MOST REV. D. FALCONIO, APOSTOLIC DELEGATE TO CANADA.

HI EXCELLENCY MGR. FALCONIO VISITS LONDON

Before this issue of the CATHOLIC RECORD shall have reached the majority of its readers, His Excellency Mgr. Diomede Falconio, Bishop of Larissa and Apostolic Delegate to Canada, will have arrived in the Episcopal city of London, which auspicious event will, it is expected, take place on Thursday, the 26th instant. His Lordship Bishop McEvay, as soon as he was apprised of the precise date of the visit of the Delegate, issued invitations to all the priests of the diocese to assist at his reception into the Cathedral and to be present at the banquet to be tendered him at "Mount Hope." Reference to the event, the importance of which may be gauged from the fact that it is now nearly twenty five years since a Papal representative (Bishop Conroy) visited our city, was made in the Cathedral pulpit by the Rector, Rev. J. T. Aylward, at all the Masses on last Sunday, and invitations extended to Catholics and non-Catholics alike to participate in the cordial reception to be tendered His Excellency on Thursday next, and also to witness the ceremony of the blessing, on Sunday, the 29th, of the property lately acquired by the Sisters of St. Joseph, formerly known as "Hellmuth College," but which name will at the dedication be changed to the beautiful and appropriate title of "Mount St. Joseph." His Excellency has graciously consented to remain over Sunday and assist in the blessing of this new Institution. The impressive ceremony will commence at 3 p. m.

The St. Vincent de Paul Society, the C. M. B. A., and St. Peter's Court of the Catholic Order of Foresters will take part in the procession, which, it is arranged, will leave the Bishop's Palace at 2:30. The distinguished guest, accompanied by our beloved Bishop and clergy, will likewise be escorted by representative citizens of London, as well as a large number of laity, on horseback, in carriages and on bicycles.

The Institution to be formally inaugurated under such favorable auspices will be open all day Sunday, and visitors are invited to inspect the building, which has been considerably renovated and remodeled since it has come into possession of the Sisters of St. Joseph.

It is to be hoped that a generous contribution will be given on this occasion, as, apart from the cost of the purchase of the property, a large outlay has necessarily been expended in order to render the building suitable for the purpose to which it will henceforth be devoted.

Mgr. Falconio is still in the vigor of manhood, having been born on the 20th September, 1842, at Pescocotanza, a parish of the diocese of Monte Casino, Italy. At the age of eighteen years he entered the Order of St. Francis, completing his studies under the direction of the learned religious of the Roman Province of that Order, after which he was sent to the missions of the United States, being ordained to the priesthood on the 4th January, 1866, by Mgr. Timon, Bishop of Buffalo. He was for a time Professor of Philosophy and Vice President of the Franciscan College at Allegany, New York. The following year, 1867, he became Professor of Theology and Secretary of the Franciscan Province of the Immaculate Conception. In 1868 he was elected President of the College and Seminary of St. Bonaventure, and the same year Mgr. Carfagnini, Bishop of Harbor Grace, entrusted him with a delicate mission to Newfoundland which he managed with such admirable tact and administrative ability that in 1869 he was appointed Secretary to Mgr. Carfagnini and Administrator of the Cathedral parish of Harbor Grace. In 1882 Mgr. Falconio returned to the United States, where he remained until, on his election to the Provincialship of the Order of St. Francis, in Abruzzo, he was recalled to Italy in 1884. On his return to Italy as Provincial of the Order in Abruzzo, Mgr. Falconio for the next eight or nine years occupied with credit to himself and his Superiors successive posts of honor and responsibility and was charged with several delicate and difficult missions in various Franciscan provinces. Being about to visit France in obedience to the commands of his Superior-General he was, on July 11, 1892 proclaimed Bishop elect of Lacedonia, by His Holiness, Pope Leo XIII., and was consecrated at Rome by His Eminence Cardinal Monaco La Valetta, on the 17th of the same month. In the diocese of Lacedonia his administrative success was so marked that the Holy Father confided to him the difficult task of governing the united Sees of Acerenza and Matera, with their combined flock of 150 000 souls, amidst whom he was zealously and indefatigably laboring when last August the voice of the Universal Shepherd again called him—this time to a wider and more extensive sphere of action as Apostolic Delegate to Canada.

In the next issue of the CATHOLIC RECORD we will publish a report of the proceedings connected with his visit to London.

For the CATHOLIC RECORD.

ST. PETER IN ROME.

Catholics believe that peculiar and superior powers were given to St. Peter, the first Pope and Bishop of Rome, and that the reigning Pope and Bishop of Rome, as his successor, is the *visible* head of the whole Catholic Church.

God is the *invisible* head of all nations (Prov. 8:15); still every nation under the blue canopy of heaven requires a *visible* head, and without a visible head or ruler it would soon be reduced to the condition of a mob. Every well regulated visible society on earth is established for some end: this end cannot be attained without order; order cannot be maintained without unity; and unity cannot be maintained without One, Supreme, Visible Ruler.

Now the Church of Christ is a visible society; its members are not only visible but are also needful of visible guidance and assistance. And so the Church of Christ must always have One, Supreme, Visible Ruler.

Before the coming of Carist God was the *invisible* head of the Jewish Church, still the Jewish Church had a divinely-appointed *visible* head (Proof: Deut. 17:8 12)

Christ fully understood the necessity of having one, supreme *visible head* to govern His Church on earth. At Cæsarea Pallippi He *promised* to appoint Peter the first visible head of His Church (Matt. 16: 18 19) At the sea of Tiberias Christ *appointed* Peter visible head of His Church, (John 21:15 16) and for thirty-four years Peter acted as visible head of Christ's Church. Whenever all the Apostles names are mentioned in the Bible Peter the Pope of Rome's name always stands first (Matt. 11:2; Mark 3:16; Luke 6:14; Acts 1:14) Peter the Pope of Rome was *the first Apostle* to perform a miracle (Acts 3:4): *the first* to address the multitude after the descent of the Holy Ghost (Acts 2:14): *the first* to receive the Gentiles into the Christian Church (Acts 10:45): *the first* to raise the dead to life (Acts 9:40): *the only one* to preside over the election of Matthias (Acts 1:15): *the only* one with authority to decide a disputed question between the Apostles and Ancients at the Council of Jerusalem (Acts 15:7 12); *the only one* for whom Christ offered a special prayer (Luke 22:23); *the only one* with whom St. Paul wished to take counsel (Galatians 1:18). Therefore Peter acted as visible head of Christ's Church. Peter the Pope of Rome was the *only Apostle* upon whom Christ promised to build His Church, and the only Apostle to whom Christ promised the keys of the Kingdom of Heaven (Matt. 16:19)

In the face of all this Scriptural evidence some so called evangelical Christians call Peter "*a devil;*" still, with characteristic inconsistency, they continue to accept Peter's writings *as divinely* inspired. His two epistles are found in every Bible in the land.

In St. Luke's Gospel (22:25 26) Christ said to His Apostles: "He that is GREATEST among you let him be as the younger: and he that is CHIEF, as he that doth serve." There was only one "chief"—one *greatest* among the Apostles and that was Peter. Christ made him chief. (John 21:15 16.)

The Jews looked upon Peter as the vicegerent of Carist, and when they saw the chief Apostle cure a lame man at the gate of the temple they arrested Peter and put him in prison. (Acts 4:3) Later on the Jews released Peter, but warned him not to teach any more in the name of Jesus. (Acts 4:18.)

Peter disregarded the warning and continued preaching and working miracles. Again the civic authorities laid hands on him and put him in the common prison.

"But an angel of the Lord by night opening the doors of the prison, and leading him out said: Go . . . . speak in the temple to the people all the words of this life." (Acts 5:18 20.)

Then Peter was brought before the Council and scourged: after that he was dismissed with a charge that he "should not speak at all in the name of Jesus." (Acts 5:40.) Time rolls on. Peter cures Eneas and raises Tabitha to life and preaches Christ daily in the temple. Pagans and Jews demanded Peter's life. "Crucify him!" "Crucify him" was heard on every side. And what happened? Let the Bible answer:

The Acts of the Apostles.

CHAPTER XII VERSES 1—

1. And at the same time Herod the King stretched forth his hands to afflict some of the Church.

2. And he killed James the brother of John with the sword.

3. And seeing that it pleased the Jews he proceeded to take up Peter also. And it was in the days of the azymes.

4. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people.

5. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7. And behold an Angel of the Lord stood by him: and a light shined in the prison; and he striking Peter on the side, raised him up, saying: arise quickly. And the chains fell off from his hands.

8. And the Angel said to him: gird thyself, and put on thy sandals. And he did so. And he said to him: cast thy garment about thee and follow me. . . .

10. And passing through the first and second ward they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street and immediately the Angel departed from him.

11. And Peter coming to himself, said: now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

12. And considering, he came to the house of Mary the mother of John who was surnamed Mark, where many were gathered together and praying.

13. And when he knocked at the door of the gate a damsel came to hearken, whose name was Rhode.

14. And as soon as she knew Peter's voice, she opened not the gate for joy.

16. But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17. But he, beckoning them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: tell these things to James and to the brethren. And *going out he went into another place.*

Yes, Peter, the supreme visible ruler of Christ's Church, escaped from his enemies (A. D. 42) "and going out he went to another place (Acts. 12 17) That other place was Rome. When St. Peter fixed his See at Antioch, then Antioch became, for the time being, the metropolis of the Christian world. And when in the year 42 St. Peter transferred his Papal See to Rome, surely he did not forget his commission or divert himself of the authority which Christ had given him to govern his flock. Certainly not. Rome was at that time the metropolis of a world-wide empire and forthwith Rome became the metropolis of the whole Christian Church.

In the year 42 Jerusalem was the eastern capital of the Roman Empire. In the sight of God Peter was *innocent*, otherwise God would not have released him from prison; but in the eyes of the Roman law Peter was branded as a *fugitive from justice* not only at Jerusalem but all over the Roman Empire. Jerusalem was then under the dominion of Rome, and after Peter escaped Herod was so angry (Acts 12:19) that he put the jailers to death, and the same fate awaited Peter did his enemies know where to find him.

Peter reached Rome A. D. 42 during the reign of Claudius and died in Rome June 29th A. D. 67. During St. Peter's twenty-five years' Pontificate at Rome twenty-two books of the New Testament were inspired, written and published, but none of them made any explicit statement about St. Peter's residence at Rome. They had a most excellent reason for this silence and the truth of this argument is one that needs emphasizing all over this land of cold heresy and unbelief.

In the 17th chapter and 2nd verse of the Acts of the Apostles the Bible tells us that "Claudius had commanded *all Jews* to depart from Rome." Now St. Peter was not only a Jew but also an escaped prisoner. Under these circumstances the inspired writers of the New Testament were under no obligation to betray their chief by saying to the persecutors of the Church: "Behold Peter the man who escaped three times from the prison in Jerusalem *the Eastern capital of your Empire*, is now living in the city of Rome." And so the New Testament writers between A. D. 42 and A. D. 67 remained silent concerning St. Peter's Pontificate at Rome.

St. Peter died in Rome, A. D. 67. Even after Peter's death the persecution of Christians continued at high pressure, and not wishing to see the great Apostle's bones dug up and cast into the Tiber, the Seer of Patmos also remained silent on the subject of the Roman Pontificate of Peter. Now if St. Peter was not the first Pope of Rome, who, then, was the first Pope of Rome? And if St. Peter did not die at Rome, then, where did he die?

These are questions to which no Protestant controversalist has ever been able to give a satisfactory answer.

After Peter escaped from prison James and the Apostles knew where to find him. (Acts 12, 17) And Mark, one of the first to see Peter after his escape (Acts 12, 17), went to Rome, acted as Papal secretary and wrote his Gospel there. (A. D. 45) But Peter and Mark did not spend all their days at Rome, because there were not as many Bishops then as now to lighten the work of the Pope.

Seven years after his escape (A. D. 49) St. Peter went back (incognito) to Jerusalem and presided over the first council, and the Bible says: "And when there had been *much disputing*, Peter rising up said to them: 'Men, brethren, you know that in former days God, etc., etc.' and then "all the multitude held their peace." (Acts 15 7 12)

The inspired writer gives but a condensed report of Peter's address at the council, but he took good care to say that the "much disputing ceased" after Peter had decided the question in dispute. Peter went to the Jerusalem Council in secret and returned to Rome in secret. In the first twelve chapters of the Acts of the Apostles Peter's name appears fifty seven times, then St. Peter was released from prison and went to Rome and in the remaining sixteen chapters of the Acts Peter's name is seen but once, and even then the inspired writer does not say whence Peter came or whither he was going.

Two Babylons were known to antiquity, viz: one in Egypt and the other in Chaldaea. There is no evidence that St. Peter ever lived in either place. Babylon in Hebrew means confusion. Pagan Rome in the year 48 was a wicked city, and writing an epistle in Rome at that time, St. Peter says: "The Church that is in Babylon (Pagan Rome) elected together with you, saluteth you (1 Peter 5:13) Peter's time had not yet come. The work of establishing the Church at Rome was not yet finished. The word Babylon did not reveal Peter's place of residence. The Christ-hating detective may have searched for Peter in Egypt and *Chaldaea;* but they did not find him there.

Fifteen years after Peter's entry into Rome St. Paul, writing an epistle to the Romans, said: "First I give thanks to my God through Jesus Christ for you all *because* your faith is *spoken of in the whole world*" (Romans 1 8) This epistle was published A. D. 57, but St. Paul took good care not to tell the pagan Romans what the Catholic Romans knew already that Peter the Jew who escaped from their prison in Jerusalem was even then in Rome acting as Pope of Rome and Vicar of Christ on earth. During the next ten years both St. Peter and St. Paul finished their work on earth, and on the same day, June 29, A. D. 67, in the city of Rome, they both received a martyrs' crown.

ALBERT MCKEON, S. T. L.

Strathroy, Ont.,
April 20 1900

RIGHT REV. F. P. McEVAY, BISHOP OF LONDON.

A GLORIOUS RECORD.

From Ave Maria.

Le Moniteur Acadien reports an interesting and most edifying fact which, we believe, had never been published before. According to our contemporary, when Archbishop Bruchesi, of Montreal, visited St. Jacques de l'Achigan in 1898, he addressed the people on the subject of religious vocations, and requested all those who had given a son or a daughter to the service of God to rise from their seats. Immediately the whole congregation rose as one man! There are other parishes in Canada that could claim a record almost as glorious.

FROM REGINA.

Regina, N. W. T., April 20th, 1900.

Editor Catholic Record:

Our many friends in the East will, no doubt, be pleased to hear how Lent, and especially Easter, passed in Regina. Lenten services were held during the Holy Season, and each Sunday Father Van Heertum, in plain, forcible and heart-reaching words, endeavored to lay before his hearers the object of each devotion, and the duty of every true Catholic. Words could never convey an adequate idea of the esteem, respect and pride the Catholics of Regina feel towards their distinguished pastor, who is now ably assisted by the Rev. Father De Bresson. It certainly is very gratifying that here in Regina—the capital of our great North West—we should have such a priest. One cannot fail when assisting at services held by Rev. Father Van Heertum to be deeply impressed with the sublimity of the preacher. The words "Pray the Lord of the Harvest, that He may send many more such workmen as our Beloved Father Van Heertum into His vineyard" are sure to find echo in every true Catholic heart. A very complete description of the services of Easter Day were given in one of our local papers the Regina Leader. Permit me, Mr. Editor, to copy it:

EASTER AT ST. MARY'S.

Many circumstances conducted to make last Sunday for the Catholic people of Regina the most joyous and best observed Easter that their parish has ever seen. In the first place they had the very finest possible day. Summer weather on the 15th of April. Then at 8 a.m. Mass was celebrated by Rev. Father Van Heertum, the church being well filled and the majority of those present received Holy Communion, availing themselves of the presence of Father De Bresson, who is proficient in the German language, to perform their Easter duties. Father de Bresson preached in the German tongue at this service. High Mass was offered at 10:30 by this Father, and though probably not one of such of those attending earlier were present, the church was uncomfortably crowded, every seat being filled, choir, gallery and porch as well as the aisles holding at least fifty people for whom no seats could be found. The choir sang Rosewig's Mass in F, under the able leadership of Father Van Heertum, and when the fact that the Father took a share in its rendering is added, it is safe to say that the music was of a high order. At this service Father Van Heertum delivered a forcible sermon in English, and, considering that his first public speaking in that tongue was done here about five months ago, he may be fairly ranked as one of Regina's best pulpit orators. The pretty decorations of the altar contributed much to the enjoyment of the service and was the work of the teacher and one or two of the girls of Gealton school. There was a very generous Easter offering.

Two things were demonstrated to the congregation: one, that the establishing of the Norbertine Fathers here is bearing fruit: the other, the absolute necessity of increased church accommodation at a very early date.

Our Separate school is flourishing. Miss Thomas is indeed a most successful teacher, the good she is daily accomplishing is visible to all. It is to be hoped that in the very near future our trustees may see their way clear to secure an assistant for her. At present a concert is being arranged for the 27th April. Miss Barrett of Winnipeg is to be the leading star. Although there are many committees and many willing hands at work, still the fact that the whole matter is under the direct guidance of our pastor is a sufficient guarantee of grand results, as to the concert. More anon.

Thanking you for space,

Yours sincerely,
GEVA MACFARLANE.

LASPA

Ottawa, April 10, 1900.

At a meeting of the Ladies' Auxiliary of St. Patrick's Asylum, held on Thursday, 5th of April, the following resolution was unanimously adopted:

Moved by Mrs. Friel, seconded by Miss Wade, that the Ladies' Auxiliary beg to tender to Mrs. John O'Reilly, a member of the Executive, and to her family, their heartfelt sympathy and condolence in the demise of her husband, and humbly pray God may comfort them in their bereavement.

The secretary to be instructed to forward a copy of this resolution to Mrs. O'Reilly and to the CATHOLIC RECORD for publication.

ELIZABETH MARA, Sec. L. A.

ARCHDIOCESE OF KINGSTON.

MISSION OF ST. CHARLES, READ.

The beautiful new side altars made by Mr. Thomas Hanley of Belleville were placed in position for Easter. The work is excellent and artistic and reflects the highest credit on the contractors. The altar on the epistle side is dedicated to the Blessed Virgin and has a beautiful statue of the Virgin and Child placed in the alcove. The altar on the gospel side is dedicated to the Sacred Heart and has a statue of the Sacred Heart in the alcove. The cost of the Virgin's altar was defrayed by a bequest of the late Miss Mary Wims, supplemented by a donation of $50 from her sister, Miss Annie Wims. The deceased lady also donated in her lifetime one of the beautiful stained glass windows. Thus our beautiful new church will contain a lasting memorial of one who was loved and respected by all and whose memory shall ever remain green with all who knew her. As a benefactor to the church, as an active member of the altar society, and as a member of the congregation from her childhood she will be remembered, and for her we may offer up the fervent prayer *Requiescat in pace.* The cost of the other altar and the ornaments for both was collected by the following ladies of the League of the Sacred Heart: Miss Mary Anne Lally, Mrs. James Meagher, Miss Maggie Lally, Miss Annie Buckley and Mrs. Bowen.

On Easter Sunday there was a very large congregation. The ladies of the Altar Society had decorated the altars and with the new side altars ablaze with lights and the beautiful flowers, emblematic of the glorious Queen of Festivals, with the Easter music, the church acknowledged to be the most beautiful country church in the province looked more beautiful than ever.

The devotions peculiar to Holy Week were duly observed.

The Easter offerings amounted to $125.

Miss Mary Hanley (in religion Sister Mary Vincentia) daughter of Mr. William Hanley and granddaughter of Mr. John Hanley, J. P., received the holy habit at a profession and reception held last month at St. Joseph's Convent, South Troy, N. Y.

The sudden and unexpected death of the Rev. Father John Naddy, of the diocese of Brooklyn, was learned with deep regret by his many friends here. He died after a short illness from pneumonia. This excellent young priest was only ordained two years, and his friends looked forward to a long and promising career for him, but such was not God's will. As a student and seminarian he had spent his vacations here and was loved and esteemed by all who knew him. May his soul rest in peace!

KINGSTON.

During Holy Week the various ceremonies were duly observed in St. Mary's Cathedral. On Wednesday evening the office of the Tenebra commenced, the lamentations being sung by the Rev. Father Hogan, M. J. McDonald and T. P. O'Connor. On Holy Thursday there was Pontifical High Mass during which the solemn ceremony of the blessing of the Holy Oils took place. The Blessed Sacrament was then carried in procession around the church to the altar of repose, where it remained during the day for the adoration of the faithful. In the evening Rev. Father Twohey of Picton preached a sermon.

On Good Friday morning the ceremony of the unveiling of the cross, singing of the Passion and Mass of the Pre-sanctified took place. In the evening the devotion of the Holy Way of the Cross was followed by an eloquent sermon on the Passion by the Rev. Father O'Gorman of Gananoque.

The ceremonies of Saturday morning consisted of the blessing of the baptismal font, Easter water and pascal candle.

On Easter Sunday there were Masses at 6, 7:30, and Pontifical High Mass at 10 o'clock. The singing at High Mass was magnificent. Mrs. Derocher with her usual ability presided at the organ and was assisted by a full orchestra. Most of the proceeds from the Easter collection will be applied to reduce the palace debt, as announced by the rector, Rev. Father Kehoe. This debt was $31,000, but since Christmas the debt has been reduced $2 000 leaving a balance of $11 000.

At a procession recently held at the House of Providence the following young ladies took vows and received the holy habit: Miss Foley, of Chesterville, (in religion Sister Mary Barnard); and Miss Anna Murray, of Marmora, (in religion Sister Mary Domnic) took perpetual vows. Miss A. Welsh, Howe Island, (in religion Sister Mary Vita) and Miss Mary Boiyer, Springfield, Mass., (in religion Sister Mary Kyrie) took the black veil. Miss Rose Hamilton of Newboro and Miss M. Oliver of Ogdensburg formerly of Kingston, received the holy habit and took the white veil.

Death has been busy of late amongst the good Sisters of Charity in the House of Providence. Two weeks ago Sister Mary Mercy, in the world Miss Johanna O'Connor, of Kingston, died and on Sunday morning, 8th inst. Sister Mary of the Assumption, in the world Miss Mary McDonald of St. Raphaels, Glengarry county, rendered up her pure soul to Almighty God at the early age of twenty seven years. Both Sisters were well known and loved by all. Of them may it truly be said:

"At death they brought their harvest sheave
Of rich ripe grains, yes grains of gold;
It at their Master's feet they'll leave,
And enter into joys untold."

Requiescat in pace.

HOLY THURSDAY.

It was most edifying to see the thousands of devout worshippers visiting the various churches on Holy Tuesday. We visited the Cathedral and all the convent chapels. In the Cathedral the altar was beautifully and artistically decorated and arranged by two of the good Sisters from the House of Providence, and with the choicest flowers and innumerable lights had a most pleasing effect. But of all the decorations the Church of Our Lady of Sorrows at the House of Providence was the most beautiful and perfect. For years the good Sisters of this institution have been distinguished for the beautiful decorations of the altar on all great festivals, especially on Holy Thursday when these holy spouses of Our Divine Lord leave nothing undone to adorn and beautify the Altar of repose. Here may be seen the true artist hand. It would be impossible to describe the banks of beautiful calla lilies, resurrection lilies and the choicest flowers of all descriptions which with the innumerable lights, the electric light and the adoring angels left an impression never to be effaced from the memory. These adoring angels, we were informed, were a gifts from the present Superior General, Mother M. Scholastica, to her predecessor the late Superior General, Rev. Mother M. Edward, some years ago on the occasion of her feast day, St. Edward's Day, 13th October. We cannot close without saying a word in favor of this noble institution. During the past year 310 old men and women have found a shelter and a happy home, and 148 orphan, 81 boys and 65 girls have been cared for. Tennyson, the poet says in the "Brook:"

"Men may come and men may go,
But I go on forever."

So in this noble charity the good Sisters die and pass away, but our Lord calls other sponsors to take their place. The innumerable benefactors of this institution also pass away, but God in His Providence raises up others to take their place and so the noble work goes on. The motto of this order is "Charitati Sacrum" and a very suitable one it is, for no more devoted community of Sisters and no more praiseworthy object for our charity can be found. The late Archbishop Cleary always took a great interest in the House of Providence and the work he did for it and the God-like charity he has evinced towards it, if there were nothing else, would be a lasting memorial of Kingston's greatest prelate.

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