## Catholic Record.

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FOR THE WEEK ENDING SATURDAY, AUGUST 29, 1885.

CALENDAR.

Aug. 30.—Sunday, xiv. after Pentecost, St Rose of Lima. Rose of Lima.
Aug. 31.—84. Raymond Nonnatus.
Sept. 1.—84. Elizabeth of Portugal, widow.
Sept. 2.—84. Stephen, King and Coniessor.
Sept. 3.—84. Philomena, Virgin and Martyr.
Sept. 4.—85. Rose of Viterbo, Virgin.
Sept. 5.—84. Lawrence Justinian, Bishop
and Confessor.

A SILVER JUBILEE.

A Glad Day for Charlottetown.

The Entire Country Represented-Archbishops, Bishops and Legislators Present—Addresses and Replics.

Charlottetown Herald, Aug. 19.
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 fellowmen. Ere the hour appointed for the first act

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 average of the street of the city of t 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 thorough fares; 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

fusely 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-Let Coaquiore Sumus, (We are fellow-workers with God.)

Pasce Agnos Mos. (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 of the Reverence of the Sanctuary Choir, under the direction of Rev. F. X. Gallant, rendered the Gregorian music of the Musa Solemnis (Pustet) in so admirable a manner as to elicit the encomiums of competent musically and the same of the committees of the Sanctuary Choir, under the direction of Rev. F. X. Gallant, rendered the Gregorian music of the Musa Solemnis (Pustet) in so admirable a manner as to produce an indescribable scene. 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 bearing the mottoes:

Hi Sunt Duo Candelabra In Conspects 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 motto of the Bishcp 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 clouds 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 clittering silver, and over all ren the 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

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. 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. R

St. John, N. B. Right Rev. Dr. Rogers, Bishop of Chat-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 ot Montreel Iontreal. Right Reverend Mgr. Duhamel, Bishop

Right Reverend Mgr. Dunamei, Bishop of Ottawa. Right Rev. Dr. McDonald, Bishop of Harbor Grace. Right Rev. Dr. Carbery, O. P., Bishop of

Filing out of the main entrance of the

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 Campbelton, Deacon and Sub-Deacon of office, Rev. Dr. Walker, and Rev. John Corbett, Acolytes, and Rev. D. J. G. McDonald, Thurifer, were in watting. 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

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 pricedien 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.

cal critics, and convince the most pre-judiced votaries of figured music of the superiority and devotional grandeur of the old Gregorian chant. Mr. S. Blanch-ard presided at the organ, and to his skill, good taste and untiring labor in 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 "C 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 fol-ows:

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

The event that we have met here to celebrate is one calculated to awaken, in the minds of the thoughtful, various and widely different emotions, blessings bestowed, during five and twenty years, on two worthy Bishops, are mingled with feelings of reverence 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 Lordahips' 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 1848, was illustrative of His Lordahip's ordination, while the mitre and crosier, 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. Power.

permission to exercise its functions; in the domain of Faith and morals it recognizes not his control; and by reason of its Heaven-given commission it claims his Reaven-given 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 heareth predictions are the sent me so I send you," proclaims its unfettered freedom of action: "Who heareth predictions are the sent me se fettered freedom of action: "Who heareth 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 greation of matter, and the fiving of its and 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 reflect that they are as powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion

would have no useless and sinful rebelion 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 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 hierarchial 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 classays: "I freely acknowledge the preeminence 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 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 advation of souls: and according viz . the salvation of souls; and, according 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 evan-

gelists, 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." 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 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 Fpiscopal 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 recognize 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 com-

and subject to human infirmities, still wields a divine power, and holds a commisson 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 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:—"Whoseover curseth thee, let him be accursed; and whoseover blesseth thee may he be filled with blessings."

These are no idle words; they are the up-

raised 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 indusers a statistic and the same of the 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 and for the souls of priests and people they shall render an account. Justice 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 sions. 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, one can generations. In view of all this, one 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 nower and innumerable 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 are verified in a Bisnop; 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 prime of lite 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 plenitude 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 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 critisism. What need 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 fully the good cause of the Lord. Our ires, and my own feelings all demand a brief summing up of their life work; and I must ask their Lordships to par-don, in view of all this, my reference to their oflicial actions.

Until twenty-five years ago there was no diocese of Chatham. All New Bruns-wick was subject to the Bishop of St. John. But with the increase of population and the growing necessities of re ligion a new diocese was erected, and Dr Rogers was chosen its first Bishop. You can readily understand some of the diffi culties 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 pussess gold nor silver nor 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 twentyfive 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 over-come; at a well organized diocese; at come; at a well organized diocese; at religion firmly planted and producing abundant fruit. The heavy loss of Cathedral, College, his own residence and fine library, by fire, was a great calamity and a heavy trual 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

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. This 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 lege 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 Discoss.

of the Diocese. The number of priests have increased four-fold; seven houses of religious ladies have been opened, and of religious ladies have been opened, and have flourishing schools; St. Dunstan's College was rebuilt in brick; 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 restdence—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, humthence it starts into action, silent, hum-ble action it may be, but still effective and disinterested. Hence it came about 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 those incomparable nurses whose heroic deed.

Hospital, under the care of those incomparable nurses whose heroic deeds, whether in 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 work there is that I well know he would fain accomplish ere he lays aside the parwork 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 fairest diocese of Canada. I know well the energy of the Bishop; 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 history of the diocese, worthy of this lovely Island, worthy of the zeal of the Bishop, and a worthy and fitting monument to commemorate the year of

fully the good cause of the Lord. 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 these who come after you may be that those who come after you may be able to praise you as men glorious in your

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

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. 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 When the last note of the Te Deum had 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 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.

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 Charlettetown:

MAY IT PLEASE YOUR LORDSHIP,—We feel much pleasure in being have today.

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

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 Lord hip is the chief exponent, and highes representative in the Province; and condly, because it had been their invaluate privilege to have had your Lordship as Pastor. because it had been their invaluable privi-lege to have had your Lordship as Pastor for many years prior to your appoint-ment to the Episcopal See of Charlotte-town. 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 fire years are when

confident, 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 her. interests of religion in your parish; how you strived in season and out of reason 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 Lord-ship's zeal and cultivated taste, as well as an evident proof of the cordial rela-tions 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.

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. 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 some-what 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 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. within the limits of this diocese.

You have fostered the institutions of

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 in-

care and treatment of the sick and in-

already, done much good to many per-sons 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 setdom passed a Catholic church with any dom passed a Cathone church with any pretentions to architectural beauty or regularity of style, but now the well-fin-ished and well-designed church may be seen in almost every mission of the dio-

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 these 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 solver. Junilea and to sake your birds. 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

On behalf of the inhabitants of Tignish. (Signed) PETER DOYLE,

August 9th, 1885. TO BE CONTINUED.

CATHOLIC NOTES.

The new Bishop of Mobile, Ala., is the Rev. Jeremiah O'Sullivan, rector of St. Peter's Church, Washington, D. C. This is the second time that a member of the Washington clergy has been selected for the Episcopate, the first being Bishop John J. Kean, of Richmond, Va.

During the past ten months the Most Rev. Archbishop Ryan, of Philadelphia, Pa., has confirmed upwards of 22,000

Leadville, Col., has two Catholic churches. One is a small and very neat frame building, over which Rev. Fr. Pon-sordin has charge, and the other is a large brick edifice over which Father Robinson presides, assisted by Father Cummings. Close to this church is a fine brick parochial school, which has had an attendance of about 400 scholars during the past season, taught by Sisters of St. Vincent de Paul.