

fare is most disturbing to society and injurious to the best interests of Canada. Whilst it must effect much evil, it can result in no good; for it never can accomplish its purpose. The Catholic religion can never be a failure; it shall loyally uphold Jesus Christ and His rights to the end of time. The Catholics in Manitoba are as steadfast in support of Christian education and the maintenance of their religious schools as they were six months ago, when the provincial law upheld them. The law has been abolished by injurious enactment, but not one Catholic school has been closed. May God grant them complete victory over their enemies! We in Ontario enjoy inviolable security for the continuance of our religious rights, which are guaranteed by the Constitution and identified with Confederation. They cannot be destroyed from us, unless the constitution go, and confederation go. And though the evil may come when these shall go, our religious rights, proclaimed and guaranteed by the Almighty God of God, shall still be upheld by His authority; and so long as the Dominion of Canada exists, our right to Christian education of our youth shall be maintained and exercised by us.

DIocese of ALEXANDRIA.

CONSECRATION OF BISHOP MACDONELL.

From our own Correspondent.

Tuesday, the 25th ult., was a day of universal rejoicing in the town of Alexandria. The occasion was the consecration of the first Bishop of Alexandria, the Right Reverend Alexander Macdonell, and the erection of the town into an Episcopal See.

The Bishops and priests who were to take part in the sacred rite of consecration, the new prelate reached the town at 8:30 o'clock p. m. by the Canada Atlantic Railway, and were met at the station by the Alexandria brass band, and a large concourse of citizens, and a torchlight procession was formed to escort the visitors to the Episcopal residence, where they were welcomed by the kind-hearted citizens, who invited to their homes with true Gaelic hospitality all those for whom there was not room at the Bishop's palace.

The band, which is truly an excellent one, played a number of lively tunes while the guests passed through a beautiful arch which had been erected spanning the road in front of the Episcopal palace, after which the Bishop and his suite began for his residence.

On Tuesday morning at the hour appointed the Bishops, priests and acolytes went in solemn procession to the church, which is a beautiful stone building and well adapted to be a Cathedral. One would almost suppose that when it was built its elevation to this rank was foreseen, and it is a striking evidence of the zeal and the high faith of the Highlanders and French, of whom the congregation is chiefly composed.

The consecrating prelate was His Grace Archbishop Cleary, of Kingston, the new diocese having been erected by the division of the Archdiocese of Kingston. The assisting Bishops were the Right Rev. R. O'Connor, Bishop of Toronto, and the Right Rev. B. Bishop Lorrain, of Pontiac. The officers of the Mass were Monsignore Jas. Farrelly, of Belleville; assistant priest, Dean Gauthier, of Brockville; deacon, Father Kelly, of Kingston; subdeacon, Rev. Father Campbell, and Messrs. Campbell and Macdonnell were the masters of ceremonies. The Bishop of Peterborough was assisted by Rev. Fathers Duffus and Campeau, and the Bishop of Pontiac by Fathers Masterson and Toohy. Archbishop Walsh was attended by Vicars-General Rooney and Joseph M. Laurent. The other Bishops present were Right Rev. M. Dowling, of Hamilton, attended by Fathers Duffus and McEvoy; Right Rev. M. O'Parry, of Trenton, N. J., attended by Fathers McKennon and McCarthy; Right Rev. D. O'Connor, of London, attended by Fathers D. O'Connor and Campeau, of Ottawa.

The other clergy present were Rev. Fathers Leahy, of Moose Creek, Dean O'Connor, of Oshessee, E. Foley, E. Rigault, and R. Deroche, of St. Catharines; M. O'Brien, of Kingston; F. Foley, of Almonte; Daguere, of Ottawa; Fillette, and McGuire, of Ottawa University, Northgates, of Ingersoll, editor of the CATHOLIC RECORD. Rev. Fathers Stanton, of South Falls; Davis, of Madoc; O'Brien, of Brockville; Hartigan, of Centreville; Connelly, of Frankfort; Kavanagh, of St. Catharines; Fleming, of Tweed; M. Macdonald, of Kempsville; Kelly, of Young; McDonagh, of Picton; Dunshoe, of Perth; Vicar General Brown, of Port Hope; Dowd, of Montreal; Brady, of Vanhook Hill; Lombard, of Ottawa; Couture, of Hawkebury; Duquet, of Pembroke; Fortelle, Superior of the Oblate Fathers of Lowell, Mass. The priests of the new diocese who were present are Fathers William McDonald, McEneaney, Fitzpatrick, Corbett, Deshaune, Fox, Higgins, Leahy, Toohy, Duan O'Connor.

Rev. Father Fallaire, at the usual time, preached an eloquent sermon as follows: "Let the priests who rule well, be esteemed worthy of double honor." (1 Tim. ch. 5, v. 17).

When our new Bishop invited me to break on this solemn occasion, the bread of the divine doctrine, I could find on my trembling lips but the words of wonder and fear uttered by the prophet of old: "Behold, I cannot speak, for I am a child." Others could have told you with more authority and eloquence how God prepared him, in a Christian home and a devoted priest. Others could have better showed him, winning both his respect and love of the faithful, the friendship of his brother priests and the confidence of his Bishop. Others could have so well said to you why, when the young Church of Alexandria was asking God: "Thou, Lord, who knowest the hearts of men, show whether of these thou hast chosen." The pastor of Alexandria was singled out as Bishop of this Province and illustrious Bishop of Alexandria, and appointed by Pope Leo XIII. But the institution was so pressing that, looking aside all personal considerations, I settled upon it as an honor paid to the institution in which I am an humble worker, and to the religious family of which I am

a member, and considered myself bound to accept this honorable, though difficult, task.

When St. Paul says: Let the priests who rule well, be esteemed worthy of double honor, it would seem that according to the letter, he means an increase of respect. We may, however, assume with some holy fathers, that he speaks of a greater reward, of that distinction which is the supreme degree of the priesthood. In the Christian Church, as formerly under the Jewish law, every high priest is indeed taken from among men in order that he can have compassion on them that are ignorant and that err; but he is a priest, according to the order of Melchisedech, without father, without mother, without genealogy, and from the apostolic time down to our days, the Church has always called to the episcopal dignity the most deserving members of its clergy. O' all of them, it may be said, in the words of St. Paul, that they ruled well and were worthy of double honor and with St. Gregory Nazianzen, that they did not seek the honor, but were sought by it: non honorem prosequutus, sed ab honore quaeritus.

I will leave to you, my dear brethren, the facile duty of applying those texts; and, regretting with the same holy fathers the presence of our new Bishop prelate, I will endeavor to explain to you as briefly as possible the double honor to which your beloved pastor has been raised. "Let the priests who rule well be esteemed worthy of double honor."

The first honor conferred upon a Bishop is the full imperium of Christ. Every Christian, by holy baptism, has been raised above his mere human nature. Grieved and rooted upon Christ, he has received a new life specifically distinct from his natural life. His soul has been indelibly stamped; as much as heaven is above the earth so much is his soul above a soul unregenerated. The life of his soul is no more a human life, but a divine life—a participation in the life of the Word made flesh. It thus happens that the Christian is by adoption the son of God, the brother of Christ, the member of the Church which feeds him with its sacraments and which, while vivifying him by grace, implants deeply into his nature the seed of that glory to which he has been made an heir.

But, dearly beloved brethren, there is another divine and supernatural mark that all Christians may receive. After the water has instilled itself into the soul of a child to stamp upon it the character of God's son, if the head of the Bishop anoints his forehead with the holy chrism, a new state begins for his soul. True it is that it is not as by baptism an absolute transformation, a change from one species into another species. No; but it is, within the same species, a higher degree, distinct from the former. The mysterious letters which had been engraved with water upon his soul are, by the means of oil, more deeply chiseled. This supernatural event marks the passage from the family rank of the militia, the child becomes a soldier, and takes his rank in the phalanx of the Church. God and His saints distinguish those who wear this visible dress from those who have but the baptismal robe, as we discern the size of a man from that of a new-born child.

Lastly, there is a third state of the soul, a third progress of honor which could not be granted to all, but is given only to a few. One-half of the human race cannot receive this increase of supernatural life, and, in the other half, if all the adults may be called to it, no one can lawfully partake of it but by a divine vocation. If the Bishop, and as such, the priest, anoints, sanctifier and sancti fieri like Christ Himself. "The Lord hath sworn and He will not repent. Thou art a priest for ever according to the order of Melchisedech." The priest is another Christ.

However, the priest who is truly and fully another Christ is the complete priest, and the complete priest is the Bishop. The sons of Adam cannot rise higher in the order of divine things, and, when they have reached this summit, they see above them but the human shape of the Word made flesh and the dignity of His Immaculate Mother.

St. Paul, after having told us that "no where hath God taken hold of the angels; but of the seed of Abraham He hath taken hold," and gives it the privilege of Christian priesthood, lays open before us the mystery of the episcopal grandeur, when He says that "every high priest is appointed to offer gifts and sacrifices."

As the whole life of Christ found its consummation in the cross, so does the whole life of a Bishop centre around the altar. "To offer gifts and sacrifices" is his first and noblest duty. He is the sacrificer in the fulness of the term and of the thing, summus sacerdos, for not only he can, like other priests, offer the sacrifice, but He bears in Himself the sanctity wherefrom flows into others priestly power, and He is the summit towards which ascend by degrees all the lower grades of the hierarchy. This is the reason why, on solemn days, the Bishop advances to the altar covered with all the sacred vestments—the linen surplice of the clerks, the tunic and dalmatic of the lesser ministers of the altar, and all the ornaments of the priest, crowned with the pontifical mitre. This also is the reason why all the levites and priests, whatever may be their order and jurisdiction, are bound to wait on him and to help him. In his person the whole priesthood, nay, all the intelligent beings over whom He rules and whom St. Peter called *kingly priesthood*, move, act, perform the supreme function of worship—the holy sacrifice.

But the Bishop presides in our Lord in another striking manner. Christ had another striking manner. He did but bless; and, when He ascended to Heaven, we read that, "lifting up His hands, He blessed His Apostles, and it came to pass, whilst He blessed them, He departed from them and was carried up to Heaven." We read in one of the apostolic constitutions that "our Saviour Jesus Christ has left behind as His successors and vicars in the government of the Catholic Church

what they had to do in the Lord," an answer to be given to those who ask why the Pope, wherever he is, and the Bishop, within his diocese, have always their hands lifted up to bless. This gesture, this blessing, is throughout the ages a prolongation of the blessing of the Son of God returning to His Father and a token of His dominion when He is with us again at the end of time. Earthly positions, exaltation, positions, wealth; the Church alone gives blessing, and this salutary dew comes to us but after having fallen on Mount Zion and therefrom on the head, breast and skirt of the garment of Aaron—that is to say, the blessing proceeds from the high priest and from those who have been placed immediately under him. They alone are its dispensers in all ages: "For there the Lord hath commanded blessing and life forevermore."

Soon, my dear brethren, our new Bishop, full of all supernatural energies, will come from the altar and walk down the aisle of this church to call upon each one of you, whom he knows so well and calls his children, the blessings of heaven. Bend your heads with respect and joy, for the blessing of a father is always precious and solemn, and, hearty as it is, it cannot fail to be ratified in heaven and to bring upon you both temporal and spiritual favors.

But let us proceed with our subject. We have so far spoken only of the first honor conferred upon the priests who rule well: of their power over the real Body of Christ and over God's heart. In what consists their second prerogative? St. Paul tells us that it consists in ruling over the mystic Body of Christ: "The Holy Ghost has placed Bishops to rule the Church of God." Let us briefly explain what is meant by those words.

The Bishops are the prophets of the New Law. It is to them, in the person of the Apostles, that Christ has said: "Go, ye, teach all nations," and it is from them that the priests receive their great power. But, as they must teach not their own opinions, but all things whatsoever Christ has commanded them, they must always speak the word of God. Hence it is that in the grand ceremony of which we are to-day the happy witnesses, the first questions asked from the new Bishop are: "Will thou accommodate all thy judgments, as far as thy nature is capable, to the meaning of the Divine Scripture? Will thou teach by words and examples the people for whom thou art to be understood from the Holy Scriptures?" Hence it is that, after having made those solemn promises, a third question is asked him: "Will thou with veneration receive, teach and keep the traditions of the orthodox Fathers, and the decretal constitutions of the holy and apostolic See?" And his answer: "I will." Hence it is, lastly, that, when special wants claim special decisions whereof study can not provide, like Moses, he speaks to God in prayer and afterwards speaks to the people all that God commands him. The Bishop teaches, guides and commands with the authority of God Himself, and of Christ; He has said: "He that hears thee, heareth Me; and he that despiseth Me, despiseth Him that sent Me."

But the Bishop is also a judge in the Church of God. Among the duties which the conservator gives to the Bishop, he tells him: "It is the duty of a Bishop to judge," and we know from the history of the Church that its Bishops never failed to exercise this power in the spiritual order, in things pertaining either to faith or to Christian morals. The supreme judge is indeed the Pope; as he has received the mission of feeding the sheep as well as the lambs, so he can judge of both. But it is not a well established fact that each Bishop, in his own diocese, has a right to pronounce a preliminary sentence all are bound to respect? It is not so a principle admitted by all Catholics, when the Bishop, acting by a judgment of administration, which does not render it more certain, it is true, but which cannot be a more primary, says St. Leo, and less assailable? Such are the ways in which the Bishop fulfills his duty as a judge, and the fact that he himself under the jurisdiction of the Pope, far from lowering his authority, makes it more respectable, by the acquiescence of the faithful, and the rock of truth and, so to say, an extension of the power of Christ Himself: "For the sake of unity," writes St. Optatus, "Peter has been placed above all the Apostles, and alone he has received the keys of the kingdom of heaven, to give them afterwards to others."

My dear brethren, I have but imperfectly sketched before you a few of the great ideas which were vividly expressed in the grand ceremonies of this day. By the imposition of the hands your Bishop received the Holy Ghost; by the anointment, he was made the representative of Christ; by the book of the Gospel held over his head, he was sent to preach; by the anointment of his hands, he was given power of ordaining priests, of blessing. The mitre indicates the obligation imposed on him of explaining the Old and the New Law; the gloves, his duty of performing good works; the ring, his fidelity to your Church; the crozier, his obligation of supporting the weak; the correcting the sinners and of bringing back to the fold the sheep which ran astray.

The grand demonstrations of respect and joy with which all of you have celebrated this event prove that you had already understood its importance and its obligation. We are certain that you will ever show the same noble feelings. Your Bishop will be, in your midst, the incarnation of Christ. Respect him; he will bless you as a father would his children; love him; he will instruct you in the way of salvation; listen to him, he will command; obey him. Then, as you know already from the experience of the past, Alexandria will be rather the head of a family than of a diocese, and, after having lived at peace here below, you will all enjoy everlasting glory in heaven. Amen.

After Mass the following address was read to the newly-consecrated Bishop

by Rev. Father McCarthy on behalf of the priests of the new diocese. The address was accompanied with a purse of \$1200.

To the Most Rev. Alexander Macdonell, D. D., Lord Bishop of Alexandria.

My Lord—May it please Your Lordship—The honorable and most pleasing duty of addressing Your Lordship, upon this auspicious occasion, has been assigned to me by my venerable confreres, the reverend gentlemen of the newly-created Diocese of Alexandria.

In their name they beg me to congratulate Your Lordship upon your well-merited appointment to your present exalted position, by our Most Holy Lord Leo XIII, gloriously reigning; and to assure Your Lordship that the action of the Sovereign Pontiff, the Vicar of Christ, gives to His Holiness another claim upon their devotion, as it gives unabated satisfaction to them all.

Yes, My Lord, we look upon this day as bright, happy and hallowed.

Your Lordship may then rest assured the words that now fall upon your ear, the address which I have now the honor to present, are not merely perfunctory. Those in high station often have reason to realize the fact; but it is not so upon this occasion; her truly "cor ad cor loquitur."

To us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an unintermitted friendship extending to a high quarter of a century. As a priest we admired your sterling qualities, your love for your brother-priests, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

We admired your zeal for our holy religion, the vast good effected, the works you accomplished, of which, if any seek proof, we can say: *Si quis meum mentum circumspicit*.

And now that the mitre encircles your brow, that the pastoral staff has been placed in your consecrated hands, we recognize you all the more as the man of whom the great Apostle, when he says: "Opus est episcopo irreprehensibile esse."

That the Almighty may bless you and your work in the future as in the past; that many and bright years may be yours; that no shadow may cloud your path; that Health, cheerful recreation, spiritual and temporal—may descend upon you, "Sicut irruunt in barbam Aron," is the heartfelt prayer of Your Lordship's most devoted, dutiful and respectful clergy, who request Your Lordship graciously to accept this little offering as a token of the sincerity of their words.

The following address to His Grace Archbishop Cleary was then read by Rev. Geo. Corbett, pastor of Corwall, accompanied by the other priests of the diocese, standing around the Archbishop in the sanctuary:

To His Grace, the Most Rev. J. V. Cleary, S. T. D., Archbishop of Kingston:

In this glad hour, whilst rejoicing in the presence of our newly-consecrated Bishop, permit us to give expression to the thoughts that rise within our breasts at our separation from you.

We do not that our dutiful sentiments, have been assured to Your Grace by years of official and kindly intercourse. Nevertheless we are unwilling to allow your connection with us to be severed without publicly declaring and placing on record the esteem, veneration and gratitude of the priests of Alexandria diocese for you, as our diocesan, under whose jurisdiction and direction we have hitherto exercised our priestly ministry. Pardon us, my Lord Archbishop, if we confess that it is not through compulsion of strict clerical duty, nor because it is the proper and fitting honor to be paid to the person of our prelates, that we approach Your Grace to pay you this parting tribute of homage and affection. Neither is it our present purpose to proclaim your profound learning, your solidity of judgment, your keen appreciation of passing events in their bearing upon Catholic interests, and your admirable zeal and courage in protecting your flock against all assailants, whereby you have won distinction as foremost champion of our civil and religious liberties, an invincible defender of truth and right. Too select committees who have from time to time issued from the camp of lawless bigotry and challenged you to the fight, have borne reluctant testimony to your possession of those endowments in rich measure by their absolute discomfiture in the field of literary, philosophical and religious encounter.

To-day, Your Grace, we are drawn towards you by a sentiment, less elevated it may be, but forcible in its influence upon us, and, we believe, more acceptable to your generous heart than any laudation of your gifts and virtues. Our affections go out to you, as from friends to a friend, from sons to a worthy father. The relations of subject and superior may be altered by law or sovereign decree; the bond of love is unaffected by territorial limits. The feeling that has subsisted between you and us for years has long since ripened into mutual attachment. Every district, every parish, every priest under your rule has been made sensible, time and again, of your care, your solicitude for the spiritual welfare, but also for the temporal good of your subjects. We have no need to cite instances. They are plentifully recorded in the public acts of the several missions and in the noble monuments of your pastoral zeal that meet the eye on every side in this eastern county, whilst others, less public kind are secretly treasured in our own and our people's memory.

We beg leave, however, to refer to one especial proof of Your Grace's goodness to the laity and clergy in these parts. It may be called the concluding act of your episcopal administration amongst your first-born in Canada amongst them and your people's memory.

We beg leave, however, to refer to one especial proof of Your Grace's goodness to the laity and clergy in these parts. It may be called the concluding act of your episcopal administration amongst your first-born in Canada amongst them and your people's memory.

silent regard, first of all, to the fitness of the man for the position; that you discerned in the Right Rev. Alexander Macdonell "the great pleased God" by his faithful labor in the vineyard for more than a quarter of a century, and by his usefulness, his charity and his amiable quality of character has endeared himself to his people and his collaborators. Doubtless you recognized also the evidence of his energy and administrative ability in his having created, without aid from any external source, this elegant and stately church of St. Francis, which shall remain to be our cathedral. But Your Grace will excuse us if we cherish the conviction that duty and inclination ran hand in hand in determining the selection of our first Bishop. Your frequent utterances of praise and grateful acknowledgment of the mighty efforts made for the development of religion throughout this sturdy old eastern district by those who preceded you and us in the early days of Catholic life in Ontario, when the County's domain hardly exceeded the boundaries of Glengarry county, are preserved in memory by old and young. They echo within us to-day and induce the ready belief that you were eager to mark the historic sacredness of the Bishopric of Upper Canada by obtaining episcopal rank and high station in the town that bears the name of the pioneer Bishop and for this dignified ecclesiastic, native to this hallowed soil, the helpful sipping of the good old stock was likewise bears its hallowed name.

The clergy and faithful laity of this present generation, who owe their rich inheritance of faith to the struggles and sacrifices of those who have trod the forest that they might plant the cross and sow the heavenly seed, now fruitfully so abundantly from end to end of Ontario, are stirred to the depths of their souls by a sense of gratitude to you, my Lord Archbishop of Kingston, and your brother priests, for your practical sympathy with our aspirations and the honor you have done to the memory of our great departed. We have endeavored to express their feelings, but we apprehend our words are much too feeble.

The ties that have hitherto bound us to the Bishop of Kingston and through him to the whole hierarchy of Ontario are not sundered by the recent canonical arrangements. We hold by Kingston still. Its Archbishop is our revered Metropolitan; its clergy and our brothers, as of old; its people are allied with ours in the common interests and concerns of our ministry and in prayer to God for his blessing upon all. Long live Kingston, may it ever prosper! May its Archbishop reign long; may he and his priests continue to be one in mind and heart and work, enjoying always the love and confidence of the people for whom they labor; and may the un fading crown of glory be their guardian in the realms of everlasting bliss!

We are, my Lord Archbishop, Your Grace's devoted sons in Christ.

THE PRIESTS OF THE DIOCESE OF ALEXANDRIA.

Alexandria, 28th October, 1890.

In reply, His Grace expressed the affection he had always entertained for that part of his flock which has been erected into a new See. He was sorry indeed to part with the people and priests who had always given him so much real satisfaction, but he felt assured that in their new Bishop they would find a prelate who would do so for them as faithfully and well.

On behalf of the priests of Kingston diocese the following address was then read by Dean Gauthier, who presented to the new Bishop, in the name of the priests, a complete set of episcopal vestments.

FAREWELL ADDRESS OF THE PRIESTS OF THE ARCHDIOCESE OF KINGSTON.

My Lord, it is with sentiments of profound love and esteem we approach your Lordship to offer our sincere and hearty congratulations on your appointment as Bishop to the newly-created See of Alexandria.

If it be a fact, as undoubtedly it is, that an honor is conferred on a particular man by placing it so intimately associated with the whole body, then we, the priests of the Archdiocese of Kingston, have been signally honored by the Supreme Pontiff, Leo XIII, in appointing Your Lordship to the sublime dignity of the episcopate; and we are proud to recognize in the excellent choice he has made, his paternal affection for the welfare and zeal of our native Canadian priesthood.

Your good and Catholic people of Glengarry still cherish in loving veneration the illustrious name and memory of your own kinsman and Kingston's first Bishop, the Honorable and Most Reverend Alexander Macdonell, who made his first home in Canada amongst them and experienced at their hands such loyal devotion and active co-operation as enabled him to lay broad and deep the foundations of Catholicism in the whole Province of Ontario.

By a happy coincidence that same illustrious name is destined, in Your Lordship to be blended more closely to the present grand traditions of the past; and to spur on your same generous Glengarry men to emulate and to surpass, if possible, their saintly fathers in deeds of selfless and zeal for the further stability of Catholicism in their new diocese of Alexandria.

Your Lordship's sacerdotal career has been one singularly fruitful to the glory of God's Church and to the immortal souls entrusted to your pastoral care.

Immediately after your ordination you were appointed to your native parish of Lochiel, where for more than two decades you literally set yourself in the service of our Divine Master, when our great and good Archbishop gave the crowning glory to your truly apostolic life by naming you His Vicar-General and foremost pastor in the Eastern portion of his diocese.

Since then your labors have been so assiduous and self-sacrificing, so marked by your priestly life and devotion to duty, so prominent and conspicuous your administrative ability, that His Holiness Leo XIII, wisely decided to give you a wider field for the exercise of these splendid qualities, by promoting you to the high and responsible office of Bishop; and the echo from the hearts of the priests and the people of our ecclesi-

astical province has been "the right man in the right place."

We feel that the bonds of affection and sympathy which have united you in the past to the priests of the Archdiocese of Kingston will not be altogether severed by your elevation to episcopal rank, particularly as, as thanks to the rare fact and the commanding influence of our venerable and beloved Archbishop at the Court of Rome, Kingston has been deservedly elevated to Metropolitan rank and dignity, and is to have as suffragan his youngest and fairest daughter, Alexandria.

My Lord: We must now bid you an affectionate farewell. Our prayers and best wishes go with you for your temporal and eternal happiness; and as a sincere but ineluctable token of the profound veneration and esteem in which we have ever held Your Lordship, we ask your acceptance of this complete set of Episcopal vestments, the sign of the pleasing hope that when using them you may not be unmindful of us, your former loving and devoted confreres of the Archdiocese of Kingston.

The people of the parish of Alexandria, who presented the following address, which was read by Mr. Fenner: To the Right Reverend Alexander Macdonell, D. D., Bishop of Alexandria.

MAY IT PLEASE YOUR LORDSHIP—We, Your Lordship's late parishioners of the parish of St. Francis, desire respectfully to approach Your Lordship, and to tender you our most sincere and heartfelt congratulations upon the signal honor which has been conferred upon you by the Holy See in your appointment as first Bishop of the lately formed diocese of Alexandria.

We necessarily and naturally rejoiced when we heard that this place had been selected as the See of the new diocese; but for some time our minds were harassed with apprehension, and the fear that our gain in this respect might prove our loss in another, and that in the changes incidental upon the erection of a new bishopric you might be obliged to part with one who, in an especial manner, had gained our hearts and earned our highest esteem and respect during the many years that he had as our priest ministered to us.

Our doubts disappeared, and our fears were allayed, however, when the glad tidings came that the Holy See, in its wisdom, had selected you from amongst the many other suitable and distinguished divines, and we learned that though we would be obliged to sever our relations with you as our parish priest, we would nevertheless retain you among us in the higher sphere to which you have been called, and thus continue to benefit by your ministrations.

We would be doing injustice to ourselves were we to omit to express in this connection our satisfaction that the ties which bind us to the diocese of Kingston are not totally to be severed, and our hearts, though we have in a manner parted from the mother diocese of St. Francis, who so ably and so energetically satisfied a manner preside over the archdiocese of which we still form part, will not cease to manifest the warm interest he has ever evinced in all that affects our material and spiritual well-being.

Permit us to notice a singular and happy coincidence in your appointment as first Bishop of Alexandria. This place, from which the diocese takes its name, was called after its founder, that devoted servant of God and distinguished agent of his sovereignty, your namesake, the Honorable and Right Reverend Alexander Macdonell, the first Bishop of Upper Canada, who, though "long since dead, still dwells in the hearts of his countrymen," whose name must ever be most intimately associated with the county of Glengarry, and who was indeed the very father of his people—whose he loved so well, and served so faithfully. For many years before his elevation to the bishopric of Upper Canada he was the priest of St. Raphael's, which parish then included the whole of the county of Glengarry, and we can thus boast that we have given the first Bishop to the Province and the first to the diocese, which is so intimately associated with the memory of your great predecessor—who may justly be said to have been in his day the bulwark of Catholicity, if not its pioneer, in what now constitutes the great province of Ontario.

The Catholics of the counties of Glengarry and Stormont, which constitutes your diocese, have a history of which they may well be proud.

The counties were originally largely, indeed principally, settled by a hardy band of Highland Catholic loyalists, who clung to the faith of their forefathers as they did to the principles of monarchy. Settled in one of the most fertile parts of the British service since the Restoration—disbanded, with many others, during the Peace of Amiens in 1802, from time to time followed them, the earlier of them also receiving their lands from the British Crown, to which we, the descendants of these men, are bound by all the ties which bind the political consciences of men.

Our neighbors from Lower Canada, the descendants of the pioneer settlers of the Dominion, have recently joined us in large numbers, satisfied that in the English-speaking Province of Ontario their liberties and rites are assured to them, and trusting to the spirit not only

CONTINUED ON FIRST PAGE.