The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian. 4th Century.

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ARCHBISHOP SPRATT

SOLEMN CEREMONIES OF CONSECRATION AT KINGSTON—ENTHUSIASTIC RECEPTION BY THE CLERGY AND LAITY AS WELL AS BY THE CITIZENS GENERALLY

FULL REPORT OF THE ELOQUENT SERMON OF BISHOP FALLON

We are indebted to the Kingston Standard for a portion of the following report of the ceremonies connected with the consecration of Most Rev. Dr. Spratt as Archbishop of Kingston:

The Roman Catholics, and Kingstonians generally, this afternoon gave a royal reception to Archbishop-elect Spratt and the Papal Delegate, Mgr. Stagni. Large processions conducted each to the Bishop's palace. The route of the march was lined with hundreds of citizens. In front of the convent, the Hotel Dieu and the Cathedral were grouped school children who waved the papal flag and the Union Jack as the honored prelates were driven by.

THE ARRIVAL

Archbishop-elect Spratt arrived at the inner G. T. R. station shortly after 2 o'clock, the train being about 15 minutes late. He came down from Belleville in a private car, and was accompanied by a number of priests. The administrator of the archdiocese, Vicar-General Masterson of Prescott, and Rev. Father McDonald, of Portsmouth, met the Archbishop-elect at the outer station. As the train pulled into the inner station the Fourteenth Band, which was on the platform played a selection. The Archbishop-elect was met by the reception committee and after greetings had been exchanged, was escorted to his carriage.

THE RECEPTION COMMITTEE

The reception committee was composed of Rev. Father Hanley, James Swift, John Hickey, Thomas Cunningham, Dr. Ryan, Dr. McCarthy, Z Prevost, E. T. Steacy, Archibald Hanley and the presidents of the five Roman Catholic Societies; J. J. Behan C. M. B. A.; Dr. Gibson, Knights of Columbus; W. James, A. O. H.; W. Duffy, C. O. F., and Dr. Morrison, C. M. B. A.

THE PROCESSION

The procession finally got under way and made a most imposing spectacle. There were four marshals, of whom Patrick Fannon of the Y. I. C. B. A. was chief. The other marshals were: M. Goodman, C. O. F.; Con Millan, C. M. B. A., and T. James, A. O. H.

The route of the procession was: Ontario street to Brock street; Brock street to Wellington street; Wellington street to Johnson street and Johnson street to the Cathedral.

The order of the processsion was: Band of the R. C. H. A., Knights of Columbus, Ancient Order of Hibernians, Catholic Order of Foresters, Catholic Mutual Benefit Association, men of St. Mary's congregation, 14 h Band and the clergy in carriages.

The procession took ten minutes to pass a given point. It was well marshalled and the men marched with precision. The clergy followed in rigs, riding four to a cab. There were about fifty cabs in line, so that about two hundred clergymen took part in the parade. The majority of the clergymen were from the Archdiocese of Kingston.

ARCHBISHOP'S CARRIAGE

The carriage which all were most interested in was the last one. In it were seated the Archbishop elect, his brother, Rev. Father Spratt, of Wolfe Island, Mgr. Masterson and Rev. Father Hanley. It was an object of great interest as it passed through the thronged streets, and the consensus of opinion was that the Archbishop-elect, with his strong kindly face, would make an excellent successor to the good and great men gone before.

As the Archbishop-elect's carriage drew near in succession to the convent, the Hotel Dieu and the Cathedral, the children who were grouped in front of their buildings waved their flags and sang. At each of the buildings the carriage was stopped, while the Archbishop-elect was presented with a bouquet which he graciously accepted.

VISITED PALACE FIRST.

The Archbishop-elect was conveyed to the palace, where he spent a few minutes before going to the Cathedral where he was presented with an address from the congregation to which he made a most suitable reply.

That over, the procession reformed and marched down to the G. T. R. station, where at four o'clock it welcomed Mgr. Stagni, and escorted him to the palace.

In the cathedral later Archbishop-elect Spratt delivered an address of welcome to the Apostolic Delegate and Mgr. Stagni made a fitting reply. This was followed by the Benediction of the most Blessed Sacrament. The cathedral was crowded throughout all of the ceremonies and hundreds who were unable to gain admission stood about outside.

CONGREGATION'S ADDRESS

The address of the congregation of St. Mary's Cathedral to His Grace, which was read by J. J. Behan, was as follows:

To His Grace the Most Reverend M. J. Spratt, D. D., Archbishop of Kingston:

Your Grace:

The congregation of St. Mary's Cathedral unite with your faithful clergy throughout the diocese in extending to Your Grace our warm congratulations and cordial welcome to your future home.

Through the wisdom and foresight of the Holy Father you have been selected as chief pastor of the ancient See of Kingston. With this historic Episcopate have been associated the names of many illustrious men, men in whose hearts burned the zeal of the missionary life, men of profound erudition and renowned scholastic attainments, men of gentle culture and broad humility. Thus in this diocese was laid wide and deep the spirit of faith; schools and colleges have been founded and hospitals and charities erected and endowed. There is observed a devoted loyalty to authority, and at the same time a happy absence of religious intolerance and religious strife; all classes dwelling together in peace and amity.

May we not say to Your Grace that your life has been typical of the See you are called to govern. The trials and labors, the hardships and privations of the mission were yours, but no work was too great for your hand to overcome; the laborer was equal to the task, and so parishes were carved out, churches and presbyteries erected, and the entire range of pastoral duty discharged ably and well. Then followed promotion with wider cares, with responsibilities greater and more diversified, with fast pressing, serious duties. All these difficulties you meet with the same wise judgment, the same calm determination, and the same marked success.

Thus along your way of life stand monuments of your priestly labors, till now what wonder you are called upon to rule the Archdiocese wherein for so many arduous years you served so faithfully, with such loyal devotion, and such distinguished success.

Educated and trained in your native province, laboring close to the lives and hearts of the people, you are by birth, education and experience preeminently qualified to discharge the high and important duties of your sacred office. With a stern sense of duty, with a broad view of human life, with wide toleration and respect for all classes, with gentle consideration for the frailties of human life, with these qualities your reign cannot but add fresh lustre and renown to Kingston's historic See.

Although a glorious work has been accomplished by your illustrious predecessors, much remains to be done. There are problems—financial, educational and charitiable — of a serious nature yet to be solved. But to whatever work you turn your hand, whatever sphere you contemplate, you will find at your command in Kingston a faithful, loyal and devoted people following where you lead, and exhibiting in your services that zeal and piety, that affection, that profound faith which under wise guidance have made the name of Kingston renowned in the Canadian Episcopate.

So we bid Your Grace a generous welcome to Kingston, and it is our fervent prayer that your years may be long, that peace and happiness may wait on you always and that your labors may be crowned with glorious results to the Church and to your people.

ARCHBISHOP-ELECT'S REPLY

The Archbishop elect in his reply to the address from the laity thanked the people for the grand demonstration and the beautiful address. The faithful of Kingston were known to be faithful at all times to the calls of the Church. He came as a stranger and had been welcomed with open arms. This was characteristic of the people of Kingston who were true to holy church. If his will could have been consulted he would have retired to solitude and rested in peace. It was his nature to shrink from publicity. However, when he was made a priest he promised to be obedient unto death. He believed that God called him to fill the office and had strengthened him to do his duty. The question might be asked how a man of retiring disposition could conduct himself on such an occasion. It was obedience. Notwithstanding the outward ceremony the speaker was but a mere man. The great example of the world said, "He that will come after Me let him take up his cross." The only occasion in which our Lord took part that was accompanied with pomp was His entry into Jerusalem on Palm Sunday.

In the address men of mark were spoken of. Nothing like their accomplishments must be expected from him. He had had no training for the office and he had lived among a simple people during the past twenty-two years. The future was in the hands of Divine Providence. God had called him, he could not be a failure, so he did not come with a trembling heart, but one filled with courage. As long as God was with him he would be able to carry out His plans. The assurance that there were willing hands to assist him in his work was of comfort to him. He could not give them the Episcopal blessing to-day, but as the Apostle St Peter said, "What I have I will give you God bless you."

HONOR TO ARCHBISHOP

On his departure from Belleville to-day, Archbishop Spratt was further honored by a grand demonstration of respect and veneration from the members of St. Michael's congregation, who accompanied him in procession from the Presbytery to the depot. The procession, headed by the I. O. O. F. Band, started from the church at 11:30 sharp and proceeded to the station by way of Victoria Avenue, Albert, Pine Streets and Bleecker Avenue. A number of cabs were in line to accommodate any who wished to drive. Before leaving the Archbishop-elect was presented with a purse of $1,000 and several other gifts.

THE CONSECRATION CEREMONIES

From the Kingston Standard, Nov. 30

The Most Reverend Michael Joseph Spratt was this morning enthroned in the episcopal chair of the Archdiocese of Kingston. The consecration took place this morning in St. Mary's Cathedral and was a most impressive affair.

It was impressive from the point of attendance. The great cathedral was crowded to the doors. It was impressive from the great number of robed priests. It was impressive from the majesty of ritual which characterized the ceremony and from the great solemnity which marked the entire sacred proceedings. It was impressive from the profound reverence which characterized the great congregations.

All in all, it was a memorable scene, and will live long in the memories of those who witnessed it.

The consecrator was His Excellency Mgr. Stagni, Archbishop of Aquila, as Apostolic Delegate to Canada. The assisting bishops were Bishop O'Connor, of Peterboro, as priot assistant, and Bishop Macdonell, of Alexandria, junior assistant.

Others taking part in the consecration were: Mgr. A. Sinnott, Ottawa; Mgr. Masterson, Prescott, assistant priest; Very Rev. C. R. Murray, Brockville, and Rev. T. J. Spratt, Wolfe Island, deacons of honor; Rev. John T. Hogan, Perth, and Rev. P. J. Hartigan, Deseronto, deacons of Mass; Rev. J. J. O'Reilly, master of ceremonies.

BISHOP FALLON'S SERMON

The following is a full report of the sermon preached by Right Rev. M. F. Fallon, Bishop of London.

"Take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you Bishops to rule the Church of God."

Your Excellency, My Lords Archbishops and Bishops, Right Rev. and Rev. clergy, dearly beloved Brethren:

The words of my text, taken from the twentieth chapter of the Acts of the Apostles, express the essential function and duty of the Episcopacy. From the moment when it pleased the Son of God to form into a society the believers in His Name and the observers of His law, it became a logical necessity that such society should receive from Him a form of government adapted to its needs and its object. It is but a postulate of reason that a multitude of diverse wills require a practical and a single direction, if they are to arrive at one and the same end.

For this reason Our Saviour Jesus Christ, wishing to establish the Kingdom of God in the form of a Church, that is of a religious society, instituted chiefs to rule and govern it. He chose as His model the monarchy, and selecting one man, He centralized in his person the fullness of spiritual power. To this supreme shepherd He gave His command to feed His lambs and His sheep throughout the world. Then, as this society was to be co extensive with the world, the divine legislator desired that this spiritual authority, emanating from a single source, might be multiplied without suffering division and might be communicated to many while remaining whole and entire in the hands of one. Thus it is that the Catholic Church during her nineteen centuries of existence appears always with the Bishop of Bishops, the successor of the Prince of the Apostles, at the summit of the hierarchy; and under this sovereign pastor the Bishops themselves, heirs and continuers of the Apostolic mission, find their proper and legitimate place. Such is, in law and in fact, the divine order in the spiritual government of mankind. "The Holy Ghost has placed Bishops to rule the Church of God."

It will readily appear then, why on such an occasion as the present, I should choose for the subject of my discourse that very power and dignity with which a priest has this day been invested. I might indeed leave the ceremony to speak for itself. The beauty of ritual and ceremonial, the supreme significance of every act performed, the profound spiritual meaning of every word spoken, might be left to themselves to plead their own cause, to express their own meaning and to prove their own divinity. But, underlying right and ceremony, language and meaning, there is the sublime and eternal principle upon which they all rest, and from which they all derive their power. It is this principle which needs assertion and explanation. We live in an age of loose thinking and wild language. And upon no subject has more nonsense been written and spoken than upon the Church and ecclesiastical power. It may not then be inopportune or useless to outline the principles upon which ecclesiastical authority rests, to discuss its nature, and to observe in what it resembles and in what it differs from civil power. To establish that God Himself created spiritual authority, and that He made it supernatural in its origin, and sovereign and independent in its sphere, is the main purpose I presently have in view.

The distinguishing characteristic of ecclesiastical authority, which lifts it above the powers of the earth, is its supernatural origin. All power indeed comes from God, in the sense that God is the source of all being, the principle of all movement, the origin of all right and the last end of all creatures. From the fact that He created the family, He is the author of paternal authority; and since He destined all human families to live in society, he is the author and creator of civil authority. Nevertheless, however right and incontestable these two authorities may be in themselves, they are only the natural consequences of the order established by God at creation. Neither the one nor the other was constituted by a special divine intervention. They have their origin in the fundamental laws of nature and of society, and neither needed nor received for their existence and legality a direct and positive manifestation of the divine will.

This fact, however, in no sense detracts from the sacred character of the family and the State. They both remain divine institutions, for God is the author of nature as He is of grace. Neither physical force nor intelligent superiority, nor contract, nor convention gives to one man the right to command and govern others. The father exercises authority over his child because God, in bestowing upon man the prerogative of paternity, invested him with the rights flowing from this august privilege. And when a whole people bow before law and government, it is because, for these people, these authorities are manifestations of the divine will and of the eternal law.

Such is the glorious doctrine of the Catholic Church, which alone makes authority forceful and obedience dignified by indusing men to bow before the Divine Majesty and by teaching them to see in the hand that wields earthly power the invisible presence of God. And yet, despite all the grandeur and beauty of their workings, there is nothing in either domestic or civil society that is not a natural consequence of their origin.

It is quite otherwise with the powers of the Church. In vain will you call forth all the laws of nature, in vain will you invoke all social rights and necessities, all the combined forces of human intelligence and human will; you can never create therefrom one atom of spiritual power. For the Church has an object and an end far superior to all the created realities of the world. God, Who made nature and humanity, has made something greater and more splendid still. To the primitive plan of creation, He added a plan infinitely more majestic and august. Humanity, which could never pass the limits of set laws that governed bodies and souls, has been lifted by God out of and beyond itself. He has vouchsafed to communicate to it His own life, to share with it His own nature, to associate with it His own operations, to enter into direct and immediate relations with it by preparing it through the light of faith for the eternal vision of Himself, and through grace for the everlasting possession of Himself. The Church, which is ecclesiastical power in concrete form, was established to accomplish this divine and supernatural work. The family, indeed, furnishes the elements; the State, it is true, creates the condition for its peaceful and regular existence; but the right and duty of regulating and conducting, of arranging and directing, belong to the Church alone. Neither the operation of the laws of nature, nor the development of any human force, could produce such a power. It called for and required a special and divine intervention, an external and positive act of the will of God. "All power is given to me in Heaven and on earth. Going therefore, teach all nations whatsoever I have commanded you. As my Father has sent me, so I also send you. He who hears you hears Me, and he who despises you, despises me, and he who despises Me despises Him that sent Me."

Such is the clear and simple, yet sublime and divine origin of ecclesiastical authority. The powers of this world may boast of illustrious births, of vast possessions, of brilliant deeds, of rights acquired, of popular support. Nothing of the kind surrounds the birth or supports the life of the Church. She springs neither from knowledge nor genius, nor eloquence—not even from virtue or holiness. She comes exclusively from God, through the intermediary of the Incarnate Word.

This exclusively divine origin is what constitutes the Church a power apart and distinct from all earthly powers. She is a divine mission to mankind, "for Christ, therefore, we are ambassadors, God, as it were, exhorting by us."

Whatever may be their individual worth, the personality of those who serve her is hidden under the powers with which they are clothed. What the world is invited to see in the priests and bishops of the Church is not gifts of nature, or qualities of mind, but Christ, whose minister we are. "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." Behind the bishops and the priests there is that which surpasses all things created — there is Jesus Christ; Jesus Christ who identifies Himself with them; Jesus Christ, Whom they represent, and whose mission they continue and perpetuate; Jesus Christ who preaches; Jesus Christ who teaches; Jesus Christ who offers sacrifice; Jesus Christ who administers the sacraments; Jesus Christ who blesses; Jesus Christ who sanctifies souls; Jesus Christ who reigns and governs.

Behold, then, what it is that raises the ecclesiastical power to so incomparable a dignity. And it is this supernatural origin, this exceptional and unique origin, that prompts you, without any injury to your dignity as man, to bow in submission to an authority which is in reality and truth the authority of Jesus Christ Himself. And no matter what may be your influence and your power, your learning or your genius, your position or your glory, you sacrifice nothing in showing your submission to the authority of the Church, for, properly understood, in it man counts for nothing; God is everything.

As ecclesiastical power is supernatural in its origin, it must as a consequence be supreme in its sphere, and free and independent in the exercise of its prerogatives. The Church, which is ecclesiastical power in operation, must be sovereign within its proper limits and rights. It was divinely established to lead men to their supreme destiny, the vision and possession of God in eternal happiness. Such is its direct and immediate end. It is entirely supernatural. With commerce or literature, or science or art, or culture, as such, it has absolutely nothing to do. If these things lead man to God, the Church blesses them, but if they withdraw him from his divine destiny, she brands them with her withering curses. She insists that God's children must not be always closeted with material things, they must in fact give their main attention to what concerns their eternal lot. Man is not most concerned in seeing what his eyes are oftenest looking at, nor in hearing what his ears are oftenest listening to, nor in feeling what his hands most frequently touch. The bustle and the hurry and the business of this world must not blind him to the claims of the next. And the claims of eternity are in the keeping of Holy Church. To her, in the person of its first chief, Blessed Peter, was confided the keys of the Kingdom of Heaven. "Thou art Peter, and upon this rock I will build my Church. And I will give to you the keys of the Kingdom of Heaven; feed my lambs, feed my sheep." In virtue of this divine command, man can reach the kingdom of heaven only through the assent his mind gives to the truths of faith, through the submission of his will to the authority of the spiritual law, and through the participation by his soul in the source of grace. These are the three elements which constitute spiritual power.

Jesus Christ gave to His Church the mission and the duty of teaching: "Go into the whole world; preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

He gave to His Church a sacerdotal and a sacramental power. "Take and eat; this is My Body; do this in remembrance of me." "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained."

He gave to His Church a legislative and a judicial power. "Whatsoever you shall bind upon earth, it shall be bound also in heaven, and whatsoever you shall loose upon earth it shall be loosed also in heaven. Let him who will not hear the Church be to thee as a heathen or a publican." Teaching, the priesthood, and spiritual supremacy—such are the three forms in which the ecclesiastical power is destined and intended by God, its Founder, to exercise sovereign jurisdiction.

And this sovereignty of the ecclesiastical power flows from its origin, its object and its end. Alone among the powers here below, the rights and claims of the Church are of supernatural origin. In contrast with all human sovereignties, the Church was constituted outside the laws of nature, by a special and extraordinary intervention of the Divine Will manifesting itself in the Word made Flesh. Hence in her own sphere the Church is outside all human domination. She belongs to the Son of God. I say the Church is God's. Were it ours, then might we traffic with it; it will make large its functions or contract; serve it or sell; worship or crucify; but the Church is God's. She proceeds not from reason; she depends not upon man by any title direct or indirect. To wish to subject her to any power of purely natural origin, to any power born not of grace and revelation, is to confuse all correct ideas and to offend both reason and revelation.

This supreme independence of the spiritual power proceeds also from its object. For this object is outside and above the will of man. Man is free to trifle with what is the work of his own hand,—to make and unmake it; but he has no jurisdiction over the work of God. Human theories and scientific systems may be modified from age to age; but when man attempts to control the teaching of the Church her sublime and sufficient answer is: "My doctrine is not mine, but His who sent me."

Human institutions depend upon human support; but the worship which God has seen fit to exact from his creatures; the sacrifice which is the supreme act of that worship, the Sacraments which derive their efficacy from that sacrifice, all these things which are included within the sphere of the authority and power of the church, God has withdrawn from the control of men.

Nations are free to enact laws, to adopt one or another form of government and of political constitution, to choose the social forms that seem best fitted for their needs, their interests and their temperament. But the constitution of the Church, the form of its government and its organic laws were all written by the hand of God; and for that reason it is not permitted to men to trouble and disturb her functions.

And this divine autonomy of the Church is a consequence of the end she has in view. She was created to safeguard the spiritual interests and eternal destiny of man. Now, spiritual interests, by their very nature, cannot be subordinate to temporal interests, which are of an inferior order. And the duty of conducting man to his eternal destiny cannot depend upon temporal concerns. To deny this would be to upturn all principles, and to despise the very laws that govern human thought. It is to the Church and to the Church alone that the keys of the kingdom of heaven have been confided. She is therefore sovereign and independent within her own sphere. "She openeth and no man shutteth; shutteth and no man openeth."

Great, indeed, I willingly allow, is that supreme power. Exorbitant and tyrannical it would be, had not God protected it at its very source and summit by the privilege of infallibility. This gift it is that guarantees it against all excess as well as against all error. It is impossible the Church should claim a right or a power which she does not really possess; for the authority of the Church is an essential part of Christian revelation; it is a dogma placed, like all other dogmas, under the protection and safeguard of the divine assistance. From the divine deposit of the faith the Church cannot subtract, to it she cannot add one iota. Because of the promise of her Divine Founder who assists her in her teaching of all ages and of all peoples, and who has armed her against error and against falsehood as against the gates of Hell, the Church cannot err when she affirms the object and the extent of her power and authority. No one, therefore, can properly and lawfully say to her: "What you do is beyond your power and competence," for it belongs to her to decide the limits of her competence, as it does to define the sense and bearing of all dogmatic truth and of all revealed facts. To talk, therefore, of the usurpations or the encroachments of the Church is the verriest nonsense Ecclesiastical power, as it resides in its supreme head, the Sovereign Pontiff, or in the body of pastors united with their chief, the Holy Father, is incapable, by its very nature, of usurpation or encroachment, since it simply cannot pass beyond the limits of its self defined infallible jurisdiction.

There may, indeed, be a local abuse, or a particular usurpation. It is not impossible that some individual in the ecclesiastical state may arrogantly assume to himself powers that are not his. But recourse is easy and justice certain before the supreme tribunal of the Vicar of Jesus Christ, who is divinely established to repress abuses, to prevent encroachments, and to keep all within the limits of right, of justice and of truth.

Hence it is, that neither domestic nor civil society has anything to fear from the spiritual power. On the contrary, it is the blessed principles of Church authority which affirm, protect and defend both the family and the State; and in all the history of Christianity, at no time have the home and civil society been so prosperous, so blessed and so happy as when there was the most perfect concord and agreement between the Church and the civil power.

The State indeed is supreme in its sphere, and therein the Church ventures not. He to whom all power is given in heaven and on earth might indeed have entrusted both the civil and the ecclesiastical supremacy to the same hands, but He did not do so. Only at one point, at the very summit of the Christian hierarchy—in the desire to prevent confusion of the two powers—did the plan of providence provide for their union. And reason, as well as history, blesses the days when the Vicar of Jesus Christ was Pontiff and King, when he enjoyed that desirable independence which insisted that civil government should respect the rights of the people and of the Church, and that the people and ecclesiastical personages should respect the rights of the State.

And it is only by the reciprocal respect of rights and the strict fulfilment of duties on both sides that the plans of God can be perfected and fulfilled. Distinction, and yet harmony everywhere; separation and hostility nowhere. The maintenance of civil order and security; the development of the kingdom of God on earth as a preparation for the kingdom of God in heaven.

The harmony and common action of Church and State, is, alas, only too often disturbed by avarice, ambition and hatred. But wherever and whenever in the history of the ages rights have been disregarded and liberties suppressed we can appeal unhesitatingly to impartial testimony, that these regrettable consequences were not due in any sense to the ecclesiastical power. Cast your eyes to-day over the map of the world. Whose are the encroachments and the usurpations? Who is the universal victim? The State is the tyrant and the usurper. The Church and her children are the victims. Who can or will defend the civil despotism that harasses bishops, prosecutes priests, and deprives religious orders of the legitimate results of decades and centuries of labor and economy? Is it not the indefensible encroachment of the State that interferes with the liberty of religious teaching and that proscribes and forbids the doctrines of Christ? And what words of condemnation are strong enough to express our utter detestation that right, and honor and liberty have apparently no power to prevent the Chief Civil Magistrate of the Eternal City from publicly and outrageously insulting the Vicar of Jesus Christ, the supreme Herald of the Supernatural and the Fount of religious authority.

And in answer to it all, the constant and universal reply of the Church is to assert and re-assert the eternal principles: "Full and entire liberty for the Church in all things spiritual; complete independence for the State in things temporal; harmonious agreement of both in things of a mixed character; that thus the two powers may work harmoniously and successfully for the good of religion and the happiness of mankind. And in its ultimate analysis this reply is but the repetition of the words of the Divine Master Himself: "Render to Caesar the things that are Caesar's and to God the things that are God's."

Into the Hierarchy of this sublime ecclesiastical power there has entered to-day one of the priests of this diocese, now raised to the plenitude of Holy Orders by the grace of the Sacrament and the voice of the Sovereign Pontiff.

It is not for me to say to His Grace Archbishop Spratt what he knows so well himself—that he is placed to rule over a venerable see with the most glorious Catholic traditions. Created in 1826, Kingston was the first diocese established in a British colony since the so called Reformation, and the second in all Canada, being junior only to the venerable see of Quebec. In 1826 Bishop Weld, a priest of England, was consecrated co adjutor of Kingston, but the state of his health preventing him from coming to Canada, he went to Rome where four years later he was created a Cardinal. Kingston, therefore, may in a sense claim the honor of having given the first Cardinal to North America, and the first in the British Empire since the sad breaking of England with Rome.

Kingston gave birth in 1830 to the first Catholic journal ever published in the English language in Canada. This newspaper was styled simply "The Catholic," without any qualifying adjective or explanatory epithet. It was enough for the Catholic founders of this publication that it should explain and defend the doctrines of the Church and uphold and support rightful spiritual authority. I have not had the privilege of consulting any of its copies, but I am perfectly certain that its course throughout was marked by the only conduct becoming a Catholic journal; that it never opened its columns to a line derogatory to the governing body of the Church; that it never edited a tribunal in its pages before which to cite and pass judgment upon bishops in the performance of their duties.

In 1858 its charter was obtained from the legislature for the Regiopolis College, which thereby became the pioneer Catholic college of Upper Canada. And if the glorious body of priests and laity, who came out from the halls of that institution to fight the battles of Church and of State, could this day be called back, they would fill aisle and nave and sanctuary of this splendid Cathedral, and the story of their achievements would be amongst the most brilliant pages of Church History in the Province of Ontario.

The staunch Catholicity that has ever distinguished the diocese of Kingston has never failed, nor is there any sign that its vigor is diminishing. True to all its best traditions, we know the new Archbishop of Kingston will hold his venerable see. His lines have been cast in pleasant places. Everywhere throughout his diocese he will find zeal, faith and piety amongst his clergy; generosity, devotion and loyalty amongst his people. These conditions will give him encouragement and strength in his work. He enters upon his episcopal career under the happiest auspices. May the grace of God and the prayers of his priests and people support him. And may he live long for the good of the flock committed to his care, for the welfare of Our Holy Mother the Church, for the consolation of the Apostolic See and for the glory of Jesus Christ Our Lord and Master. Amen.

SPLENDID MUSIC

The choir, which was composed of men and boys to the number of about seventy-five, rendered most impressively the second tone Mass harmonized. Solo parts were taken by Rev. Father Halligan, John Hurley and J. Lapointe. The choir was skilfully conducted by Nicholas O'Connor, while Prof. Denyes presided at the organ in a masterly manner.

PRESENTATION MADE

The ceremony with the sermon and presentation to the new Archbishop lasted four hours, beginning at nine o'clock and continuing until one p. m. Just before the service closed the clergy presented Archbishop Spratt with an address and a purse of gold containing almost $2,000. At the conclusion of the service many went to the altar to receive the Archbishop's blessing.

PRIEST'S ADDRESS TO ARCHBISHOP

After the consecration, Mgr. Masterson read an address to the Archbishop from the priests of the diocese. The address was accompanied by a purse containing about $2000 in gold. The Archbishop made a feeling reply to the address, which was as follows:

May it please Your Grace,—On this memorable day of your Episcopal Consecration and of your Solemn Enthronement in the historic See of Kingston, we, the Priests of your Diocese, are gathered in dutiful affection about Your Chair of Authority and Truth to salute You with warmest congratulation, and to pledge our homage, obedience, and cordial attachment to Your Grace.

In every diocese, perhaps, the clergy covet as an honour for themselves the appointment of one of their number to exercise episcopal rule over them. We are free to proclaim that in this instance our wish has been signally gratified; and, rejoicing in the honour thus conferred on us by the Supreme Pontiff Pope Pius X., we fervently thank our Holy Father for his election to this high office of a Priest from our own ranks.

Gladly and loyally would we welcome, revere, and obey any Prelate sent by the Holy See to rule over us; yet — we avow it — the priestly homage that Your Grace now receives from us is immeasurably enhanced by the intimate and personal satisfaction we feel in Your Grace's elevation. This pleasing circumstance in the solemnity of to-day is not unimportant; since it is the seal of good will, warranting mutual confidence of ruler and subject, and ensuring the active and generous co-operation demanded for the successful accomplishment of the momentous task for which God has singled you out in making you the pastor of this diocese.

It is the operation of the Holy Ghost, through the divinely-ordered agency of the Church, in the sovereign mandate of Christ's Vicar, that invests Your Grace with an august mission. In the sacramental action just now terminated Your divine vocation receives its necessary complement: the transforming grace of the Holy Spirit consummates this His election by fitting your heart and soul for Your ministry in the hierarchical order, and by constituting you the agent of the power and wisdom and mercy of God toward the people committed to your care. The hallowed rite that our eyes have here beheld has achieved a new creation. For no longer are you a priest only one of us as you were yesterday. To-day you have been, like the Apostles of old, "endued with power from on high"—clothed with the plenitude of the priesthood of Jesus Christ, to continue His Redemption, to extend His Kingdom in all hearts; in the spirit of Christ to rule and govern both priests and people, to feed the whole flock of the Good Shepherd within the compass of your jurisdiction.

What wonder that the Church is careful to select none but her best for a mission so sublime? What wonder her earnest preparation? What wonder the majesty of ceremonial she associates with a mystic rite that crowns and perfects the bestowal of this sovereignty?

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