

Holy Ghost descend upon him." O what ought to be his sanctity, what his fervor, what his zeal? he who is bedewed with such a plenitude of graces!

ON THE DELIVERY OF THE CROSIER.

8. The Venerable Bede says that the Bishop has a crosier that he might govern his subjects and sustain the infirm. This pastoral sceptre, as by its rectitude signifies command and jurisdiction, according to that saying of St. Paul to the Hebrews (Heb. 1-8). The sceptre of justice is the sceptre of thy kingdom, so also by its strength signifies power, which (as the Apostle says, Rom. 13) is given for edification, not for destruction. It is given to sustain the infirm, and, as the Apostle says, to sustain the imbecillities of the infirm, not to please himself, for Christ did not please himself. At the end of the crosier there is a curve, which signifies that the Bishop, in the direction of others must always first look into his own interior, lest, as the Apostle says, that whilst he teaches others he might be found wanting himself. For what shall it profit a man to gain the whole world and suffer the loss of his own soul (Matthew 26c. 28v.)

ON THE RING.

9. The ring is the symbol of marriage between the Bishop and Church, or it is the character of faith, inasmuch as it guards "unsullied the spouse of Christ, the Holy Catholic Church." Hence a Bishop, the spouse of the Church, and not so much a spouse, as a guardian, ought to employ all diligence, care, and solicitude, whereby he may guard that spouse, and deliver her up to her Divine Spouse, Jesus Christ, stainless, and unsullied, holy, and immaculate, pure and as white as the mountain's snow.

ON THE GEMS, GOLD, AND PRECIOUS STONES.

10. It is not for secular pomp, or the display of vain curiosity, that gems, gold, and precious stones are employed in the interior ornaments of the Bishop; "the sanctity and majesty of the Episcopal dignity is a sufficient guarantee for this." They denote and signify something more noble, more lofty, and more worthy of our esteem and admiration. The Church, in the consecration of her Bishops, demands "of Almighty God, that whatever those ornaments of the ancient Pontiffs signified, in the sparkling of Gold, and the splendor of Gems, and in the variety of Precious Stones, might apparently shine forth in all his morals and actions; and that he, being beautified within with gems, and gold, and precious stones, might be adorned with charity and all other virtues, and that his soul being resplendent with celestial gems, might give more light to the Church, and glory to God."

ON THE TOUCHING OF THE BOOK WITH THE HANDS.

11. The book being taken from the shoulders, is given to him to touch, thereby signifying that it must be his rule of life. At first sight it would seem difficult to a man of the world, still the Bishop must do it. He must despise the complaints of nature, and listen to the sweet inspirations of Christ, saying "my yoke is sweet, and my burden is light." (Matthew 11, 30.)

ON THE IMPOSITION OF THE MITRE.

12. The sacred tiara which covers and ornaments the head of the Bishop, and crowns and protects his entire beauty, according to the words of an ancient author known for his piety and erudition, indicates to God all the consecrated senses of the head, and that all the glory of the body ought to be referred to the head. All the Bishops present impose the mitre upon the head of the consecrated, to show more forcibly the great prerogative of this holy and inviolable dignity with which he is marked by divine interposition. Also in this Pontifical tiara is shadowed forth the beauty of that "unutterable glory with which he shall be crowned in Heaven, who shall have fought valiantly the battles of the Lord."

The mitre represents the knowledge of both Testaments; for the two horns represent the Testaments—the one in front represents the New Testament, and the one behind represents the Old, which two the Bishop must always bear in mind.