THE HERALD

WEDNESDAY, AUGUST 19, 1885.

THE SILVER JUBILEE

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 royal 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 front of the galleries, covered in scarlet cloth, bore mottoes in silver letters on a white ground. On the Epistle side were:

Dei Coadjutores Sumus. (We are fellow workers with God.)
Pasce Agnos Meos. (Feed My Lambs.)
Pasce Oves Meas. (Feed My Sheep.)

On the Gospel side:

Fidelis Servus et Prudens. (Faithful and Prudent Servant.)
Zelus Domus Domini Comedit Me. (The zeal of the House of the Lord consumeth me.)

Between these were festoons of evergreens caught up at each pillar with a wreath of flowers. The pillars were wreathed in evergreen. From the apex of the ceiling over the nave were streamers of scarlet, blue, green and white bunting, which were caught up below the galleries and wound around the pillars between the evergreen garlands. The windows were draped in bunting, and under the choir loft was arranged a background of scarlet and white, against which hung the portraits of their Lordships the Bishops of Charlottetown and Chatham. Winding about these pictures was a scroll bearing the mottoes:

Hi Sunt Duo Candelabra In Conspectu Domini. (They are two shining lights in the sight of the Lord.)

Small flags and garlands of flowers were everywhere. Guarding the entrance to the Sanctuary stood two banners; the one on the Gospel side bore the crest and motto of the Bishop of Charlottetown, that on the Epistle side those of His Lordship of Chatham. The roof of the Sanctuary was draped in white gauze. From the centre of the gauzy cloud hung a crown formed by two wreaths of natural flowers. High above the Grand Altar shone out the Latin numbers **XXV** in letters of brightly glittering silver, and over all ran the motto:

Quid Retribuam Domino. (What shall I render to the Lord.)

In the corners of the Sanctuary were immense banners, one bearing a golden Mitre with Cross and Crozier, and the name "Petrus Carolinopolitanus;" the other with the same emblems and the name "† Jacobus Chatamensis." At each end of the Altar stood elegant candlesticks of burnished brass, while the altar itself blazed with colored lights and was brilliant with flowers in vases of Italian marble and alabaster. Over the doors leading to the Sacristies were golden emblems illustrating the chief epochs of their Lordships lives. On the Gospel side a cross, surmounted by the date 1818, commemorated the birth of the Bishop of Charlottetown. A chalice surmounted by the date 1843 was illustrative of His Lordship's ordination, while the mitre and crozier, which shone under the date 1860 had reference to his consecration as Bishop. On the Epistle side the emblems were the same, the dates being 1821, 1851 and 1860. On the capitals of the columns supporting the arch of the Sanctuary glittered the silver number XXV.

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 in the following order:

The Clergy in Cassock and Surplice.
Mgr. Sears. Mgr. Power.
Rev. P. Doyle, Master of Ceremonies.
His Lordship the Bishop of Charlottetown, Celebrant in *Cappa Magna.*
Rev. Mr. Allard. Rev. Mr. Hebert.
Deacon of Honor. Sub-Deacon of Honor.
Four Train Bearers.
Four Acolytes bearing Mitre, Crosier, Missal and Bougeoir.
Archbishops and Bishops in Rochet and Mantelletta, accompanied by their Secretaries in the following order:

Most Reverend Dr. O'Brien, Archbishop of Halifax.
Most Reverend Dr. Lynch, Archbishop of Toronto.
Most Reverend Mgr. Taschereau, Archbishop of Quebec.
Right Reverend Dr. Sweeney, Bishop of St. John, N. B.
Right Rev. Dr. Rogers, Bishop of Chatham.
Right Reverend Dr. O'Mahony, Bishop of Eudoxia.
Right Reverend Dr. Cameron, Bishop of Arichat.
Right Reverend Dr. Power, Bishop of St. John's, Nfld.
Right Reverend Mgr. Fabre, Bishop of Montreal.
Right Reverend Mgr. Duhamel, Bishop of Ottawa.
Right Rev. Dr. McDonald, Bishop of Harbor Grace.
Right Reverend Dr. Carbery, O. P., Bishop of Hamilton.

Filing out of the main entrance of the Palace, the procession crossed the lawn, passed through the Dorchester Street gate, and entered the Cathedral, beneath the Gothic arch at the western portal. At the entrance to the Cathedral Holy Water was presented to the Celebrant, which he offered to Archbishops and Bishops, and then sprinkled over the people. The procession moved along the aisle on the Epistle side to the Altar of the Sacred Heart, where all knelt in prayer before the most Blessed Sacrament, and then entered the Sanctuary, where the Rev. Dr. McDonald, and the Rev. John McDonald, of Campbellton, Deacon and Sub-Deacon of office, Rev. Dr. Walker, and Rev. John Corbett, Acolytes, and Rev. D. J. G. McDonald, Thurifer, were in waiting. The Bishop then ascended his Throne and, after vesting in full Pontificals, began the celebration of solemn Pontifical Mass. The ceremonies were carefully carried out, each performing his part with dignity and precision, under the direction of Rev. Patrick Doyle, who was assisted by Rev. A. J. McIntyre. During the service the visiting Prelates occupied chairs and *pro-dieu* 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 their 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.

The regular Choir, assisted by several of the Reverend Clergy, and by members of the Sanctuary Choir, under the direction of Rev. F. X Gallant, rendered the Gregorian music of the *Missa Solemnis* (Puste) in so admirable a manner as to elicit the encomiums of competent musical critics, and convince the most prejudiced votaries of figured music of the superiority and devotional grandeur of the old Gregorian chant. Mr. S. Blanchard presided at the organ, and to his skill, good taste and untiring labor in training the choir is due the highly creditable rendition of the musical portion of the service. The "O Salutaris," a solo and chorus by H. Mertian, was well sung during the Offertory, Messrs. Caven and C. Hermans being soloists. Both gentlemen well sustained the reputation they have long enjoyed. After the Elevation Prof. Caven sang Haydn's "O Jesu Deus" in his inimitable manner. After the Communion Mrs. James Byrne rendered Cherubini's "Ave Maria" with exquisite taste and precision.

Immediately after the first Gospel, His Grace the Archbishop ascended the pulpit and spoke substantially as follows:

"Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you Bishops, to rule the Church of God which He hath purchased with His own blood."—Acts xx—28.

The event that we have met here to celebrate is one calculated to awaken in the breasts of the thoughtful, earnest and widely-different emotions. Thoughts of praise and thanksgiving to God for the blessings bestowed, during five and twenty years, on two worthy Bishops, are mingled with feelings of reverence for their persons, and of awe at the dignity and responsibility of their sublime office. Whilst we congratulate you, my Lords, on the celebration of this Silver Jubilee of your Episcopacy,—whilst we thank God with you, and for you, on this day of rejoicing,—whilst we give a hasty glance at the works you have accomplished, we shall endeavor to show what are the functions, what the dignity of the Episcopal office whose cares you have borne, and whose duties you have discharged for a quarter of a century. The Church of God is everywhere spoken of in Scripture as God's Kingdom on earth. Its mission is divine; its work the application to men's souls of the merits of Christ's Passion; its object the salvation of souls. It is born of God, not of man; its power is divine; its voice the organ of eternal truth. It is in this world but not of the world; its will of man, it asks not his permission to exercise its functions; in the dominion of Faith and morals it recognizes no earthly control; and by reason of its Heavenly commission it claims his obedience in all that pertains to Revealed Religion. "Preach the Gospel to every creature" justifies the raising of its voice always and everywhere. "As the Father sent me so I send you," proclaims its unfettered freedom of action; "Who hearth you heareth me" stamps it with the seal of an awful power, resistance to which is threatened with condemnation. By the will of God the Church was founded; by His power it was endowed; and by His command it is to be heard and obeyed. Man had no more to say in its foundation and in its endowment than he had in the creation of matter and the fixing of its laws; and just as he cannot change by one jot or tittle the laws of nature, or destroy one of its particles, so is he powerless to change or destroy the nature of the Church, or the divine order of its governing power. He must take the order of nature such as it is; he must be content with the supernatural order as represented by the Church, and as it has come from the hand of God. We were not consulted about the creation of the world; neither was our opinion asked about founding the Church. The world is for our temporal good—still we must submit to its inevitable laws; the Church is for our spiritual benefit—but we must bow to her unchanging truths. Did men only reflect that they are as powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion against God's Kingdom.

When we gaze upon a mighty oak that has withstood the storms of centuries and note its lofty height, its wide-spreading branches, its myriad leaves, we can scarcely realize that it has developed from a tiny acorn—that all the strength, beauty, and productiveness of that tree were really in that seed—that whilst the outward form has changed the substantial identity has remained. But so it is. The acorn has not perished; it has developed into a large oak. And the Church of God which, like a grain of mustard seed in the smallness of its beginning, was founded by Christ, has grown and developed into the vast and far-reaching organization of the Catholic Church—identical in Faith, identical in sacramental power, identical in its divinely instituted hierarchical order. In conformity with the laws of growth and development, its external form has been modified, but its essential principles are as immutable as God's own word. Men outside of our pale, who study history with impartial eyes, are lost in wonder at the grandeur of our Church. A recent writer of this class says: "I freely acknowledge the pre-eminence of Catholicism as an historical institution; here she is without a rival or a peer." Others admire her organization, but think it a human invention. As well could man devise and bring to maturity the proud oak of the forest as be the architect of the Catholic Church. It is as much the outgrowth of divine power and principles as the oak is of natural laws of production. This truth should be borne in mind by all who wish to read history aright. By this alone can be explained the grand fact of the Catholic Church. We know Christ instituted His Church for the most important and sublime of missions, viz., the salvation of souls; and, according to the Apostle (Eph. iv, 11-12) various ranks and grades of ministers were appointed. He says; "And some, indeed, he gave to be apostles, and prophets, and others evangelists, and others pastors and teachers;" but their work was to tend to the one end—"for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ." Some then were to teach and others to be taught; some were to feed as pastors, others were to be fed, and from the words of my text some were to rule, others to be ruled. "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops, to rule the Church of God." The various ecclesiastical grades of our Church are not, then, the work of man, they exist by the will and ordinance of Christ. And in that divinely instituted hierarchical order Bishops occupy the first and highest position. They are placed, we are told, by the Holy Ghost, to rule the Church of God. What sublime dignity is this! What tongue of man can adequately explain it;—what intelligence of man fully comprehend it? High as the spiritual rises above the corporal does the dignity of Episcopal power rise above that of earthly princes. Kings legislate for earth; Bishops for heaven. Kings rule over the body; Bishops over the soul. Kings can bind and loose only in this world; Bishops exercise that power in the next.—"Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven.—(Mat. xviii, 18).

This, then, is the sublime dignity of the Episcopal character; and this it is which renders Bishops so sacred in the eyes of Catholics. In them true Christians recognise a successor of the Apostles to rule the Church of God,—one who though human, and subject to human infirmities, still wields a divine power, and holds a commission to teach and preach the saving truths of redemption. A ruler, placed by the Holy Ghost to rule in God's Church, which all have been commanded to hear, the Bishop presents himself to the world with credentials from the founder of the Church. He teaches with authority; he reproves by reason of his divine commission; he rules with legitimate power. He wears the mitre as a sign of regal dignity; he carries the crozier as an emblem of pastoral authority; he has a ring as a symbol of espousal with the Church of Christ. In the solemn service of his consecration, the Church uses a prayer which is awful in its significance:—"Whosoever curseth thee let him be accursed; and whosoever blesseth thee may he be filled with blessings." These are no idle words; they are the upraised voice of God's Church proclaiming the sacredness of her minister. But this height of dignity has its corresponding weight of responsibility. Power has been given for action, and action must be judged by an inflexible rule of right and wrong. The narrow-mindedness which begets tyranny, and the weakness that engenders a too great indulgence, are alike alien to the true Episcopal character. Men are not Bishops for the furtherance of their own whims, but for carrying out the laws of God's Church; not for their own personal benefit have they power, but for the salvation of souls. "Attend to yourselves" says the Apostle, "and to the whole flock over which the Holy Ghost has placed you Bishops." Priests and people are alike committed to their care; and for the souls of priests and people they shall render an account. Justice must be their guiding principle;—not that unbending justice that poets and sculptors depict, with a flaming sword ever unsheathed, ready to smite every unthinking offender, but that loving justice around whose sword mercy has thrown a wreath of divine charity—that justice which recognizes the rights of all—that knows no favorites—that fears no threats, and despises no appeal of the humble and lowly. Mercy and truth should go before them; justice and peace should meet and kiss in all their decisions. One hasty word, one unjust action, one want of consideration for the rights of a Priest, one undue severity towards a transgressor, may have, and often has, consequences for evil during generations. In view of all this, our can see how many thorns lie beneath the glittering diamonds of the Mitre, ready to pierce the soul of a Bishop should he be false to the requirements demanded by the Apostles, viz, that he be "gentle, sober, just, holy, continent" (Titus i—8). Sublime dignity and awful responsibility, far reaching power and innumerable duties, frail humanity, and the obligation of practising the highest virtues—these are what are verified in a Bishop; these are what make him sacred in your eyes. Whilst they make himself tremble, they make you revere him who proves himself a true "steward of God" where so much is required.

Twenty-five years ago, my friends, 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 Episcopal office, and the plentitude of 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, you my Lords and dear friends, and I—meet 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 as an open book to all who wish to read. Still, the occasion, your desires, and my own feelings all demand a brief summing up of their life work; and I must ask their Lordships to pardon, in view of all this, my reference to their official actions.

Until twenty-five years ago there was no diocese of Chatham. All New Brunswick was subject to the Bishop of St. John. But with the increase of population and the growing necessities of religion a new diocese was erected, and Dr. Rogers was chosen its first Bishop. You can readily understand some of the difficulties of organizing a new diocese. Churches have to be built, institutions to be founded, missions to be provided for, priests to be educated and supported. All this requires money, as well as energy and administrative abilities. Needless to say, the young Bishop had no money; like the Apostles of old, he did not possess gold, nor silver, nor money in his purse. But strong in Faith, resolute of purpose, and relying on his God he began the work appointed for his doing. Judge of that twenty-five years of Episcopacy by its results. He began with seven priests; now he has thirty-seven. He then had few churches; now there are many fine church edifices throughout the Diocese. Missions sprang up on all sides; religious congregations were introduced and have flourishing houses. God's word was preached; the mysteries of God were dispensed to the faithful; the wants of the sick and the destitute were attended to. For twenty-five years the Bishop of that new see has been a busy man; a man of word and of work; and now he can look back with thankfulness at difficulties overcome; at a well-organized diocese; at religion firmly planted and producing abundant fruit. The heavy loss of Cathedral, College, his own residence and the library, by fire, was a great calamity and a heavy trial for Dr Rogers; but he did not sink beneath it. He remembered that the Holy Ghost had placed him to rule that portion of the Church, and that he could rely on Divine assistance. The house and College have arisen from their ruins, more stately than before, and we trust that he may live to complete his Cathedral.

Charlottetown was a diocese long years ago. It is a common error to imagine the inhabitants of an Island as narrow minded and insular in their notions. This is the vulgar error of those who have not read history. The greatest men of the world have been natives of small islands. If you wish to look for barren minds and lack of capacity, go to continents, not to islands; and go as far from the sea as you can. The Island of Prince Edward, floating on the water, as the Micmac tongue named it, had its churches in far off days, when owned by the French. Under English rule the Faith of Christ made its way against many obstacles. A College for the training of priests was opened in St. Andrew's more than sixty years ago—the first Catholic college of the Maritime Provinces. From its humble halls went forth priests to all the neighboring provinces, thus showing that like other Islands, ours was a pioneer of light and civilization. Notwithstanding this, twenty-five years ago the Diocese of Charlottetown was small and poor, compared with its present flourishing state. The venerable Bishop whose Jubilee we are celebrating, has left his mark over the length and breadth of the Diocese. The number of priests have increased four fold; seven houses of religious ladies have been opened, and have flourishing schools; St. Dunstan's College was rebuilt in fine churches, many of great beauty and elegance of finish, have sprung up on all sides; parochial houses, St. Patrick's School, for boys, the magnificent Episcopal residence, all these and many other works attest the zeal, energy and devotion of Bishop McIntyre to the best interests of his flock. Whilst making this ample provision for the religious and educational wants of his diocese, His Lordship did not forget the claims of the sick and infirm. The home of true charity and beneficence is in the bosom of the Catholic Church; there it is fostered, and from thence it starts into action, silent, humble action it may be, but still effective and disinterested. Hence it came about that the Bishop of Charlottetown, notwithstanding the many calls upon the generosity of his people, resolved to do for his people what had never been attempted before in the country. The Charlottetown Hospital, under the care of these incomparable nurses whose heroic deeds, whether on the battlefield, or in fever wards, or in plague-stricken cities, are at once their glory and their charter to the world, is now one of the flourishing institutions of the place, and justly dear to all classes of citizens. These are some of the fruits of his Lordship's Episcopacy. One wish there is that I well know he would fain accomplish ere he lays aside the pastoral staff. Under his inspiration and encouragement beautiful churches have been erected throughout the country, but no suitable cathedral is provided yet for this, the oldest diocese of Canada. I know well the energy of the Bishop; I know well the spirit and devotion of the people; and I feel that only one united and vigorous exertion is required to build a church in Charlottetown worthy of the history of the diocese, worthy of this lovely Island, worthy of the unsullied faith of the people, worthy of the zeal of the Bishop, and a worthy and fitting monument to commemorate the year of Jubilee.

To you, my Lords, who have borne the weight and dignity of the Episcopal office for twenty-five years, I can only say thing 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 to-day, our best wishes are yours. Your noble and devoted clergy, and your faithful people, raise their hearts to God to-day, 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.

At the conclusion of Mass, His Lordship in cope and mitre intoned the Church's Hymn of Thanksgiving—*Te Deum Laudamus.* The choir took up the refrain, and the solemn tones of the grand old Ambrosian hymn resounded through the venerable pile.

When the last note of the *Te Deum* had died away, His Lordship disrobed, and resumed his *cappa magna.* The members of the Executive Committee then entered the sanctuary to present the address on behalf of the Catholics of the diocese, which His Honor the Lieut. Governor read and presented, and which we give in full on our first page. His Lordship, on rising to reply, gave evidence of being deeply moved. He returned thanks most feelingly for the good wishes expressed, and humbly depreciated his own work by endeavoring to give all the honor to the hearty co-operation of his faithful clergy, and the generous assistance ever given by the laity in all work undertaken for the glory of God. As to the building of a Cathedral, referred to in the address, he said, that judging from the success which crowned the united labors of pastor and people in the past, the hope might indeed be cherished that before long Charlottetown would have a Cathedral fitted for the celebration of the august rites of religion, and a worthy monument of the faith and zeal of the Catholic people.

At the close of His Lordship's acknowledgment the procession reformed, and returned to the Palace in the same order as it had entered the Cathedral.

Immediately after luncheon, the delegates from the parish of Tignish waited upon His Lordship in the State Drawing Room, and presented him with the following address:—

To The Right Reverend Peter McIntyre, D. D., Bishop of Charlottetown:

MAY IT PLEASE YOUR LORDSHIP,—We feel much pleasure in being here to-day, and having the honor of presenting your Lordship, on behalf of the members of Tignish parish, with our most hearty congratulations on the occasion of the twenty-fifth anniversary of your Episcopal Consecration.

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 their attachment to the holy religion of which your Lordship is the chief exponent, and highest representative in the Province; and secondly, because it had 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 to-day 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 strived 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 good taste, as well as an evident proof of the cordial relations and good understanding existing between yourself and your 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 remarkable success that has crowned your Lordship's labors in the wider field confided to your care, since you took your place in the Hierarchy of the Church, has been much greater than could have been reasonably anticipated a quarter of a century ago, even by the most sanguine among your many friends and well wishers.

If it be true that the vigilance of Bishops over the general interests of religion in their dioceses should be somewhat similar to that of "sentinels on house tops," then those who might not have fully understood your Lordship's motives in your works of zeal and charity (particularly your efforts to have religion taught in the primary schools of the Island) can find an explanation of your conduct by simply calling to mind the fact that to your Lordship's special care was committed by the Pastor of Pastors, our Holy Father the Pope, that portion of the flock of Jesus Christ contained within the limits of this diocese.

You have fostered the institutions of learning existing in your diocese at the time of your advent to the See of Charlottetown, particularly St. Dunstan's College,—and you have founded and established others of a similar kind, especially those conducted by the Ladies of the Congregation of Notre Dame, for the education of young girls.

To your Lordship, moreover, belongs the honor of being the first to establish in this Province a Hospital for the proper care and treatment of the sick and infirm,—an establishment that has, even already, done much good to many persons throughout this Island.

Formerly each missionary had to attend several churches, but now there is a priest attached to almost every church; formerly a person travelling through this Island seldom passed a Catholic church with any pretensions to architectural beauty or regularity of style, but now the well-finished and well-designed church may be seen in almost every mission of the diocese.

These and many other improvements that could be mentioned, did time permit, are mainly due to your Lordship's zeal and great energy of character.

In conclusion, permit us to express the hope, on behalf of those we represent, that your Lordship may be spared for many years to come in order to direct the Spiritual interests of this diocese; to again congratulate you on the occasion of your Silver Jubilee, and to ask your kind acceptance of the accompanying sum of money as a small token of love and attachment of your unworthy children in Christ.

On behalf of the inhabitants of Tignish.

(Signed) S. F. PERRY,
FRANCIS HUGHES,
PETER DOYLE,
JEROME GAUDET.

August 9th, 1885.

After His Lordship's reply, which was couched in feeling terms, the Bishops of Charlottetown and Chatham, and the visiting Prelates and Priests, grouped themselves on the stone stairway leading to the main entrance of the Palace, and were photographed by Mr. Arthur Newbery who, we are glad to say succeeded in producing a very excellent negative.

Afterwards His Lordship received and acknowledged several of the addresses given on our first page; and then came

THE RECEPTION.

HIS LORDSHIP having signified his intention of holding a reception in the Palace, between the hours of one and two o'clock on Wednesday afternoon, was waited upon by a large number of ladies and gentlemen of all denominations, who availed themselves of the opportunity thus afforded of offering him their congratulations, and of being introduced to the visiting prelates.

The State Drawing Room presented a very brilliant appearance. The rich purple silk of the prelates' robes, the varied toilets of the ladies, and the warm tints of the upholstery, relieved by the sombre cassocks of the priests, combined to render the scene effective in the extreme.

Upon one of the tables we noticed some of the handsome gifts that were presented to his Lordship on this auspicious anniversary, viz:

Very rich Crozier, Mitre, Bougeoir, and set of Pontificals, from the Clergy of the Diocese of Charlottetown.
Mahogany Case containing Silver Fruit Knives and Forks, from Archbishop O'Brien, of Halifax.
Memorial of the Third Council of Baltimore, from the Bishop of St. Germain de Rimouski.
Life of Jesus Christ, by Louis Veiullot, from the Seminary of St. Hyacinthe.
Life of St. Elizabeth of Hungary, from Canon O'Donnell, cure of St. Denis.
Ice Pitcher, from the Mother General of the Congregation of Notre Dame.
Golden Candelabra, from the Missions of the Congregation of Notre Dame in Prince Edward Island.
Silver Missal Stand, from the Children of Mary.
Purse containing $25 in a hundred pieces of silver, from the Congregation of the Holy Family.
Solid Silver Rosary and Casket, from the Sodality of St. Joseph.
Purse containing $500, from Catholics of the Diocese.
Purse from the parish of Tignish, containing $163.
Combination Gold Pen and Pencil, from Senator Haythorne.
Rich Missal from Rev. Angus McDonald, and numerous other articles of plate from personal friends of his Lordship.

One of the most delicate offerings was an exquisite bouquet composed of the choicest exotics, and holding a dainty satin bannerette, which conveyed the greetings of the ladies of St. Joseph's Convent.

The following ladies and gentlemen had the honor of being presented to His Lordship the Bishop of Charlottetown and the visiting Prelates:

Alley, Judge.
Brecken, Frederick, Q. C.
Beer, His Worship Mayor.
Broyderick, P. F. Halifax
Baton, Mrs.
Blake, Patrick, M. P. P. and Mrs.
Brennan, Mrs.
Burke, James, Georgetown
Burke, John
Bell, Charles
Connolly, Owen and Mrs.
Connor, J., St. John.
Campbell, Hon. William
Caven, Mr. and Mrs.
Caven, Miss
Caven, Miss Lucy
Conroy, Dr. and Mrs.
Dawson, W. E.
Davies, Hon. Daniel
Davies, George
Davies, L. H. M. P.
Davies, J. J.
DesBrisay, W. C.
Doyle, Mr.
Ferguson, Hon. Donald
Forristal, John
Fraser, Mrs.
Foley, Thomas
Gillan, Mrs.
Gray, Miss F. J
Gillis, J. S.
Handrahan, Thomas
Haviland, Hon. T. H
Howlan, Senator and Mrs.
Hazard, Horace, C. C.
Hughes, John and Mrs.
Hunt, Richard, Summerside
Irving, Brigade Major
Kelly, Judge
Kelly, Miss
Kelly, Miss Constance
Keim, Henry M., U. S. Consul
Lord, Artemas
Longworth, Henry, High Sheriff
McDonald, Lieutenant-Governor, and Mrs McDonald
McDonald, A. C., M. P.
McDonald, Hon. A. J.
McDonald, Hon. J. A., Speaker House of Assembly.
McDonald, J. S.
Macdonell, John A., and Mrs.
McLeod, Hon. Neil
McLeod, Dr.
McLeod, George
McKenna, Jas. A.
McEachern, John
McGowan, Peter
McGowan, Mrs. John
Mason, J. D., and Mrs.
McIsaac, D. and Mrs.
Martin, D. C., M. P. P.
Mitchell, F.
McGrath, William
Muilin, J. T.
Murphy, Miss
Montgomery, D., Supt. of Education
McIsaac, J.
McIntyre, Dr., M. P.
McNeill, Archibald
McLeod, D. C
Newbery, Fenton T. and Mrs.
Newbery, Arthur.
Newbery, Miss
O'Neal, Mr.
Painchaud, Antonio J., Quebec.
Painchaud, J. B. Magdalen Islands.
Peake, Amos
Palmer, H. J.
Palmer, H. V.
Pollard, Major
Pope, Percy, Asst. Receiver General
Pope, Miss
Quirk, Mrs. J.
Quirk, Miss
Quirk, Alfred
Richards, J. W., M. P. P.
Rankin, C. D.
Robertson, J. F.
Reddin, Judge and Mrs.
Reddin, D. O'M. jr.
Reddin, Richard
Reddin, James
Reddin, J. H.
Sullivan, Hon. W. W. and Mrs.
Taylor, Dr.
Warburton, A. B.
Watson, L. W.
Walker, Mrs.
Wilkinson, Mrs., Chatham, N. B.
Yeo, John
Yeo, James, M. P.

THE BANQUET.

After the reception at the Palace their Lordships Bishops McIntyre and Rogers, together with the visiting Prelates and Clergy, as well as the other invited guests, repaired, by special train, at 2.30, to St. Dunstan's College. The beautiful grounds of this honored Institution were looking their best. Well trimmed lawns, bordered with flowers, and hedged with graceful fir trees, delighted the eye with their quiet beauty, and refreshed the worn soul with their cooling verdure. The guests enjoyed for a short time the pleasure of rambling through the rooms of the College, admiring its fitness as a seat of learning, or the more philosophic enjoyment of sitting beneath the shade of branching chesnut, or waving mountain ash, after the manner of the disciples of Aristotle in the groves around Athens. But classic reflections, and philosophic speculations were soon put to flight by the summons to dinner. It is wonderful how easily we descend from the lofty ideal to the grosser real; it is sad to note the perfect resignation, not to say joy, with which we relinquish learned discussion or witty repartee, to hasten to the dinner table.

But in the present case this human weakness was excusable, perhaps. The large banquetting hall was artistically decorated with wreaths of evergreens, interspersed with delicate sprays of flowers, bannerettes with appropriate mottoes, crowns, coats-of-arms of the host and Dr. Rogers, eventful dates in their lives tastefully woven with flowers and leaves on a white ground, or emblazoned in gold, whilst words of welcome bade all feel that they were giving as well as receiving pleasure. Choice bouquets in vases and silver epergnes adorned the tables, and brightened,—almost idealized—the material aspect of the dining-room. In the disposition and arrangement of flowers, and table service, good taste was everywhere observable.

The classic hall was soon resounding with merry jest, and joyous conversation. Everyone appeared to be happy, and endeavored to contribute to the general amusement. To those who had been students of St. Dunstan's, and very many had been, the scene served to recall passages they had read in Horace in years gone by, in that same hall, and enabled them to sympathize with that rare old diner-out when he cries, "*Nunc est bibendum; nunc pede libero pulsanda tellus.*" (Now is the time for quaffing the wine juice; now the ground should resound with the merry patter of freemen's feet.) Pagan or Christian, man is a social being, and such occasions of social reunion shew man at his best, as well as at his worst. But in the present there was no worst; it was an hour of rational enjoyment. If any envious old Lycus, hearing the merry laughter should chide, and think it wrong, we would answer him as did Horace—*insanire juvat!*—on such an occasion, and also, "*Parcentes ego dexteras odi.*" (I hate a sparing right hand.) When the cloth had been removed, the intellectual part of the proceedings began.

His Honor the Lieutenant Governor arose, and in a neat speech congratulated their Lordships the Bishops of Charlottetown and Chatham on attaining the Twenty-fifth Anniversary of their elevation to the Episcopate. After eulogizing Bishop McIntyre's unselfish devotedness to the best interests of his flock, he concluded by proposing the health of their Lordships, which was honored with due enthusiasm.

Prolonged applause greeted Bishop McIntyre on arising. He expressed his gratitude for the enthusiastic manner in which the toast had been received; and said his pleasure in the celebration of his Silver Jubilee was enhanced by the presence of so many of his former professors and classmates and esteemed friends. There are times, he said, when one is so deeply moved that words fail to express the sentiments of the heart, and for him the present was such an occasion. The works of his episcopate could not, he said, have been successfully carried out were it not for the hearty and generous co-operation of his devoted people, who were ever zealous for the welfare of the Church; to them was due the praise. In conclusion he again gave expression to his deep sense of thankfulness for the honor done him, and reciprocated the good wishes of his guests.

His Lordship Bishop Rogers also acknowledged the toast, and expressed his gratitude to his illustrious host, His Lordship Bishop McIntyre, for kindly inviting him to take part in this joyous celebration. Since his appointment to the Bishopric of Chatham he had, he said, made frequent visits to this Island—visits which were most beneficial to him, and from which he returned with recuperated energy to the field of his labors. Any improvements made in his diocese were, he said, due in great part to the kindly counsel of his esteemed friend, the Bishop of Charlottetown, whose example he always sought to follow. He referred to the success which crowned the administration of Bishop McIntyre, and expressed his pleasure at seeing around him so many leading men of Church and State. In closing he proposed the health of "Our Guests."

This toast was responded to by the Hon. W. W. Sullivan, who pointed out the substantial monument of His Lordship's labors during the twenty-five years in which he had ruled the Church in this Province. Reviewing the different educational institutions which His Lordship's zeal had fostered in our midst, he dwelt at length upon old St. Dunstan's College, where they were then assembled, and paid a high compliment to its first Rector, the Rev. Angus McDonald, to whose care and training many of those present owed, in a great measure, their success in life. Looking around and observing, he said that the various provinces of our Dominion were represented by their ecclesiastical chiefs; he regretted that Newfoundland, represented by their Lordships Doctors Power and McDonald, did not form a part of Canada, but he hoped that the day would come when the ancient Province would link its fortunes with us. Referring to the presence of so many ecclesiastical dignitaries, he remarked that it would give him great pleasure to have them visit our beautiful Island, not every quarter of a century, but every year, so that they might enjoy the delights of our charming summer season.

His Grace the Most Reverend E. A. Taschereau, Archbishop of Quebec, speaking in French, said that it gave him great pleasure to assist at this celebration. Alluding to bygone days when the Episcopal See of Quebec extended not only over the fair land of Canada, but also had jurisdiction in those districts of the neighboring republic through which sweeps the mighty Mississipi, His Grace said that he came from old Quebec, the mother Church, to hail the success which had crowned a worthy branch of the parent stem. He concluded by wishing health and happiness to their Lordships Bishops McIntyre and Rogers, to whom he offered his hearty congratulations.

His Grace Archbishop Lynch, after some witty remarks, in which he took exception to Archbishop O'Brien's exaltation of islands over continents—spoke of the beauty and fertility of Prince Edward Island. It might be true, that the inhabitants of islands were large minded, but he could say that in his Province of Ontario, in which the Catholics were only a very small minority, they had their separate schools,—a striking proof of large mindedness that islands might copy with profit. He was, he said, returning home with a very high opinion of the "Garden of the Gulf." He had often heard of it, but had thought rumor exaggerated. His Grace further eulogized the hospitality of the people, and related an anecdote of a Kentucky man who undertook to describe Heaven. Finding himself at a loss for a metaphor, he wound up by saying it was a "Kentucky of a Heaven." Ireland, being His Grace's native land, and Prince Edward Island bearing as close a resemblance to Ireland as any place he had ever seen, he said he would, therefore, conclude his remarks by calling it an "Ireland of an Island."

Archbishop O'Brien said he was better at making a speech the day after a dinner, than an after dinner speech. On the following day a thousand bright things would occur to his mind that would be most suitable. He thought His Grace of Toronto somewhat inconsistent in his humorous remarks. Whilst extolling Continents at the expense of Islands, he could find no brighter praise for this country than to call it an Ireland of a place. Now, Ireland is an island. Moreover, the genius of His Grace of Toronto comes from the fact of his being a native of an Island. He congratulated their Lordships on the celebration of the day, and wished them many more years of successful administration.

Bishop Power, of St. John's, Nfld., expressed his gratification at the celebration of the day, and although delighted to be present, did not think that Newfoundland favored Confederation with Canada at present. Possibly in the future the Maritime portion of it might unite with Newfoundland, as the oldest British Colony. He praised the beauty and fertility of the Island, which reminded him of Ireland, and he wished their Lordships health to live to celebrate their Golden Jubilee.

The following is a complete list of those who received invitations to the banquet at St. Dunstan's College:

Most Reverend Dr. O'Brien, Archbishop of Halifax.
Most Reverend Dr. Lynch, Archbishop of Toronto.
Most Reverend Mgr. Taschereau, Archbishop of Quebec.