble to the Province without improving, even in the slightest way, the conditions it was designed to remove.



REV. SYLVAIN PERRY

CHAPTER XXIV

DEATH OF PIUS IX.—REV. L. J. MACDONALD ORDAINED.—DR CHIASSON ORDAINED.—REV. R. P. MACPHE RETURNS TO RUSTICE.—REV. S. PERRY RETIRES.—HIS JUBILEE.—FIRST CONVENTION OF THE C. T. A. U.—CHANGES IN CERTAIN MISSIONS.—NEW PAROCHIAL HOUSES BUILT AT ST. MARGARET'S, PALMER ROAD AND BLOOMFIELD.—DISTURBANCE DURING DIVINE SERVICE AT RUSTICO.—ST. CUTHBERT'S CHURCH BLOWN DOWN.—REV. R. B. MACDONALD LEAVES THE DIOCESE, AND IS SUCCEEDED BY REV. NAZAIRE BOUDREAULT.—CHURCH BUILDING AT LOT SEVEN.—FURTHER CHANGES IN THE MISSIONS.—NEW CHURCH DEDICATED AT VERNON RIVER.—REV. A. MAC GILLIVRAY COMES TO CHARLOTTETOWN.—DEATH OF W. H. POPE.—CHARLOTTETOWN HOSPITAL FOUNDED.—DEATH OF ONE OF THE NUNS AT NOTRE DAME CONVENT.—COLLECTION FOR THE POOR IN IRELAND.—PAROCHIAL HOUSE HAULED TO ALBERTON.—BISHOP PAYS VISIT TO ROME.—CONTROVERSY REGARDING A LECTURE DELIVERED BY REV. DR O'BRIEN.—REV. J. CORBETT ORDAINED.—JESUITS IN CHARGE OF ST. DUNSTAN'S COLLEGE.—VARIOUS APPOINTMENTS.—HOSPITAL ONE YEAR IN OPERATION, RESULTS.—DR O'BRIEN GOES TO ROME.—PAROCHIAL HOUSE OF HOPE RIVER DESTROYED BY FIRE.—REV. A. TRUELLE INJURED BY A FALL.—HOPE RIVER ATTACHED TO RUSTICO.—REV. S. BOUDREAULT ASSISTANT TO REV. R. P. MACPHE.—FATHER GLACKMEYER'S DEATH.—DR GRANT ORDAINED.—CORNER STONE OF NEW CHURCH AT ST. PETER'S BAY BLESSED BY BISHOP.—JESUITS LEAVE ST. DUNSTAN'S COLLEGE.—REV. DR CHIASSON BECOMES RECTOR WITH DR GRANT AS ASSISTANT.—NEW CONVENT OPENED AT SOURIS.

The year 1878 was a time of mourning throughout the Catholic world. On the 6th of February the saintly and well-beloved Pius IX, who for upwards of thirty years, had guided the destinies of the universal Church, died in the Palace of the Vatican, wherein he had lived a prisoner since the occupation of Rome in the year 1870. As soon as the news of his death reached Prince Edward Island, services were held in the various churches of the Diocese for the repose of his soul, and appropriate prayers offered up for the welfare of Holy Church thus deprived of her visible Head. In the Cathedral of Charlottetown this solemn function was performed on the 26th of February. A solemn Mass of requiem, was celebrated in presence of a great assemblage of people, followed by an appropriate sermon preached by Bishop MacIntyre. He dwelt at length on the virtues and trials of the deceased Pontiff, and his voice quivered with emotion as he related the kindness he himself had experienced at his hands, on the occasion of his different visits to the Eternal City.

On the 24th of February 1878 Reverend Laughlin J. Macdonald was ordained priest by Archbishop Taschereau in the Cathedral of Quebec. He was a native of St. Peter's in King's County, and when quite a young lad had entered St. Dunstan's College. Thence he passed to the Seminary of Quebec, where he remained till his ordination. His first missionary labors were performed in the Parish of Sillery, near Quebec, and there he passed about three months, at the end of which he returned home and was appointed assistant at the Cathedral of Charlottetown.

The next ordination that concerns our history is that of Reverend John Chiasson, D. D. who was raised to the priesthood by the Archbishop of Quebec on the 2nd of June 1878. He was a native of the Parish of Tignish and had made the most of his studies in the Seminary of Quebec. In that old

and venerable seat of learning he spent several years winning for himself golden opinions for his talents and application. During his course of Theology he always stood amongst the first in the school, and at the completion of his studies obtained the degree of Doctor of Divinity after a long and searching examination. He returned to his native Diocese immediately after his ordination and began his missionary career as assistant at the Cathedral.

At the same time Reverend R. P. MacPhee returned to his post of duty at Rustico. He had spent the winter in the south of France, and the long rest from labor, together with the mildness of the climate, helped in a great measure to repair his shattered health.

Some months prior to this Reverend Sylvain Perry, Parish Priest of Mount Carmel, was obliged to resign his pastoral charge and go into permanent retirement. For years he had been troubled with a serious weakness of the eyes, and now with the coming on of old age he had become almost totally blind, and on that account he was utterly unfit for active duty. Upon his retirement, Reverend Father Miville of Egmont Bay took charge of the mission for a few months, when he was succeeded by Reverend Father Bontade a priest from the Province of Quebec, who arrived at Mount Carmel towards the end of the year. Father Perry was now an old man, having borne the burden of missionary work for fifty years, and the Bishop and clergy were determined that the golden jubilee of the venerable servant of God should not be allowed to pass without a fitting expression of esteem and appreciation. With this pious intention a solemn religious ceremony was arranged to commemorate his ordination to the priesthood. The 3rd of July was chosen for the celebration and the scene was very appropriately set in the Chapel of St. Joseph's Convent, Charlotetown, the old St. Andrew's Chapel wherein, fifty years ago,

he had received the priestly character at the hands of the late Bishop MacEachern. From the "Annals of St. Joseph's" we glean some details of the ceremony which we here place before our readers.

"Not the least interesting event" says the annalist, "in the Annals of St. Joseph's" is the account of the Golden Jubilee or fiftieth year of the priesthood of Reverend Father Perry, which was celebrated within the walls of the same venerable church that had been the scene of his consecration to the sacerdotal ranks. The celebration was on the 3rd of July 1878. High Mass was sung by Reverend Father Chiasson, with Reverend S. Boudreault as deacon, Reverend N. C. A. Boudreault as subdeacon ; the sermon was preached by Reverend A. J. Trudelle. The Bishop and twenty two priests were present in the sanctuary. The church was crowded. The decorations were designed by Reverend Dr O'Brien, and were considered elegant and effective. The altar was a mass of natural flowers ; the music was rendered by the priests with Reverend Allan J. Macdonald P. P. organist.

On the 24th of July 1878 was held the first general convention of the Catholic Total Abstinence Union of the Diocese of Charlottetown. Delegates representing forty one branches of the Association met in St. Patrick's Hall, Charlottetown, where they were welcomed by the Bishop, and by a number of the clergy who lent the weight of their experience and of their counsel to the deliberations of the laymen. Reports from the different centres were read, which showed the Association to be in a promising condition and proved that the Cause of Total Abstinence had taken a firm hold upon the minds and hearts of the people. Many questions bearing upon the good of the Association were discussed, and a resolution unanimously adopted favoring the introduction of the Canadian Temperance Act into Prince Edward Island for the better regulation of the liquor traffic.

In the month of September Reverend James C. Macdonald was relieved of the mission of St. Cuthbert, which he had attended from Georgetown for over a year. The mission was now better provided for by the appointment of a resident pastor, Reverend Michael J. Macmillan who was transferred from Grand River Lot 14. To him at Grand River succeeded Reverend Angus Macdonald, who again takes up parochial work after rest of twelve months that followed his removal from Fort Augustus. At the same time a resident pastor took charge of the mission of Etang du Nord in the Magdalen Islands. Hitherto the mission had been attached to Amherst and attended by Reverend Charles Boudreault, but now it is to have a priest of its own, Reverend Father Allard, of the Diocese of Montreal, who took charge of the same in the early autumn.

During the present summer a parochial house was built at St. Margaret's by Reverend D. J. G. Macdonald ; another at Palmer Rood by Reverend D. M. Macdonald, and a third at Bloomfield by Reverend Stanislaus Boudreault. As soon as the last mentioned was ready for occupation, Father Boudreault took up his residence at Bloomfield, and from that date the old mission of Cascumpec seemed to lose its identity and ceased to exist as a separate mission.

On Christmas Eve a disturbance occurred in the Church at Rustico, that caused considerable excitement at the time. A large number of people had assembled for mid-night mass, and amongst them there were a few Protestant young men, who had come not for religious motives nor even for idle curiosity, but seemingly to create trouble and confusion, for no sooner had divine service begun than they proceeded to make noise and otherwise disturb the devotion of the congregation. They were not allowed, however, to continue their hostile demonstrations very long, and to deter them from such conduct in the future, a number were arrested and brought before the Stipendiary Magistrate for

the City of Charlottetown. Here they signed an apology for their unseemly conduct, and bound themselves by solemn promise not to repeat the offence. The matter was not pressed further, and so after a severe reprimand from the Magistrate they were set at liberty and allowed to return to their homes.

The early part of the year 1879 brought dire disaster to the people of St. Cuthbert's. During the night of the 22nd of February, a violent storm swept over the eastern portion of Prince Edward Island carrying wreck and ruin in its wake. At St. Cuthbert's Father Macmillan retired to rest at his usual hour, but lay long awake listening to the roaring of the wind and the pelting of the hail against the windows of his bedroom. He slept in the portion of the house farthest from the church, and was conscious of nothing but the howling of the gale during his wakeful moments. Imagine his surprise on coming down stairs the following morning for the purpose of going to say mass, to find that the church had been blown down by the storm and lay on the ground a heap of ruins. For a moment he thought that he was the victim of a strange delusion, but it was only too true. The beautiful new church, that had been erected at the cost of so much sacrifice on the part of a devoted people had fallen in the storm, and the gilded cross that bore the story of their faith high up to the skies was lying on the ground only a few yards from the door of the parochial house. Father Macmillan's first care on seeing the ruin was to search for the Blessed Sacrament, which he found without much difficulty and bore in sorrowful triumph to an improvised altar set up in one of the upstairs rooms of the house. It was a sad day for the mission. The people were few in number and poor in worldly goods, and besides, they were already carrying a debt of over fifteen hundred dollars for the church now destroyed ; but they were of a virile

race those hardy Celts, and instead of railing against fortune, they seemed real types of grim determination and courage as they gathered round next morning to gaze on the ruins of their once beautiful church.. Their courage became contagious. It took hold of the priest himself, who, from early morning and without breaking his fast, had walked round and round the ruins as if dazed by the magnitude of the loss. They decided to go to work at once to remove the debris that covered the ground and to pick out of it all the available material to serve in the construction of a temporary building, in which they could hear mass until they would be in a position to provide themselves with more suitable accommodation. In less than three months they had completed a very comfortable little chapel, which was opened for divine service on the following Palm Sunday .

In the month of March Reverend Ronald B. Macdonald resigned the pastorate of Miscouche and Wellington. Certain differences of opinion had arisen between him and the Bishop, and as he feared that strained relations might ensue, he decided that it would be better for him to leave the diocese. He accordingly resigned his charge and went to Montreal where he spent some time as Curate at St. Patrick's Church, and afterwards joined the Jesuits in the United States and served on their missions for several years. His place at Miscouche was taken by Reverend N. C. A. Boudreault, assistant priest at the Cathedral, who entered upon his new charge early in the summer.

At this time the people of St. Mark's, Lot 7, were engaged in putting up a new church. The former one in which they had worshipped God for over thirty years had been only poorly constructed, and with the lapse of time, it had fallen into disrepair, and besides it was now entirely too small for the increased wants of the mission. Hence, during the previous winter, they had prepared the lumber for a new

church, and were proceeding with the work of construction under the direction of their zealous pastor, Reverend Stanislas Boudreault, when the latter was ordered by the Bishop to start immediately for the Magdalen Islands, where he had been appointed to the Mission of St. Francis Xavier at Bassin. Father Stanislas set out for his new post of duty without delay, and his place at Bloomfield was given to Reverend Father Von Blerk, who was transferred thither from the very mission now given over to Father Boudreault.

At the same time the mission of Alberton welcomed its first resident pastor. This was Reverend Stephen T. Phelan who had served at the Cathedral ever since his ordination, and who now by order of the Bishop takes charge of Alberton and Lot 7. There was no parochial house at Alberton, and the new pastor was obliged to reside in a rented house until such time as more adequate provision would be made for his accommodation.

On Sunday, the 17th of August 1879, a new church was dedicated at Vernon River under the title of St. Joachim. The ceremony of dedication was performed by Bishop MacIntyre and the sermon for the occasion was delivered by Right Reverend John Walsh, Bishop of London, Ontario. The new church was built of brick which had been manufactured on the spot, and was one of the finest edifices in the Diocese at the time. It stands to this day a splendid monument to the piety and administrative ability of Reverend James Phelan, who had been in charge of the parish for upwards of fifteen years, and who had labored in season and out of season to form in the minds and hearts of his devoted flock a becoming zeal for the beauty of God's house.

Early in the autumn Reverend Alexander MacGillivray, a priest of the Diocese of Antigonish, came to Charlottetown and was appointed first priest at the Cathedral. His

original intention was merely to pay a short visit for the benefit of his health, but it happened that at the moment of his arrival, Bishop MacIntyre was setting out on his pastoral visitation, and he persuaded his visitor to accompany him. A few weeks of constant intercourse begot feelings of mutual esteem and affection, and when the Bishop asked him to remain in the Diocese, he gladly accepted the offer and at once entered upon his duties at the Cathedral. One of his first acts in his new position was to establish a branch of the Society of St. Vincent de Paul, which since his day, has rendered valuable service to the poor of the City of Charlottetown.

On the seventh of October 1879 the Honorable William Henry Pope died at his home near Summerside, at the comparatively early age of fifty-five years. At one time he had played a prominent part in the political affairs of his native Province, and had acquired unenviable distinction on account of his open hostility to the Catholic Church ; but in the calm of maturer years he experienced a marked change in this respect, and frequently expressed regret for the bitterness which he had displayed in the controversies of his earlier career.

In the year 1873 he was appointed Judge of the County Court for Prince County and being thus removed from the turmoil of politics, he exchanged the view-point of expediency for that of fairness to the Church which he had never ceased to admire even when he had maligned her most, and during the remainder of this life, the Catholics of Prince Edward Island had no stauncher friend than their former enemy William Henry Pope.

These kindly dispositions, that marked his latter years, were not wanting in good results, for though he himself died as he had lived, several of his children received the

grace of conversion, and are today devout adherents of the Catholic Church.

The most notable event in the history of the year 1879, and undoubtedly the most fruitful in good results, was the founding of the Charlottetown Hospital. Charlottetown was now a city of over eight thousand inhabitants, it was the Capital of a Province the most thickly peopled of the whole Dominion, it was a seaport much more frequented by vessels than it is in our day yet, strange as it may appear, it possessed no hospital. If a stranger took sick within its gates or met with an accident there was no place to receive him, no home where he might receive treatment, no place whereon to lay his head. In the Session of the Legislature, in the year 1869, some little provision had been made by the Government to meet cases of emergency that might occur, but it was neither comprehensive nor lasting. On that occasion the Leader of the Government, in tabling the estimates for the year, brought down an item of one hundred pounds for a hospital. In explanation of this grant he said, the custom that had hitherto obtained was, that if a sick or disabled stranger was found on the streets, the Government sought a place for him wherever they could find one; but as this was not always an easy matter, the present grant was intended to fit up a room that could be used permanently for the purpose. One of the members of the House, a physician, in referring to the matter, expressed his approval of the proposal and manifested his pleasure that at least some thing was going to be done to remove the stigma from the city, for he said it was nothing short of a real disgrace, that Charlottetown should be until that date without a hospital. From time to time the Press of the day contained pointed references to this anomalous state of affairs. In February 1876 "The Examiner" referred to the case of an unfortunate friendless seaman, who had been brought to

the City for medical treatment, but who sought in vain for a hospital. After forty eight hours on shore he was taken in charge by a private individual, who had been moved to pity by his distressed condition. Over a year prior to this, a similar case had occurred which, in the words of the Press of that time, brought "deep disgrace upon the entire Province". "The Examiner" threw out the suggestion that the City Council and Provincial Government should unite to found a hospital, but the advice went unheeded and no action was taken in the matter. Nothing of real benefit was done till Bishop MacIntyre stepped into the breach, and, backed by his loyal flock, did for the City and for the whole Province what the representatives of the people had thus far failed to accomplish. Bishop MacIntyre was alive to every want of the community. He was jealous of the fair fame of his native Province, and although he had already done much for his Cathedral City it would seem that the possibilities of good were not all exhausted. So he determined to found a hospital. One would imagine that it was enough for him to have endowed the City of Charlottetown with the three finest schools in the Province: aye, and more than enough, that at the very time when the schools established by the Government were pronounced by its own officials a discredit and a disgrace, he, with slender means, had erected buildings in the heart of the City, that have served as models and patterns in the educational development that has since intervened. But he never stopped to think of these things. He did not stop to weigh in the balance of his thoughts, how he had been treated by those whose neglect in this particular he strove to remedy, how he had failed to procure the paltry pittance he had asked in support of his institutions of learning, how he had been told that his schools were not necessary, as the glorious Free Education Act of Prince Edward Island furnished

all that was needed for the children of the country, and how the Leader of a great Party stood up and said that His Lordship was laboring under a serious misapprehension, in trying to foist upon the community a system of education that made for ignorance and immorality. These indeed were considerations well calculated to give him pause. But they did not weigh with the Bishop. He was above pettiness and narrow-mindedness—a veritable hero in the cause of right. He towered above the public men of his day like Saul among his brethren, and neither insult nor ingratitude could stay his efforts to promote the welfare of the community. Looking out from his room in his new palace, his eye fell upon the old house across the street which he had lately abandoned, and he said to himself ; “Could not that building now unoccupied be turned into a hospital for the sick and suffering ?” On the following Sunday, after high Mass he laid his plans before the congregation. He recalled to their minds that Father Glackmeyer, at the close of his mission, had suggested the propriety of establishing a hospital, and that the good Father had made an offering of ten dollars to start a fund for that purpose. “Now”, “continued His Lordship I am determined that this work shall go forward, and I want you people to stand by me in this undertaking, as generously as you have always done in the past”. The appeal was not in vain. The people were with him as they had always been. Father Glackmeyer’s ten dollars proved a veritable luck-penny, for offerings poured in, a dollar here five dollars there, a bequest from this one, a gift from that other, and the Bishop, now sure of success, hied him to Quebec to lay his plans before the Sisters of Charity at their motherhouse in that City. “I want nuns to take charge of my hospital”, he said, and though the request sounded new and strange to the community he received a favorable answer. He returned home accompanied

by six nuns ; the old episcopal residence on Dorchester Street was soon put in order, the sisters entered into possession without delay ; on the 23rd of October the institution was formally opened and the blush of shame was removed from the City's brow, for at last it possessed a hospital. Dr Peter Conroy was appointed house-surgeon, and with him were associated a number of the physicians practising in the City, who generously placed their time and their skill at the disposal of the new institution. In the arrangements made by the Sisters and medical staff the poor were not forgotten. It was decided that they should receive medical advice and remedies free of charge, and the hour from 10 A. M. till 11 A. M. was set apart for that purpose.

On the 3rd of December there was deep mourning in the Convent of Notre Dame in Charlottetown. Reverend Sister St. Florentine, one of the teachers in the institution had departed this life after a short illness. She was the first member of the community to die in Prince Edward Island, and as there was no cemetery belonging to the community in the Province, the body being duly prepared for burial, was taken to Montreal, whither it was accompanied by Bishop MacIntyre and two members of the bereaved community.

The beginning of the year 1880 witnessed great distress and want amongst the people of Ireland. The failure of the crops in the preceding autumn was a cause of great scarcity, and in consequence there was much suffering especially among the poorer classes. Throughout Canada and the United States a cry for help went forth, and the children of the Celtic race in both countries gave generously of their means to succor their needy cousins beyond the sea. On the 21st of January Bishop MacIntyre made a pathetic appeal to his flock in behalf of this charitable work, and received

a ready and hearty response. Over four thousand dollars were collected which sum was forwarded to its destination with the least possible delay.

As already stated, Reverend Stephen Phelan on taking charge of Alberton was obliged to rent a house in which to make his home. This arrangement however did not meet his views, and he determined to remedy the evil as soon as possible. Now that Cascumpee had practically ceased to exist as a mission, its parochial buildings were unoccupied and it was decided by those in authority, that they should be divided between the two missions that might be said to have sprung from it. Accordingly Bloomfield laid claim to the old church for the purpose of turning it into a hall, and the parochial house fell to the sister mission. The people at once took possession of it and hauled it across the ice to Alberton, where it was placed beside the church and fitted up as a residence for the pastor.

On the 8th of March Bishop MacIntyre, accompanied by Dr O'Brien and Mr John Gahan, a merchant of Charlottetown set out for Rome. They started by way of Georgetown with the intention of crossing to the Mainland by the Northern Light, the first winter boat furnished to the Province by the Federal Government. But the problem of winter communication had not yet been solved and after His Lordship and his companions had passed about ten days in Georgetown vainly awaiting a passage, they were obliged to return to Charlottetown and proceed by way of the Capes. Here they met a favorable crossing and continued their way without further hindrance. They reached Rome in safety and having secured an audience with the Pope, and having transacted other business connected with the Diocese, they set out for home and arrived in Charlottetown about the middle of June.

A short time prior to his departure for Rome, Dr O'Brien

had delivered a lecture in St. Patrick's Hall, Charlottetown, having for its title "Early Stages of Christianity in England". Certain statements contained in it did not please Reverend Alfred Osborne, an Anglican Minister attached to St. Paul's Church in the city, and no sooner had Dr O'Brien left for Rome, than a letter appeared in one of the City papers over the signature of Mr Osborne taking exception to some of the opinions advanced by the Reverend Doctor. The lecturer, of course, was not at hand to defend his position, and after a few anonymous communications and a letter from Very Reverend Dr Macdonald of St. Dunstan's College, the matter was allowed to drop at least for the present.

On the 22nd of May 1880 Reverend John Corbett was raised to the priesthood by Archbishop Taschereau in the Cathedral of Quebec. He was a native of the Province of New Brunswick, but at an early age moved with his parents to Charlottetown where he attended St. Patrick's School and St. Dunstan's College. He made his theological studies in the Seminary of Quebec, and on his return home after his ordination, was appointed assistant at the Cathedral in Charlottetown.

During his recent visit to Rome Bishop MacIntyre interviewed the General of the Jesuits, with a view to securing the services of that excellent Society for the teaching staff of St. Dunstan's College. The condition of this institution was far from satisfactory, notwithstanding the Bishop's efforts in its behalf, and he thought the time had come when a change should be made in its administration. He accordingly entered into negotiations with the Directors of the Society of Jesus and they agreed to take over the administration of the institution at least for a time. The college opened in the month of September, with Reverend Father Kenny S. J. as Rector, Reverend Father Racicot, S. J., as

vice-rector, and with them a staff of four Scholastics and a number of lay brothers. The roll of students showed a marked increase over the last few years, and the future seemed bright for the new management.

The change made at St. Dunstan's College necessitated further changes throughout the Diocese. Reverend D. J. Gillis was removed from St. Andrew's and appointed to the Parish of St. Columba, East Point, which had hitherto been served conjointly with St. Margaret's. At St. Andrew's he was succeeded by Very Reverend James Macdonald, former Rector of St. Dunstan's. Very Reverend Dr Daniel Macdonald, on leaving the College, became assistant to his nephew, Reverend James C. Macdonald at Georgetown, and in addition to this latter mission and that of Cardigan Bridge, they were entrusted with the spiritual administration of the Mission of Sturgeon, heretofore attended from Montague Bridge. Reverend Dr Walker, another of the former professors of the College was appointed to the Mission of Rollo Bay and Little Pond and took up his residence at the former place being its first resident pastor. Reverend Stanislaus Boudreault was transferred from his mission in the Magdalen Islands to the Cathedral in Charlottetown, and his place at Bassin was filled by the appointment of Reverend Father Pélisson, a priest of the Diocese of Montreal, who arrived at his new post of duty early in the autumn. At the same time Reverend Father Bontade, who had been for some time pastor of Mount Carmel, took his leave, and the care of the mission devolved upon Reverend N. C. A. Boudreault together with that of Miscouche and Wellington. Reverend Angus Macdonald, was once more obliged to retire from active duty, and his place at Grand River Lot 14 was given over to Reverend Laughlin J. Macdonald, who had spent the time since his ordination partly at the Cathedral and partly at St. Peter's Bay.

The Charlottetown Hospital had now been in operation just one year. From the first, the results had been eminently satisfactory and far exceeded the most sanguine hopes of its pious founder. The Sisters were untiring in their care of the sick, and the physicians unremitting in their attention, and all seemed to take a species of personal pride in the success of the institution. In the first twelve months sixty one patients had been admitted, of whom thirty six were from the country and twenty five from the city. Of these twenty one were discharged cured, twenty much improved, nine were pronounced incurable, one had died, and there were eight still remaining at the close of the year. The outdoor department had also been well patronized. Here no less than one hundred and seventy persons received medical treatment, and prescriptions to the number of three hundred were filled and distributed. It was a hopeful record for the infant institution, and must have gladdened the heart of Bishop MacIntyre to whom more than to any other these splendid results were due.

In the beginning of the year 1881 Reverend Dr O'Brien paid another visit to Rome. On this occasion he went with the Archbishop of Halifax, who, on account of some difficulties in his diocese, found it necessary to proceed to Rome and lay those matters before the Sovereign Pontiff in person. He invited Dr O'Brien to accompany him, and soon after New Years they set out and did not return till the beginning of summer.

On the 20th of April a disastrous fire occurred at Hope River, which destroyed the parochial house and left the pastor, Father Trudelle, without a home. A farm-house in the neighborhood that happened to be vacant at the time was procured, and in it he took up his residence until ways and means could be devised to replace the one destroyed by the fire. But Father Trudelle had more serious trouble

in store for him. On the Feast of St. Peter and Paul, as he was on his way to the church for the purpose of saying mass, his horse took fright and ran away, throwing the priest to the ground severely fracturing his hip-bone. He was picked up and conveyed to his house where he was laid up for a considerable time, and indeed never completely recovered the use of the fractured limb. As he was no longer able to discharged his duties as pastor, the parish was once more attached to Rustico, and to assist Father MacPhee in the additional burden of a second mission, Reverend Stanislaus Boudreault was transferred from the Cathedral and became Curate at Rustico.

Early in the summer word reached the Bishop that Reverend Father Glackmeyer had died in Philadelphia on the 7th of May. He was well remembered in Charlottetown, where he had preached the first mission given in the Diocese. His pious mien and ascetic bearing had created a strong and lasting impression amongst the people, and many a fervent prayer did they offer up asking eternal rest for his soul.

On the 31st of July 1881 Reverend William Henry Grant D. D. was ordained priest by Bishop Dominick Racine of Chicoutimi, in the Church of St. Joseph de Lévis near Quebec. Dr Grant was born near Souris in King's County, and when a young lad moved with his parents to Charlottetown. He attended St. Patrick's School and St. Dunstan's College, and afterwards entered the Seminary of Quebec. In this latter institution he particularly distinguished himself and obtained the degree of Doctor of Divinity even before he had reached the age required for ordination.

The 23rd of August 1881 was a veritable gala-day in the Parish of St. Peter's. The occasion was the blessing of the corner-stone of a new church which had been in process of

construction since the spring. For a long time it had been a cherished dream of Bishop MacIntyre, to see his native parish possess a church equal in beauty to any in the Diocese, and with this intention, he had kept the parish directly under his own charge, attending to it personally when that was possible, and providing for it by means of curates when his episcopal duties called him to other places. Reverend Pius MacPhee was generally the acting curate, but changes would inevitably occur from time to time, and any priest of the Cathedral staff was liable at any moment to be ordered to St. Peter's. By dint of long and patient exhortation the Bishop was able to imbue the people with his own optimistic spirit, and soon they seemed as eager as himself to endow their parish with a church second to none in Prince Edward Island. They set about to manufacture the brick for the proposed building, they furnished the stone required for the foundation, and in the spring of 1881, the work of construction was commenced with energy determination. Gradually the walls rose from the ground, and soon the time had come when the corner stone should be blessed and placed in position. The occasion brought together an immense throng of people, some of whom came from the most remote parts of the County. Many of the clergy were present and added not a little to the splendor and solemnity of the ceremony. Bishop MacIntyre blessed the Corner-stone, and at the end of mass, the sermon for the occasion was preached by Right Reverend Ronald MacDonald, Bishop of Harbor Grace, Newfoundland.

The Jesuits who had had charge of St. Dunstan's College since the preceeding autumn did not find matters to their satisfaction. They could not bring the Bishop to see conditions as they saw them, and in consequence they were unable to make certain arrangements which they deemed necessary to the welfare of the institution. Hence, when

the scholastic year closed at the end of June, they decided to take their departure and leave the college once more on the Bishop's hands. It was somewhat embarrassing for him, but he was well inured to difficulties, and this new one did not find him wanting. He named Reverend Dr Chiasson of the Cathedral staff, Rector of the College, and gave him for assistant Reverend Dr Grant recently returned from Quebec. With an additional staff of lay teachers the College was opened in the month of September, and everything went on as if no change had been made in the management of the house.

The close of the present year found another convent school added to the list of diocesan institutions. It was built at Souris under the direction of Reverend Donald F. Macdonald, and was an imposing brick structure that dominated the little country town and added not a little to its appearance. It went into operation in the month of September when four nuns of the Community of Notre-Dame of Montreal opened the classes with an attendance of over eighty pupils.

CHAPTER XXV

BUILDING OPERATIONS IN THE YEAR 1882.—FATHER TRUELLE GOES TO PALMER ROAD.—CONTROVERSY BETWEEN DR O'BRIEN AND MR OSBORNE.—DR O'BRIEN NAMED ARCHBISHOP.—JOY OF HIS FRIENDS.—FATHER PELISSON LEAVES THE MAGDALEN ISLANDS, AND IS SUCCEEDED BY FATHER PICOTTE.—REV. STANISLAUS BOUDRAULT GOES TO EGMONT BAY.—FATHER MIVILLE'S DEATH.—FATHER DEFINANCE COMES TO CHARLOTTETOWN.—DR CHIASSON GOES TO INDIAN RIVER.—DR GRANT RECTOR OF THE COLLEGE.—ARCHBISHOP O'BRIEN'S CONSECRATION.—REV. A. J. MACINTYRE ORDAINED.—FATHER DEFINANCE GOES TO THE MAGDALEN ISLANDS.—NEW CEMETERY FOR CHARLOTTETOWN.—FATHER MACGILLIVRAY'S DEATH.—ARCHBISHOP O'BRIEN RECEIVES THE PALLIUM.—FATHER CARROL COMES TO CHARLOTTETOWN.—FATHER ANGUS MACDONALD ASSISTANT AT RUSTICO.—REV. F. X. GALLANT ORDAINED.—DR GRANT LEAVES THE COLLEGE.—STATE OF THE INSTITUTION.—FATHER CARROL GOES AWAY.—REV. J. C. MACDONALD RECTOR OF ST. DUNSTAN'S COLLEGE.—DR DANIEL MACDONALD PASTOR OF GEORGETOWN AND CARDIGAN BRIDGE.—STURGEON ATTACHED TO MONTAGUE BRIDGE.—FATHER CORBETT APPOINTED TO MONTAGUE CROSS.—FATHER DUMONT AT ST. PETER'S BAY.

The year 1882 was a time of considerable material advancement in the Diocese of Charlottetown. Over and above the ordinary routine of additions and repairs, to which no progressive parish can long be a stranger, new buildings were projected, others carried to completion and, in consequence, a fair share of activity prevailed.

Thus a new church was commenced by Reverend Thomas Phelan at Corran Ban in Queen's County, where a new mission was about to be established, comprising the thriving settlements of Stanhope, Millcove and Grand Tracadie. In Charlottetown a large annex was added to the City Hospital. The original building being now far too small to meet the growing needs of the institution, a large house that stood near was purchased by the Bishop, and this, after considerable repairs was annexed by a hall to the main building. By this additional room many more patients could be accommodated, and this was absolutely necessary, for the wards were overcrowded, and the number of those seeking admission to the institution was constantly increasing. At Wellington in Prince County, Reverend N. C. A. Boudreault completed the interior of the little parish church commenced by his predecessor, which, though in an unfinished state, had been used for divine service for several years. At Hope River, Reverend R. P. MacPhee put up a new parochial house to replace the one destroyed by fire in the previous year, and at the same time he supervised the construction of a new convent at Rustico, which was intended to be ready for occupation in the early autumn.

At this time, Reverend Father Trudelle, who had been in retirement most of the time since his departure from Hope River, finding his health considerably improved, signified his willingness to take up once more the active work of the ministry. He had recently spent some time at St. Peter's where he aided the Bishop in the care of the parish, and though he was still obliged to use a staff, he maintained that this circumstance would in no wise hinder him in the discharge of the active duties of his calling ; so, in the month of July, the Bishop appointed him to the pastoral charge of Palmer Road, which had hitherto been attended from Tignish, and of which he became the first resident pastor.

The summer of 1882 was marked by a short and incisive controversy between Reverend Dr O'Brien and Reverend Mr Osborne, an Anglican minister attached to St. Paul's Church in Charlottetown. This was the same Reverend gentleman who, as our readers may remember, took exception to certain statements contained in a lecture delivered by Dr O'Brien in the winter of 1880. Dr O'Brien had left for Europe before the criticism had appeared, and he was not in a position to defend the ground he had taken, as he no doubt would have been ready to do, had he been at home. Before his return the little controversial ripple had subsided, and he did not deem it prudent to revive it, lest it might be said that he had unnecessarily provoked a religious controversy. He did not forget it, however, but possessed his soul in patience, for he well knew that Mr Osborne, who was a considerable of a sectarian firebrand would soon furnish another opportunity of crossing swords with him on the field of polemics. The opportunity came in due time and in this manner. The Prince Edward Island Auxiliary British and Foreign Bible Society, which on more than one occasion had been a fruitful source of mischief in the community, held an annual meeting in the Hall of the Young Men's Christian Association on Monday, March 13th 1882. In the course of the proceedings Mr Osborne delivered an oration, in which he took occasion to speak of the conditions that obtained in Europe, and had the usual coarse flings at the Government of the Church in the older countries. He drew a dividing line between the Teutonic and Latin races, and gave as the reason why the former was Protestant and the latter Catholic; that the Teutonic peoples usually thought for themselves, while the Latins, on the contrary, were blindly obedient to the priesthood. A peculiarity of the Latin races, he said, was that they had no conscience, and this he attributed to what he

was pleased to call, “the machinery of Popery”, and the only way he could suggest to arrest the running of this perverse machinery, was by persistent reading, teaching and study of the Bible. He declared that “the best evidence of religion to a Romish Priest was that the people ceased to think, and let him do their thinking, and that they paid his salary and held their tongue.” He next referred to the religious orders in France, where they were said to enjoy a host of privileges and exemptions under the Monarchy, but now that Republicanism has triumphed, they are obliged to conform to the laws of the State, and many in consequence are forced to leave the country. He hoped that, “since religious freedom prevails” the Bible may find its way through the whole country and many by that means be led from darkness to light.

From France it is only a step over to Belgium, and there he finds many people so desirous of liberty that they are deserting the thralldom of Catholicism and passing to the extreme of atheism. “But”, he adds, “Protestant Congregations are now springing up here and there, the truth is taught, real progress is made, and men are reaching out for God.” From Belgium he passed over to Italy, and there he is unable to find any spiritual life, and such he is sure will be the case until the people cease to consider the Bible and Protestantism as a curse to the Country. His task of vilification would not be completed, did he not make an excursion into Spain, and view with jaundiced eye the state of religion in that much defamed country, and accordingly he describes the condition in Spain with phrases such as these:—“The women have their show every sunday in the parish church, and the men have their bull-fight on the same day.” “Spain is not yet ready for the Bible and does not want it ; she is willing to sit in darkness as far as religion is concerned.”

The Reverend Doctor O'Brien resented the position taken by the Anglican Divine, and set forth his views of the question in a long letter published in "The Examiner" of the 15th of April. He begins with an expression of surprise and regret, that a presumably Christian gentleman should thus display a spirit of rancor no longer indulged in by "clergymen of respectability." He reminds Mr Osborne that well nigh one half of the Teutonic races of Europe, outside of England are Catholics, and these, he assumes, must like the Latins have followed their spiritual guides. He thinks it strange that a minister of the Gospel should deem it a reproach for a people to follow spiritual leaders, since Our Blessed Lord founded a Church, and bade all people hear the same under pain of being placed among heathens and publicans. Taking up the statement that the Latin races had been deprived of conscience by the "Machinery of Popery", Dr O'Brien asks: "How does the Pope rule over the hearts and affections of untold millions except through conscience? What kept Ireland faithful to her religion during the long night of her persecution? What has kept the fifteen millions of Catholics in Germany from bending the knee in matters of religion to the 'man of blood and Iron?' What else but conscience strengthened and purified by the 'machinery of Popery'. He has his doubts that Mr Osborne really knows what conscience is, for he seems to think it cannot exist without persistent reading of the Bible, when, in reality, conscience can and does exist without any religion at all. With regard to conditions in France and Belgium, Dr. O'Brien points out that in the former country there exist so many political divisions, that a Government hostile to the Church is for the time being in the ascendancy; but it would be a mistake to regard it as representing the views of the mass of the people: while in the case of Belgium there is perfect equality before the law for

all religions, and hence Catholics have no advantages in that country. Mr Osborne, continues his reviewer, finds no spiritual life in Italy. It is true the kind of spiritual life admired by Mr Osborne is not to be found there, which spiritual life Dr O'Brien describes as "a cross between the cant of Cromwell and the persecuting craft of Julian the Apostate." But the spiritual life taught by Jesus Christ, to which the martyrs of Rome bore testimony, he may find there in plenty, because it thrives wonderfully despite the trying political situation. Dr O'Brien then takes up the case of Spain which he calls: "The Classic ground of controversialists of Mr Osborne's calibre", and reviewing the latter's remarks anent that country, he finds them not merely abusive but tinged with profanity. He does not concede that they possess the merit of originality, for he has vague memories of having read them on some former occasion. He is quite sure that all the people of Spain, who can read, have a copy of the Bible in the vernacular, and the same is true of Italy and France. Besides, they have the Epistles and Gospels in the ordinary prayer-books, and these they read every Sunday at the parish church during what Osborne sarcastically calls a "show". To refute the charge of Spanish darkness and ignorance Dr O'Brien institutes a comparison between Spain and England, the land of Mr Osborne's predilection, and says: "England has produced no theologian worthy to be named the same day with Vasquez and Suarez; she has produced no philosopher equal to Balmez; no novelist superior to Cervantes; no poet greater than Calderon; no painter fit to carry colors to Murillo. The glory of the Universities of Oxford and Cambridge is not brighter than that of Salamanca. The navigators of England must give place to those of Spain; the Spanish merchants were as enterprising and as successful as those of England. The Kings of Spain were as brave on the field

and as able in council as England's greatest, (and England's greatest kings were of the same religion as Spain's.) In architecture the palace of the Escorial and the numerous gorgeous cathedrals bear witness to Spain's superiority over England. In all the high and noble works of life the poor Spaniard, who is supposed to be buried in Cimmerian darkness, either leads or marches side by side with the sons of Albion". "Osborne", he concludes, "speaks as though bull-fighting were an occurrence of every Sunday ; in point of fact it is very rare. Bullfights and Sunday sound gloriously damnable ; but they are seldom verified together ; and when verified only prove, that some Spaniards prefer to spend a portion of the Sunday in a manner of amusement less sinful than thousands in all English-speaking communities, who turn gin dens into an arena of battle with their wives or companions for victims instead of tough-hided bulls".

The controversy thus fairly started waxed warmer. A number of letters appeared, each containing a large measure of spleen and sarcasm, and tending towards abuse rather than edification. When the hostilities were at their height, writs were issued for a general election, and "The Examiner", requiring all its space for the elucidation of political questions, warned both controversialists that they should make their communications brief during the political campaign. This brought the controversy to an abrupt ending, as neither found it an easy matter to pour out the vials of his wrath in short contributions, and so concluded to let the matter drop for the time.

It was never resumed. Soon afterwards Mr Osborne left Prince Edward Island, and on the 10th of November, word was received from Rome that Dr O'Brien had been named Archbishop of Halifax in succession to the Most Reverend Dr Hannan who had died on the 17th of the previous April.

The news was hailed throughout Prince Edward Island

with every manifestation of joy. The Catholic people justly rejoiced in the elevation of one of their priests, whose career they had witnessed with admiration and pride, while his Protestant fellow-citizens felt a species of self-gratulation in the distinction thus conferred on a native son of Prince Edward Island.

But to none did it bring more genuine pleasure than to Bishop MacIntyre. For him it was a veritable triumph. From the beginning of his ecclesiastical career Dr O'Brien had been his protégé, and to none more than to him did the Archbishop-elect owe his present elevation. When the appointment was delayed, and the matter seemed to hang in the balance, and when strong representations in favor of another had been made to the Holy See, Bishop MacIntyre never lost heart, but in season and out of season held up to the Roman Curia the great talents, the irreproachable character and the splendid qualities of his nominee; and there is no doubt at all, that it was his strong and persistent advocacy that finally won the day for Dr O'Brien.

“Upon the arrival of definite news from Rome” writes the Archbishop’s biographer, “Bishop MacIntyre went to Indian River to offer his congratulations—and sympathy—to the Archbishop-elect, so recently his subordinate. When they met, the venerable old man suddenly knelt to ask the blessing of the future prelate. At the sight of the patriarchal figure bowed humbly before him, the younger man protested he must rise; then recalling himself, pronounced the blessing in a shaken voice”.

When Reverend Father Péliisson had been a little more than a year in the Magdalen Islands, he grew tired of his surroundings and decided to return to his native diocese. The Bishop was obliged to find a successor for him, and secured the services of another priest of the Diocese of Mon-

treal, Reverend Gregory Picotte, who took up his residence at Bassin in the fall of 1882.

Meanwhile Reverend Father Miville's health was failing and he asked to be relieved of his parochial charge. He was now an old man who had served over forty years in the sacred ministry, and it was his pious desire to retire from active duty so as to devote whatever time remained to him on earth to the affairs of his soul. The Bishop accepted his resignation, and gave the parish to Reverend Stanislaus Boudreault who entered upon his new pastoral charge about the middle of November.

Father Miville survived his retirement only a few weeks. He died at Egmont Bay on the 11th of December, and on the 13th his mortal remains were laid to rest in the parish cemetery among his faithful parishioners, whom he had committed to earth with prayer and sacrifice during the fourteen years of his pastorate at Egmont Bay. His funeral brought together a large number of people, not only from Egmont Bay but from all the neighboring parishes, and many of the clergy took part in the last sad rites. Bishop MacIntyre and the Archbishop-elect of Halifax were present, and a touching panegyric was pronounced by Reverend Dr Chiasson, Rector of St. Dunstan's College. Father Miville was a quiet and unassuming servant of the good Master, yet in his long career he accomplished much for the glory of God and the good of souls. A prominent gentleman thus wrote of him:—"Twenty two years of his apostolic life were devoted to the administration of that parish, (House Harbor). In the silence and solitude of that isolated Island he spent his time in prayer, in meditation, and in the energetic discharge of his sacred-ministry. Solitude is always conductive to holiness, and it may be truly said that the soul of the venerable Curé waxed strong in grace and the favor of God, during his lonely life on the Magdalens."

In the middle of December another priest was added to the ranks of those laboring in the Diocese. This was Reverend Girard Definance, a native of France, who had spent a considerable time in England, whence he made his way to Prince Edward Island. He placed his services at the disposal of Bishop MacIntyre and was attached to the Cathedral for the winter.

By the elevation of Dr O'Brien to the See of Halifax, the missions hitherto in his care fell vacant, and hence, in the beginning of January 1883 Reverend Dr Chiasson was transferred from St. Dunstan's College to the pastorate of Indian River and Freetown. His place at the College was filled by the promotion of Reverend Dr Grant, who had been first assistant in the institution since his ordination.

The consecration of Archbishop O'Brien took place in the Cathedral of Halifax on Sunday January 21st 1883. Though it was mid-winter, and the crossing at the Capes more or less precarious, Bishop MacIntyre and a number of the clergy went over for the ceremony. Bishop Fabre of Montreal was the consecrating prelate and the sermon for the occasion was preached by the Right Reverend John Cameron, the scholarly Bishop of Antigonish.

On the 8th of February 1883, Most Reverend Archbishop DeNeckere, Archpriest of the Basilica of St. John Lateran in Rome, officiated in that Church at an ordination ceremony, and amongst those whom he raised to the priesthood was Reverend Angus J. MacIntyre, a native of Prince Edward Island. The young priest was a nephew of Bishop MacIntyre and was born near Monticello in the Parish of St. Margaret's, in King's County. At an early age he entered St. Dunstan's College, but remained there only a short time, when he was sent by the Bishop to the Propaganda College in Rome. In this latter institution he remained about ten years, and having been ordained priest, he

returned home and took up work in Charlottetown at the Cathedral in the summer of the year 1883. At that time Reverend Father Defini nce, who had been in Charlottetown since the beginning of the last winter, was transferred to the Magdalen Islands and placed in charge of the mission of St. Peter's at Etang du Nord.

At this time the old cemetery, which had been used as a burial-place by the people of the Cathedral Parish for upwards of forty years, was almost completely filled up, so that there was no further place in which to lay out new plots, and indeed scarcely any room for single graves. It was plainly necessary that a new burial-ground would have to be procured without delay, and with this intention Father MacGillivray entered into negotiations with Mr Owen Connolly, a merchant of Charlottetown, with a view to purchase a plot of ground lying at only a short distance from the old cemetery. In the month of May the purchase was completed and the parish entered into possession of a large piece of land fronting of St. Peter's Road, and in every respect suitable to serve the intended purpose for many years to come. For present needs a portion of the land was fenced off and laid out in plots and paths and embellished so as to be in truth a worthy city of the dead.

It was a striking instance of the uncertainty of human life, that the first grave opened in the new cemetery was that of Father MacGillivray himself. He, who was the first to point out the need of it and exhorted the people to be generous in contributing towards it ; he, who conjointly with the Committee had made the purchase and had arranged to have it fitted up so as to be ready for consecration, was the first to come with unconscious importunity to ask a resting-place within its gates.

Father MacGillivray, though of large and imposing physique, was never a strong man. More than once during his

preparation for the priesthood was he obliged to interrupt his studies on account of poor health. He tried several colleges but always with the same result ; he would be forced to leave them after a few months, and it was by private study under the direction of the Monks of Tracadie, Nova Scotia, that he made his final preparation for ordination. Since his coming to Charlottetown he had worked hard. Particularly during the early part of the present summer, he had much to attend to as he was preparing for a mission that was to be opened by Redemptorist Fathers in the Cathedral in the month of June. The mission commenced in due time, but its opening day found Father MacGillivray stricken down with severe illness from which he was destined never to recover. There were times when he showed signs of improvement, and the people, when they heard of it, would grow correspondingly hopeful, but the fire of life gradually burned lower and lower, and at noon, on July 4th, it gave its last fitful flicker, and the soul of the good priest passed to its eternal reward. The tolling of the Cathedral bell sent the news flashing throughout the city, and from many a home went up a cry of anguish, that told how he was beloved by the people whom he served. On the following evening his body was carried to the Cathedral where it lay in state all night surrounded by a band of loving watchers, and on Friday, July the 6th, Pontifical Mass was offered up by His Lordship the Bishop and a splendid eulogy pronounced by Father Wissel C. S. S. R. after which the mortal remains of the well beloved priest were borne to the new cemetery, followed by one of the most imposing funeral processions ever seen in Charlottetown.

On the 15th of August the Archbishop of Halifax was invested with the Pallium. The ceremony was performed by Bishop MacIntyre in présence of a large number of Bishops and clergy. The "Charlottetown Herald" referred to the

ceremony in these words:—"Few could witness unmoved the sight of the young Archbishop kneeling at the feet of him, who for so many years had been his own well beloved spiritual father, and bending his comely head to receive from those venerable hands the crowning token and seal of his elevation above the grey-haired bishops that surrounded him."

Since the death of Father MacGillivray his place as first priest at the Cathedral had been vacant. In the present circumstances it was not an easy matter to fill the position, so the Bishop set out for Montreal towards the end of November, and on the 10th of the following month, he returned accompanied by a priest, Reverend Thomas Carrol, whom he at once appointed Rector of the Cathedral.

At the same time Reverend Angus Macdonald, who since his retirement from the Mission of Grand River had spent his time partly with his friends at West River and partly with Reverend Dugald Macdonald at Tignish, was appointed assistant to Reverend R. P. MacPhee at Rustico and entered upon the duties of his new position before the end of the year.

The year 1884 dawned auspiciously with an ordination ceremony in the Cathedral of Charlottetown. On Sunday January 12th Reverend Francis Xavier Gallant was ordained priest by Bishop MacIntyre. The new priest was a native of Rustico and had studied at St. Dunstan's College and afterwards at the Propaganda College in Rome. Here his health unfortunately broke down and he was forced to abandon his studies and return home. A short stay in his native climate had the desired effect of restoring him to health, and so he was raised to the priesthood by the Bishop and appointed assistant at the Cathedral of Charlottetown.

Father Carrol's stay at the Cathedral proved of short duration. Although active and earnest enough in some res-

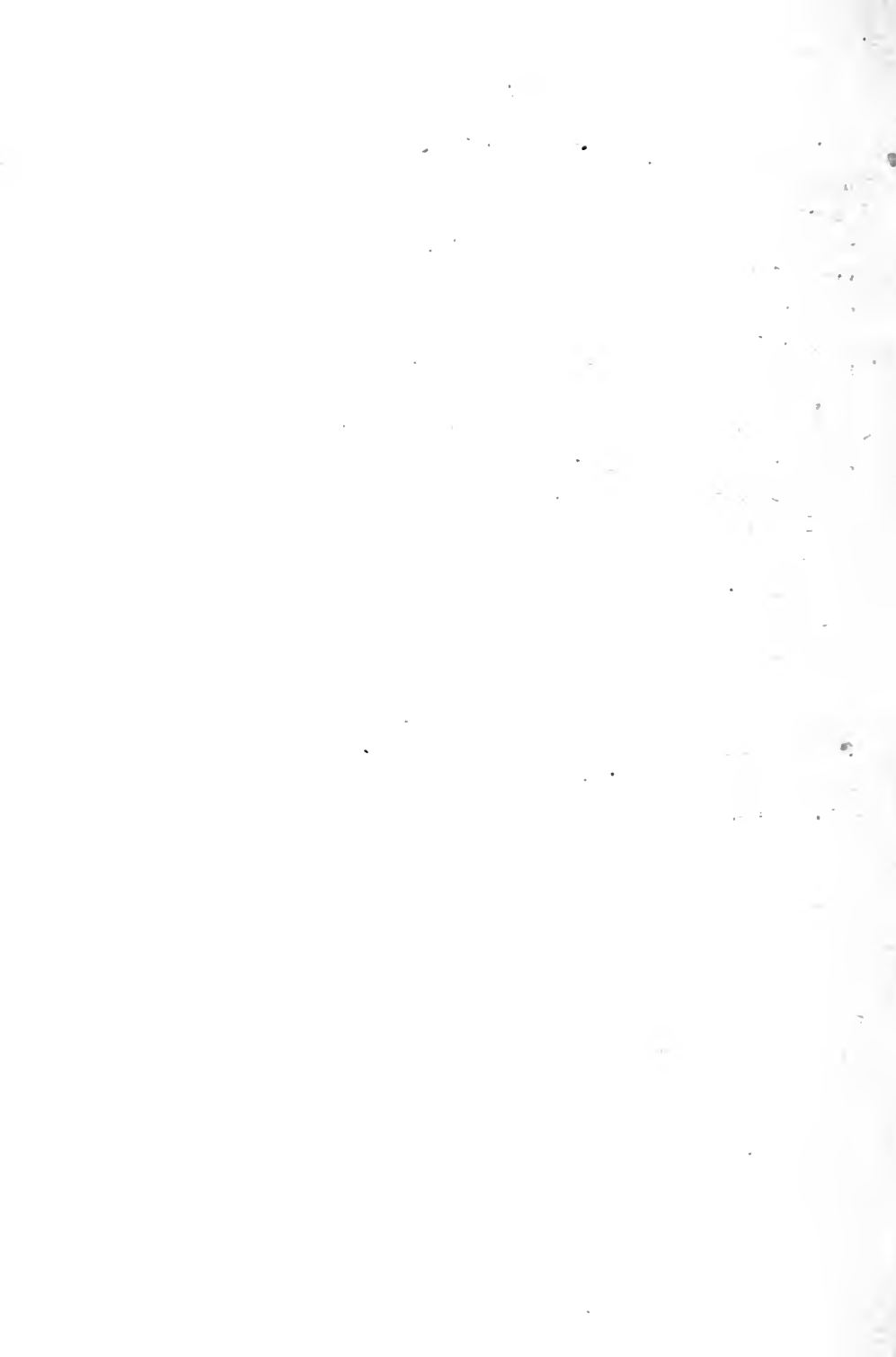
pects, he did not come up to the Bishop's expectations, and accordingly in the summer he left the Diocese and returned to Montreal, where he died somewhat suddenly a short time after his arrival.

During the winter Reverend Dr Grant, Rector of St. Dunstan's College, had a severe attack of hemorrhage of the lungs, and before the end of the scholastic year, he was obliged to give up work and retire from the rectorship of the College. At the time the institution was not in what would be called a flourishing condition. The number of students had gradually diminished, the finances were at a low ebb, and there were not a few who believed it would be better to close it altogether, than have it adding deficit to deficit each succeeding year. But this retrograde step did not appeal to Bishop MacIntyre. His view of the situation he had once crystallized into an epigram that told the story of his character. "Close my eyes first, then close the College", was his answer when the matter was suggested to him, and he knit his brows with a spirit of determination that won the day for the institution. Hence, at the end of the scholastic year 1884, though there were only about a dozen students on the roll, His Lordship planned commencement exercises on a scale far in advance of what actual conditions would seem to justify. He himself assisted at the closing and brought with him a supply of prize-books that would have done credit to an institution of far greater pretensions. There were prizes for all subjects and for all degrees of merit. In fact it was impossible for a student to escape being a winner, for by no chance could he stand so low as to be beyond the reach of the Bishop's generosity. The boys were delighted, as well they might be. Each one went home laden with prizes, which for aught we know, may still be treasured by fond parents, as trophies of their children's early success in the uncertain field of learning.

A new Rector was necessary for the institution, and Bishop MacIntyre carefully looked over the ground in order to select a man of energy and administrative ability who would be able to raise the College to a higher standing, and make it breathe once more the magic air of prosperity. His choice fell on Reverend James Charles Macdonald, Pastor of Georgetown, and in the month of July, he bade adieu to his flock and assumed the duties of rector of the College. Upon his removal Very Reverend Dr Macdonald became Pastor of Georgetown and Cardigan Bridge, while Sturgeon, hitherto attended from Georgetown, was annexed to Montague Bridge and given over to the pastoral care of Reverend William Phelan.

At the same time Montague Cross, formely a portion of Father William's care, became a separate and independent parish with a pastor of its own, the Reverend John Corbett, who was transferred thither from the Cadredral early in the autumn.

Another priest arrived in the Diocese at this time. This was Reverend Joseph Dumont, a native of the Province of Quebec, who, by appointment of the Bishop, took up work in the Parish of St. Peter's.



CHAPTER XXVI

REV. JOHN A. MACDONALD ORDAINED.—HOSPITAL RECEIVES THE VICTIMS OF THE DISASTER AT THE CAPES.—NEW CONVENT AT SUMMERSIDE.—ORDINATION OF REVERENDS A. E. BURKE, E. V. DE P. BOYD AND H. THERIAULT.—FATHER TRUDELLÉ LEAVES THE DIOCESE, IS SUCCEDED BY FATHER PICOTTE.—BISHOP'S SILVER JUBILEE.—ST. JOSEPH'S CONVENT ENLARGED.—HOSPITAL SISTERS NURSE THESE SICK OF SMALL POX.

The beginning of the year 1885 witnessed the ordination of Reverend John A. Macdonald, who was raised to the priesthood by the Archbishop of Quebec on the 4th of January. He was a native of the Parish of St. Andrew's, and had made his studies first at St. Dunstan's College and afterwards at the Seminary of Quebec. After his ordination he spent a short time at the Cathedral of Charlottetown, and then became professor at the College, in which position he did much for the advancement of that institution.

The month of February was a busy time at the Charlottetown Hospital. Its list of patients had been notably increased by the arrival of a band of unfortunates, who had almost lost their lives in an attempt to cross to the mainland. On the 29th of January 1885 three ice-boats carrying a crew of fifteen men and seven passengers set out from Cape Traverse for Cape Tormentine. It was snowing a little at the start, and before they had proceeded far a violent

storm arose that soon enveloped them all in a cloud of blinding drift. The crew in charge of the boats were men of experience in that mode of winter travel, but on this occasion they lost their way and wandered aimlessly in the strait for thirty six hours and finally landed at Argyle Shore several miles to the eastward of their starting point. As soon as word reached Charlottetown that they had made the land, the Agent of the Department of Marine and Fisheries and the Post Office Inspector applied to the City Hospital for a place for the sufferers, and the House Surgeon was despatched to Argyle Shore to convey them to the City. The Annals of the institution tell that on the 1st of February, as the Church bell announced the Vesper hour, Doctor Conroy arrived at the head of a melancholy procession composed of twelve unfortunates, of whom some were suffering from a severe attack of pleurisy, and the others equally distressed with frozen hands and feet. The street in front of the hospital and the hospital itself were crowded with people who assembled to witness the sad and unusual spectacle. The sufferers were taken in charge by the Sisters, who lavished upon them every sort of kindness, while the physicians and particularly the House Surgeon were tireless in their attention to their wants. Perhaps the best proof of the skill and care bestowed upon them is the fact, that they all recovered and were dismissed from the hospital in perfect health, though some must bear through life maimed hands and feet as trophies of their desperate fight with a winter's storm on the icy waters of Northumberland Strait.

The building which had been used for a convent school at Summerside was now entirely too small for the number of pupils that sought admission to the institution, and it was evident that something would have to be done without delay to supply more ample accommodation. A charitable

citizen of the Town presented the nuns with a house, which he thought would serve the purpose required, but which on examination was found unsuitable for a school. It was decided therefore, to dispose of it by lottery, and with the funds thus realized, augmented by donations from other well-disposed persons, to erect a building that would not only meet the present needs of the situation, but would furnish all the accommodation required by the Town for many years to come. Work upon a new building was accordingly commenced and, on the 12th of May, the nuns entered into possession of the same and opened school in their new quarters.

On the 30th of May Reverend Alfred E. Burke was ordained priest by Archbishop Taschereau in the Cathedral of Quebec. A native of Georgetown he had made his early studies in the district school and afterwards at St. Dunstan's College, whence he passed to the Seminary of Quebec for the study of Theology. His first appointment in the diocese was that of assistant at the Cathedral, where he also discharged the duties of Secretary to the Bishop.

On the following day, May 31st, Bishop MacIntyre performed an ordination ceremony in the Church of House Harbor in the Magdalen Islands, when two priests were ordained viz: Reverend Eugene Vincent de Paul Boyd and Reverend Henry Thériault. Father Boyd was a native of the Province of Ontario and had studied for a time at Ottawa College under the Oblates of Mary Immaculate. In the autumn prior to his ordination he came to Prince Edward Island and was employed on the teaching staff of St. Dunstan's College, to which position he returned immediately after his ordination. Father Thériault was born in the Magdalen Islands and, at an early age, was sent to the College of St. Anne in the Province of Quebec, where he finished his classical course and entered the Seminary of Quebec to pre-

pare immediately for the priesthood. As soon as he was ordained and without any missionary experience whatsoever, the Bishop appointed him a parish priest, and placed him in charge of the parish of Bassin in the Magdalen Islands. Father Picotte, hitherto Pastor of this mission, was now transferred to Prince Edward Island and appointed to the mission of Palmer Road, where a vacancy had recently occurred through the resignation of its former pastor, Reverend Father Trudelle, who had recently left the Diocese of Charlottetown and taken up missionary work in the Diocese of Chatham.

The year 1885 is remarkable in the history of the Diocese of Charlottetown on account of the Silver Jubilee of the Right Reverend Bishop. A quarter of a century before, together with His Lordship the Bishop of Chatham, he had been raised to the episcopal dignity, and now the two prelates decided to celebrate their common anniversary in the same church that had witnessed their consecration. The following passages, taken from an account written by an eye-witness, give the most salient features of the celebration.

“Wednesday August 12th 1885, the twenty-fifth anniversary of the consecration of their Lordships the Bishops of Charlottetown and Chatham, will long be remembered in Prince Edward Island. Never did our little Island see such an assemblage of prelates and priests, and never was there a more loyal and hearty demonstration of a people's good will. All classes, and we may say all creeds united in doing honor to one who has devoted his life unreservedly to the temporal and eternal welfare of his fellow-men.

“Ere the hour appointed for the first act in the celebration, the murky clouds which had ushered in the day gave place to brightest sunshine. The rain of the early morning, which had caused the most hopeful to fear, tended only to lay the dust and lend a freshness to the atmosphere. The

city everywhere presented a bright and gay appearance. Flags were flying from the principal buildings, lines of bunting crossed the chief thoroughfares ; everything wore an air of festivity, and everybody seemed to be abroad in holiday attire. The Papal Standard floated high over the Episcopal Palace which was gaily decorated with the flags of all nations.

“The exterior of the Cathedral was profusely ornamented with bunting. At the western entrance a handsome gothic arch was erected, with a scroll bearing the words:—“Long life and Happiness”. Inside, St. Dunstan’s is not well adapted for artistic ornamentation, and considering this, most persons will concede that the committee of Decoration did all that was possible and succeeded in producing a very good effect.

“The celebration began with the offering of the most Holy Sacrifice of the Mass. At nine o’clock the prelates and priests formed in procession in the main hall of the Palace, and filing out the main entrance crossed the lawn, passed through the Dorchester Street gate, and entered the Cathedral beneath the Gothic Arch at the western portal.”

The Right Reverend Bishop of Charlottetown celebrated Pontifical Mass, assisted by Fathers Allard and Hebert as deacons of honor, and Very Reverend Dr Macdonald and Reverend John L. Macdonald of Campbellton N. B. as deacons of office. The Acolytes were Reverend Dr Walker and Reverend John Corbett, and the censer was carried by Reverend D. J. G. Macdonald of St. Margaret’s. The ceremonies were under the direction of Reverend Patrick Doyle assisted by Reverend A. J. MacIntyre, and were carried out with harmony and precision.

“During the service”, continues the same eye-witness, “the visiting Prelates occupied chairs and prie-dieus within the sanctuary, and the Priests were provided with seats

outside the rail. The sanctuary presented an imposing spectacle. The Venerable Bishop and his Assistants, richly robed, going through the solemn service with all the pomp of the Church's ceremonial ; the Masters of Ceremonies, Acolytes, Thurifer and Servers moving about in the performance of every part with grace and accuracy ; the dignified Prelates assisting, in their robes of royal purple ; the Priests in sombre cassocks and surplices of spotless white, combined to produce an indescribable scene."¹

The sermon for the occasion was delivered by the Most Reverend Archbishop of Halifax, whose text was from Acts XX. 28. He dwelt on the sublime character of the episcopacy portraying the dignity and virtues that should adorn that high office ; and then addressing himself more directly to the matter in hand he said:—"Twenty five years ago, two Priests in the strength and prime of life were duly consecrated in the sanctuary of this Church. Legitimate Apostolic Succession was theirs. They were placed, not by man but by the Holy Ghost to rule the Church of God. The dignity of the Episcopal office and the plenitude of the sacerdotal power were conferred, and all the grave responsibilities and cares inseparable from the Episcopacy were laid on their souls. And now that the prime of life is past, now that physical vigor has been spent in fulfilling noble duties, now that years have set the impress of coming age on their brows, we meet together to celebrate their Silver Jubilee, to thank God for blessings vouchsafed, and to beseech, a continuance of them. For twenty five years their lives have been before the eyes of you all ; their work has been public ; their virtues and infirmities have been exposed to the keen eye of public criticism. What need for me to relate the story of their episcopacy ? It is an open book to all who wish to read."

1.—"The Herald".

The preacher then recounted the things done for God by the two Jubilarians in their respective Dioceses, and ended his discourse with these words:—"To you, My Lords, who have borne the weight and dignity of the Episcopal office for twenty five years, I can only say, think not of the trials or cares that are passed, or that may yet come, but look only at the crown that awaits them who fight manfully the good cause of the Lord. Our prayers are for you today, our best wishes are yours. Your noble and devoted clergy, and your faithful people raise their hearts to God today, and pray that you, placed by the Holy Ghost to rule the Church of God, may so acquit yourselves that those who come after you may be able to praise you as men glorious in your generation."

His Lordship the Bishop held a reception in the drawing-room of the Palace between the hours of one and two, in the afternoon and a number of ladies and gentlemen of all denominations availed themselves of the opportunity to offer him their congratulations, and at the same time to pay their respects to the visiting prelates and clergy. About three o'clock P. M. a special train conveyed the Jubilarians and their guests to St. Dunstan's College, where a magnificent banquet was served in the study-hall, which was tastefully decorated for the occasion. After ample justice had been done to the viands, the Lieutenant Governor arose and in a neat speech proposed the health of the two prelates, who on that day had reached the twenty-fifth mile-stone on their journey in the episcopate. Bishop MacIntyre and Bishop Rogers in turn replied to the toast and the latter, in concluding his remarks, proposed the health of their guests. This brought a number of speakers to their feet and the visitors were treated to several speeches of a very high order, and which were kept up with assiduity till after six o'clock, when all retired from the hall and took train for

the city. When night had fallen, an immense torch-light procession paraded the principal streets, and came to a halt in front of the Bishop's palace, where the Bishops and clergy were standing on the front steps viewing a pyrotechnic display then in progress on the Palace grounds. Here speech-making was again indulged in, three cheers were given with hearty good will for the Bishops and for the Queen, and then, as the night was growing late, the meeting broke up and the people wended their several ways to their homes.

The addresses presented to Bishop MacIntyre on this occasion were a splendid tribute to the character of the man, and showed beyond all doubt the high opinion which he had earned for himself in the minds of the clergy and laity of his diocese. His priests waited on him in a body and in a address said among other things:—"Twenty five years have come and gone since the burden of the Episcopacy was laid upon your shoulders, and after the lapse of so many years, amidst the labors and anxieties inseparable from the Episcopal dignity, we are happy to behold you hale and hearty, fulfilling the duties incident to your high office with unflagging zeal and undiminished vigor.

"We look back upon the past with fond recollections of intimate and kindly relations ; for the present we gladly join with the many distinguished friends of the clergy and laity, who honor the celebration of your Silver Jubilee by their presence, in wishing you length of days and undisturbed tranquility in your journey through life, and to the future we look with firm hope that a kind Providence may long spare you to labor in this portion of the Lord's Vineyard."

The laity through their Committee spoke as follows:—"This is for us a day of joy and congratulation. We rejoice that you have been preserved through all the arduous duties

of the Episcopate to celebrate in our midst the twenty-fifth anniversary of your elevation to that exacting dignity, and we congratulate you upon having marked that quarter of a century with such works as the great prelates in every age and country have striven to accomplish for the welfare of their flocks.

“At a celebration like this we hold today, it is fitting that we recall the events which have taken place during Your Lordship’s administration of this Diocese ; for we would have the world know that the Bishop whom we honor today has achieved much for the advancement of religion and the well-being of his people.”

The people of Tignish, amongst whom Bishop MacIntyre had spent the early years of his missionary career, gave expression to their sentiments in this manner. “There are two principal reasons why the people of Tignish should be represented here on this festive occasion. First, because they yield to the inhabitants of no other parish in this diocese, either in their love, respect and loyalty to their Bishop, or in their attachment to the holy religion of which Your Lordship is the chief exponent, and highest representative in the Province ; and secondly, because it has been their invaluable privilege to have had Your Lordship as Pastor for many years prior to your appointment to the Episcopal See of Charlottetown. The ties of love and friendship towards Your Lordship that were then formed in the breasts of your spiritual children, are as fresh and firm today as they were twenty five years ago, when you left Tignish to take up your residence permanently in Charlottetown.

“During these happy years the people of that district saw the earnestness with which you always labored to promote the interests of religion in your parish ; how you strove in season and out of season to sow in the minds of your spiritual children the wholesome seeds of sound doctrine, and

how untiring and persevering were your efforts to erect to the honor and glory of God the beautiful brick church—the first of the kind built in this Province—which will ever remain as a standing monument of Your Lordship's zeal and cultivated taste, as well as an evident proof of the cordial relations and good understanding existing between yourself and parishioners. In view of these and many other facts of a kindred nature that might be here stated, it is not surprising to find in Tignish, even at this day, so much warmth of feeling towards one who had, by his many virtues and social qualities, endeared himself to all those under his pastoral care."

The Benevolent Irish Society regarded His Lordship as a fellow-worker in the cause of charity and voiced this sentiment in these words:—"With deeds of benevolence Your Lordship's name has ever been closely associated, but the crowning work of mercy was the establishment of a Hospital, where, under the charge of the good Sisters of Charity, the sick can receive necessary care and treatment. This one act, whereby you effaced a foul blot from the Christian character of this community, will forever shed a bright lustre upon Your Lordship's Episcopate."

Such expressions of esteem stamped with the seal of sincerity and confirmed by many and costly gifts must have been highly gratifying to the venerable Bishop. But in his replies to the same he manifested no spirit of self-glorification. He appropriated to himself none of the praise thus generously bestowed but deftly transferred it to the Clergy and people with whom he had been associated for so many years in the great work of saving souls ; and if much indeed had been accomplished in the Diocese since the day when he was invested with the purple of his holy office, he was glad to proclaim aloud that these things were made possible by the hearty co-operation of a devoted clergy and the gene-

rous and unfailing support of a faithful and God-fearing people.

A work that occupied the attention of Bishop MacIntyre during the present year, and which was not forgotten even during the festivities of his Jubilee was the building of an addition to St. Joseph's Convent in Charlottetown. This school from the first had been singularly blessed by Providence, and from small and obscure beginnings it had grown so rapidly, that for the last few years the number of pupils far exceeded the scanty accommodation available and the Sisters in charge were often in great straits how to receive children who sought admission to the institution. The Bishop accordingly said:—"We must build a wing to the Convent for the greater comfort of the pupils. Even though they are the children of the poor let us give them the largest, the brightest and the airiest class rooms in the City;" and he kept his word. An addition of about one hundred feet in length and fifty feet in width, and two stories and a half high was projected, and His Lordship's Jubilee year saw its commencement and its completion. Reverend James Aeneas Macdonald, ever prompt in works of charity, promised that his parishioners would furnish the stone required for the foundation, and during the winter they fulfilled their pastor's promise by hauling the stone to the site of the proposed building on Pownal Street, where they remained ready for use on the approach of warm weather. The cellar was dug and the work of building commenced early in the spring and continued without interruption during the summer, and in the month of October the wing was completed within and without, and was formally inaugurated by a grand Bazaar held by the St. Joseph's Sodality to help defray the expenses incurred in the building.

On the 12th of November the people of Charlottetown were startled by the announcement that small-pox had bro-

ken out in the city. It seems that a short time previous a child had died in a certain house, where the body was kept almost three days without burial, and as is usual in such cases a large number of people visited the house in the interval. Whatever may have been the disease that caused the death of the child, in a few days small-pox declared itself in the family, and soon several cases were discovered here and there in the city, as if the disease had broken out in different places at once. There was no place for the isolation of the infected persons, and so the Board of Health in the emergency made use of the old Lunatic Asylum, which was fitted up as well as could easily be done in the hurry and panic of the moment. An advertisement was inserted in all the leading newspapers calling for volunteer nurses to take charge of the improvised hospital and devote themselves to the care of the sick. This was indeed the most pressing need of the hour, and had been anticipated by the Sisters of the Charlottetown Hospital, some of whom, on the very day following the outbreak, had offered their services, and declared themselves ready to take charge of the sick, and isolate themselves from the rest of the community while the epidemic should last. But even in times of great distress will bigotry raise its serpent head, and so it happened in the present instance ; for though the citizens' committee strongly favored the proposal made by the nuns, the Board of Health held other views and steadfastly refused to accept it. True, an attempt was afterwards made to explain this refusal, by saying that three nuns had offered their services and that three were more than were required at the outbreak of the disease, but this is only a flimsy veil that cannot hide the real animus, that actuated some of the gentlemen who at the time composed the Board of Health of the City of Charlottetown. If as many as three

were not needed at the time, the rules of the Community would have permitted two to take up the work, and if this were the true reason for the refusal, how explain that the advertisement calling for nurses continued to run in the newspapers not only in Prince Edward Island but in other parts of the Maritime Provinces for weeks after the Sisters' offer had been refused ?

By the 21st of November matters had grown almost desperate, and on that day, two members of the Board of Health waited upon the Superior of the Charlottetown Hospital, and asked her for nuns to take charge of those infected with the small-pox. One would be tempted to say that they deserved to meet with an indignant refusal, and there is scarcely any doubt that if they were treating with persons imbued with the ways of the world, they would have received scant courtesy, when, driven by fear and helplessness, they knocked at the door of the City Hospital ; but they had come to the Sisters of Charity, those gentle daughters of St. Vincent de Paul, whose devotedness and unselfishness adorn the brightest pages of the Church's history, and who are as unmindful of insult and injury as they are indifferent to personal danger and loss ; and therefore, though the request was made a little before noon, at a quarter past two o'clock, the two volunteers had already left their home and gone to the succor of the sick and dying. Unmindful of danger and indifferent to infection they entered the pest-house, and in a short time completely changed the aspect of the gloomy place. They took charge of the sick, and hopefulness and courage seemed to come with their touch, and when skill and devotedness failed to save, they stood near to soothe the spirit with prayer as it winged its way towards eternity. It was not long till a fresh appeal was made to the generosity of the community, and two nuns at once came

from Quebec to help in the same noble work. They stood at their post of duty, bound there by the golden cords of a Christ-like charity, and never ceased their kindly and heroic ministrations, till the dread disease was stamped out and confidence was once more restored in town and country.

CHAPTER XXVII

DEATH OF VERY REV. DR MACDONALD.—HE IS SUCCEEDED BY DR GRANT.—REV. R. J. GILLIS ORDAINED.—HE IS ASSISTANT AT ST. PETER'S.—REV. J. C. MACLEAN ORDAINED.—HE GEOS AS ASSISTANT TO ST. GEORGE'S.—PAROCHIAL HOUSES BUILT AT KINKORA AND INDIAN RIVER.—NEW CHURCH AT ST. THERESA'S.—REV. FATHER BOYD ASSISTANT TO FATHER DOYLE.—DR O'RYAN AT ST. DUNSTAN'S COLLEGE.—FATHER HEBERT LEAVES THE MAGDALEN ISLANDS, AND IS SUCCEEDED BY FATHER MEUNIER.—SILVER JUBILEE OF REV. D. M. MACDONALD.—REV. THOMAS PHELAN IN FAILING HEALTH.—HE GOES BACK TO IRELAND.—REV. A. J. MACINTYRE GOES TO TRACADIE.—FATHER MACLEAN ASSISTANT AT THE CATHEDRAL.—FATHER BOYD IN HALIFAX.—DEATH OF REV. FATHER PERRY.—HIS FUNERAL.—VERY REV. JAMES MACDONALD IS NAMED DOMESTIC PRELATE.—NEW CHURCH BUILDING AT STURGEON.—REV. JAMES PHELAN GOES ABROAD FOR THE WINTER.—FATHER BOYD APPOINTED TO MOUNT CARMEL.—DEATH OF DR GRANT.—HIS MISSION PROVIDED FOR.—DEATH OF FATHER THERIAULT.—DEATH OF FATHER CHARLES BOUDREAU.—FATHER JAMES PHELAN RETURNS FROM COLORADO.—REV. A. E. BURKE ASSISTANT AT RUSTICO.—RETIREMENT OF FATHER ANGUS.—REV. P. A. MACELMEEL ORDAINED.—REV. ALPHONSUS POULIOT GOES TO THE MAGDALEN ISLANDS.—REV. R. P. MACPHEE LEAVES RUSTICO AND IS SUCCEEDED BY FATHER DEFINANCE.—FATHER MEUNIER TAKES CHARGE OF ETANG DU NORD.—REV. F. X. GALLANT APPOINTED TO HOPE RIVER.—REV. S. T. PHELAN IS REMOVED FROM ALBERTON TO GEORGETOWN, AND IS SUCCEEDED BY REV. FATHER BURKE.—FATHER BOYD LEAVES MOUNT CARMEL, AND THE MISSION

IS GIVEN TO REVEREND STANISLAUS BOUDREAUULT. — FATHER BOYD LEAVES THE DIOCESE.—A BRANCH OF THE LEAGUE OF THE CROSS ESTABLISHED IN CHARLOTTETOWN. — NEW PAROCHIAL HOUSE BUILT AT EAST POINT.—SILVER JUBILEE OF REV. D. F. MACDONALD AT SOURIS .—REVERENDS J. J. MACDONALD AND J. C. MACMILLAN ORDAINED.

The early days of the year 1886 were saddened throughout the Diocese of Charlottetown by the death of Very Reverend Dr Macdonald, Pastor of Georgetown and Cardigan Bridge. After a short illness he passed away at the parochial house, Georgetown, on Sunday the 3rd of January, in the sixty-fourth year of his age. The news of his death came as a sad surprise to many. He had been in his usual health almost up to the last, and hence his death, though not sudden, was quite unexpected. Those who had seen him less than a month prior to his death, and had admired his splendid physique and stately carriage, were far from suspecting that he was soon to answer the dread summons that spares neither young nor old, weak nor strong. His funeral on Tuesday the fifth of January was a notable gathering of clergy and laity many of whom came from a great distance. Solemn Pontifical Mass was offered up by His Lordship Bishop MacIntyre, who had for assistant ministers three nephews of the deceased, viz:—Reverend James Aeneas Macdonald, P. P. of Kelly's Cross as arch-priest, Reverend James Charles Macdonald, Rector of St. Dunstan's College as deacon, and as subdeacon, Reverend John A. Macdonald, professor in the same institution. An appropriate sermon was preached by Reverend Patrick Doyle of Summerside, who, among many other touching and beautiful sentiments, gave expression to these:—

“The Church bell of the parish of Georgetown which, during so many fruitful years, joyously invited the faithful of this and surrounding missions to devoutly gather

around their good priest in order to witness him offering the Holy Sacrifice of the Mass, and listen with pious attention to him announcing the word of God, has, this morning, refrained from its joyous carol, assumed a melancholy tone and echoed forth in a sad low voice the mournful last meeting in this world of the cherished flock and beloved pastor. It is no more his sweet eloquent voice that will greet you this morning, as it did so often of old. That mighty voice is silenced for evermore, that great heart whose every pulse-beat was for the good of the Faithful, now throbs no more ; that bright intellect which had mastered the difficult questions of sacred science, that sound practical judgment which served the dead priest in his admirable qualities as director of souls now belong to another world. To lose a friend is always counted a hard trial, and as the priest is the best friend of the people, what profound sorrow fills our hearts to-day, when we consider the loss we have sustained by the death of the Very Reverend Dr Macdonald. We can in all truth exclaim with the Royal Prophet: "Thou hast shown thy people hard things, thou hast made us drink the wine of sorrow"... Who ever enjoyed an hour's conversation with Dr Macdonald and was not convinced how dearly he loved the Church of God, what childlike love he cherished towards the visible representative of Christ upon earth, the Sovereign Pontiff, how unswerving was his acquiescence of belief in all the doctrines of our holy Faith, what an humble respect, what a deep sense of veneration was his for all the Bishops and Dignitaries of Holy Church. The spirit of Faith was as strong, as yielding to all that emanated from the authorities of the Church in the days of his manhood, and even in his old age, as on the bright and beautiful morning his first grand act of Faith was demanded of him—the morning of his first Holy Communion. His spirit of faith, his piety was of that special character which is the offspring of grace

in a noble heart and an enlightened mind, proving, by his actions, that the piety of the exterior was naught but a reflection of the workings of the inner heart. . . . We, thy sorrowing brethren of the clergy, we who feel so keenly this trial to which God has subjected us, we who know what a loss we sustain in thy departure from our ranks, we must needs offer thee a last farewell in this world, we who enjoyed more than any others the sweet intimacies of the friendship of thy truly magnanimous heart, we bid thee a sorrowful good-bye till by God's grace we meet thee in the dwelling-place of the happy inmates of God's own heavenly mansions. To the clerical and lay relatives of the venerable dead, of whom so many here mourn their heavy loss, I extend my hand in true sympathy, to you, all relatives friends and acquaintances of the Very Reverend Dr Macdonald, I beg to offer my most heartfelt sentiments of sincere condolence in this hour of supreme trial for the human heart.'

Very Reverend Dr Macdonald was succeeded in the missions of Georgetown and Cardigan Bridge by Reverend Dr Grant, who since his retirement from St. Dunstan's College had spent the time partly with Reverend Dr Chiasson at Indian River, and partly as assistant to Reverend Francis J. Macdonald at St. George's. His health indeed left much to be desired, but he had grown so weary of his present inactivity, that he asked to be allowed to take up the burden of parochial care and responsibility.

On the 24th of April 1886, Reverend Ronald J. Gillis was ordained priest by His Eminence Cardinal Parocchi in the Church of St. John Lateran in Rome. A native of the parish of St. Andrew's he had studied at St. Dunstan's College and, having finished his classics, he set out for Rome and entered the College of the Propaganda. Here he made his theological studies, was ordained priest, and, after a further stay of a few weeks in the Eternal City,

he started for home. Soon after his return, Father Dumont, who had been the Bishop's Curate at St. Peter's for two years, returned to his native Diocese and his place at St. Peter's was taken by Father Gillis, who thus began his career in the sacred ministry. From the day of his arrival at St. Peter's, a change was noticeable in the administration of the parish. It is true the Bishop still continued to be the actual pastor, but little by little he seemed to relax his hold on parochial affairs and entrust their management more and more to the prudence and foresight of his new Curate. Evidently he had discovered in him the qualifications needed to grapple successfully with certain difficulties that attended the completion of the new church, and at the same time to devise ways and means of liquidating the heavy debt that hung like a black cloud over the parish. Hence, although the Bishop still continued his frequent visits to St. Peter's, it was more by force of long habit and by way of recreation, rather than to watch over the work that had consumed so much of his time and energies, and in a short time Father Gillis was promoted from the position of Curate to the dignity of Pastor.

The thirteenth of June of this year witnessed one of the most imposing ordinations ever seen in the old Cathedral of Quebec. On that day His Eminence Cardinal Taschereau ordained twenty six candidates to the holy priesthood, among whom was Reverend Joseph C. MacLean of the Diocese of Charlottetown. Father MacLean was born in the parish of St. George's, and at an early age attracted the attention of his pastor, Reverend Francis J. Macdonald, who took a special fancy to the young lad. He made his studies at St. Dunstan's College, at the Prince of Wales College, and finally at the Seminary of Quebec where he made his immediate preparation for the priesthood. Upon his return home he became assistant in his native parish,

to Reverend F. J. Macdonald, upon whom time had laid its hand none too gently, and who needed an assistant to carry on successfully the work of a large parish.

During the present summer a new parochial house was built at Kinkora by Reverend Father Doyle and another at Indian River by Reverend Dr Chiasson. At the same time a new church was in way of construction at St. Cuthbert's to replace the one destroyed in the great storm of February 1879. It would seem that the titular Saint of the former church did not appeal to the devotion of the people of the parish, for the new church, instead of bearing the name of St. Cuthbert, was placed under the patronage of St. Theresa. It was solemnly opened for divine service on Sunday, August the twenty-ninth, the officiating Prelate being the Most Reverend Dr Lynch, Archbishop of Toronto, who happened to be spending a short vacation on Prince Edward Island at this time. He was assisted in the performance of the ceremony by Reverend James Phelan, P. P. of Vernon River, Reverend James Charles Macdonald, Rector of St. Dunstan's College, Reverend Joseph C. MacLean of St. George's and Reverend M. J. Macmillan the pastor. His Grace preached the sermon for the occasion, and in the afternoon he preached a second time, and erected the Stations of the Cross in the new church.

Early in the autumn Father Boyd was appointed assistant to the Reverend Patrick Doyle at Summerside and Kinkora, and at the same time Reverend Dr O'Ryan, a priest of the Archdiocese of Quebec came to Charlottetown, and was named Professor of Philosophy at St. Dunstan's College. Reverend Father Hébert, who had charge of House Harbor for a number of years, found his health failing about this time, and he was obliged to retire from active duty for a time. He accordingly resigned his parish and took a rest for a year, at the end of which he entered the

Community of St. Sulpice at Montreal where he remained till his death. His place at House Harbor was filled by Reverend J. Edmond Meunier of the Diocese of Montreal who arrived in the Magdalen Islands about the middle of September.

The month of November was marked by a ceremony of more than ordinary interest to the people of Tignish. Their venerable pastor, Reverend Dugald M. Macdonald, had reached the twenty-fifth year of his priesthood. On the 21st of November, surrounded by large number of his clerical brethren, he offered up the Holy Sacrifice of the Mass, in public recognition of the many graces received during the last twenty five years, while the beautiful Church of St. Simon and St. Jude was crowded to overflowing by his loyal parishioners and by many others who had gathered for the occasion from the neighboring parishes.

The beginning of the year 1887 found Reverend Thomas Phelan P. P. of Tracadie in failing health. Although not far beyond what is called the prime of life, he seemed in reality an old man, and particularly during the last few months, he showed evident signs of premature decay. Besides a general weakness that had seized upon him, and that made it somewhat difficult for him to move about, his mind at this time began to fail, and in a short time he was utterly unfit to perform the duties of his sacred calling. As the Diocese of Charlottetown unfortunately, possessed no institution wherein he could receive the kindly care and respectful attention which his infirm condition required, it was decided that the best thing to do in his case would be to take him back to Ireland, and accordingly his nephew, Reverend Stephen T. Phelan P. P. of Alberton volunteered to accompany him and see him safely to the end of the journey. Early in the summer they took passage for Ireland and after a pleasant voyage arrived at their destination

without mishap. Father Tom was gladly welcomed by his friends, and, cheered and consoled by their kindness and care, he spent the remainder of his days in his native land. Father Stephen, after spending a portion of the summer in visiting his friends and relations in various parts of Ireland, returned to his parish about the first of the month of November.

The missions of Tracadie, Covehead and Corran Ban, rendered vacant by Father Thomas Phelan's retirement, were supplied by the appointment of Reverend A. J. MacIntyre, who took up his residence at Tracadie in the month of April. His appointment again created a vacancy at the Cathedral, and this was filled about a month later, when Reverend Father MacLean was transferred from the parish of St. George's to Charlottetown. Another change to be noted here is that of Reverend Father Boyd, who obtained permission to leave the Diocese for a while and went to Halifax, where he became assistant at St. Patrick's Church.

On Wednesday, August 3rd 1887, Reverend Father Perry died at the home of Felix Perry at Egmont Bay, where he had lived in retreat since he had given up the work of the ministry. For years he had been totally blind but bore the trying affliction with calmness and resignation. He was always able to recognize his friends by their voice, and would seem particularly pleased if a friend of the old times would call to see him. It was noticed that he never referred directly to his blindness, but if he had occasion to speak of events that had occurred before the misfortune had befallen him, he would merely say that these things had happened before it had grown dark. Perhaps it made the trial easier to bear, when he compared it to an ordinary night-fall, as sometimes we see persons stricken with a grievous disease animate their hopes of recovery by trying to conceal from their friends their true malady, or by giving to it a

name less deadly in the common estimation of the people. His funeral, on Friday August 5th, was largely attended not only by the people of Egmont Bay but by friends and acquaintances from a distance, for Father Perry was known and loved throughout the whole of Prince County. A solemn Mass of requiem was celebrated by Reverend Francis X. Gallant of the Cathedral, assisted by Reverend Stanislaus Boudreault as deacon and Reverend Dr Chiasson as subdeacon, Reverend Dugald M. Macdonald Pastor of Tignish pronounced a touching panegyric in which he referred particularly to the hardships endured by the deceased priest during the earlier years of his missionary career, and the earnest efforts he had put forth to enhance the splendor of public worship in the various missions entrusted to his care. Amid the solemn strains of the Miserere the body was borne to the adjoining cemetery and laid to rest near the grave of the late lamented Father Miville. In that quiet country church-yard sleep those two stalwart servants of God, their life's work finished, their destiny accomplished. The traditions of the people whom they served tell that, like their great prototype, St. Paul, they fought the good fight and kept the faith, and now in the rest and peace of God they lie together, awaiting the day, when the graves shall be opened and the elect of God shall arise from the lowliness of earth clothed in a shining robe of glorious immortality.

On the 15th of August 1887 Very Reverend James Macdonald, Pastor of St. Andrew's and Morell, and Vicar General under two bishops, received a new honor by being appointed a Domestic Prelate by His Holiness Pope Leo XIII. He was the first of the Diocese of Charlottetown to be thus honored, and those who knew and esteemed him regarded it as a fitting recognition of his long and meritorious services to religion.

During the present summer the foundation of a new

church was laid at Sturgeon by Reverend William Phelan. The building was of stone supplied by the parishioners, who gathered the same in the fields and hauled them to the site of the new church. On Tuesday, August 16th, the cornerstone was solemnly blessed by Bishop MacIntyre, assisted by the pastor and Reverend James Phelan of Vernon River who preached the sermon for the occasion.

Although thus taking an active part in this ceremony Father James Phelan was by no means in good health at this time. For some time indeed he felt that he needed a rest, and had planned to go abroad for a few months to escape the rigors of the cold season. About the middle of October he left home and spent the winter in Colorado, where the comforts of a genial climate, combined with the absence of parochial responsibility, helped to repair his shattered health and restore to him his wonted vigor. Meanwhile the parish was attended by Reverend A. E. Burke, who took up his residence in the parochial house during the absence of the Pastor.

At this time Reverend Father Boyd had spent a short time as assistant at St. Patrick's Church in Halifax, and being somewhat of a roving disposition, had grown tired of his place. He accordingly returned to Prince Edward Island, and having applied to the Bishop, was appointed Pastor of the mission of Mount Carmel, which had hitherto been attended from Miscouche by Reverend N. C. A. Boudreault.

Reverend Dr Grant had not been a year in charge of Georgetown and Cardigan Bridge when his health completely broke down. Indeed, it was due to his marvellous energy and strength of will that he had kept up so long, for he was in truth a sick man when he assumed charge of the missions, and though he stood at his post with grim determination, it was only fighting against fate, because the dread

disease, Consumption, held him in cruel bonds from which death alone could set him free. On Sunday, November 20th, he said a low mass for the people of Georgetown, but it was with great difficulty and, as it proved, for the last time. Later in the same week he drove in his carriage to Cardigan Bridge where he had intended to live permanently, believing that it would be more suitable for his health ; but neither change nor rest could avail him now, and on Tuesday, November the 29th, he passed away at the early age of twenty nine years. On Friday, December 2nd, the interment took place. The Right Reverend Bishop officiated, Reverend John A. Macdonald pronounced the eulogy, and then the remains of the good priest were laid to rest in the parish cemetery amid the sobs and tears of his grief-stricken flock. The missions left vacant by his death were provided for in this way: Georgetown was attached to Sturgeon to be attended by Reverend William Phelan, while All Saints, Cardigan Bridge, was placed in charge of Reverend Father Gillis of St. Peter's and Reverend M. J. Macmillan of St. Theresa's, who were to serve the mission conjointly until further provision should be made for its welfare.

During the years that now claim our attention death was painfully active among the clergy of the Diocese of Charlottetown. In a short time several priests, all capable of active service, were called away leaving a void in the hearts of the faithful deprived in this way of zealous and devoted pastors. Thus, on the 10th of May 1888, Bishop MacIntyre received a telegram from the Magdalen Islands containing the sad news that Reverend Henry Theriault, P. P. at Bassin, had died at the parochial house of that mission. Some time previous he had contracted a severe cold to which he paid little or no attention at the time, but continued to discharge his various duties in utter disregard of his danger. In course of time it settled in his lungs, hemorrhages fol-

lowed, and in his enfeebled condition proved fatal. He was only in his twenty eight year, but during his short career in the ministry he had won his way to the esteem and love of the people whom he served. No better eulogy could be pronounced over him than the sincere grief of his faithful flock as they stood around his open grave on the morning of his funeral in the cemetery of Bassin.

About a month later His Lordship received another telegram from the Magdalen Islands, and this time it announced that another of his faithful priests had fallen, Reverend Charles Boudreault, Pastor of Amherst, who had died at that place on the 14th of June. Father Boudreault was well past the prime of life. He had passed forty two years in the sacred ministry, of which thirty nine had been spent in the Magdalen Islands, where he served in one or in all the missions according to the needs of the times. In the Magdalen Islands priests came and went: for a time they would labor and then, growing tired of their uninviting surroundings, would go their way; but during that long span Father Boudreault was ever at his post, multiplying his activity as fresh needs arose, and diminishing the sphere of his labors when assistance came from without. Amid all changes however his place of predilection was Amherst. There he lived for almost forty years, there he laid down the burden of his busy life and there he sleeps his last sleep in the parish cemetery, among the people whom he served so faithfully and who loved him so well.

‘There lies the stricken shephred, but behold !
Here hath been no scattering of the sheep,
Scarce seemeth one astir within the fold,
So quietly they weep ;
He whom they loved so weary was and old.
They would not mar his sleep.’

Early in the summer 1888 Reverend James Phelan returned from Colorado, improved in health and strengthened

in body to take up once more his good work at Vernon River. Gladly was he welcomed by his loyal parishioners who had long since learned to appreciate his devotedness to the cause of religion, and his unflinching interest in all things that concerned their spiritual and temporal welfare. Upon his arrival Reverend Father Burke, who had been in charge of the parish during his absence, was appointed assistant to Reverend R. P. MacPhee at Rustico, in place of Reverend Father Angus Macdonald, who was forced to retire from duty on account of the poor condition of his health.

On June 3rd, the Sunday within the Octave of Corpus Christi, Bishop MacIntyre performed an ordination ceremony in his Cathedral, when Reverend Patrick Augustine MacElmeel was raised to the priesthood. Father MacElmeel was born at St. Anne's Hope River, and there began his studies in the district school. He afterwards spent a term at the Normal School in Charlottetown, whence he came forth with a teacher's license, and devoted himself for a time to the profession of teaching in the public schools; but hearing the mysterious voice of grace calling him to higher and nobler duties he laid aside the ferule and entered the Seminary of Quebec for the study of Theology. When he had completed his theological studies he was called home for ordination after which he was appointed curate at the Cathedral, that had witnessed his elevation to the priesthood.

On the 23rd of July Bishop MacIntyre set out for a pastoral visitation of the Magdalen Islands. He was accompanied by Reverend Alphonsus Pouliot, a priest of the Province of Quebec, whom he appointed to the missions of Amherst and Bassin rendered vacant by the recent death of Reverends Father Boudreault and Theriault. The other changes to be noted in the Diocese at this time were these:—Reverend R. P. MacPhee P. P. of Rustico resigned his

parish on account of ill health, and went to Colorado in quest of a milder climate. The mission of Rustico of which he had charge for nineteen years was given over to Reverend Father Definance, who came thither from the Magdalen Islands immediately upon Father MacPhee's departure. The Mission of Etang du Nord, where Father Definance had hitherto resided, was attached to House Harbor and both were served by Father Meunier for about a year. Hope River, which had also been in charge of Father MacPhee, was now detached from Rustico and made an independent parish with a pastor of its own, Reverend Francis X. Gallant, who was transferred thither from the Cathedral on the 11th of October. Georgetown and Cardigan Bridge were once more united under one jurisdiction, and Reverend Stephen T. Phelan of Alberton was appointed pastor of the same, and to him succeeded Reverend Father Burke, who had been a short time assistant at Rustico, but who now became pastor of Alberton and St. Mark's, Lot Seven. A change, too, was effected in the mission of Mount Carmel. Father Boyd's manner of administering parochial affairs did not please Bishop MacIntyre, so the Mission was given over to Reverend Stanislaus Boudreault who served it conjointly with Egmont Bay for about five years. Father Boyd spent sometime as assistant at Etang du Nord in the Magdalen Islands, and then went to the United States, where he was accepted by the Bishop of Savannah, and thus ended his connection with the Diocese of Charlottetown.

Since Bishop MacIntyre had assumed the administration of the Diocese, he had done much for the cause of Temperance, but at the present time he felt the need of further efforts to restrain the influence of intoxicating drink in the City of Charlottetown. On Sunday, the 14th of October, he announced in the Cathedral that he desired to establish a branch of the League of the Cross for the people of the Pa-

rish. This excellent association had achieved wonders in other places, particularly in London under the direction of His Eminence Cardinal Manning, and the Bishop thought that it should produce results equally good in the City of Charlottetown. The following Sunday Father MacElmeel preached a sermon on the subject and called a meeting of the congregation for eight o'clock P. M. in St. Patrick's Hall. The meeting was well attended. Several clergymen were present and delivered stirring addresses, after which the pledge was administered to over fifty persons, and the first branch of the League of the Cross in the Diocese of Charlottetown was formally organised.

In November Reverend D. J. Gillis of East Point moved into a new parochial house which had been built during the summer. It was the largest and most imposing priest's residence in the Diocese and set off to great advantage the Church property of the Parish.

The 23rd of November was the twenty fifth anniversary of the priestly ordination of Reverend Donald F. Macdonald P. P. of Souris. His devoted flock were determined that the occasion should not be allowed to pass without a fitting expression of appreciation on their part, and his brethren of the clergy shared their enthusiasm to the full. The result was that the Silver Jubilee of the genial pastor was celebrated with great pomp and solemnity, and was in truth an event long remembered by those who had the good fortune to witness the festivities that graced the occasion.

The year 1888 closed with a double ordination of interest to the Diocese of Charlottetown. One took place in the Chapel of the Grand Seminary of Montreal, where Reverend John J. Macdonald was ordained priest by the Bishop of Montreal. The new priest was born at Glenfinnan, in the Parish of Fort Augustus, and entered St. Dunstan's College when that institution was in charge of the Fathers

of the Society of Jesus. He afterwards spent some time in the Little Seminary of Quebec, and thence passed to the Seminary of Montreal where he was raised to the priesthood on the 22nd of December 1888. On the same day Reverend John C. Macmillan was ordained priest in the Cathedral of Quebec by His Eminence Cardinal Taschereau. Father Macmillan was born at Dundas, in the parish of St. George's, and had made his studies at the Prince of Wales College and later at the Seminary of Quebec, where he made preparation for the priesthood. These two young men, thus invested with the priestly dignity, returned home and were at once assigned to a post of duty, the former as assistant at the Cathedral, and the latter as assistant to his former pastor, Reverend Francis J. Macdonald of St. George's.





REV. F. J. MACDONALD

CHAPTER XXVIII

DEATH OF REV. N. C. A. BOUDREAUULT.—REV. P. DOYLE'S JUBILEE.—
DEATH OF REV. ANGUS MACDONALD.—REV. JOHN A. MACDONALD
APPOINTED TO MISCOUCHE. — BISHOP MACINTYRE DESIRES A
COADJUTOR.—HE VISITS ROME.—DEATH OF REV. PIUS MACPHEE.
—BISHOP'S RETURN.—REV. D. J. GILLIS MADE DOMESTIC PRE-
LATE.—REV. P. CURRAN AND REV. J. MORRISON ORDAINED.—
REV. DR. CHIASSON GOES TO THE MAGDALEN ISLANDS.—REV.
JOHN A. MACDONALD CHARGED WITH INDIAN RIVER AND FREE-
TOWN.—PASTORAL LETTER ANNOUNCING THE CENTENARY OF
THE ARRIVAL OF BISHOP MACEACHERN IN P. E. ISLAND.—
CHURCH AT PALMER ROAD DESTROYED BY FIRE.—ORDINATION OF
REV. D. B. REID, REV. A. P. MACLELLAN AND REV. A. MAC-
AULEY.—REV. R. P. MACPHEE RETURNS.—CHURCH AT BLOOM-
FIELD STRUCK WITH LIGHTNING.—CONNOLLY PROPERTY ACQUI-
RED.—NEW HOSPITAL COMMENCED.—JUBIBEE OF REV. FRANCIS
J. MACDONALD.—QUESTION OF A NEW CATHEDRAL.—REV. JAMES
CHARLES MACDONALD APPOINTED BISHOP OF IRINA AND COADJU-
TOR TO THE BISHOP OF CHARLOTTETOWN. — CENTENARY OF
BISHOP MACEACHERN.—ARRIVAL OF REV. PETER CURRAN AND
JAMES MORRISON.—CONSECRATION OF THE BISHOP OF IRINA.—
HE CONTINUES TO LIVE AT THE COLLEGE, AND TAKES PART IN
THE WORK OF THE DIOCESE. — CHANGES THROUGHOUT THE
MISSIONS.—REV. JOHN CORBETT LEAVES THE DIOCESE.

The opening days of the year 1889 brought deep and sin-
cere sorrow to the people of Miscouche. Reverend Nazaire
C. A. Boudreault, their well-beloved pastor, departed this

life at the parochial residence on Saturday the fifth of January. For a long time he had been ailing, and only with the greatest difficulty was he able to discharge the duties of his sacred office. His strong will however kept him up, and enabled him to carry on the good fight against odds that to a man of less determination would have long since proved overwhelming. He was determined that he should die in harness, and accordingly kept on the move almost up to the end. His funeral, on the 8th of January, was numerously attended. Reverend Stanislaus Boudreault celebrated Solemn High Mass, assisted by Reverend Dr Chiasson and Reverend Francis X. Gallant as deacon and subdeacon, the last mentioned being the preacher for the occasion. At the end of Mass Bishop MacIntyre pronounced the last Absolution over the remains, which were then conveyed to the adjoining cemetery and there committed to the grave.

The twenty fifth anniversary of the priestly ordination of Reverend Patrick Doyle fell on the 24th of January 1889. It proved the occasion of an enthusiastic celebration, in which both clergy and laity bore an active part. For two days the festivities were kept up, and during that time Kin-kora and Summerside vied with each other in doing honor to their pastor.

The next death in the ranks of the clergy was that of Reverend Angus Macdonald who departed this life at the house of Mr Daniel Griffith in Charlottetown on the 29th of April 1889. Since his departure from Rustico in the preceding autumn he had been in poor health, and had spent some time in a hospital in Montreal hoping that a change of scene and special treatment might produce some improvement in his condition, but his case was hopeless from the first, and instead of improving he gradually grew worse. Perceiving his end to be near he expressed a desire to return home, that he might have the melancholy happiness

of dying in his native land. It seemed a desperate fancy for one lying practically at death's door, but the iron will of the dying man gave him as it were a new lease of life and enabled him to perform the journey. When he reached Charlottetown the people who saw him stood aghast at his appearance. They marvelled at the strength of will and fixity of purpose that sustained him in his desire to come back to die among his friends, for death's icy hand was indeed upon him, and a few days later he passed away, fortified by the rites of Holy Church, and was buried in the Cemetery of St. Dunstan's Charlottetown. One who had known him in his palmy days at St. Dunstan's College thus wrote of him:—"Reverend Angus Macdonald, who died at Charlottetown, Prince Edward Island on the 29th Ult. at the age of fifty eight, was a scholar of the highest attainments and a singularly able educator. Father Angus, as he was best known to his hundreds of pupils, was the first and greatest Rector of St. Dunstan's College, over which he presided for about fourteen years. His rare intellectual endowments covered a range both vast and varied. As a pupil himself he had won high honors in Mathematics, the Classics, English Literature and other branches, and as a teacher he was equally qualified to give instruction in all of them. This combination of talents eminently fitted him for the management of an institution which aimed at results which could be attained only through the devoted labors of a great and zealous Principal. Such a man was Father Angus, and the signal success of the College under his presidency is the monument of his noble work. Personally the deceased Rector was an impressive figure. Tall, handsome, finely proportioned, with a commanding glance and noble presence, he was a distinguish individuality in any company. Those who knew him best, know that the nobility of his countenance but reflected the grand character within, that he was one

to whom belonged pre-eminently the title of gentleman as well as that of scholar. He was a man of indomitable energy, great executive ability and unswerving devotion to duty. His loss will be deeply deplored. For fifteen years he had been an invalid, and his death was painful, being caused by cancer of the stomach. He bore his sufferings with characteristic fortitude and resignation to the Divine will. May he rest in peace.”*

By the death of Reverend N. C. A. Boudreault the Missions of Miscouche and Wellington became vacant, and for a time they depended for whatever spiritual attention they received on the priests of the neighboring parishes who would come to say mass in the widowed missions, as often as their duties to their own flocks would permit their absence from home. But this state of affairs was far from satisfactory and the Bishop decided that it should not continue too long, and he appointed parish priest of the vacant missions, Reverend John A. Macdonald, Professor at St. Dunstan's College, who took up his residence at Miscouche soon after the College had closed for the summer holidays.

At the time of which we write Bishop MacIntyre had reached the allotted span of three score years and ten, and in consequence he felt the infirmities of old age gradually stealing upon him. During the previous winter he had been confined to his room for the greater portion of the time, having been stricken with a weakness of the limbs that made it exceedingly difficult for him to attend to the active duties of his office. For this reason he made up his mind to petition the Holy See for a Coadjutor, who would lessen the burden of his growing age by sharing with him in the burden of diocesan administration. His choice was the Reverend James Charles Macdonald, Rector of St. Duns-

* “The Pilot.” May 11th 1889.

tan's College, and having laid the matter before his brethren the Bishops of the Maritime Provinces for their approval, his request was duly forwarded to Rome. Through some adverse influence the application did not meet with a hearty response. It seemed to hang in the balance much to the annoyance of the Bishop. He was long accustomed to have things go his own way and even in his relations with the Holy See he was not easily turned from his purpose. and hence, when his request for a co-adjutor-Bishop did not meet with a ready response, he determined to go to Rome and endeavor to win his case by persistent and instant advocacy. There were some, who believing themselves wise in their generation, would dissuade him from the journey, alleging what seemed to them an excellent reason, viz: that if His Holiness found him equal to the performance of a journey from Charlottetown to Rome, he would likely consider him quite able to attend to the affairs of a small and compact diocese, and this might turn the tide against the petition so that the application might be peremptorily refused. The Bishop however did not see things in this light. He had great faith in his own powers of persuasion and he felt assured that, given an opportunity to state his case in person, he could not fail to obtain favorable consideration. He therefore persisted in his first intention, and on the 25th of June 1889, he set out for Rome accompanied by Reverend D. J. Gillis P. P. of East Point.

Before he had reached his destination death once more visited the clergy of the Diocese. On the 2nd of July Reverend Pius MacPhee died suddenly at the parochial house, Tracadie. For some years the deceased filled no permanent position in the Diocese but went here or there according as his services were required, yet spending the major part of his time either at St. Peter's Bay or at the Bishop's residence in Charlottetown. During the last few weeks of his

life he lived with Reverend Dr Walker of Rollo Bay, to whom he rendered what assistance he was able to give in the work of the Parish. As if he had a forecast of his approaching end, he decided to pay a visit to his life long friend, Reverend F. J. Macdonald of St. George's, and chose for that act of courtesy the anniversary of the latter's ordination, the twenty ninth of June. He spent a day at St. George's and the two old men passed the time in the land of reminiscence recounting old incidents long since buried from memory's sight by the tide of more recent happenings. On the morning of the first of July Father Pius departed for Charlottetown, and on leaving farewell with his host he remarked that this would be their last meeting on earth. He went directly to Charlottetown as he had intended, and in the afternoon returned as far as Tracadie, where he remained for the night. On the following morning he was found dead in his room at the parochial house, his spirit having silently flown to meet his God, during the stillness of the night. He was buried in the cemetery of Tracadie on the 4th of July, Very Reverend James Macdonald officiating, assisted by Reverend James Charles Macdonald, Rector of St. Dunstan's College, and Reverend Dr Walker of Rollo Bay as deacon and subdeacon, Father MacIntyre the pastor directing the ceremonies.

Bishop MacIntyre returned from Rome about the middle of September. The question of a coadjutor still remained in abeyance, but His Lordship was convinced that he would succeed in the end notwithstanding that strong opposition was made to the appointment. A few days later Reverend D. J. Gillis who had accompanied him was appointed a domestic Prelate by His Holiness Pope Leo XIII, he being the second to be thus honored in the diocese.

The next ordination that has reference to our history took place on the first of November 1889, when two priests,

Reverend Peter Curran and Reverend James Morison D. D., were ordained by Monsignor Lenti, Vicegerent of Rome, in the chapel of the Propaganda College in Rome. Father Curran had made his studies at the Normal School and at St. Dunstan's College. He taught school for a time and filled in later life the office of Inspector of schools for his native county, which position he resigned to go to Rome to study for the priesthood. Dr Morrison, like the companion of his ordination, had also been a school teacher, but abandoned that calling to enter St. Dunstan's College. At the close of his classical course he went to Rome to the College of the Propaganda where he made an unusually brilliant course, winning the degree of Doctor first in Philosophy and afterwards in Theology.

In the course of time Reverend Father Meunier grew tired of his labors in the Magdalen Islands. His position was in many respects an excellent one, but the climatic conditions and the long isolation of the winter season did not please him, and he decided to resign his charge. He accordingly did so in the month of November and went to Upper Canada, where he obtained employment in the Diocese of London. House Harbor and Etang du Nord, the missions in his care, were too important to be left without a pastor for the winter, and so the Bishop asked Reverend Dr Chiasson to take charge of them, which he did in the beginning of the month of December. The missions of Indian River and Freetown, which he had served for several years, were given temporarily to Reverend John A. Macdonald of Miscouche, who attended the same for about a year when more permanent provision was made for them.

On the last Sunday of the year 1889, a Pastoral Letter was read in the churches of the Diocese announcing that the following year would be the one hundredth anniversary of the arrival in Prince Edward Island of Right Reverend

Angus Bernard MacEachern, first Bishop of Charlottetown, and setting forth that an occasion fraught with so much consequence to the Diocese should not be allowed to pass without a fitting recognition of the great work performed in Prince Edward Island by the pioneer bishop.

“Political pioneers”, said the Pastoral, “have their names immortalized in their country’s history, and justly, as men who sacrificed themselves and their personal interest for their country’s good. To the children of the Church, sacred is the memory of their Fathers in the Faith ; the name of a St. Peter or a St. Paul are as familiar to their ears as if those great personages were of today ; their heroism is known and commemorated throughout the whole of Christendom.

“In due proportion do the membres of Christ’s flock, in each quarter of his vineyard, pay a tribute of honor to the memory of those, whom Almighty God in his mercy singled out to be the messengers of His counsels and the instruments of His grace in their regard. They honor and should honor them as devoted Fathers who hesitated not to sacrifice their all to procure and establish the spiritual welfare and happiness of their children. How strongly is not this exemplified in the honor and reverence shown by his children to the great Apostle of the Irish race ? The labors of St. Patrick are chronicled in letters of gold on every Irish heart. See with what enthusiasm the English Catholic rejoices over the memory of St. Augustine ! Who will not be edified at seeing the devotion of Canadians to the memory of their Venerable Laval ?

“We hail then with joy the opportunity of paying a similar tribute of filial respect to the memory of one, whose fatherly solicitude was in every way in keeping with the great duty he was commissioned to fulfil. When Almighty God, in his great goodness, singled out the Venerable Fa-

ther MacEachern to be the instrument of his Divine mercy towards the people of this Island, to found and established among them the means of a lasting spiritual comfort, He qualified him in every respect for the arduous enterprise. When we consider the almost incredible difficulties with which this venerable pioneer had to contend, and the almost incredible success with which he surmounted them, we are forced to conjecture that on the day of reckoning he could offer his Divine Master not only the talents entrusted to him, but also a hundred fold gain over and above."

Having rehearsed some of the more salient details of the missionary career of Bishop MacEachern, the Pastoral went on to say:—"In the course of the year 1890, it is our intention to celebrate the Centenary of Bishop MacEachern's first arrival in Prince Edward Island, and we feel confident that no urgent appeal is necessary to move his children to assist us in making this celebration one worthy of so great a man.

"We desire to have a fitting monument erected to his memory, and in this especially, the co-operation of the Catholics of the Diocese is requested. No monument would be more expressive of your regard for Bishop MacEachern, than a Professor's Chair in St. Dunstan's College, which would be called 'The Bishop's Chair', and which would be a lasting benefit to the institution.

"We then invite you, Dearly beloved, to share in the hundred-fold reward which we feel assured will be meted out to all those, who, in erecting such a monument, must be regarded as the promoters of God's glory, in the education of youth; and we ask you, Venerable Brethren of the Clergy, to organize in your respective parishes, committees who will assist you in carrying out the good work".

On the 24th of May 1890 the Church of the Immaculate Conception at Palmer Road was burned to the ground with

all its contents. The cause of the fire remains a mystery, because it had advanced so far before it was discovered that all trace of its origin disappeared with the building itself. The church was neither large nor artistic, but its loss was deeply felt by the parish, which had been organized only in recent years, and which did not boast of many wealthy people. At once Father Picotte called a meeting of the parishioners and they decided to secure a building which happened to be available at the time, and having hauled the same to the site of the church recently destroyed, they fitted it up as a temporary chapel wherein mass could be said until such time as they might provide themselves with better accommodation.

The fifth day of June 1890 witnessed a triple ordination of interest to our history. On that day three native Islanders viz: Reverends Daniel B. Reid, Alexander MacAulay and Alexander P. MacLellan, were raised to the priesthood by Archbishop Fabre in the Church of St. John's near Montreal. Father Reid was a native of Hope River, Father MacAulay of St. Peter's Bay, and Father MacLellan of Grand River, Lot 14, and all three had made their studies at St. Dunstan's College and afterwards at the Grand Seminary of Quebec. When they were ready for ordination Bishop MacIntyre was in a state of health that rendered him unequal to the performance of so long and tiresome a ceremony, and he requested the Bishop of Montreal to do him the favor of raising the three young men to the priesthood. Bishop Fabre gladly consented, and the ceremony was performed on the Feast of Corpus Christi in the Church of St. John's where His Lordship, Bishop Fabre, happened to be on his annual pastoral visitation. The pastor of St. John's Church was Reverend Father Aubry, who, in the early days of his priesthood, had spent some time as assistant to Bishop MacIntyre at Tignish. This proved a fortu-

nate circumstance for the new priests, for Father Aubry, in appreciation of the kindness of his old friend, showed them every attention and made their stay in his parish a veritable delight.

About the middle of June, Reverend R. P. MacPhee returned from Colorado. He was still in poor health. Indeed his stay abroad had not helped him to any appreciable extent ; so finding himself unable to take up missionary work he rented a house near the Cathedral of Charlottetown, and remained in retirement for the remainder of his life.

On the 18th of June the Church of Bloomfield was struck with lightning and took fire near the top of the spire. The pastor, Reverend Father Von Blerk, with remarkable presence of mind, ordered two men to climb up in the interior of the spire and saw off the burning portion. This they were able to accomplish with some difficulty, and the cross ball and a few feet of the spire were thus detached and fell to the ground. In this way the main building was saved and the damage to the spire was soon repaired at a trifling expense.

It was at this time that Bishop MacIntyre came into possession of the beautiful property situated on Dundas Esplanade, Charlottetown. It had been the residence of one of Charlottetown's foremost merchants, Mr Owen Connolly, whose widow presented the property to the Episcopal Corporation of the Diocese. The gift however was not absolute. It was hedged about with certain conditions that considerably impaired its value. For example, it was set forth in the agreement that the residence was to be placed in charge of the Sisters of Charity who should conduct the same as a boarding-house, the net proceeds of which was to be devoted to the support of destitute persons of both sexes. Mrs Connolly, in making over the property, reserved to herself two of the principal rooms in the house, which by

agreement were to be hers during the term of her natural life.

But notwithstanding these conditions Bishop MacIntyre gladly accepted the gift, not indeed that he set great store by the building, but because the land adjoining was valuable and could be turned to good purpose at that particular time.

For over a year he had been on the lookout for a suitable site for a new hospital. The old institution though enlarged a few years ago, was again too small for its growing needs, and in its overcrowded condition it was impossible to do justice to its many patrons. It could not be enlarged for want of ground space, and moreover, at whatever time a new Cathedral would be commenced, the present hospital building would be in the way and would have of necessity to be removed. At one time the Bishop had intended to put up a new hospital on the east side of Great George Street, at the head of the Steam Navigation Company Wharf, and work on the same was commenced, but for financial reasons was subsequently abandoned. But now His Lordship sees his way clear to the realization of this desire, and as soon as the Sisters had entered into possession of the Connolly property a contract was let for a new hospital to be built on the adjacent grounds, and in immediate connection with house in which the Nuns had been recently installed.

On the 29th of June, the Feast of Saint Peter and Paul, Reverend Francis J. Macdonald, Parish Priest of St. George's, celebrated the golden Jubilee of his ordination to the holy Priesthood. For fifty years he had borne the heat and burden of the Ministry and his loyal flock, among whom he had spent the entire span of his priestly life were glad to unite their prayers to his in thanksgiving for the favors and graces of a half a century. The celebration was altogether of a religious character; it was almost entirely

devoid of external display, as befitted the retiring habits and subdued taste of him who was its object, but many of the clergy came to offer their congratulations to the venerable Jubilarian, and people gathered from afar to assist at the jubilee Mass. Reverend Father Francis himself was celebrant, and around him stood as assistant ministers, Reverend R. P. MacPhee, Reverend Joseph C. MacLean and Reverend John C. Macmillan, three priests who owed the realization of their priestly vocation to his fostering influence and fatherly kindness. The sermon for the occasion was preached by Reverend James Charles Macdonald Rector of St. Dunstan's College, who dwelt upon the honor that should be paid to the worthy priest who for so long a time had led his flock to the fountains of living water, and had been to all who had come under the sphere of his kindly influence, a guide a counsellor and a friend.

A project dear to the heart of Bishop MacIntyre, and one which he hoped to see realized during his episcopate was the building of a new Cathedral in the City of Charlottetown. The old Cathedral was in truth a shabby structure. Whatever might have been its relative worth when first constructed, it was not now in keeping with the general excellence of church architecture in the diocese, and it seemed incongruous that the Mother-church of the Diocese should yield in beauty and richness to those in many of the Country parishes. The Bishop had been reminded of this anomalous state of affairs during the festivities of his Silver Jubilee. In the address presented to him by the laity of Charlottetown mention was made of his success in building churches throughout the Diocese, and the question was asked:—“Is it useless for us to cherish the hope that you will be preserved to set a crown upon your labors by erecting in Charlottetown a Cathedral worthy of the Capital of the Province?” He had not forgotten this gentle hint on

the part of the people, but the many claims on his time and resources obliged him to leave the matter in abeyance for a while. Now it seemed it should be taken up in good earnest, and a meeting of the congregation was called for the afternoon of Sunday July 13th in the hall of the Lyceum on Prince Street. There was a mission going on in the Cathedral at the time, and Reverend Father Strubbe C. SS. R., the leader of the missionary band, addressed the meeting at great length, urging his hearers to enter into the designs of the Bishop with courage and enthusiasm, and soon they would have a cathedral worthy of the best traditions of their holy religion. The Bishop spoke in the same strain, a committee of organization was chosen, and from that date the project assumed definite shape and needed only time for its complete realization.

The 25th of July brought official information that Reverend James Charles Macdonald, Rector of St. Dunstan's College had been named Titular Bishop of Irina and Co-adjutor to the Bishop of Charlottetown. The news gladdened the heart of Bishop MacIntyre who had labored so strenuously and so persistently to achieve the result. It was the reward of long and determined efforts and the Bishop was not superior to that species of vanity that rejoices in the overthrow of obstacles, and in the success of one's personal designs.

At the close of the previous year, His Lordship had issued a pastoral Letter announcing the centenary of the arrival of Bishop MacEachern in Prince Edward Island. The event was commemorated with due solemnity in the Cathedral of Charlottetown on Wednesday, 13th of August 1890, The people attended in large numbers and almost all the clergy of the Diocese enhanced the occasion with their presence. Solemn High Mass was offered up by His Lordship, the Bishop-elect of Irina, assisted by Reverend Donald

F. Macdonald as Deacon and Reverend D. J. G. Macdonald as Subeacon, Reverend Patrick A. MacElmeel directing the ceremonies. Bishop MacIntyre occupied his throne and after the Communion Reverend John C. Macmillan ascended the pulpit and delivered a panegyric on the venerable Prelate whose centenary had brought together so many of the clergy and laity.

A few days later Reverends James Morrison D. D. and Peter Curran, who had been ordained in Rome in the preceding autumn, arrived in Charlottetown ready to take up whatever position would be assigned to them in the ministerial work of the Diocese.

August the 28th, Feast of St. Augustine, was the date selected for the consecration of the Co-adjutor Bishop of Charlottetown. It was a bright and a beautiful day, and as the people in throngs made their way to the Cathedral, each countenance seemed to wear a smile of joyous expectancy. The older people recalled a similar scene of thirty years ago, and as their minds wandered back into the hazy land of reminiscence, they would compare present conditions with those they had witnessed on that occasion. Perhaps the need of a new Cathedral was never more evident than now for the crowds that sought admission to witness the ceremony taxed the sacred edifice to its utmost capacity. Punctually at half past nine o'clock the bishops and clergy formed in procession in the grand salon of the Bishop's Palace and filing out the main door marched up Great George Street and entered the Cathedral by the eastern door. In the rear marched Bishop MacIntyre, the consecrating Prelate and as he reached the door of the Cathedral he was met by the Bishop-elect standing between the two assistant prelates, Right Reverend Bishops Cameron and Rogers, and together they marched up the eastern aisle to the altar of the Sacred Heart where they knelt for a time

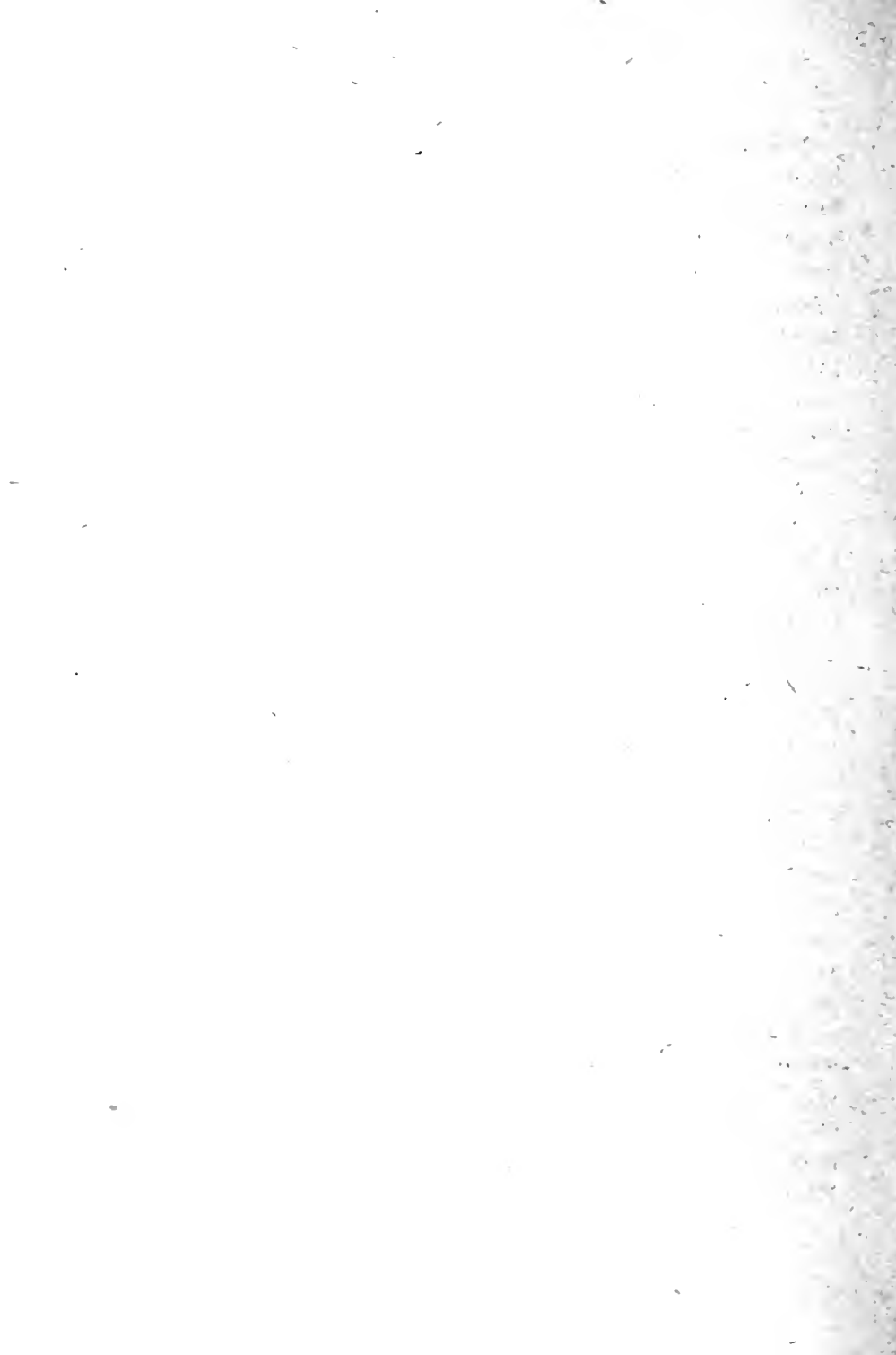
in silent prayer. The solemn function at once commenced, and from beginning to end it moved along with the exactness and precision of a well adjusted piece of machinery, the ceremonies being under the direction of Reverend Angus J. MacIntyre Parish Priest of Tracadie. The officers taking part in the ceremonies were the following:—Right Reverend Bishop MacIntyre Consecrating Prelate; Right Reverend Bishops Rogers and Cameron, First and Second Assistants; Right Reverend Monsignor James Macdonald, High Priest; Right Reverend Monsignor D. J. Gillis and Reverend William Phelan, Deacon and subdeacon of Honor; Reverend Stanislaus Boudreault and Reverend Stephen T. Phelan, Deacon and subdeacon of office; Master of Ceremonies Reverend A. J. MacIntyre assisted by Reverends P. A. MacElmeel and A. J. MacAulay; Reverends Doctor Morrison and A. P. MacLellan Acolytes; Reverend Peter Curran Cross-bearer and Reverend D. B. Reid censer-bearer. Chaplain to Bishop Rogers, Reverend Patrick W. Dixon, and Chaplain to Bishop Cameron Reverend Michael Laffin.

The sermon for the occasion was preached by the Most Reverend Cornelius O'Brien, Archbishop of Halifax, who upheld with solid arguments the divine character of the episcopacy and the splendid part played by sacerdotalism in the civilization of the world.

After luncheon Bishop MacIntyre and his Co-adjutor held a reception at the episcopal residence, when addresses were read to the new Bishop by the clergy of the Diocese, by the people of Charlottetown, and by his former parishioners of Georgetown and Cardigan Bridge. The proceedings came to a close with a grand banquet at St. Dunstan's College which was numerously attended, and which called forth many beautiful and eloquent speeches, tributes of respect laid at the feet of the Bishop of Charlottetown, by many admirers and friends.

After his consecration the Bishop of Irina continued to live at St. Dunstan's College, where the ladies of Charlottetown had fitted up his quarters in a becoming manner ; but besides the care of that institution, he devoted his energies to the work of diocesan administration so as to relieve Bishop MacIntyre of the inconvenience of travelling from place to place. Thus a few weeks after his consecration he performed a pastoral Visitation that embraced the eastern parishes of King's County and those of the Magdalen Islands, and administered the Sacrament of Confirmation to many children and adults.

The autumn of the present year was marked by the following changes in the missions of the diocese:—Reverend James Phelan resigned the parish of Vernon River and went into retirement ; and to take his place Reverend Patrick Doyle was transferred from his western missions to Vernon River ; Reverend Mgr D. J. Gillis was removed from East Point to the pastoral charge of Indian River and Freetown, which had been in charge of Reverend John A. Macdonald since Dr Chiasson's removal to the Magdalen Islands in the previous autumn ; Reverend D. J. G. Macdonald was transferred from St. Margaret's to Summerside ; Reverend Joseph C. MacLean left Charlottetown and took charge of St. Margaret's and East Point ; Reverend John J. Macdonald also left Charlottetown and was appointed to the missions of Kinkora and Seven Mile Bay ; Reverends Dr Morrison and Alexander MacAulay were appointed assistants at the Cathedral, and Reverends A. P. MacLellan and Peter Curran became members of the teaching staff of St. Dunstan's College. A few weeks later a further change was affected, when Reverend John Corbett gave up his mission at Montague Cross and left the Diocese for the United States, and his mission was given over to the charge of Reverend William Phelan of Sturgeon.







RT. REV. JAS. C. MACDONALD
Bishop of Irina

CHAPTER XXIX

BISHOP MACINTYRE TAKES PART IN A FEDERAL ELECTION.—HE VISITS ANTIGONISH.—HIS DEATH.—FUNERAL CEREMONIES.—MURAL TABLET TO HIS MEMORY IN CHURCH AT ST. PETER'S.

It seemed fitting that Bishop MacIntyre should now enjoy the rest and quiet that belong by right to old age. He had served a long time in the ministry both as priest and bishop, and had accomplished much for Holy Church, and now that he had secured the help of a young and vigorous co-adjutor, it was meet indeed that he should be released from the arduous duties that marked his earlier career.

But with him the strenuous life was as a second nature. To sit down in idleness and mope away in a state of inactivity was altogether repugnant to habits formed during many years of active service, so that the Bishop, even in his old age, was a man for whom "too much rest became a pain." When a short time ago he had been obliged to keep his room during the greater part of the winter owing to a weakness in his limbs, he chafed under the restraint like a wounded knight who hears from afar the clash of arms, and never did prisoner in vault or cell sigh for freedom and for the exhilaration of being up and doing more ardently than did the worthy Bishop, bidding defiance to his three score years and ten. Hence, though he had a devoted helper in his new co-adjutor, one indeed, who would gladly

relieve his superior of the more onerous duties of the episcopal office, still Bishop MacIntyre would not willingly resign himself to a life of ease, but rather sought out new avenues through which to direct his energies, and fresh opportunities for the exercise of his powers.

The early part of the year 1891 was marked throughout the Dominion of Canada by a short but vigorous election campaign. On the 3rd of February the Federal House was dissolved and both political parties lined up for a contest to be decided at the polls on the 5th of March. The issues of the day were principally concerned with trade and commerce, but great interest centered in the veteran leader of the Conservative Party, who stood up for the integrity of British connection with a now famous dictum:—"A British subject I was born and a British subject I will die". In Prince Edward Island the campaign gave rise to a question peculiar to the Province, viz: the construction of a tunnel under the Strait of Northumberland so as to fulfil the terms of Confederation, by giving the Province continuous steam communication with the Mainland. Honorable George W. Howlan, a member of the senate of Canada, had for some time identified himself with this project and at the beginning of the present campaign, he resigned his seat in the Senate to contest Prince County, making the tunnel the primary reason for his appeal to the electors. He strove to make it appear, that upon his success at the polls depended the future of the project, and that, should he fail to be elected, his defeat would in all probability retard the building of the tunnel if not blast its prospects forever. There were some who believed him, or deluded themselves into a certain pretence of belief, and "Howlan and the Tunnel" became the campaign cry for the Conservatives in Prince County.

The matter appealed to the sympathies of Bishop MacIn-

tyre. He was deeply interested in whatever concerned the welfare of his native Province, and never was he found wanting, when the prestige of his name or the weight of his influence could further any movement for the betterment of Prince Edward Island. Hence, when at this juncture, certain persons approached him and assured him that his active co-operation in the first district of Prince County was absolutely necessary to the success of the Tunnel cause, because, as it was set forth, some of the clergy in that locality had manifested determined opposition to Mr Howlan and his colleague, the Bishop lent too willing an ear to his advisers and, a few days before the election, he set out for Tignish, in the hope that his presence in the district might turn the tide in favor of the Conservative candidates.

As usual with him in matters of this kind, he viewed the situation from a purely utilitarian stand-point. He never for a moment considered the political side of the question, and made no allowance for the falsehood and deception, which at election times, invariably mingle their muddy waters with the purer stream of partiotic issues. Especially he did not pause to consider, that the would-be champion of the Tunnel cause was the self-same Mr Howlan, who less than twenty years previous had taken a part in the School Question, which had pained and mortified the Bishop, and who, on that account, had been denounced by His Lordship in almost every pulpit from Tignish to Summerside. But though the Bishop seemed to have forgotten this circumstance there were many of the electors who remembered it, and it was not an easy matter to remove from their minds the prejudices that had taken deep root for so many years.

His mission to Tignish therefore proved a failure. Mr Howlan and his colleague met defeat at the hands of the Liberal candidates who carried the county with substantial majorities.

Bishop MacIntyre returned to his Cathedral City a sadder and a wiser man. He was sadder because his public espousal of the Tunnel cause had produced such meagre results, and he was wiser in that he had acquired a new experience in the ways of politicians and a deeper insight into the character of so-called friends. Those who saw him on his return noticed a decided change in his appearance and manner. His step seemed heavier, his lips were a livid blue, his eye had lost its lustre, while his breath came in long-drawn sighs as if he were in actual pain. An old priest, who met him on his arrival in Charlottetown, perceiving his changed appearance, made the significant remark that, as his public career had commenced in Tignish, fate seemed to have led him thither on this occasion that he might there receive from his friends his death blow.

For some time he had been suffering from a serious affection of the heart which caused him continual annoyance and much real suffering. He knew full well that there was no cure for him, and this circumstance prompted him to be always in readiness for the grim visitor, whose coming has been so well compared to that of a thief in the night. Towards the end of the month of April he made up his mind to pay a visit to the Trappist Monastery at Tracadie, for the purpose of making a short retreat as if to put his house in order. On Thursday, the thirtieth of April, he left home accompanied by Very Reverend James Macdonald, Pastor of St. Andrew's, and having crossed to Pictou, proceeded to Antigonish where he arrived about four o'clock in the afternoon. He went at once to the residence of Bishop Cameron, with whom he intended to pass the night, and then continue his journey to Tracadie on the following morning. He seemed in excellent health and spirits and spent the evening in animated conversation with Bishop Cameron and the clergy of his house-hold. About his usual hour he retired

to his room for the night and a short time after, a priest who happened to pass his door fancied he heard him moan as if in pain. He entered the room and found the Bishop lying on the floor and apparently dying. He had barely time to alarm the household and administer the last sacraments of the Church, when the soul of the good and great Bishop burst the barriers of time and went home to God. Next morning the sad news was telegraphed to Charlottetown, where the tolling of the Cathedral bell carried it with painful insistence into the homes and hearts of the people. It took some time to realize the sad truth. For many he was the only bishop they had ever known. A generation had been born and had grown up to manhood since he had assumed the episcopal office, and it seemed as if these instinctively refused to associate the idea of death with him, who had been their guide and leader since reason first dawned upon their souls.

The sentiments of the Protestant portion of the community were well set forth by the "Morning Guardian" of May the second: "The sudden death, from heart disease, at Antigonish, N. S., of the good Bishop of Charlottetown, was heard with feelings of the deepest regret by all creeds and classes in the community. Few dignitaries of the Roman Catholic Church are so esteemed as was this venerable prelate. His unassuming dignity and his gentleness of manner charmed all who knew him; his faithful ministrations, his kindness and liberal views awakened the veneration of his flock and the esteem of his Protestant fellow-citizens. In this hour of mourning, when the dead Bishop's life and teaching stand out in bold relief, we can only express the hope that his reasoning in temperance, righteousness and judgment to come will burn deeply into the hearts of all who came under his spiritual oversight."

On Friday evening, May 1st, the remains of the deceased

Bishop reached Charlottetown in charge of Very Reverend James Macdonald and Reverend Dr MacNeill, rector of St. Francis Xavier College, Antigonish. An immense crowd of people had assembled on the wharf to meet the boat, and the body was reverently placed in a hearse and conveyed to the episcopal residence, where it lay in the grand salon exposed to the veneration of the faithful. All the next day a continuous stream of people flowed in and out at the main entrance of the Palace, and many a stifled sob broke the solemn stillness of the death-chamber. Even strong men, little accustomed to tears, were overcome with emotion as they gazed on the calm features of their spiritual father, now at rest forever. On Saturday evening the remains were borne in solemn procession to the Cathedral, where they lay in state throughout the night surrounded by a devoted band of volunteer watchers. At 10 o'clock Sunday morning, a solemn Pontifical Mass of Requiem was offered up by Bishop Cameron of Antigonish, assisted by the following officers: Very Reverend Monsignor Gillis of Indian River Archpriest, Reverend Father Doyle of Vernon River and Father Boudreault of Egmont Bay, deacons of office, Reverend Dugald M. Macdonald of Tignish and A. J. MacIntyre of Tracadie, deacons of honor, the ceremonies being in charge of Reverend Father MacAulay. Bishop Macdonald occupied his throne for the first time supported by Reverend William Phelan of Sturgeon and Reverend D. J. G. Macdonald of Summerside. Bishop Sweeney of St. John and Bishop Rogers of Chatham occupied seats in the sanctuary, and at the end of mass the latter ascended the pulpit and, in a voice vibrating with emotion, pronounced a feeling panegyric on his life-long friend. The last absolution followed, after which the casket was once more uncovered that those present might have an opportunity of looking for the last time on the features of their well-beloved Bishop.

The death of Bishop MacIntyre came so suddenly that much doubt prevailed with regard to the place wherein he would wish to be buried. When the end came there was barely time to administer the last rites of the Church, but no opportunity of learning what might be his preference in this matter. Doctor Conroy of Charlottetown, who probably knew his mind better than any one else, said that it was his intention to be buried at St. Peter's, and that he had more than once made known this fact to his physician, and no doubt he would have given directions to this effect at the end had time been given him. Accordingly it was decided that the funeral should be held at St. Peter's and the remains brought thither by special train leaving Charlottetown at 2 o'clock Sunday afternoon. The news of this decision did not reach St. Peter's till late Saturday evening, and created no small stir in that place, because the amount of work to be done at the Church before the burial could take place, or rather before the midnight hour should usher in the Sunday rest was simply enormous. The basement of the church had never been used, nor had it been intended for use except as a place for the installation of the heating apparatus. On this account it had never been put in order and contained hundreds of tons of broken brick, stone, mortar, clay, sand, portions of staging, pieces of lumber, chips, shavings and a thousand odds and ends not easily classified, and this had to be cleared away before midnight. But the young men of St. Peter's were equal to the occasion. Guided by their pastor, they went to work at nightfall. Some with picks, hoes and crowbars loosened up the well-trodden heaps of debris, others with shovels transferred the same to barrels, which were speedily taken by brawny arms and conveyed through a small hatchway and carried to a suitable distance from the church where the contents were deposited in an out-of-the-way place. At the same time a band

of expert workmen were engaged in building a vault under the sanctuary to receive the casket that contained the remains of the deceased Bishop, and upstairs another band were busy putting the interior of the church in order, attaching sombre drapery to arch and pillar, which hung down in mournful contrast to the immaculate whiteness of the sacred edifice. Thus they labored through the early watches of the night, and before the hour of twelve had rung out their several tasks were completed, and all was in readiness for the mournful ceremony of the morrow.

It had been announced that the funeral should leave the Cathedral punctually at two o'clock, but long before that hour the whole city was astir, and the streets leading from the Cathedral to the railway station thronged with eager spectators. Promptly at the appointed hour, the casket was carried to the hearse and the procession moved forward in the following order: A platoon of Police; The Benevolent Irish Society; St. Vincent de Paul Society; Altar Boys; The Clergy; The Pall Bearers, Viz; Honorable W. W. Sullivan, Chief Justice, Honorable A. A. Macdonald, Honorable E. J. Hodgson, Master of the Rolls, Honorable Frederick Brecken, Postmaster, Honorable Frederick Peters, Premier, Patrick Blake Esquire and Thomas Handrahan Esquire; The Hearse surrounded by the following guards: Angus J. Murphy, John Quirk, Bernard O'Callaghan, John Kelly, Peter Halloran and Michael Egan, Esquires; The deceased Bishop's relatives and lastly the people who, in solemn silence, followed their bishop on his last journey through his Cathedral city. So many signified their intention of accompanying the funeral to St. Peter's that two special trains had to be procured to transport the passengers. The train that bore the body of the dead bishop proceeded first, and the two keeping at a safe distance from each other, made the run to their destination in about two

hours. At St. Peter's, thousands of people gathered from all parts of King's County, stood around the railway station awaiting the arrival of the trains. Here no hearse was needed. The young men of the parish had begged the privilege of carrying the body of their bishop, as a last service to him who had been so long their chief. The casket was accordingly raised on the shoulders of six stalwart men. Across the bridge they walked solemnly and slowly, bands of six relieving each other at regular intervals along the way. Up the steep road leading to the church they bore their precious burden, and tenderly laid it on the catafalque prepared for it at the entrance of the sanctuary of the new church. The casket was then opened, and for over an hour the people filed up the aisle to gaze on the rigid features of the Bishop, and in the meanwhile, as the throngs walked up one side and down other, the organ pealed forth a solemn dirige, interspersed with appropriate vocal selections. When sufficient time had been given that all might view the remains, Bishop Macdonald vested in cope and mitre and standing between his brother Bishops pronounced the last absolution. The casket was then borne down to the basement and placed in the vault prepared for it under the sanctuary, where the last prayer was said and the people withdrew.

When all was over and the assembled multitude began to disperse, some making their way to the trains and others to their carriages, a hush as of the grave fell upon the surroundings. The air seemed crystallized into stillness, the people were silent or spoke with bated breath. Not a ripple was seen on the bosom of the Bay that stretched its glassy surface away towards the western sky where the evening sun hung low and apparently motionless, as if it had lost all purpose. There was a sense of want, of loss, of emptiness on every heart that made silence imperative. Pre-

sently the shrill whistle of the locomotive was thrown forth on the air and broke the solemn stillness that hung like a pall over the neighborhood, and as its tones reverberated along the shores of the Bay, and were thrown back from bank to bank, each hill and valley seemed to find a voice and speak in a thousand echoes of efforts yet to be made and burdens to be borne for the cause of Christ, and instinctively the pious Catholic, filled with the traditions of the unfailing Church, felt in his heart that men may come and go, but the "truth of the Lord remaineth forever", and though today a Prince of the Church has fallen and is laid to rest amid the solemn pomp of her ritual, another already stands in his place ready to continue his work and wield the sceptre of the same authority.

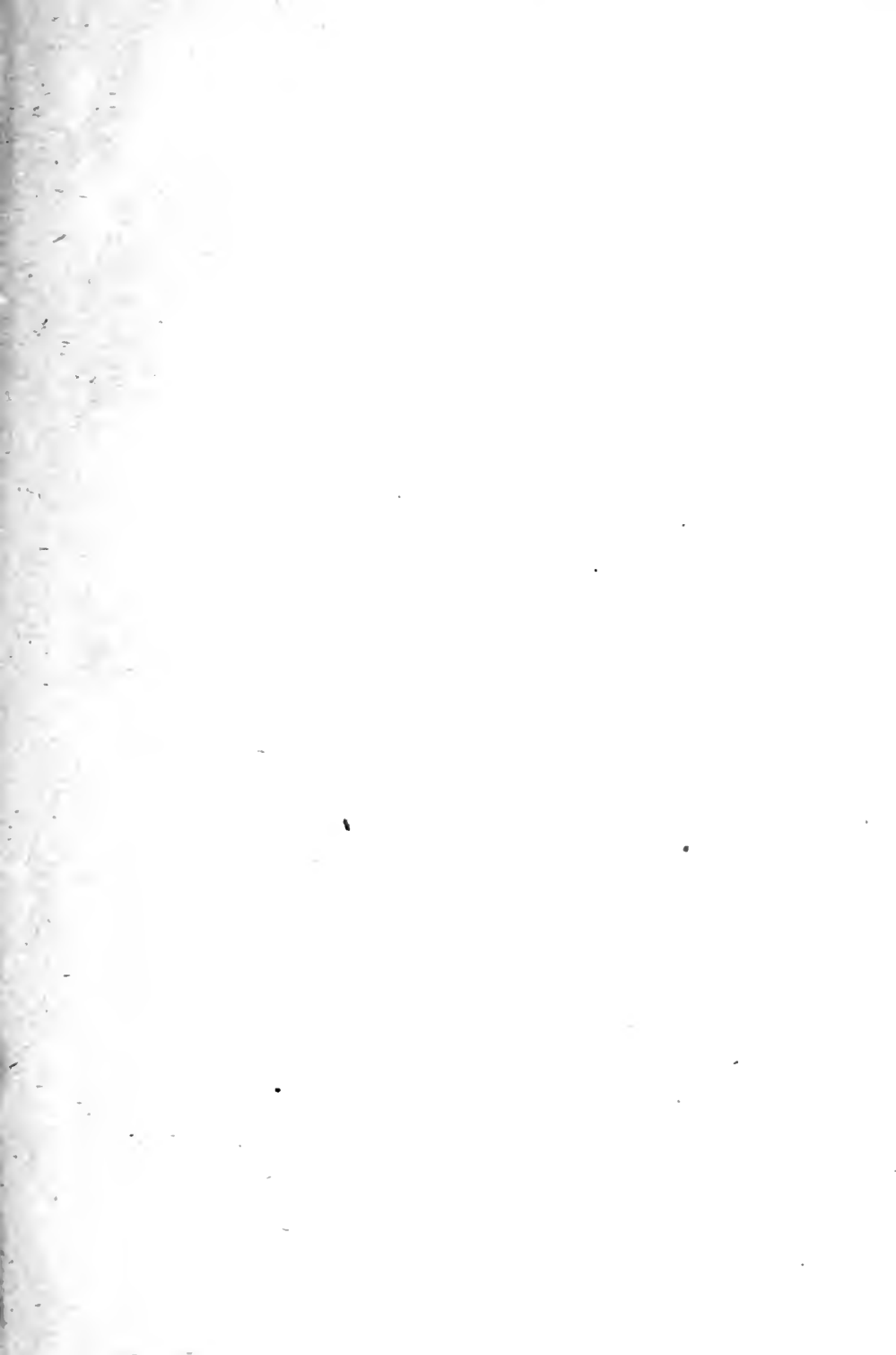
Bishop Macdonald at once assumed the administration of the Diocese. He appointed Reverend A. P. MacLellan rector of St. Dunstan's College, and he himself took up his residence at the episcopal Palace in the City. In a short time a mural tablet to the memory of the late Bishop was placed in the Church of St. Peter's, bearing the following inscription:

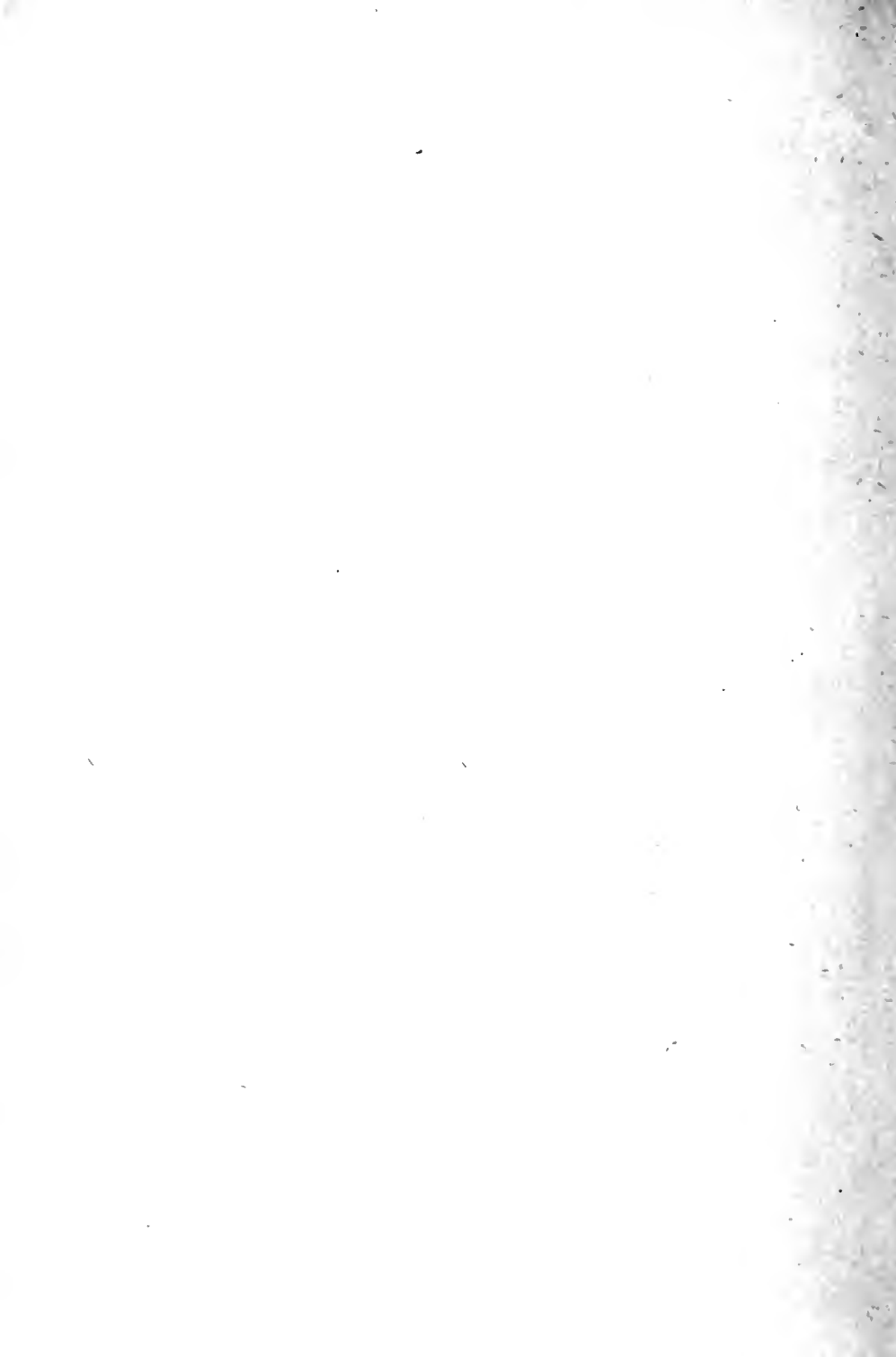
"SACRED TO THE MEMORY
OF THE
RIGHT REVEREND PETER MACINTYRE
THIRD BISHOP OF CHARLOTTETOWN.
FOR A PERIOD OF FORTY EIGHT YEARS
HIS ZEAL AS PRIEST AND BISHOP
ENNOBLED GOD'S WORSHIP, ENCOURAGED
LEARNING, SOLACED THE SICK.
HE DIED SUDDENLY AT ANTIGONISH
XXX APRIL MDCCCXCI
IN THE SEVENTY THIRD YEAR OF HIS AGE

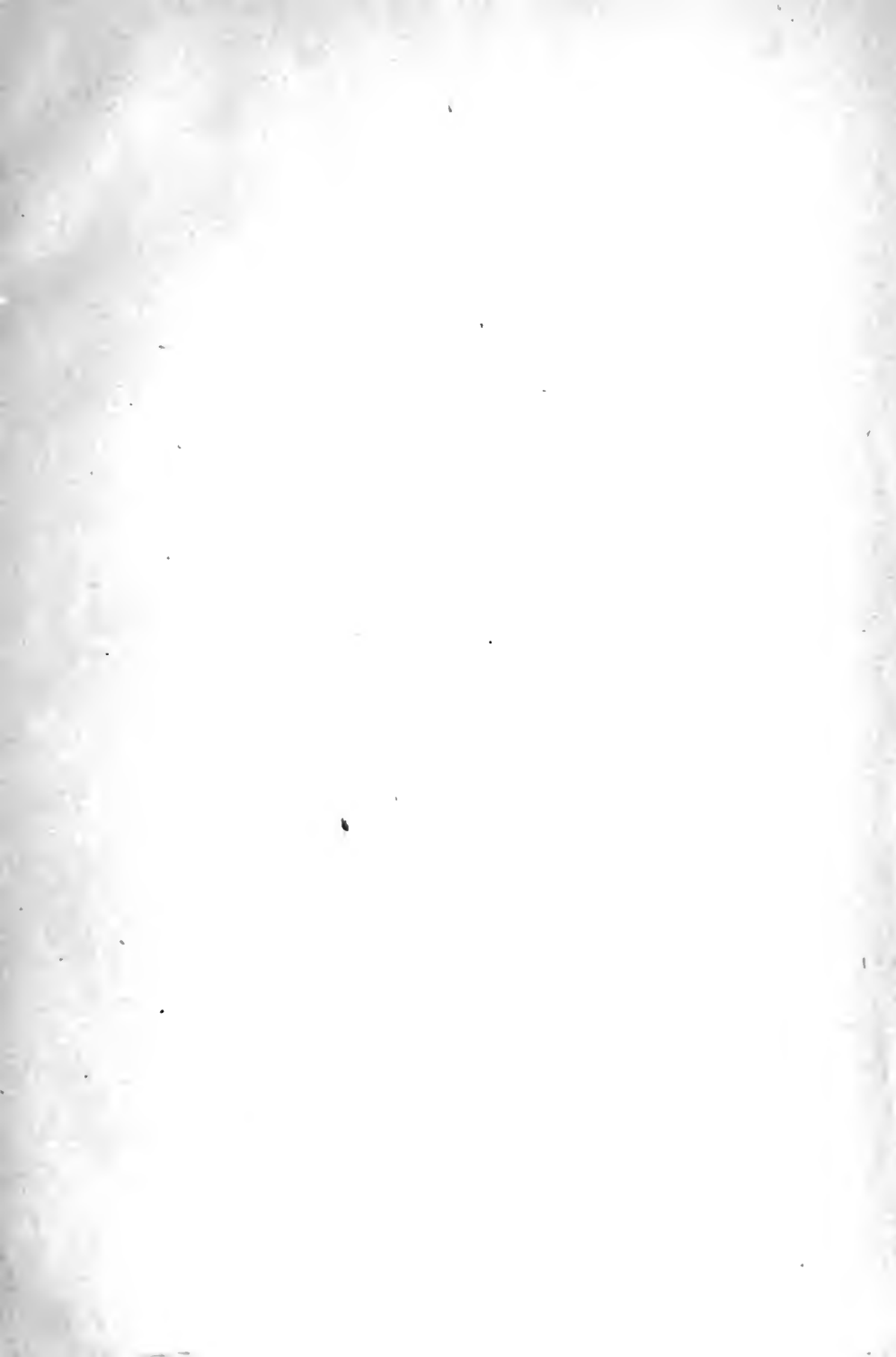
HIS REMAINS LIE IN THE VAULT OF HIS CHURCH, WHICH HE ERECTED
TO GOD'S GLORY AND WHICH GOD'S ORDER OF EVENTS HAS MADE HIS
SERVANT'S MONUMENT.

MAY HE REST IN PEACE

FINIS









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