

certainty of an eternal punishment awaiting them. A Christian must feel that it is his duty to bear patiently the trials and afflictions of this life, in order to lay up for himself a heavenly reward. Besides, the examples which are placed before the Christian of those many saints and martyrs who have borne with tribulation and have attained the reward of their patience and their fidelity to God must be a strong incentive to men to do likewise.

There is no doubt also that strong family affection is a preventive of suicide, though probably not so strong as the conviction of faith, of which we have already spoken. It is true that there is often strong family affection even where there is no religion, and those who have this sentiment may often be prevented by it from being guilty of suicide, even when they are suffering from what they consider to be an intolerable humiliation, or severe depression; but merely natural affection is usually not sufficient to enable the sufferer to bear his troubles to the end. Christian faith and the conviction of duty are necessary to make the ties of natural affection solid and strong.

It is the universal experience that where there is no religion, families are easily broken up, divorces are common, children are separated from or abandoned by irreligious parents, brothers and sisters, even parents and children, grow selfish and forgetful of their most sacred obligations.

In addition to all this, even that despondency which is usually the cause of suicide is a product of irreligion, for the most part, for religion affords effectual consolation in sorrow, while irreligion holds out no future hope to the despondent.

From all this it is not much to be wondered at that Colonel R. G. Ingersoll published an essay in the New York Herald some months ago in which he maintained openly that suicide is no sin, but is a happy means whereby the despondent may obtain that rest which they so much need.

In fact it is noticeable that the suicide mania followed immediately upon the publication of Mr. Ingersoll's defence of the act. It would seem that many persons only needed the bad excuse which the noted infidel gave for the crime to determine them to commit it. There can be no doubt that he is of all men the one most responsible for the now raging suicidal mania. It is, of course, difficult to prove positively that in any particular instance self-murder was committed because of Col. Ingersoll's article on the subject, but the facts point strongly towards his responsibility, the more especially as in one instance two persons, a young man and a young woman, committed suicide in Central Park on the 20th of August, by agreement, and in the pocket of the young man was found Colonel Ingersoll's article on the subject cut from the New York World.

The responsibility of Col. Ingersoll in this instance would be clear enough if it were all the evidence to bring the matter home to him; but there was in addition a letter signed by the two self-destroyers showing that it was through the free-thinking principles which the colonel has so persistently propagated that the crime was committed. They wrote: "We are both free-thinkers, and don't care which cemetery we will be interred in." They seem to have taken this method to show their devotedness to infidel principles.

The best antidote to the tendency to suicide is to remember that it is a crime against Almighty God, and that it will surely be punished with everlasting fire.

CHRISTIAN REUNION.

Under the title "Reunion of Christendom," a recent number of the Advertiser of this city published an article from the New York Christian Union having reference to the terms on which Protestant denominations might or would be admitted to unite with the Catholic Church. The Christian Union says that in an address delivered by Cardinal Vaughan, that eminent prelate stated that in order to effect a union, "there are three things which the Roman Church would surrender," viz., "She would allow her priests to marry; she would give Communion in both kinds; she would allow the Mass to be said in the vernacular."

In the CATHOLIC RECORD of the 6th and 13th inst. we published in full the excellent address of the Cardinal, and it is needless to say that there is not in it anything like that which is attributed to him by the Christian Union.

When a statement is said to have been made by any Protestant divine,

in reference to doctrine, it is impossible to say that such statements could not have been made, however extraordinary they may be; because we know by experience that every species of contradictory assertion is apt to be made by Protestant clergymen, even of the same denomination; but it is not so with Catholic divines, who have the belief and practice of the Church to guide them. Even if we had not seen the address in question, we might assert confidently that His Eminence had not stated what the Union attributed to him; but with the words of the address before us, the true sense of what His Eminence said is apparent.

He stated that: "There are compromises and concessions which the Church cannot accept: there are others which she is free to adopt. First: she cannot accept re-union on a basis of common formulas or creeds, while each one is left free to give to doctrines expressed in them his own meaning and interpretation. Unity of this sort, the Catholic Church repudiates as dishonest and mechanical. Unity must be based upon Christ as a living, divine teacher."

On the three points indicated by the Christian Union, it would be possible for the Church to make concessions, because they are matters, not of faith or doctrine, but solely of discipline or Church government, and concerning them the Church may legislate as she deems proper or most expedient. Under certain contingencies, therefore, she might make concessions regarding them.

For good reasons the Church has made the laws as they stand on these points; but before it can be asserted that she would change them, it would have to be shown that the requisite good reasons for change exist.

It is not an article of faith that priests must be unmarried. It is an article of faith that the state of celibacy is the more perfect state when embraced for God's sake; and this article is simply the doctrine laid down by St. Paul in 1 Cor. vii, 32, to this effect: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." For this reason, the Church selects her priests from among those who are willing to take the vow of greater perfection, and she will not readily change her discipline in this regard.

There are also good reasons for the laws of the Church on the other two points. Those laws may be modified; but it would be difficult to assert that they will be easily changed, unless very solid reasons be shown to exist for making such changes. On matters of doctrine, however, the Catholic Church cannot make any changes, as she must always continue to teach the faith as it was commanded by Christ to be taught to all nations. Hence the exact words of Cardinal Vaughan in regard to the celibacy of the clergy, etc., are these:

"The Church is free for the sake of some greater good to admit changes and modifications in her discipline, and in legislation which concerns times and circumstances. She has power over her own commandments, and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy, and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions, as she did in times past, for the sake of some great good, could it be shown to surpass in value adhesion to the points of discipline to be relaxed."

The same article of the Christian Union also says:

"So long as the High Church Presbyterian puts the Presbyterian Creed and Assembly above the Bible, and the High Church Anglican the prayer book and the rubrics above the Bible, and the Roman Church the authority of the Pope above the Bible, and so long as other Christians insist upon the right of private judgment in the interpretation of the Bible, putting that, and the individual conscience above all ecclesiastical authority, so long, the reunion of Christendom cannot be anticipated as an immediately imminent event."

As regards Anglicans, Presbyterians and other Protestants, the comments of the Christian Union are correct; but they are not correct as regards the Catholic Church. The Catholic Church does not place the authority of the Pope above the Bible, but the Bible proves the authority of the Pope, and the Catholic Church insists that it shall be received equally with the rest of the Bible; and again, the Pope has the authority to inform us what the true meaning of the Bible is. He is not above the Bible, but he with the Church, and not every private individual, is the authorized doctrinal interpreter of the Bible. It is therefore necessary that the authority of the Pope be accepted as part of divine Revelation,

before Christian re-union can be brought about.

EDITORIAL NOTES.

The Catholic party in Belgium have once more gained a most decisive victory at the general elections, 77 supporters of the present Government having been elected as against 7 Liberals and 12 Socialists. In 56 constituencies there must be a second ballot, as no candidate secured a full majority of votes cast, and the despatch from Brussels states that it is expected that the Socialists will win most of these seats. This is most unlikely to be the case, and contrary to all experience; and in fact a later despatch says the Socialists expect to have thirty members of their party in the new chamber. If this hope be fully realized, they will only win 18 seats out of the 56 for which a choice is still to be made. The secret of the continued success of the Catholic party lies in the fact that when the so-called Liberals were in power, they did violence to the religious instincts of the country by abolishing religious teaching in the Public schools.

A FEARFUL occurrence took place a few days ago at a Public school at Brighton, West Virginia. This was a quarrel among the boys in which knives and pistols were used. One boy aged fifteen was shot dead, and his brother, aged eight, was fatally stabbed. The teacher of the school was also severely cut while endeavoring to preserve order. Of course, it does not follow from a single fact of this kind that there is something radically wrong in the system of education, but the frequency of such occurrences, or of things equally horrifying, does very strongly impress upon us the magnitude of the evil of having a system of education which entirely ignores God and our responsibility to Him as the basis of morality. Yet this is the kind of an education which the anti-Catholic party in New York State are now endeavoring to saddle on the people of New York forever, by making it part of the constitution of the State.

No one suspects or accuses the Protestant Episcopal Church of the United States of plotting against the American Constitution; and yet the evidences are numerous that its members are of the same opinion as Catholics in regard to the need of religious education. Thus, a recent issue of the Chicago Living Age has the following: "If Christendom is to remain Christian, it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. Persons who profess a belief in religion should realize before it is too late that the Catholic Church takes the proper stand in this matter. Making the educational system utterly secular means the turning out from the schools of thousands of young infidels who still have no respect for religion. What will be the result? Anarchy!"

It is because Catholics utter the same warning that slanderers of the General Morgan stamp, both in Canada and the United States, accuse us of aiming to destroy the institutions of the country.

ROSEBERY'S SPEECH.

The successive declarations made last week by George Shaw-Lefevre, president of the local government board, Herbert Gladstone, first commissioner of works, Sir John T. Herbert, M. P., and Sir George O. Trevelyan, secretary for Scotland, that the government had definitely decided to deal with the question of abolishing the veto power of the House of Lords, have prepared the public mind for a statement from Lord Rosebery on the subject upon the occasion of his making a speech at Bradford, Oct. 27.

Expectant interest in this matter has become so keen that the premier will not dare to omit from his address an explicit pronouncement of the Government policy. In his recent declaration, Mr. Herbert Gladstone said the time was near at hand when the Government should publicly announce its intention in regard to the House of Lords, and expressed his opinion that the Prime Minister's statement would undoubtedly meet with the entire concurrence of the rank and file of the Liberal party.

Unless Rosebery's speech shall contain an unequivocal pronouncement of the Government's intention to promptly introduce an uncompromising measure to this effect, Justin McCarthy, speaking for the 72 Irish votes under his leadership, will call a meeting of the party, which will determine to vote against the Government in the first division taken after Parliament convenes. Since the English Radicals under Labouchere and Samuel Storey, numbering nearly one hundred votes, are of the same mind, the Government would be overwhelmingly defeated. This union with the English Radicals

would free the Irish members from a charge of deserting the Liberal party.

The defiant rejection by the Lords of the Home Rule Bill and the Evicted Tenants' Bill and the utter impossibility of securing a Liberal majority in that body for any measurable time to come, are facts now recognized as preventing the passage of any Irish reform measure whatever, so long as the Lords remain a co-ordinate legislative body. The Prime Minister, therefore, will be expected to say at Bradford that he means to introduce a measure framed upon the resolution adopted at the Leeds conference of Liberals last August for the practical abolition of the Lords' veto power. Otherwise he will be put out of office and an appeal to the country forced on this issue. This is the exact condition of affairs to-day. But it is to be added that Lord Rosebery is expected to make this proclamation at Bradford and that Mr. McCarthy and the Radical leaders have such assurances of it that they now keep silent so far as any public statement of their intentions is concerned.

THE SEE OF KINGSTON.

Difficulties in its Foundation.

Bishop Macdonell and Cardinal Weld.

A LETTER FROM ARCHBISHOP CLEARY.

Editor of the Catholic Register:

Dear Sir—Although busily engaged with the Pastoral Visitation of this Western division of my diocese, I feel due to the venerable See of Kingston, which I unworthily occupy, that I should call attention to an error which appears in the first column of the first page of your issue of yesterday. You state, "Cardinal Weld, at the time he was made a member of the Sacred College, was the coadjutor of Bishop Macdonell, the first prelate of Upper Canada." The error consists in the designation you give to the Right Rev. and Hon. Alexander Macdonell. He was never Bishop of Upper Canada, nor has any prelate possessed such a title at any time in the Catholic Church. No blame can attach to you for making this mistake, seeing that so well informed and accurate a writer as Cardinal Wiseman has slipped similarly by stating in his "Last Four Popes" (Pius VIII. Chap. III.), in reference to Mr. Weld, "The Bishop Vicar Apostolic of Upper Canada obtained his appointment as his coadjutor, and he received, accordingly, the Episcopal Consecration on the 6th of August, 1826." "Quandoque dormitat et bonus Homerus."

The following compendious narrative will explain Bishop Macdonell's hierarchical status at the time of Mr. Weld's appointment to be his coadjutor. So early as the 24th of Oct., 1793, the Right Rev. J. F. Hubert, Bishop of Quebec, opened negotiations with the Holy See for the dismemberment of his vast diocese, extending more than four thousand five hundred miles in length, through which he had made a pastoral visitation that occupied ten years, and still left the work of visitation incomplete.

The correspondence, whereof I hold a copy in the Archives of the Palace in Kingston, is exceedingly interesting in many points of view, and especially in regard to the political conditions that hampered the action of the Church in Great Britain and her dependencies at that time, as compared with the religious freedom we now happily enjoy under Her Most Gracious Majesty, Queen Victoria. The several possible forms of diocesan dismemberment and new ecclesiastical distribution of the territory subject to the Bishop of Quebec were considered with most attentive and practical eye by the correspondents on both sides, the animus of the British Government being prominent in the programme of every suggested solution of the question.

The last quarter of the eighteenth century was, indeed, a dark period in England's history. The revolting cruelties of the penal code against the Catholic Religion were then enforced as harshly as in Great Britain and Ireland, as they had been in the days of Queen Elizabeth and Queen Anne. The fact of the existence of the venerable and saintly Cardinal Henry, Duke of York, was constantly alleged in Parliament and in the press as sufficient and imperative reason for stringently maintaining the laws of persecution against the Catholics, on the assumption, forsooth, that this holy and aged Cardinal-Bishop might possibly take to himself a wife and beget a son, who would be the third Jacobite Pretender to the British Crown. Despite the stipulations of the Treaty of Paris, guaranteeing to the Canadian Catholics the free exercise of their religion, Monsignor Hubert informed the Holy See that Catholicism here was barely "tolerated," although, as he states, the Catholics were nineteen-twentieths of the entire population. Therefore, the formation of new dioceses, and the institution of Bishops in ordinary, could not, for a moment, be contemplated. The creation of Vicars Apostolic, subject directly and immediately to the Holy See, seemed almost equally impracticable, as well from ecclesiastical as from a political point of view. The plan that approved itself, most of all, to the mind of the Bishop of Quebec was the appointment of four coadjutors to himself, each to receive Episcopal Orders, and one of them to reside in Montreal, another in some part of Upper Canada, another in Nova Scotia, and another in some distant place in the North-West regions.

This method of providing for the spiritual care of the scattered Catholic populations in the distant parts of the Diocese of Quebec, although it would be, as the Bishop states, less disagreeable to the Civil Authorities, appeared to the Holy See more difficult of successful operation in the ecclesiastical order.

Monsignor Hubert died before the close of the eighteenth century, and the negotiations with Rome were resumed by his successors, Bishop Denant and Bishop Plessis, in turn. During the Episcopate of the latter zealous and learned prelate, the condition of public feeling on the part of the Government and people of Great Britain towards the Catholics underwent a salutary and felicitous change.

The Cardinal Duke of York, grandson of King James II., and brother of "Bonnie Prince Charlie," died in 1807, full of years and merits, leaving after him numerous monuments of his piety and princely munificence. His death was the extinction of the male line of the House of Stuart. The burden of a third Pretender and a new Civil War in favor of Jacobinism vanished from the British mind on the day of the Cardinal's death.

The unswerving allegiance of the Canadian Catholics to the British Crown during the war with the United States in 1812 operated most forcibly on the minds of English Statesmen at home, and of the King's representative Governors in Canada, for the mitigation of the spirit of hostility against our holy religion and its development and extension through the British North American Territories. The idea began to develop and gradually prevail, that England had political need of Canada for her defence against her Republican neighbor, and that the loyalty of the Canadian Catholics was her best assurance of safety.

The patriotic and vigorous action of the Reverend Alexander Macdonell, then parish priest of St. Raphael's, in Glenagarry, and subsequently first Bishop of Kingston, who raised two regiments of Scotch Fencibles from amongst his own people, and led them forward, and cheered them on by his presence and bravery in several battles with the enemy in Eastern Ontario, profoundly touched the hearts of statesmen in the Foreign Office in London, and in the Governor General's citadel in Quebec; so much so that, in token of high appreciation, he received from the King a pension for life, which was afterwards doubled, and then quadrupled, and made hereditary in perpetuity to his successors in office after he had become Bishop of Kingston.

Another element of reconciliation between the Protestant mind of England and the Catholic population was the remarkable exhibition of steadfast allegiance of the Irish Catholic soldiers to the British Crown throughout the long series of Napoleonic wars in Europe. When British supremacy was in danger, the Catholics did not allow their spirit to yield to the sense of grievous wrong inflicted on them through hatred for their religion by the Government under whose flag they fought. They took their lives in their hands, and marched bravely against England's foes, and shed their blood profusely on countless fields of battle, remembering only their duty to God and their King. The Duke of Wellington frequently bore testimony to their heroism and fidelity; and on one occasion related how, in a critical moment of the fight, he turned to an Irish regiment resting on the battle field and awaiting his orders, and with the free and friendly words, "Up, boys, and at them," fired their souls with enthusiasm in their advance against the enemy and won the fortunes of the day. Impossible that the hard crust of sectarian bigotry should continue to withstand the influence of arguments such as these in the appeal for conciliation and peace to Catholic consciences.

But of all the facts that concurred to bring about a kindly disposition of the English Court and Cabinet and the masses of the people towards the persecuted Catholics, none was more effective than the action of the great and glorious Pope Pius VII., who ruled the destinies of the Universal Church in those most troublesome times. When Napoleon Bonaparte had overthrown thrones and constitutions all round him, as children demolish castles of sand, and trampled the nations of Europe under his iron heel, and England was almost the sole kingdom that dared to oppose him in his career of universal subjugation, he formed a project, styled the Continental System, for the overthrow of the British power among the nations and the destruction of social peace within the island by the annihilation of her commerce, which would mean cessation of her industries, and consequently starvation, sedition and revolution. He had effectually terrorized the European monarchies generally into acceptance of his decree to exclude British goods, and all British commerce from their ports and cities of trade. But when he presented his decree to the Sovereign Pontiff, the weakest of all monarchs in a military point of view, and demanded that he should close the ports of Civita Vecchia and Ancona against the importation of British goods, he was met by a firm and absolute refusal. Hence the rupture between the Emperor and the Pope, which, with other causes and pretexts concurring, culminated in the terrible tragedy of the violent seizure of the Holy Pontiff's person and his transportation with pitiless cruelty and indignity to the fortress of Savona, where he was incarcerated for five long years, without liberty of communication with the outer world or with the departments of ecclesiastical govern-

ment, and without interchange of a word of sympathy with his dearest friends. This unexampled ill treatment of the gentle, high-souled Pope Pius VII.: the patience and fortitude with which he endured it; and, above all, the sublime example he thus gave to the world, to princes and peoples, of his unflinching assertion of justice and right in opposition to the despotic will of the most powerful military commander the world had known from the days of Attila the Goth, gave to the Chief of the Catholic Church and his religion a moral and social elevation in the minds of all men, surpassing the glory of all military conquests, and distinguishing him and his office as the central pillar of social order, the living principle of true conversation and stability of the peace and prosperity of public life in Europe. Thenceforth a spirit of reverential regard animated the English people towards the unarmed monarch of the Vatican, and amity and courtesy governed the relations of the British Government with him.

The providential confluence of conciliatory forces supplied a most favorable opportunity to Monsignor Plessis, Bishop of Quebec, for the execution of his project of the territorial division of his diocese. Correspondence with the Foreign Office in London and with the Governor General in Canada became more easy and friendly, and, to make a long story short, it came to pass after thirty years of negotiation and struggle with difficulties, chiefly political, that the good Bishop, aided most powerfully by the truly noble Earl of Bathurst, the Secretary of State for the Colonies, effected his scheme in chief part by the creation, with the British Government's consent, of two Apostolic Vicariates in the extreme East of British America, whose rulers were to receive Episcopal Consecration; and the appointment of his Vicar General, Reverend Alexander Macdonell, to the special charge of Upper Canada, with the character and dignity of Episcopal Orders, for the more effectual discharge of his Vicarial duties in this extensive region. The Bull of Pope Pius VII., constituting the Reverend Alexander Macdonell, Bishop of Quebec, i. p. l., is dated 12th January, 1819; and it defines the relations of the new Bishop with the Bishop of Quebec in these words: "Ut tu, episcopali character insignitus, Vicariatus presentis munere, tanquam suffraganeus et auxiliarius Quebecensis Antistitis, utilius fungaris, et Catholice curam dependentium sub illius dependentia curam exerceas."

It is worthy of notice, that the finally adopted scheme of territorial distribution gave two Apostolic Vicariates to the remotest Eastern districts of British America; whilst, for Upper Canada, the fiat went forth from the Vatican, with the approbation of the British Foreign Office and Bishop Plessis, that no change whatever was to be made in the relations of Upper Canada, Quebec; that this immense region was still to be part of the Diocese of Quebec, and its Catholic people and its resident ecclesiastical ruler, although a consecrated Bishop, were to continue subjects of Mr. Plessis, "sub illius dependentia"—that Rev. Alexander Macdonell was not to be Bishop in ordinary; nor Apostolic Vicar; nor Coadjutor cum jure successionis of the Bishop of Quebec; nor anything more than he had been for many years previously, viz., Vicar General of the Bishop of Quebec in the region of Upper Canada; and that he was consecrated a Bishop, i. p. l., solely for the purpose of enabling him to discharge more usefully his "present office of Vicar General and have pastoral charge of the Catholics in this territory, who are subject to the jurisdiction of the Bishop of Quebec." Up to this date, 12th January, 1819, there was no Bishop of Upper Canada, nor was anything yet heard of the Rev. Thomas Weld being made coadjutor to the Vicar General of the Bishop of Quebec.

The foregoing arrangement was not intended to be permanent. The concord between England's rulers and the Head of the Catholic Church was gradually becoming more and more firmly established. On the 27th January, 1823, Pope Leo XII. issued a Bull, withdrawing Upper Canada from the jurisdiction of the Bishop of Quebec, and constituting it a distinct diocese in canonical form, with Kingston for its See; and, by a Brief of the same date, sealed under the Fisherman's Ring, created Right Rev. and Hon. A. Macdonell first Bishop of Kingston. Almost immediately after his elevation to his new hierarchical state and dignity, the Bishop of Kingston postulated the Holy See for the appointment of the Rev. Thomas Weld to be his coadjutor with episcopal orders. This petition received the ready assent of Pope Leo XII., and on the 6th of August, in the same year, little more than six months from Mr. Macdonell's institution as Bishop of Kingston, Rev. Thos. Weld received Episcopal Consecration as Titular Bishop of Amyclae, i. p. l., and coadjutor to the Bishop of Kingston, cum jure successionis.

Settlement of family affairs (Mr. Weld had been married and had a family) detained the coadjutor Bishop of Kingston in England. Whilst he was preparing to transfer his domicile to Canada, and had already sent forward some articles of his personal property which remain to this day in the Palace at Kingston, Pope Leo XII. died, and Pius VII. succeeded him on the 31st of March, 1829. A few weeks later, Catholic Emancipation, or, as it is legally termed, had passed through the Houses of the Commons and the Lords, in England. It received the Royal Assent on the 23rd April, 1829. To draw closer the bonds of amity between

the Vatican and the Crown of Great Britain, and to mark in a special manner his gratitude for the abolition of the penal laws against our holy religion, Pope Pius VIII., of his own free will and without solicitation from Court or Cabinet, created the Coadjutor Bishop of Kingston a Cardinal of the Holy Roman Church in the Consistory held by him on the 25th of May, 1830. He was the first Englishman raised to the Sacred Purple since Reginald Pole had been elevated to this position of dignity and danger after the murder of Cardinal Fisher by Henry VIII. "The Pope has sent Fisher the red hat," said Henry to his amiable courtiers, "but I will not leave him a head to place it on."

Be pleased, Mr. Editor, to take in kindly spirit this my reconnaissance and my hurried summary of the public events that led up to the dismemberment of the Diocese of Quebec and the election of the Coadjutor Bishop of the See of Kingston—the Mother See of Ontario—to the Cardinal rank and dignity. If you claim, as you justly do, that Upper Canada derives honor from a member of its hierarchy having been the first Canadian prelate raised to this eminent position in the Church, this honor assuredly belongs more directly and more intimately to the Venerable See of Kingston, of whose sacred traditions I am the official guardian.

I remain, dear sir,
Yours faithfully,
JAMES VINCENT CLEARY,
Archbishop of Kingston.
Pictou, 7th Oct., 1894.

ARCHDIOCESE OF KINGSTON.

Confirmation Service.

Deseronto Tribune, Oct. 19.

His Grace Archbishop Cleary, administered the rite of confirmation in the church of St. Vincent de Paul last Sunday forenoon. His Grace, accompanied by Mr. Farrelly, of Belleville, Archdeacon Kelly (his secretary), and Rev. Father Hogan, arrived from Napoleon and was met at the Boundary road by the members of Deseronto Branch, C. M. B. A., who, to the number of fifty-two, had turned out to honor their chief pastor in the church, notwithstanding the unpropitious weather, a vast congregation including representatives from all the churches in the town, had assembled; in fact very many persons were unable to gain admission to the sacred edifice, so great was the number who desired to see the ceremony. The Archbishop, dressed in robes and taken his seat near the altar, thanked the members of the C. M. B. A. for their great kindness and courtesy in turning out in such inclement weather to meet him. He would assure them that their attention was appreciated. Mass was then celebrated by Father Kelly, assisted by Rev. Father Hogan. His Grace then proceeded to confirm the candidates—seventy-four in number, forty-nine being from Deseronto and twenty-five from Napoleon. The girls wore in children at the church, notwithstanding the unpropitious weather, a vast congregation including representatives from all the churches in the town, had assembled; in fact very many persons were unable to gain admission to the sacred edifice, so great was the number who desired to see the ceremony. The Archbishop, dressed in robes and taken his seat near the altar, thanked the members of the C. M. B. A. for their great kindness and courtesy in turning out in such inclement weather to meet him. He would assure them that their attention was appreciated. Mass was then celebrated by Father Kelly, assisted by Rev. Father Hogan. His Grace then proceeded to confirm the candidates—seventy-four in number, forty-nine being from Deseronto and twenty-five from Napoleon. 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