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My Rights. BY SUSAN COOLIDGE.

Yes, God has made me a woman,
And I am content to be
Just what he meant, not reaching out
For other things, since he
Who knows me best and loves me most has
ordered this for me.

A woman, to live my life out In quiet womanly ways. Rearing the far-off battle. Seeing as through a haze The crowding, struggling world of men fight through their busy days.

I am not strong nor valiant, I would not join the fight Or jostle with crowds in the highways To sully my garments white; But I have rights as a woman, and here I claim my right.

The right to gather and glean
What food I need and can
From the garnered store of knowledge
Which man has heaped for man.
Taking with free hands freely and after an
ordered plan.

The right—ah, best and sweetest!—
To stand all dismayed
Whenever sorrew or wont or sin
Call for a woman's aid,
With none to cavil or question, by never a
look gainsaid.

I do not ask for a ballot; Though very life were at stake, I would beg for the nobler justice That men for manhood's sake Should give ungrudgingly, nor withold till I must fight and take. The fleet foot and the feeble foot Both seek the self-same goal, The weakest soldier's name is writ On the great army roll, And God, who made man's body strong, made too the woman's soul.

PASTORAL ADDRESS

THE BISHOP OF KINGSTON

JAMES VINCENT, by the MERCY OF GOD and the Favor of the HOLY APOSTOLIC SEE, BISHOP OF KINGSTON.

To the Reverend Clergy, the religious communities and all the faithful of our Diocese, Health and Benediction in

DEARLY BELOVED IN CHRIST,

It is meet and just, it is good in the sight of God, and an honorable duty before men, that we should not permit your splendid demonstration of loyalty and welsplendid demonstration of loyalty and welcome to us, at our first appearance amongst you, to pass into speedy oblivion or share the chances of ephemeral journalism; but should record it officially and in permanent form, for preservation in the archives of the mother-diocese of the Torontine Province, as a notable Act, illustrative of your fervent religious spirit in these days of beasting unbelief, a testimony to other generations of your cheerful submission to ecclesiastical authority in presence of a self-willed, self-elated world, and a fresh evidence, sure to impress all reasonable evidence, sure to impress all reasonable minds, of the supernatural strength of the onds of Catholic unity, worthy of the ges of Faith. Wherefore let the exor-ium of our first Pastoral Address to our Ages of Faith. beloved people be the joyful expression of our gratitude to God, first of all, Who breathed upon your souls the sweetness of His Spirit, filling you with kindly thought and generous feeling, with desire and eager expectation and heartfelt wishes of welcome toward us; and to you, dearly beloved in Christ, for your ready co-opera-tion with the Divine Will and the arrange-ments of His Providence in your regard, shown forth in the unanimity and enthusshown forth in the unanimity and enthusiasm of your acclamations at the arrival of the Chief Pastor, whom in the mysterious ways of His Coursel, and out of His pure mercy, He hath chosen to bear to you the message of His peace, and to rule, in His name, His faithful people of the Diocese of Kingston.

A recital of the circumstances attending our advent to you, and the steps by which we were conducted to the scene of our new and most responsible mission and prepared for the execution of the designs of the Most High, cannot fail to be edifying and instructive to many, whilst in it you may perhaps discern a fitting counterpart of your own active faith and the thorough Catholicity of your principles and motives in organizing the magnificent reception you kindly accorded us.

We were "unknown by face to the Churches" of this Western hemisphere; none perhaps amongst you had previously heard mention of our name. The humble sphere of parochial ministration on the st of Holy Ireland was ours; and to live and work for our beloved flock in that dear home of our childhood, minisin that dear nome or our contained on ministering in the Church of our baptism, and serving at the altar where at different periods of our youth we had knelt to receive the Chrism of Confirmation, our first Eucharistic Communion, and the sacred unction of the Priesthood, was the blessed oc-cupation of our days, the summary of our history. We cherished no other hope than to complete our appointed work in that corner of the Lord's vineyard, and in the corner of the Lord's vineyard, and in the end deliver our soul in peace to God, and our body to the resting place where our dear parents sleep in the hope of resurrec-tion. But when it pleased the God, who proclaims the power of His grace by the selection of the weakest instruments for the accomplishment of His greatest works, to turn His looks of predilection upon our lowliness and sneak to us by the voice of to turn His looks of predilection upon our lowliness, and speak to us by the voice of His highest earthly representative, saying, "Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I snall show thee," the sword of the Spirit, forestalling the leaves of death swarred the couls that the decree of death, severed the cords that had bound our soul in pastoral obligation to that people; all official relations between them and us were instantly terminated and a new object for our fatherly care and love presented itself. A special personal re-lation of affection and duty, transcending the otherwise legitimate aspirations of mature, and enjoining as a primary condition of mutual fulfilment, that we "condescend not to flesh and blood," was established in that moment, and scaled upon your hearts and ours, by the creative hand of the "Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named." Thenceforth did we yearn paternally towards you; our eyes longed to see the new family given us by God; and we realized in ourselves the intensity of we realized in ourselves the intensity of the spiritual emotions which elicited from St. Paul the endearing apostrophe, "Our neart is enlarged: you are not straitened in us." Taking you in spirit to our heart is enlarged ay feer day, we "went to the loss of day after day, we "went to the loss of day after day, we "went to the loss of day after day, we "went to the loss of day after day, we "went to the loss of the same vivided in the spiritual emotions which elicited from the upper take reaction in the spiritual entensity of the piritual emotions which elicited from the unit of the piritual emotions which elicited from the unit of the Divine Son, by whose side She is of the piritual emotions which elicited from the unit of the piritual emotions which elicited from the piritual emotions which elicited from the unit of the piritual emotions which elicited from the unit of the piritual emotions which elicited from the unit of the piritual emotions which elicited from the unit of the piritual emotions which e

Lord and besought Him" for you in the morning Sacrifice and the evening Rosary, in our visits to the Tabernacle, and in the in our visits to the Tabernacle, and in the silence of the night. For your sake, and for the interests of your children to the third and fourth generations, we did not cease to cry out from the depths of our conscious infirmity: "God of my fathers and Lord of mercy, who by Thy wisdom hast appointed man that he should have dominion eyer the creature that was made by Thea and should accept instice with dominion over the creature that was made by Thee, and should execute justice with an upright heart; give me wisdom that sitteth by Thy throne; send her out of Thy holy heaven, and from the throne of Thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with Thee. She shall lead me soberly in my works, and shall preserve me by her power: so shall my works be acceptable, and I shall govern Thy people justly." (Wis. ix chap.)

But yet it was only the beginning. The substantial work of transformation into the episcopal character still remained

into the episcopal character still remained to be effected in us. We durst not come to you in the poverty of our natural gifts. We had indeed received the Divine gifts. vocation. The unmerited grace of Apos-tolic commission had been vouchsafed tolic commission had been vouchsafed to us. But the grace of graces—the Pentecostal Spirit, had not come upon us. To those whom the Lord Jesus Christ Himself had chosen to be the privileged witnesses of His doctrine and miracles, and to whom He had already given the mandate: "Go ye into the whole world and preach the Gospel to every creature," (S. Mare, xvi. 45.) His word of parting and preach the Gospel to every creature,"
(S. Marc xvi, 15.) His word of parting
on the Mountain of Olives was, "Stay
you in the city till you be indued with
power from on high." (S. Luke xxiv, 49)
Another, whom the risen Saviour had
called to the Apostolate with more solemn circumstance and ostension of the
Majesty of Godhead, who was predestined
"from his mother's womb," a "vessel of
election, to carry His name before the
Gentiles and Kings and the children of
Israel," (Act. ix, 15.) eagerly seized the
occasion of a visit paid by the Prince of
the Apostles to the episcopal city of
"James, the brother of the Lord," on his
return from his missionary triumphs in return from his missionary triumphs in the Northern provinces of Asia Minor, and undertook a laborious journeyto Jerusalem "to see Peter" (Gal. i, 15.) the first usalem "to see Peter" (Gal. 1, 15.) the first Pope, Christ's vicar on earth, who held the "keys of the kingdom of heaven." (Matt. xvi. 19.) Quickened by these reflections, we, dearly beloved in Christ, conceived a most ardent desire to repair to the Holy City, the New Jerusalem, where the Cenacle of grace is established for ever. We resolved within ourself before God "to see Peter" and crave his blessing. Accordingly, we lost not a moblessing. Accordingly, we lost not a mo-ment in preparation for our journey, and ment in preparation for our journey, and hastening across the continent of Europe, we entered with joy the Eternal City. Here our first duty was to visit the "Confession" of St. Peter beneath the wondrous dome of the Vatican, and then the majestic temple of St. Paul "without the walls" of the city, to offer up prayers for ourselves and for you at the shrines of those glorious Apostles, where their most precious remains are religiously premost precious remains are religiously pre-served by the Roman l'ontiffs for the veneration of christian pilgrims of all ages and nations, and are surrounded with a splendor of adornment typical of their priceless worth in the eyes of the faithful priceless worth in the eyes of the faithful worshipper. Prostrate in body and mind, we poured forth our supplications to the glorified spirits of those martyred found-ers of the everlasting Church of Christ, and appealed to them by their love for their Divine Master and their zeal for souls, by their labors and travels and their suppress testurony to the Gespel in the supreme testimony to the Gospel in the agony of the sword and the cross, to intercede for us and the flock committed

they planted and watered with their blood, may propagate with fresh vigor and may fructity in more copious virtue throughout the vast extent of the already hallowed soil of the Diocese of Kingston.

While awaiting the appointment of a day for our ardently desired audience of the Sovereign Pontiff, we proceeded to the town of Genazzano, forty miles southeast of Rome, to visit the celebrated shrine of Our Lady of Good Counsel, a centre of pious attraction to Catholics for the past four hundred years, where centre of pious attraction to Canonics for the past four hundred years, where once before, in the days of early boyhood, we had the happiness of paying devout homage to the Queen of Heaven. Know-ing with entire conviction that the suc-cess of our efforts for the promotion of religion depends upon the harmony of cess of our efforts for the promotion of religion depends upon the harmony of our counsel with the designs of the Most High, and bearing in mind the dictum of the Apostle that "we are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God," (2 Cor. iii, 5.) we asked and obtained the privilege of offering the Holy Sacrifice of the Mass on the altar over which the miraculous image of the Blessed Virgin Mary, entitled Our Lady of Good Virgin Mary, entitled Our Lady of Go Counsel, adheres to the wall of the church, as it was placed there in the fifteenth century by the hands of Angels, who rescued it from the infidel desecra-tion of the Turk, and transported it from its former place of veneration in Albania, across the Adriatic, to this retired spot among the hills of the divinely-favored

to our care, that the Apostolic virtues, of which their lives are the brightest ex-amples, may be vouchsafed abundantly

to us from the throne of grace, and the souls of our people be divinely prepared

for the willing acceptance of our minis-try of salvation; that so the faith which they planted and watered with their blood,

among the hills of the divinely-favored Peninsula. We declared our vows that morning with special confidence before the Mercy Seat of the New Covenant, on behalf of the people committed to our care, beseeching the Heavenly Father, by the infinite dignity and merits of the Divine Victim we presented before the face of His Maiesty, that as He had given His only Majesty, that, as He had given His only begotten Son, Jesus Christ, to be the Mediator of Justice by the effusion of His Blood for all men, (I Tim. ii, 6.) He would graciously vouch-afe to the Bishop and priests and the faithful of the Diocese of Kingston the special Patronage of the Mother of Jesus, for the more ample dispensation of His graces to us through her intercessory mediation, and, in particular, for the grace of Good Counsel in all our undertakings, conformably to the wisdom of her Divine Son, by whose side She is seated in glory. For we know that He

Her blessed," St. Luke i, 48; not only because of the ineffable dignity of her Divine Maternity and the excellence, all but divine, of her supernatural gifts and endowments; but also because of Her Queenly prerogative of influence over the counsels of the Great King for the more plentiful effusion of mercy and grace upon all who invoke Her Name. In acknowledgment of the numerous favors bestowed on us in chamber" of Jerusalem, indued with the chamber" of Jerusalem, indued with the plentitude of His seven-fold grace and power "to renew the face of the earth." (Psalm ciii, 30.) Not by our own choos-ing, but by the arrangement of the Most Eminent Pelate, Cardinal Simeoni, Prefect Eminent Pelate, Cardinal Simeoni, Prefect of the Propaganda, who, by a most special favour and condescension, for which we are deeply grateful, consented to confer the episcopal character upon us by imposition of his own hands, the Feast of the Presentation of the Blessed Virgin Mary was the day auspiciously named for our consecration. We love the Blessed Virgin Mary by every title given her in the Causal based of the presentation of the Blessed Virgin Mary by every title given her in the invoke Her Name. In acknowledgment of the numerous favors bestowed on us in the past through the neverfailing prayer of the Blessed Mother, and thankfully anticipating a bounteous share of Her patronage for ourselves, our priests, and our people in the future, we promised to cultivate devotion to Her, to foster the pious practices sauctioned by the Church in Her honour, and teach the faithful everywhere, throughout the length and breadth of the Diocesse of Kingston, to look to Her as Mary by every title given her in the Church: but an Irish ecclesiastic, particularly one who for thirty years has had intimate official and friendly relations with the Order of holy nuns established in Ireland under this title of the Present-Diocese of Kingston, to look to Her as their Mother from their early youth, to celebrate Her festivals with especial piety, to wear Her Scapulars, and recite daily Her Rosary, Her Litany and the Angelus, ation of our Blessed Lady for the educa-tion of the children of the poor, and who has learned from their example the lesson of tenderest devotion to the Mother of the Infant Saviour, and unbounded confidence and to persevere in those holy practices to the end of their lives. This promise, with God's blessing, we shall faithfully keep. On the morning of Wednesday, the 10th of November, the privilege of a private audience of the Holy Father was grac-jously conceded to us in company with in her protection, could not regard the appointment of this Feast, for the accomplishment of a great mystery of grace in him, as purely accidental or merely human; it could not fail to suggest a secret and a iously conceded to us, in company with the Illustrious Archbishop and Bishops of the Province of Munster, who signified their friendly regard for the Bishop-elect of Kingston by desiring to have us united happy significance, a promise of good things to come. Ireland's great Apostle too, the Sainted Patrick, who has never ceased to watch over the Irish race from his high place in Heaven, and to work out his high place in Heaven, and to work out his wonderful mission among them through the hierarchy descending in unbroken line from him through ages of untold trials and sufferings, was, we firmly believe, with us in spirit on that day. We almost felt the breathing of his pres-ence sensibly around us in the sanctuary of the Church of the Urban College, as upon our right hand and our left stood in with them in laying our joint tribute of loyal Irish homage at the foot of the Throne of the Monarch of Christendom. Oh!it was a blessed hour. The remembrance of it shall not pass from our mind for ever. The aged Pontiff, from his throne, saluted us at our entrance into the audience-chamber, and, after we had, with humble reverence on bended knees, kis-ed the cross upon his sandal, according to the etiquette of the Pspal Court, invited us to seats around and near him with the ease upon our right hand and our left stood in Pontifical grandeur the Archbishop of Cashel and the Bishop of Limerick, the gifted inheritors of the traditional faith and freedom of a father among his own children. His Holiness conversed with those venerable Irish Prelates upon the inand wisdom of Sts. Cormac and Munchin; whilst beside them, foremost among the high dignitaries who honoured us by their terests of the Irish Church and Nation, in-termixed his grave inquiries and observ-ations with frequent sympathetic reference to the steadfast faith and piety of the Irish race and their devotion to the See of Peter, presence on that occasion, were the venerable Bishops who shed the lustre of their learning and patriotism, their piety and prudence, upon the ancient dioceses sanc-tified by the labours and teachings of St. Finian of Clonard, St. Colman and St. and manifested an exact acquaintance with the history of their trials and the enormous sacrifices cheerfully made by them in times past and present, for the defence of our holy religion. The fire of his spirit seemed

holy religion. The fire of his spirit seemed to kindle within him as he repeated these references with animation and holy pride, and a light shone out through his lustrous sloe-black eyes, reflecting his paternal joy upon the gladdened countenances of the spiritual fathers of his faithful Irish people, which might well have been taken for an augury of the approbation of heaven. To us the living figure of the great High Priest, the Representative before men of the "King of ages, immortal, invisible, the only God," (I Tim. i, 17.) was simply aweinspiring. His noble bearing; his pale, spiritualized visage, on which were deeply marked the lines of care and life-long

spintaneau visage, on which we deeply marked the lines of care and life-long study; his emaciated frame "always bearing the mortification of Jesus" (2 Cor. iv, 10.) upon it; his vestuae of holiness, white as snow from the crown of his head to the sole of his foot, exhibiting the cross because his shoulders the cross on either per-

teeen his shoulders, the cross on either ex-tremity of the pendent stole, and the cross upon bis sandals, with the cross also rest-

ing upon his breast, and the cross standing on the table before his eyes, having the

image of his Divine Easter engraved upon it; all formed a vivid picture before our mind, pourtraying the mystic character of Christ's Vicar, and the sanctity of his ex-

Christ's Vicar, and the sanctity of his ex-alted office. Herewith was instantly asso-ciated the thought of the wonderful power personified in him—the Kingdom and the Keys, the Binding and Loosing of souls, the one Œcumenical fold of his Pastor

ship, the confirmation of his nine hundred brothers in the Episcopate by virtue of Christ's charge and Christ's prayer for his unfailing faith, the burthen of the rock-founded Church, unchangeable and inde-

fectible, ever ancient and ever new. Matt. xvi, 18; John xxi, 15, 16 and 17; Luke xxii, 31 and 32. In this faith, and looking upon

the Holy Father in this supernatural character, we cast ourselves upon our knees, when it came to the turn of us, the young-est, to address His Holiness, and humbly besought His benediction for the approach-

ing day of our Episcopal consecration The "Man of God," His countenance beam

The "Man of God," His countenance beaming with benevolence, moved towards us, and laying both hands upon our head, and lifting up his eyes imploringly to heaven, prayed in accents of deep faith and pathos, which thrilled the hearts of the bystanding

prelates, as well as our own, invoking the Divine Spirit to descend upon us on that

Divine Spirit to descend upon us on that day in the fulness of His Apostolic graces of light and strength, for the fulfilment of our pastoral mission in holiness and abundant fruit of virtue for ourself, and our flock. In thanking the Holy Father for his benediction, we happened to remark that it was specially needed by us because our mission was to a strange.

us, because our mission was to a strange people, not one of whom had we ever

seen; whereupon His Holiness, in a pat-

ernal and affectionate manner, stroked our cheek and spoke the encouraging word, which you cannot fail to prize as a high

and honourable testimony to yourselves, and which sounded in our ears with the

force of prophecy, "you will find there your own compatriots, who will be faith-ful and loving." This word, thanks be

to God, has been to us a most comforting

assurance, and already we have witnessed the beginning of its fulfilment. Before dismissing us from his August Presence,

the Sovereign Pontiff kindly invited us

to come to him again in the evening of

the day of our Episcopal consecration, adding, that he had good words to speak to us in rivate, and presents to bestow.

At length the day arrived—to us and you a most important day—for which we

Kyran, St. Fachnan and St. Brenden.
Such were the profoundly suggestive circumstances, such the impressive holiness of time and place and mystic preparation, such, too, were the witnesses of our sworn faith and our acceptance of pastoral res-ponsibility for the Diocese of Kingston on that morning when under the Patronage of Our Lady we were presented in the Temple before the Most Eminent Prince-Prelate, who has charge of all the Missions of the Christian world, to be anointed by him with a Chrism, so much more sacred than the "ointment on the head, that ran down upon the beard, the beard of Aaron," (Psalm cxxxii.) as the Priesthood of Jesus Christ surpasses in excellence and efficacy the merely typical and shadowy priesthood of the Sons of Levi. (Hebrews x.) You know dearly beloved in Christ, "for we speak to them who know the law," (Romans vii, I.) what virtue the sacramental elements possess from God in the Christian Dispensation to penetrate the inmost soul of man and purify and sanctify it with true inherent qualities of supernatural grace and power and beauty, by the operation of the Third Person of Blessed Trinity, Who enters the human

of me in faith: keep the good thing committed to thy trust by the Holy Ghost."

II Tim, i, 13. Faith is the fundamental principle of Christian life, without which "it is impossible to please God" Heb.xi, 6. -a principle not begotten of natural convictions, nor merited by man's best works; but wholly supernatural in itself, the offspring of grace, dependent for its preservation in youth, its vigorous development in growing age, and its fruitfulness in deeds of self-denying charity through life, upon of self-denying charity through life, upon supernatural means, proportioned to its supernatural end, which is the vision of God's essential beauty, "face to face," (I Cor. xiii, 12.) in the Kingdom of His glory. Therefore did Jesus Christ, in charging the Apostles and their successors with the sate custody of this first and most essential visites greated and the state of His estation. sential virtue, assure them of His sustaining grace as the all-sufficient, indispensable agent, by whose concurrence with them, in the preaching of the Word, His faith is to be preserved in the Catholic Church for ever. "Behold," said He, "I am with you all days, even to the consummation of the world." Matt. xxvii. For which reason the most kerned and account of the Arcette. most learned and eloquent of the Apostles has said, "I have laboured more abun has said, "I have laboured more abundantly than all they. Yet not I, but the grace of God with me" I Cor. xv. 10; and again he declares, "Neither he that planteth is anything, nor he that watereth; but God that giveth the increase." I Cor, iii, 7. Consequently a bishop has need of supernatural preparation to fit him for his office, as Guardian of the sacred deposit, and much sure for him the co-operation of grace at his call; and this is a primary effect of his

nis most learned discourse would be "as sounding brass or a tinkling cymbal (I Cor. xiii, L.) striking the ear of his people with rhetorical force, it may be with pleasure, but conveying no message from God to had been making proximate preparation, as it is canonically prescribed, by assidu-ous prayer and meditation in silent retreat their hearts. for an octave of days; whilst you in every Church of this Diocese, and our friends in Ireland and in Rome, were praying in unison with us, that it might be for us truly "the day which the Lord hath made." (Psalm exvii, 24.) The perfect doing of this day's predestined work was to be an exercise of Omnipotence in our regard—a new creation in the spirit-ual order; nothing less than the transfor-

his call; and this is a primary effect of his

sacramental consecration, without which

his most learned discourse would be

general dispositions of Providence for the maintenance of their rule; and, think you, shall they continue long to hold the discordant elements of society in unity of belief and subjection to one common rule of worship and discipline of life! Impossible. The downward tendency of nature would more than counterbalance the force of spiritual maxims; the clashic of securing and spiritual maxims; the clashing of sentiment nd rivalry of parties would evoke a tem and rivarry of parties would evoke a tem-pest of passion, in whose din the mere hu-man voice of the bishop would be com-pletely inaudible; and the Church of the Living Ged, whose first note of her Divin-ity of origin is her Undivided Unity, would soon be distracted by schism, and made the prey of sedition and unbelief. But now the secret of her invincible strength is the hierarchichal grace conferred upon her bishops in their sacramental consecration for the spiritual government of their flocks in accordance with the preordained ways of God, Who rules supreme in the moral order, as in the physical, and subjects the impulses of human thought and passion to impulses of human thought and passion to His Will by the same breath that calms the winds and waves, drawing the most diver-gent minds into harmony, now by the "chords of Adam," Osee xi, 4. now by the promptings of faith and other motive principles of our higher life, always in unprinciples of our higher life, always in unity of faith and morals and essential discipline in His One, Holy Catholic and Apostolic Church—" one Fold and one Pastor."

John x, 16. Nature may at times repine; wounded pride may utter its sharp cry of discontent: but men shall nevertheless be effectually drawn to unity within the Church; their will shall be bound to their of grace, except where Justice has super-seded Mercy. John vi, 44; Romans ix, 16 to 18. It is the handiwork of the Omnipo-tent, the hierarchichal virtue bestowed on the rulers of Israel by Him, whose last word written upon the page of prophecy foretells the coming of the day of absolute universal unity, when the bearer of His message to men "shall turn the hearts of message to men "shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, lest I come, saith He, and strike the earth with an-athema." Mal-chy iv.6.

And yet another and greater grace shall be given to the Bishop-elect to fit him for his office. Tae choice gifts of the Holy Spirit reserved to the sacrament of Confir-mation are ordained for the preservation and development of faith. These attached and development of faith. Those attached to the sacrament of Holy Orders, insure the perpetuation of the Priesthood, in living, visible presence, among the faithful everywhere, in the village and on the mountain side, as well as in the populous city. To the Bishops, the chief rulers of the Church and successors of the Apostles, the reaves of delimitation than the course of the church and successors of the Apostles, the reaves of delimitation than the church and successors of the Apostles, the power of administering these two sacraments belongs for the santification of God's people; and by the exclusive possession of this superior sacramental virtue, the Episcopate is chiefly distinguished from the inferior orders of the hierarchy. It is the plenitude of the Priesthood of Jesus Christ whose entire power of sanctification, as Pontiff of the New Covenant, is vested as Fortiff of the New Covenant, is vested ministerially in the Bishop. Wherefore, as Jesus, the Son of Mary, derived all His sanctifying power from the consecration of His Humanity by the unction of the Divinity in Hypostatic union, so also must the Bishop be consecrated with a Divine Unction, derived from the Incar-nation, to enable him to fulfil the whole priestly office of Christ in the Church.

And now the Spirit of God, whose

ready sanctified; He sanctifies it more. It is a soul already marked with the indelible character of Christ's priesthood; He ible character of Christ's priesthood; He engraves that character more perfectly upon it, tracing the lines anew in greater brightness and holier unctien. Before God and His angels, for time and eternity, the bishop's soul is adorned, and hallowed by this luminous impress, encircled with seven-fold grace, denoting his possession of Christ's Eternal Priesthood in the fulness of the order of Melchisedech—unlimers of the order of Melchisedech—unlim ness of the order of Melchisedech—unlimited sacramental power, divine authority as guardian of the sacred deposit, the grace also of government, or hierarchichal virtue,—the pledge of special succour from heaven, as occasion may require—in from heaven, as occasion may require—in feeding and ruling and governing the flock of Christ. Acts xx, 28. By the ministry of the Officiating Pontiff and his Assistant Prelates, this change is wrought in the soul of the Bishop-elect. They impose hands upon him, and invoke heavenly benediction and sanctification and conservation. cration. They pour out upon his head the horn of holy chrism, the sign and in strument of Sacerdotal grace. But it is the Third Person of the Adorable Trinity that gives effect to their ministrations. He it is, who, inwardly and in truth, blesses and sanctifies and consecrates the Bishop-elect, in the fulness of sacerdotal unction, and constitutes him a High Priest, in the likeness of the great High Priest of the New Testament, the Son of God, whom he shall visibly represent henceforth, in power of grace and truth and government, in propitiation, and healing, and copious blessing. This, dearly beloved in Christ, was the divine "as operation upon the soul of your Bishop on that memorable morning. It was the fulness of preparation accomplished: and in the words of the Royal Psalmist we utthe words of the Royal Psalmist we diversed the cry of our heart and blessed the Lord, saying, "Now have I begun: this is the change of the right hand of the Most High." Psalm Ixxvi, 2. "O Lord, our Lord, how admirable is Thy name in the their hearts.

In the next place, the government of souls in great number is committed to the Bishop to conduct them to God. Is not this a work for which the special succour of grace is most manifestly needed? How else could authority, based on purely spiritual sanction, and appealing to conscience only for the enforcement of its laws, maintain a discipline of manifold restriction. tain a discipline of manifold restriction and hast set him over the works of Thy over men of flesh and blood, conquering hands." Psalm viii. "I will give praise to

had the happiness "to see Peter." and he had graciously invited us to come again in the afternoen of the day of our consein the afternoen of the day of our conse-cration, promising to give us his farewell blessing. We watched eagerly for the ap-pointed hour, feeling that the prayer of Christ's Vicar, in whose hands are the keys of the treasury of heaven, would, w rejoiced to think, be a fitting sequel to the morning's solemn rite; whilst his word of encouragement spoken into our ears would be sure to prove a most powerful-help to us in our future difficulties, echo-ing to our troubled soul his parting assur-ance of God's unfailing succour, even as the first Apostles were strengthened in every trial by the parting word of their Davine Master "Behold I am with you." St. Matt. xxviii. Accordingly, as the bells of Rome's three hundred churches tolled St. Matt. xxviii. Accordingly, as the bells of Rome's three hundred churches tolled of Rome's three hundred churches tolled the Ave Maria, we presented ourself in our new character of consecrated bishop before His Holiness, who welcomed us with fresh manifestations of paternal love and congratulation. Seating us beside him in his silent chamber, he addressed to us sapient words of counsel and exhorta-tion, as became the Supreme Pastor of the Fold of Christ. On bended knees, with head bowed down, and heart humbled by the sense of our unworthiness, we received the promised blessing under the hands of the Holy Father of all the faithful, whose look and voice and saintly mien shall ever be associated in our thoughts with the re-membrance of his benediction. Nor did he allow us to withdraw from his August Presence without substantial memorials of this eventful day and favours for our people. In compliance with our petition he conferred on us the power and privil-ege of bestowing in his name the Apostolic Benediction, with a Plenary Indulgence, in the City of Kingston and every Parish, in the City of Kingston and every Parish, or Missionary District, and every religious community of this Diocese, at our advent to them. This Apostolic commission shall be fulfilled by us in favour of our beloved parishioners of the City of Kingston on next Sunday, the 15th inst.; and we are at present engaged, together with our Clergy, in disposing the souls of the people for the full reception of this extraordinary grace by a Triduum of public prayer and preaching and the administration of the Sacraments of Penance and the Blessed Eucharist. In our Pastoral Visitation of the diocese we shall similarly exercise these privileged shall similarly exercise these privileged powers for the benefit of the faithful in each Parish: and we request our Rever-end Clergy, to whom we shall give timely notice of our coming, to prepare their re-spective flocks in like manner for the worthy recention of the Panal Renedicworthy reception of the Papal Benediction and Indulgence. In addition to those inestimable spiritual favors we have had the honor of receiving from the hands of Pope Leo XIII. the exquisite pectoral cross, inlaid with precious stones, and the gold chain, which we wore at our entrance into this our Episcopal Sec, to-gether with other rich and useful presents, in token of His Holiness' special regard for the Bishop and Clergy and people of the Diocese of Kingston.

Laden with the riches of Rome, we re-turned to Dungaryan, the home of our

turned to Dungaryan, the home of our unchangeable love, where we were re-ceived with demonstrations of affection, public and private, which will remain in-delibly engraven upon our memory, for a living record of the goodness of a warmhearted people and our obligation of gratitude and corresponding affection for them till death. May God reward them, Blessed Trinity, Who enters the human tabernacle at the sound of the Divine word of mystery, and works there spirit ual changes corresponding with the proper than the soul of the Bishop-elect. When He purpose of each sacrament, according as Jesus Christ ordained it in matter and form to be at once the sign and instrumental agent of those specific effects. The rite of episcopal consecration therefore prepares the soul of the Bishop-elect them a mysterious virtue of fecundity, enduring through all time, for the production of animal life in countless variety and beauty of form. In creating a Bishop, this operation is upon a nobler subject, the by the divine communication of those qualities that fit him for his place in the church, and the adequate performance of the duties of his office.

The custody of the Faith shall be his by Christ's commission, "Go, teach: preach the Gospel." Matt. xxviii, 19; "Hold the form of sound words which thou hast heard of me in faith: keep the good thing compared to the proper in the soul of the Bishop and instruction of the soul of the Bishop-elect. When He would feel Bishop-elect. When He would feel Bishop-elect. When He is only 12.2 of the math is life, exerts His creative power on them till death. May God reward them, and may His blessing be upon them for them till death. May God reward them, and may His blessing be upon them for them till death. May God reward them, and may His blessing be upon them to them, and may His blessing be upon them till death. May God reward them, and may His blessing be upon them till death. May God reward them, and may His blessing be upon them till death. May God reward them, and them, and may His blessing be upon them till death. May God reward them, and may His blessing be upon them till death. May God reward them, and may His blessing be upon them till death. May God reward them, and them, and may His blessing be upon them till death. May God reward them, and the my the blessing be upon them till death. May God reward them, and them, and may His people across the Atlantic. For Amgston represented officially by the dignified ecclesiastic who, since the death of our lamented predecessor, filled, with honor to himself and benefit to religion, critical post of Diocesan Administrator amongst you, awaited our landing in New York and greeted us with a genuine gladsome welcome: and the moment we touched Canadian territory at Niagara, we found ourselves unexpectedly in the pre ence of our Most Illustrious and Most Reverend Metropolitan, His Grace, the Archbishop or Toronto, who, regardless of the in-tensely cold weather and the length of the journey, had come to meet us at Suspension Bridge and extend to us the "right hand of tellowship" (Gal. ii, 9.) on the borders of his Province. Conducting us to his city, the Archbishop introduced us to all the venerable Bishops of this Pro-vince of Toronto, the Most Rev. Dr. Walsh, Bishop of London, the Most Rev. Dr. Crinnon, Bishop of Hamitom, the Most Rev. Dr. Jamot, Bishop of Northern Canada, and Most Rev. Dr. O'Mahony, Anvilley of Toronto who had a Auxiliary of Toronto, --who had as-sembled from their various Sees with gen-erous alacrity, to mark their cordial concurrence in the act of the Sovereign Pon-tiff constituting us their brother in the Episcopate, and to surround us at our assumption of the arduous duties of our office with the prestige of their exalted name, and the encouraging influence of their approbation. The amity subsisting between the ecclesiastical Provinces of the Dominion was also significantly displayed, to our inexpressible delight and the edi-fication of all the faithful, by the gracious presence of their Lordships, the Most Rev. Monseigneur Fabre, Bisnop of Mon-treal, and the Most Rev. Monseigneur Duhamel, Bishop of Ottawa, who, with their Vicars, had come to Kingstor, at great personal inconvenience, to offer us, on behalf of the ancient Province of