

The Consecrator then rises and places the Consecrated on the throne, attended by the Assisting Bishop; also puts into his hand the pastoral crosier. The Consecrator then, having deposed his mitre, turns to the altar and intones the *Te Deum*. The Consecrated, attended by the Assisting Bishop, now goes through the Church and blesses all, whilst the Consecrator stands in the same place at the altar, without his mitre. The Consecrated having returned again takes his seat, whilst the Assisting Bishop takes off his mitre and stands with the Consecrator until the *Te Deum* is finished. The Hymn being ended the Consecrator, without his mitre, stands at the right hand side of the Consecrated and says: May your hand be strengthened, and may your right hand be exalted. Justice and Judgment are the close concomitants of your seat. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning it is now and ever shall be, one God, world without end, Amen. After the prayer *Deus Omnium fidelium*, &c., the Consecrator remains with uncovered head at the corner of the Epistle, with whom the Assistant also stands without his mitre, whilst the Consecrated rises and gives the blessing.

The Consecrator now receives his Mitre standing in the corner of the Gospel turned towards the Corner of the Epistle with whom also stands the assisting Bishop with his Mitre, whilst the Consecrated with Mitre and Crosier kneels at the corner of the Epistle turned towards the Consecrator and says aloud three times *Ad multos annos*, (during many years). The Consecrator and Assistant now receive him with the kiss of peace and after reciting the last Gospel he is conducted to his own altar and is divested whilst he recites the canticle of the three children in the fiery furnace. The Consecrator after finishing the Gospel also returns to his seat, and is divested whilst reciting the same canticle as the Consecrated. Then all go in peace, *Laus sit Deo*. Praise be to God.

A SHORT EXPLANATION ON THE MYSTICAL MEANING OF THE PONTIFICAL ORNAMENTS.

1st. The Bishop puts on the Sandals, which means that he must be prepared to announce the Gospel of peace, that he must go, not stand, that he must labor, not remain idle. And as by the Sandals the feet separated from the Earth are kept clean, and are preserved in safety against its thorns and briars, so they mystically represent the raising up of the affections of the Soul from all the thoughts of this sinful and carnal world. The affections are as it were the feet of the Soul, but if the affections are earthly, what shall become of the immortal Soul. We must raise up then our affections, and store up for ourselves treasures in Heaven. (St. Mathew, 6, xx.)

2nd. He is vested with certain interior garments which denote the interior devotion, innocence and integrity, which should always characterise him, God alone the spouse of the Bishop is the searcher of pure Souls. He wears the Tunic, Dalmatic, and Chasuble, which shows that in the Bishop must be found the chastity of the Sub-deacon, the fortitude of the Deacon, and the charity of the Priest in an eminent degree.

PECTORAL CROSS.

3rd. The Bishop puts on the Cross, the Sign of our redemption, in order that he may always keep before his mind that mysterious economy which the almighty has used in Man's salvation and that he may always be able to comprehend with St. Paul. (Ephesians, 3, xviii.) the breadth, and the length, and the height, and the depth, of the love of God, Who made himself a redemption for all and a propitiation for the sins of the entire world. (1st Epistle of St. John, 2, ii.)

UNCTION OF THE HEAD.

4th. The Bishop who is to be Consecrated is anointed on the Head, to shew that he is head and chief of his Church, just as St. Paul says that the man is the head of his wife. (Corinthians,) and also that it might be shown that he is the Vicar of Christ, and that he bears upon himself the authority and dignity of Him who is above all, and whom