THE HERALD

WEDNESDAY, SEPTEMBER 3, 1890.

ALL matter for publication in the HERALD should be in this office by noon on Tuesday. Persons wishing their advertisements changed must advise us Saturday forenoon.

THE BISHOP OF IRINA.

SOLEMN CONSECRATION CEREMONIES—THE ARCHBISHOP'S SERMON.

VERY seldom, in its long history, did the venerable old Cathedral of St. Dunstan's see a more royal and brilliant cortege of princely prelates, devoted priests and distinguished laymen, than that which assembled within its walls on Thursday last, the 28th ult., to witness and take part in the consecration of Rt. Rev. James Charles Macdonald, Bishop of Irina, and Coadjutor to the Bishop of Charlottetown. All prejudices and all differences of opinion, whether religious or otherwise were laid aside on this occasion; and all classes and creeds united together, both to honor the man, and to testify their appreciation of his exalted dignity.

The lowering murky clouds of early morn, which betokened anything but a pleasant day, were at a seasonable hour, one after another chased away from their sullen thrones, to give place to brightest sunshine. Long ere 9 o'clock, the hour appointed for the commencement of the celebration, every available seat in the Cathedral had been taken up by a large and expectant assemblage, who had come to witness the imposing ceremony. In the sanctuary a special altar had been erected and prepared on a plane with the consecrating Bishop's throne, for the use of the Bishop elect, during the first part of the services. The main altar presented a very beautiful and artistic appearance, having been tastefully decorated with natural flowers, by the Sisters of the City Hospital. In the sanctuary and sacristy the following preparations were made for the beginning of the consecration: On the main altar was placed a full set of pontificals for the officiating prelate; on the temporary altar beside the officiating Bishop's throne, a set of pontificals and cope for the Bishop elect; on two stools ranged before the main altar were placed two copes for the two assisting Bishops; on a third stool standing near the Bishop's throne, to the right, was placed a cope for the use of the arch-priest, and in the sanctuary were prepared three sets of dalmatics, tunics, albs etc., for the 1st and 2nd deacons of honor, the deacon and subdeacon of office and the cross-bearer. On the credence table standing at the epistle corner of the main altar, were arranged, besides the necessaries for an ordinary pontifical mass, the holy chrism for the anointing of the new Bishop, and the offerings of bread, wine and candles, to be made by the newly Consecrated to the Consecrator after the offertory of the mass.

About 9 o'clock the prelates and priests formed in procession in the main hall of the palace, in the following order:

(1) 2nd master of ceremonies.
(2) 2d acolyte, cross-bearer. 1st acolyte, cruet-bearer.
(4) Visiting clergy, in cassock and surplice.
(5) The clergy of the diocese, similarly attired.
(6) Mgr Blais and Mgr. Sweeney, in rochet and mantelletta.
(7) His Grace Archbishop O'Brien, in rochet and mantelletta.
(8) The arch-priest.
(9) His Lordship Bishop McIntyre, Consecrator, in *Cappa Magna*.
(10) 2nd deacon of honor; 1st deacon of honor.
(11) Train-bearer.
(12) Four acolytes for mitre, crosier, missal and bougeoir.

The prelates who did not take active part in the services were all accompanied by their chaplains.

The procession filed out the main entrance of the palace, passed through the Dorchester street gate and entered the Cathedral by the eastern portal. At the entrance to the Cathedral the procession was met by the Bishop elect, in rochet and mantelletta, with Mgrs. Rogers of Chatham and Cameron of Antigonish, as 1st and 2nd assisting prelates, respectively, standing on either side of him. Here holy water was presented to the officiating Bishop, which he first offered to the prelates and then sprinkled over the people. After the sprinkling of the holy water, the procession having been joined by the Elect and his assistants moved along the eastern aisle, to the altar of the Sacred Heart, where all knelt in prayer for a few moments before the Blessed Sacrament. At a sign from the master of ceremonies, the clergy proceeded down the middle aisle, where chairs had been prepared for them, and the bishops and officers of the mass entered the sanctuary. After another short prayer before the main altar in the sanctuary, the Bishop ascended his throne, where with the assistance of the deacon and sub-deacon of office, he began to robe himself in full pontificals for the celebration of Solemn High Mass; the Elect proceeded to his own altar, where he was vested in alb, cincture, stole, cope and berretta; the assisting bishops took the stools prepared for them, before the main altar, and the other visiting prelates occupied the chairs and *prie dieu*, prepared for them in the sanctuary. It may here be opportune to give in detail the names and officers of those who took part in the ceremony. They were as follows:

Consecrator—His Lordship Bishop McIntyre.

1st Assisting Prelate, His Lordship Bishop Rogers, of Chatham.

2nd Assisting Prelate, His Lordship Bishop Cameron, of Antigonish.

Arch-priest, Mgr. James Macdonald, St. Andrew's.

1st deacon of honor, Mgr. D. J. Gillis, Point Tupper.

2nd deacon of honor, Rev. William Finlan, Sturgeon.

Deacon of office, Rev. S. Boudreault, Egmont Bay.

Sub-deacon of office, Rev. S. T. Phelan, Georgetown.

Master of ceremonies for office, 1st, Rev. D. A. McEachen; 2nd, Rev. A. McKinnon.

Master of ceremonies for Elect, Rev. A. A. McIntyre.

Master of ceremonies for assisting bishops, 1st, Rev. Father Dixon; 2nd, Rev. Father Lefebvre.

Assistant, 2nd, Rev. Dr. Chisholm; 3rd, Rev. D. P. McKinnon.

Cross-bearer, Rev. P. Curran.
Crozier-bearer, Rev. D. B. Reid.
Crozier-bearer, J. Blanquiere, ecol.
Mitre-bearer, P. C. Kelly, ecol.
Missal-bearer, Master Payne.
Bougeoir-bearer, Master Leahy.
Train-bearer, Master McInnis.

Besides the above there were also in the sanctuary six acolytes to bear in procession from the credence table to the main altar, the offerings which the newly consecrated Bishop presented to the Consecrator.

The regular choir of the Cathedral, assisted by several of the Reverend clergy rendered the Gregorian music of the Missa Solemnis, according to Pustet, in a very superior manner. Mr. Blanchard, the efficient Cathedral organist and choir trainer, as usual presided at the organ.

It is scarcely necessary here to make any comments on the unity, pathos and lofty sublimity of the ceremonial of the church in her sacred offices. Solemn on all occasions, it becomes doubly so, when the most solemn functions are to be performed. Now, of all the solemnities of the church, none can be compared in point of dignity, grandeur and importance to that, whereby the commissions and anoints one of her children to be the guardian of the sanctuary—the good and faithful shepherd to lead Christ's flock to the one true fold in the heavenly kingdom. On the occasion in question however, all the ceremonies were carried out with precision and grace, each one carefully performing the part allotted to him.

Immediately after the singing of the First Gospel, His Grace Archbishop O'Brien, of Halifax, ascended the pulpit and delivered the following learned and eloquent sermon:

THE SERMON.

"I charge thee before God and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side. —1 Tim., V. 21.

MY LORDS, VERY REV. AND REV. FATHERS, AND DEAR FRIENDS;

The solemn and weighty words of my text were addressed to a Bishop more than eighteen hundred years ago, by an Apostle of the living God. St. Paul had enumerated, for the consideration of Timothy, some of the duties and obligations of the episcopacy, and after having touched on the rule to be followed in dealing with his priests, he solemnly charged him before God and his angels to shake off all prejudice, to mete out even-handed justice, and not to decline to one side or the other. In a few short and pointed sentences, he draws the portrait of the model Bishop, outlines his duties, sets before him his obligations, reminds him of his power, and warns him of his awful responsibilities. The consecration of a Bishop in Holy Church, is, it is true, a festive occasion. Yet it is also a time for serious thought and prayerful reflection, not merely to the one raised to the plenitude of the priesthood, but to all who believe in the name of Jesus. What is a Bishop? What and whence his power? Wherefore his office and mission? These are a few of the questions which suggest themselves to the mind of a Christian on an occasion like the present. Would that all men would seek in good faith an answer to these queries. Were they to do so, they would find that just as law and order, not chaos, is the state destined by God for the physical world, so too, law, order and government, not confusion and contradiction, are by his disposition to preside over the spiritual kingdom of men's souls. This primary truth is poorly apprehended in the restless whirl of our modern life, and, as a consequence, the religious belief of many is vague and shadowy, and sadly out of joint with the evidences of Revelation. The existence of a true and living priesthood is an integral portion of the Christian system; its recognition an essential part of Christian belief; its ministrations necessary for growth in the Christian life.

The priesthood is as indispensable in the religious order as light and sunshine in the physical. Without the priesthood there is no Christianity, just as without light and sunshine there is no ripening of fruit. In a dark cellar an unhealthy vegetation may take place, a sickly counterfeit of an open air plant may be produced; even as without a living priesthood there can be no growth of

CHRIST'S KINGDOM.

On an occasion like the present we deem it opportune to offer some considerations on the christian priesthood, its institution and its place in the plan of redemption. Anyone who knows how to read can easily satisfy himself that in the Old Law there was by disposition of the Almighty, a regularly constituted priesthood whose duties and privileges are clearly laid down. There were sacrifices, and consequently, there had to be priests; there were altars, and, therefore, there were those who should serve thereat. There were various grades or orders, in the Jewish priesthood, with their corresponding duties and prerogatives. All this is very clear from Holy Writ, and proves to us how God, condescending in His mercy to human weakness, deigns to use the ministry of man for the sanctification of our race. By the coming and death of our divine Saviour, the act of redemption was accomplished, the prophecies received their fulfilment, the Old Law its perfections, and the eternal priesthood of the New Law was instituted. We must bear in mind that the work of God is never destroyed; no particle of physical matter is ever annihilated; it may, indeed, pass through changes and transformations, but it is never lost. So, too, the work of the Almighty in the order of grace is never made void; his truths are never changed; his plan and system are never abrogated. Hence, with the institution of the Gospel dispensation, the work of sanctification of the souls of men went forward, developed indeed, as to form and perfection of means, but on the same lines, and towards the same end; His truths were more clearly unfolded in keeping with the onward march of the human intellect, but they remained ever consistent with themselves; his plan and system of using the ministry of man for the sanctification of souls were perfected, not destroyed. Hence the

PRIESTHOOD OF THE CATHOLIC CHURCH

is as much a part of the texture and fibre of Christianity as was the Jewish Sacerdotal order of that of the Old Law. No man who will read in good faith the writings of St. Paul, especially the Epistle to Timothy and Titus can doubt this. Throughout them he gives abundant testimony to the divine origin and lofty prerogatives of the Catholic Priesthood. They are the ambassadors of Christ, offering the unspotted sacrifice, and dispensing the mysteries of God. Paul speaking of himself as divinely commissioned by Christ to preach to Jew and Gentile; he constitutes Timothy and Titus bishops, to preside over certain territories, to regulate their religious affairs and to provide for their spiritual wants. He charged them to "keep the good deposited in trust by the Holy Ghost," (2 Tim. 1-24) clearly showing that their office and power were, like his own, from God, not from man. He tells Titus that he should "ordain priests in every city, as I also appointed thee," (Tit. 1-5,) making it evident to every intelligence that there was to be by God's disposition, a succession and continuation of the Priestly Order. There is no uncertain sound about the utterances of St. Paul. He claims to be an Apostle of Christ, and he asserts that these Bishops constituted by him have power to ordain and should ordain others. Those then who profess to have their belief on the teachings of Holy Writ are inexcusable if they deny a divinely instituted priestly order in the New Law—an order whose duty it is to offer sacrifice, to teach the word of God, and to dispense His mysteries. And yet how many runs to accept this truth while professing to ground their belief on the words of Scripture. Let us hope that men of good will, earnestly desirous of knowing the truth will reflect on this, and recognize that as the figures of the Old Law have been fulfilled in the New, so too the plan and system of the sacerdotal ministry have attained their perfection in the Priesthood of Christianity. We have here the development and perfection of religion, not its extinction, for Christ came not to destroy the Law, but to fulfil it. Since, then, it is clear from Scripture that the Revelation of Christ has to be taught to mankind by a divinely instituted Priesthood, it follows that where such Priesthood is denied or not received, the fulness of God's truth is not there, and the means of sanctification supplied through the Ministry are unattainable. This is why such fierce wars are waged against the Catholic clergy, because their instigator, Satan, knows that where the priest is there the power of God is brought to bear against vice and corruption and indifference that flourish, where the priestly ministry is not exercised. Hence the calumnies against

POPES AND BISHOPS AND PRIESTS,

repeated from age to age, and set down as facts in so-called histories. Hence, too, the silly charges made in our own day against what many affect to scorn by calling it Sacerdotalism. Let us not fear to speak plainly. Although hundreds who write and speak derisively of the Ecclesiastical Order may not be bad living men, may, in fact, do many deeds of human beneficence, still they are quite unconsciously it may be, the instruments of the enemy of our souls. In the lodge rooms of the various secret societies the spirit of opposition to ecclesiastical authority is evoked, whence it goes forth and takes possession of unthinking victims. We are not surprised that the impious and licentious should hate what they term sacerdotalism; it is quite natural that they should, for it is the only power on earth capable of grappling with and overcoming themselves, and of frustrating their schemes for the withdrawal of souls from God. But it is sad to see men who at heart are not bad misled by the senseless cry,—to see them denying an evident truth of revelation,—rejecting an integral portion of the plan of regeneration, and acting most unjustly toward that Order to which they owe in full their civilization, and almost wholly their human liberty and the recognition of their individual rights. A fact may be denied; the world may refuse to believe it; but it can never be confuted. It will stand in eternal record, despite the efforts of malicious enemies, or misguided indifferentists to blot it out, or to cover it from view. The fact of what mankind owes to the Catholic Church and its priesthood for its civilization and its liberty, is broadly written across the face of the world's history, is indelibly stamped on its every page, and forms the brightest and most consoling of its episodes. On the ground alone of eminent services rendered humanity, our priesthood has a claim on the human race that only a blinded bigot or a heartless ingrate would deny or ignore. It is well to recall this truth on an occasion like the present; to set it in evidence for the consideration of those who, in the hurry of life or through the misrepresentation of text-books, may not have had an opportunity of studying it dispassionately. Painstaking historians like Guizot and Ancillon, although not of our faith, bear ready witness to the many benefits conferred on mankind by the Church, and chiefly through the clergy. Speaking of the papacy, Ancillon says: "It alone, perhaps, saved Europe from total barbarism. It prevented and arrested the despotism of the Emperors, compensated for the want of equilibrium, and diminished the inconveniencies of the feudal system." And Guizot, speaking of the action of the Church in repressing wars, and in bringing about order and mildness in society says: "These facts are so well known that I am spared the trouble of entering into any detail." Were Guizot alive to-day he would be surprised to see how some who lay pretentions to be called educated, are ignorant of and deny what was so evident to him. The priesthood of the Church, and chiefly its head on earth, the Pope, restrained the barbarians in their excursions, or tamed and subdued them after they had overrun the West. On the ruins of the Roman Empire, and of the old civilization, the Church built up and consolidated

THE KINGDOMS OF EUROPE,

secured the gradual extinction of slavery, sanctified the home life by upholding the invifiability of the marriage bond, curbed the tyranny of emperors and kings, safeguarded the rights of the individual, taught letters and arts, and warmed to life and action the intellectual faculties of the race. Men talk of their freedom to-day, but what vestige of liberty would be theirs had not Popes like Leo the Great gone forth and turned aside the Attilas of their age; or Popes like the indomitable Hildebrand championed the cause of the people against the Henrys of each generation! What grander or more ennobling spectacle can the annals of the world unfold from their many pages than that of some weak old man, a Pope, standing unfearing and unconquered amidst the disruption of Society and the desolation of war, proclaiming to a victorious Ruler the law of God, and threatening his vengeance! He has no well-armed legions of men, but he is fortified in the might of truth and is endued with a spiritual power before which the rude brute force of the conqueror is abashed, and before which he bows down in sullen subjugation. Not once, but many times this scene has been enacted, and mankind each time contracted a fresh debt of gratitude to Sacerdotalism. In our own century the unarmed and enfeebled Pius VII., defied the might of the First Napoleon, then at the zenith of his power, whilst the Pope was a prisoner and alone. Physical force in all its brute strength and pride of victory was arrayed against the spiritual power, represented by the broken and aged Pontiff. The Emperor who had armies innumerable, who had won a series of brilliant victories, bringing kings to his footstool, and breaking up the leagues of his opponents, confronts the Pope who is also his prisoner. History does not supply a parallel case,—one in which the mightiest human power is brought into such direct contact with and contradiction to the Spiritual. And what was the result? Remember we speak of no very distant date. Men are still living who can recall to memory those days. What was the result? The conqueror of nations was conquered by the aged Pope. Can any reasonable man doubt that a divine power upheld and sustained the Pontiff? Unless we acknowledge this we must say that an enormous earthly power was baffled by an exceedingly weak one; and if supernatural power upheld the Pope then God bore witness in our own century to the divine institution of the Papacy and the Priesthood. Moreover in our own century Europe has had much cause for

GRATITUDE TO THE PAPACY

on account of the noble resistance of Pius VII., to Napoleon. Need we speak of what the Sacerdotal power has done for alleviating human misery, for preserving human life, and rescuing the unfortunate. To it we owe the origin of our humane institutions of every degree and kind, hospitals, asylums, homes, Hospitallers, homes for the once abandoned lepers. Need we recall what that same power has done for the arts and sciences. How many who thoughtlessly and thanklessly declaim against the religious orders forget that but for those despised monks they would, in all human probability, be unable to write, and certainly would know nothing of the literature of the past, which was preserved and transcribed and handed down to us by those quiet heroes of the cloisters of the Middle Ages. All this is old news to the thoughtful student of history; still we must repeat it again and again, and shout it into the ears of the present generation from whom it is sought to be hidden. Let us never weary of reminding the world that to the Sacerdotal order it is indebted not only for its spiritual ministrations but also for all that is best and humanizing in our civilization and most praiseworthy in our form of Government, and most refining in our social system. And here to-day another link is added to the lengthening chain of Apostolic Succession,—that chain which has run down the ages binding each epoch of church history to the other, and linking them all to God. That legitimate succession has never been broken in our Church: as St. Paul constituted Timothy, and Titus, so they ordained others, who also appointed still others to continue the work of Christ on earth. It is indeed true that the links in that long chain have not been all of equal material or temperament. Some have been of refined gold, some of silver, others of iron, or brass, or even of baser metal. Yet, just as the transmission of the electric current will take place through a chain made up of links of such varying metals, just so have the power and prerogatives, the graces and the gifts of the sacred office come down despite the personal qualities of the various Bishops who make up the chain of succession. To you my dear friends of the diocese, one word. Both in temporal and spiritual matters

GOD HAS BEEN VERY GOOD TO YOU.

Nowhere, perhaps, are the conditions of life so easy as in this favored Isle; and in few places on this continent can people attend so easily to their spiritual duties as here. The light of Faith has shone brightly round your cradles; its saving teachings have guided your youthful steps; its pure precepts of morality have been beacon lights to warn you of danger on the road of later life; its graces have flown abundantly over your souls through the channels of the sacraments. Peace and quiet and unity have marked this diocese with the seal of God's favor. To-day, a prelate, who, in human probability, will one day be your Bishop in its fullest sense, has been consecrated. He is no stranger to you, nor is he unaware of your wants and aspirations. In the words of St. Paul I say to you: "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls." By your hearty co-operation and cheerful obedience so act that in the words of the Apostle "They may do this with joy and not with grief."—(Heb. XIII 17.)

To you, Rt. Rev. Brother in Christ, I would respectfully suggest for your consideration the words of St. Paul: O Timothy keep that which is committed to thy trust." Souls are committed to thy trust—the souls of Priests and people. A "Priest forever, according to the order of Melchisedech" should be like unto him "without father, without mother, genealogy" (Heb. VII-3). In order to be faithful to that trust of souls the High Priest must be without genealogy, without family, without special friends. He must stand alone at the head of his flock, with no human ties of father, or mother, called by God, not for himself but "appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin," (Heb. V-1.) Sublime, in truth, is the dignity, but awful the responsibility, and difficult the task of him who would be a model Bishop. Hence the solemn adjuration of St. Paul: "I charge thee before God and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side, (1 Tim. V-21). But if the road a Bishop should tread be a thorny one, if violence must be done at times to his feelings, his sympathies and his affections in order to hold the balance of justice with an unswerving hand, no consolation will be many and the reward exceeding great. A few short years of faithful administration and then an eternity of happiness.

Do you, my dear friends, pray for your new Prelate whilst he offers sacrifices for you, so that in Christ's great day of reckoning, after having been united in bonds of faith and love in thi world, you may, one and all, be united forever in the fruition of eternal bliss.

Want of time and space prevents us from going into each detail of the ceremony of Consecration. But there is one point in particular which we cannot pass over without a remark. After the celebrant had given the solemn blessing at the end of Mass, the newly consecrated Bishop, vested in full Pontificals, with Mitre on head and Crosier in hand, was enthroned in the faldestorium, prepared on the platform of the altar. The *Te Deum* was then entoned by the celebrant and the new Bishop, assisted by two prelates in cope and mitre, and followed by the two deacons of honor, proceeded around the church to bless the people. This was his first official act as Bishop. It was a solemn moment, going forth from the Altar of the Most High, with the accumulated dignity of the Episcopate on his shoulders, and a benediction in his hands, every knee bent down before him as he advanced, and every eye recognized in him their future shepherd. Having completed the circuit of the church he ascended the steps of the altar, and there, standing before the Tabernacle of the Lord of Hosts, he again called down a blessing on the Congregation.

At the close of the Solemn Ceremony which lasted upwards of three hours and a half, the Celebrant and officers of the mass disrobed, the procession reformed and moved back to the Palace in the same order as it had entered the Cathedral. On arriving at the grand drawing room of the Palace, His Lordship Bishop McIntyre, in a few very appropriate words thanked the Prelates and Priests who had come—some of them a long distance—to add to the dignity and solemnity of the occasion. At the close of His Lordship's remarks a representation from the Parishes of Georgetown and Cardigan, where the newly consecrated Bishop had for some time zealously labored as a priest, entered the drawing-room to present an address on behalf of the parishioners of these two parishes. This address was read and presented by the Hon. A. J. McDonald of Georgetown. A second address, accompanied by a beautiful and costly Pectoral Cross and Chain, was immediately afterwards presented and read by Mgr. Jas. McDonald, on behalf of the Clergy of the diocese of Charlottetown. To each of these addresses the Rt. Rev. Bishop McDonald replied in appropriate language, the substance of which together with the literal text of the addresses will be found in another column. After the honors of the drawing room had been performed, the Rt. Rev. and Rtvd. guests repaired to the Palace dining room, where an excellent luncheon had been prepared for them, prior to their setting out for St. Dunstan's College, where they were to sit down to the banquet.

THE RECEPTION.

Their Lordships, the Bishops of Charlottetown and Irina having signified their intention of holding a reception in the Palace, between the hours of one and two o'clock in the afternoon, a large number of ladies and gentlemen of all denominations availed themselves of this opportunity, to offer their congratulations to their Lordships, and to be introduced to the visiting Prelates and priests. Following is a list as nearly as can be discovered of the ladies and gentlemen who had the honor of being presented to the distinguished assembly:—

S. Blanchard, Frederick Brecken, Jas. and Mrs. Byrne, Professor Caven, Miss K. Caven, Miss Lucy Caven, Dr. and Mrs. Conroy, W. E. Dawson, Mrs. Gahan, Thos. and Mrs. Handrahan, Mayor Haviland, Miss E. Blanche Haviland, E. J. Hodgson, Q. C., Senator and Mrs. Howlan, Lt. Col. Irving, Archibald Irving, Dr. and Mrs. Jenkins, Judge and Mrs. Kelly, A. A. and Mrs. McDonald, A. C. McDonald, Miss Winnie McDonald, Hon. A. A. and Mrs. McDonald, Æneas McDonald, J. S. McDonald, Daniel McDonald, Mrs. Ron. McDonald, Mrs. A. B. McDonald, J. B. and Mrs. McDonald, Mrs. Macdonell, Jas. McLean, Hon. Neil McLeod, James McLeod, Duncan McLeod, Dr. Jas. McLeod, Arch. McNeill, Mr. and Mrs. McQuaid, P. A. McIntyre, Mr. Mellish, Miss E. Murphy, A. J. Murphy, Capt. Paul Paoli, Simon Paoli, Mrs. James Peake, Judge and Mrs. Reddin, D. O'M. Reddin, jr., James Reddin, J. E. Reddin, Miss S. Reddin, Miss Gertie Reddin, Chief Justice and Mrs. Sullivan, Miss S. Louise Skelton, Dallas, Texas, Mrs. Strickland, L. W. Watson, Miss Katie Wright, Mrs. Capt. Joseph McDonald Cardigan, Miss John P. Sullivan.

THE BANQUET.

At 2 30 [illegible] the ringing [illegible] invited guests [illegible] special train to St. Dunstan's College. The Prelates went by barouche [illegible] purpose from the Livery Stables of Mr. Robins. Everything around the College were its best and brightest [illegible] Newly rolled drives, well trimmed, lawns, dotted at intervals with patches of flowers, graceful hedges, taught to obey the hedge-mans skill, with the majestic chestnut—the monarch of its kind—sending out its thousand branches on every side, and affording a delightful and refreshing shade, all tended to please the eye as well as soothe the spirit. The interval between the arrival of the guests and their sitting down to the Banquet was pleasantly spent in ramble through the classic groves of the venerable institution, and in [illegible] a seat of learning. And there were many present, members, we [illegible] the south shores of fantasy land through the [illegible] of years that still unite them to the days when [illegible] people. Over the classic [illegible] Virgil and Homer in the same rooms. But grave speculations and [illegible] notions, although excellent food for the mind, do not go far towards satisfying the baser appetite. Consequently the guests were soon seated down to a more substantial repast, served up for the occasion by Mr. Davies, the genial proprietor of the Hotel Davies, in the way of one of his very best dinners, and this is saying a great deal, for Mr Davies' fame for getting up good dinners is proverbial. We need not tell how the tables literally groaned under the weight of edibles and drinkables, and it might be added many other good things with which they were loaded. A simple glance at the bill of fare, which we reproduce below, is sufficient to convince even the most fastidious disciples of Epicure, that nodeliacy which the three zones could produce was wanting to the tables. The tasteful decorations of the banqueting hall with evergreen &c., together with the beautiful bouquets of blooming flowers, which, in their artistic vases adorned and brightened the tables, would almost give one an appetite, even if he had none before. Let not, therefore, the grave philosopher, occupied with his unrealized ideals sneer at the happy confusion of tongues that soon reigned supreme around the festive board. Every man spoke to his neighbors on either side of him, and to the one across the table. Here it was a learned discussion, perhaps, on the outlook of European politics that occupied the group; there a witty repartee; further on the merry jest went round, while at another point a pleasant conversation on whatsoever topic tended most to interest the speakers, enlivened the scene and contributed to the general amusement.

But lest our readers might accuse us of speculating too much on the preliminaries to a good dinner, we will immediately give them an idea of the

MENU.

SOUP.

Green Turtle, Consomme, Spaguette.

FISH.

Fresh Salmon, Oyster Sauce, Cucumbers, Radishes, Small Peas.

ENTREES.

Fricassee de Poulet, Potato Croquettes a la Francaise, Chicken Chartreuse, Lobster Farci, Mushrooms.

RELEVES.

Roast Sirloin Beef, Spanish Radish, Roast Lamb, Mint Sauce, Stuffed Fillet of Veal, Ham and Tongue, Boiled Leg of Mutton, Caper Sauce.

POULTRY.

Roast Turkey, with Truffles, Chicken, with Sausage, Boiled Turkey, Green Goose, Celery Sauce, Apple Sauce.

GAME.

Blue-winged Duck, with Currant Jelly, Plover and Sand Piper Pie.

VEGETABLES.

Boiled Potatoes, Green Peas, Wax Beans, Cauliflower, White Sauce.

MAGNAINE.

Lobster and Tomato Salads.

DAINTY.

Strawberry, Gooseberry and Jelly Tarts, Peach Pudding, Cherry Plombier, Swiss Cream.

JELLIES.

Macedoine Jelly, Marashino, a la Diplomatic, Fancy Orange.

CAKES.

Angel, Gold and Silver Cake, French Kisses, Come a Cram, Meringues, Fancy Wafers, Animal Macaroons.

ICES.

Neapolitan, Mousse aux Cafe, Strawberry, Vanilla and Chocolate.

FRUIT.

Bartlett Pears, Crawford Peaches, Oranges, Hamburg, White Muscatel and Muscadine Grapes, San Jose Gapes.

CHEESE, ENGLISH AND SAGE CHEESE.

THIN WATER AND PEARL WAFERS.

TEA AND VIENNA COFFEE.

After the wants of the inner man had been amply supplied the cloth was removed, and the intellectual part of the programme began.

His Lordship the Bishop of Charlottetown arose and proposed the health of His Holiness the Pope and of Her Majesty the Queen, both of which were duly honored. His Grace the Archbishop of Halifax proposed the health of "Our Host." On rising to respond His Lordship the Bishop of Charlottetown was received with prolonged applause. He returned his sincerest thanks for the enthusiastic manner in which the toast had been received, and said he would leave to his Lordship the Bishop of Irina, the task of responding at greater length.

The Bishop of Irina, on rising, was received with rapturous applause. He expressed his gratitude for the manner in which the toast had been received, and thanked the visiting prelates and distinguished guests for honoring the occasion with their presence. He referred to the onerous duties and grave responsibilities that had been imposed upon him by reason of his episcopal consecration; but so long as he had the example and advice of the venerable Bishop of Charlottetown to guide him in the exercise of his episcopal functions he had nothing to fear. His Lordship was a model that he (the Bishop of Irina) would endeavor to copy. In conclusion he proposed the health of "Our visiting Prelates and distinguished guests."

This toast was responded to by Archbishop O'Brien, Lieut. Governor Carvell, L. H. Davies, M. P., E. J. Hodgson, Esq., Mayor Haviland, Bishop Cameron, Bishop Sweeney, Postmaster Brecken, Senator Howlan, Hon. D. Ferguson, Bishop Blais, Premier McLeod, and S. F. Perry, M. P. The speeches were all of a very high order and we regret that our space will not permit even an outline of them.

The following is a complete list of those who were invited to the banquet at St. Dunstan's College—

Most Rev Dr O'Brien, Archbishop of Halifax; Most Rev Mgr Fabre, Archbishop of Montreal; Most Rev Mgr Duhamel, Archbishop of Ottawa; Rt Rev Dr Sweeney, Bishop of St John, N B; Rt Rev Dr Rogers, Bishop of Chatham, N B; Rt Rev Dr Cameron, Bishop of Antigonish, N S; Rt Rev Dr Power, Bishop of St John's, Newfoundland; Rt Rev Mgr Racine, Bishop of Sherbrooke, P Q; Rt Rev Dr Macdonald, Bishop of Harbor Grace; Rt Rev Mgr Gravel, Bishop of Nicolet, P Q; Rt Rev Mgr Begin, Bishop of Chicoutimi; Rt Rev Mgr Blais, Bishop of Rimouski; Very Rev Mgr Hamel, V. G., Laval University; Very Rev Mgr Paquet, Superior of Laval University; Very Rev Mgr Marois, V. G., Cardinal's Palace, Quebec; Very Rev Mgr Connolly, V. G., St John, N B; Very Rev Mgr Tanguay, Ottawa, Ont; Very Rev Mgr McLeod, V. G., C B; Very Rev Mgr Macdonald, V G, St Andrew's, PEI; Very Rev Mgr Gillis, East Point; Rev Canon Carmody, Halifax, N S; Rev Canon Madden, Halifax, N S; Rev Canon Ouellett, Superior Seminary, St Hyacinthe; Rev Canon O'Donnell, St Hyacinthe, P Q; Rev Canon Archambault, St Hyacinthe, P Q; Rev Canon LeBlanc, Montreal; Rev Canon Langis, Rimouski, P Q; Rev Mr Rouxel, Montreal; Rev Mr Catelle, CSSR., Montreal; Rev Mr Aubry, St John's, P Q; Rev Mr Hebert, Montreal College; Rev Mr LeConte, O M I, Montreal; Rev Mr Laroque, Montreal; Rev Mr Fafford, Quebec; Rev Mr St Germain, Nicolet, P Q; Rev Charles T Bellemare, Shawenegan, P Q; Rev P A Bellemare, St Melingue, P Q; Rev Mr Brown, St Hyacinthe, P Q; Rev Mr McAuley, Sherbrook, P Q; Rev E F Murphy, Halifax; Rev Mr Underwood, Halifax, N S; Rev Mr Hamilton, Halifax, N S; Rev Mr McCarthy, Halifax, N S; Rev Mr Ellis, Halifax, N S; Rev Dr Walsh, Halifax, N S; Rev Father Lynch, Harbor Grace; Rev Father Lefebvre, CSC, Meuraincook; Rev Father Bradley, Cape Bald, N B; Rev Father Hayden, CSSR, St John, N B; Rev Father Meehan, Moncton, N B; Rev Father Michaud, St John, N B; Rev Father Barry, VG, Bathurst, N B; Rev Father Barnard, Chatham, N B; Rev Father Varrily, Bathurst Village, N B; Rev Neil McKinnon, S J, New York; Rev R B Macdonald, S J, Boston, Mass; Rev J L Macdonald, Campbelltown, N B; Rev Father Dixon, New Castle, N B; Rev Father Babineau, Tracadie, N B; Rev Father O'Leary, Grand Falls, N B; Rev Father Richard, Rogersville, N B; Rev Father Gillis, Antigonish, N S; Rev Dr McNeill, St. Francis Xavier College; Rev Roderick K Macdonald, Pictou, N S; Rev Andrew McGillivray, Lismore, N S; Rev James Quinan, Arichat, N S; Rev J J Chisholm, Heatherton, N S; Rev Father Shaw, New Glasgow, N S; Rev Wm Macdonald, Stellarton, N S; Rev Francis J Macdonald, Rev James Phelan, Rev Dugald Macdonald, Rev Donald F Macdonald, Rev Felix Von Bierk, Rev Dr Doyle, Rev Wm Phelan, Rev RJF McPhee, Rev James Æneas Macdonald, Rev Gregory Macdonald, Rev Allan J Macdonald, Rev M J McMillan, Rev Stephen Phelan, Rev S Boudreault, Rev Dr Walker, Rev L J McDonald, Rev Dr Chaisson, Rev Gerard De Finance, Rev John Corbett, Rev G A Picotte, Rev A J McIntyre, Rev F X Gallant, Rev John A McDonald, Rev A E Burke, Rev R J Gillis, Rev Father Pouliot Rev J C McLean, Rev P A McElmeel, Rev J C McMillan D D; Rev J J McDonald, Rev Peter Curran, Rev James Morrison D D; Rev A P McLellan, Rev D B Reid, Rev A McAulay, Mr J P McGrath, ecol, Mr J A McDonald, ecol, Mr Bernard McKinnon, ecol, Mr J Blanquiere, ecol, Mr F C Kelly ecol, Mr A J McDonald, ecol, Mr R C McDonald, ecol, Mr B J McDonald ecol. Lieutenant Governor Carvell, Chief Justice Sullivan, Hon Neil McLeod, Premier and Attorney General; Mr Justice Peters, Mr Justice Hensley, Ex-Governor McDonald, Mr George, U S Consul; Senator Howlan, Senator Prowse, L H Davies M P; Judge Reddin, Judge Kelly, His Worship Mayor Haviland, R R Fitzgerald, Recorder; Frederick Brecken, Q C; Hon P Blake, Hon Donald Ferguson, Malcolm McLeod, Q C; E J Hodgson, L L D; Mr Nicholson, Supt of Education; Dr Conroy, Dr S R Jenkins, Dr Jas McLeod, Dr McIntyre, Souris; Dr Gillis, Summerside; Dr Kelly, B Warburton, Arch McNeill, Thos Handrahan, Wm Dodd, Chas Lyons, S Blanchard, Alexander McDonald, Mr Upworth, Supt of P E I R; Capt Alex Cameron, Capt Rodk Cameron, Maurice Blake, M P Hogan, Prof Caven, Hon S P Perry, Major Irving, Hon David Laird, Hon J O Martin, James Byrne, James McIsaac, Peter McCourt, A C McDonald, J B McDonald, Hon A J McDonald, John S McDonald, Richard Reddin, Æneas McDonald, James H Reddin, James Reddin, Wm Ostton, Wm Walsh, M P; Daniel McDonald, James E McDonald, Arch Irwin, Fred. Peters M P, P E I, John McEachern, L W Weston, W E Dawson, John Yeo, M P P; R Hunt, Edward Roche, John McSwain, Hugh L McDonald, M P P, Thos Foley, Peter McIntyre, D J McDonald, John McIntyre, Cable Head; Martin O'Shea, Thos Morris D O'M Reddin Jr; John Quirk, Wm Murray, Simon Paoli, A J Murphy, P P Gillis, Henry Hughes, James McLeod, F Kelly, Conductor.

THE NEW BISHOP.

It would, perhaps be unfair to praise even a man of merit without first placing a foundation for such commendation. To discharge this duty in regard to the distinguished subject of this short sketch, we will briefly detail some of his missionary labors in this diocese prior to his elevation to the Episcopate.

Rt. Rev. James Charles Macdonald, Titular Bishop of Irina and Coadjutor to the Bishop of Charlottetown, was born at Allisary in the parish of St. Andrew's on the 15th July, 1840. He is a son of John and Ellen Macdonald. His youthful display of talent combined with his practical turn of mind and early inclination to piety soon attracted the attention of those whom God had placed over him, and at their instigation he, in 1856, entered St. Dunstan's College, where he undertook and pursued a course of Classical studies for four years, preparatory to his entering a Theological Seminary. From the walls of old St. Dunstan's he passed to the Grand Seminary of Montreal in 1870, and after drinking for three years at the fount of Theological love, in that distinguished institution, he was eventually raised to the Priesthood on the 4th of July 1873, by His Lordship the Bishop of Charlottetown.

Soon after his elevation to the Priesthood "Father Charles," as he was popularly called, was appointed to a professorship in St. Dunstan's College, where he remained until 1876. It