

THE BISHOP'S JUBILEE.

Pontifical High Mass.

Grand Procession to the Cathedral.

THE SERVICES.

ELOQUENT SERMON BY ARCH-BISHOP O'BRIEN.

Congratulatory Addresses to Bishop McIntyre.

Reception at the Palace.

The clouds of the early morning passed rapidly away; and the city has been bright and glad some all day—gay with bunting and lively with visitors from the country districts.

THE PROCESSION.

At a few minutes before nine o'clock the procession of Bishops and Clergy filed out of the main entrance of the Palace, swept across the beautiful lawn inside the grounds, and passing the gate opening on Richmond Street, entered the Cathedral through the magnificent Gothic arch constructed at its left portal. The following was the order observed:—

- Cross Bearer. Two Acolytes. Altar Boys. Clergy in Cassock and Surplice. Archbishops and Bishops in Rochet and Mantelletum. Most Rev. J. J. Lynch, Archbishop of Toronto. Most Rev. E. A. Taschereau, Archbishop of Quebec. Most Rev. C. O'Brien, Archbishop of Halifax. Right Rev. Bishop Sweeney, of St. John, N. B. Right Rev. Bishop Fabre, of Montreal, P. Q. Right Rev. Bishop Rogers, of Chatham, N. B. Right Rev. Bishop Carberry, of Hamilton, Ont. Right Rev. Bishop Cameron, of Arichat, C. B. Right Rev. Bishop Power, of St. John's, Nfld. Right Rev. Bishop O'Mahoney, Coadjutor to Mgr. Lynch. Right Rev. Bishop Duhamel, of Ottawa. Right Rev. Bishop McDonald, of Harbor Grace, Nfld. Right Rev. Mgr. Sears, Prefect Apostolic of Western Newfoundland. Right Rev. Mgr. Power, V. G., of Halifax. Very Rev. Father Dan McDonald and Father John L. McDonald (Chatham), Deacon and Sub-Deacon of Office. Rev. P. Doyle, Master of Ceremonies. Rev. Fathers Allard and Hebert, Deacons of Honor. Bishop McIntyre and Celebrant in Cappa Magna. Mitre and Crozier Bearers, Assistants, etc.

Arrived at the Cathedral, the procession continued on to the Altar of the Sacred Heart, by way of the Epistle aisle, where all knelt in prayer a moment before the Blessed Sacrament, and then entered the Sanctuary, where *pro diebus* were placed for the Archbishops and Bishops. The Clergy and Altar boys occupied chairs outside the Sanctuary rail.

THE INTERIOR OF THE CATHEDRAL.

The interior of the Cathedral on arrival of the procession, presented a most beautiful appearance. It was decorated in true artistic style by the Ladies of the Convents and Hospital, assisted by the Fathers of the Cathedral and young men of the congregation. The sanctuary and grand altar sparkled with beauty, and as the procession halted in the sanctuary the spectacle was truly grand.

Over the grand altar which was profusely decked with rich flowers, and brilliantly lighted, in gold and on a background of white and brown, was a scroll bearing the inscription—

"QUID RETRIBUAM DOMINO" (How can I repay the Lord.)

Under the inscription in sparkling glass altar lights, fastened into a silver background, were the Roman figures XXV. Beautiful banners bearing the arms and mottoes of the Bishop of Charlottetown and the Bishop of Chatham adorned the pillars of the sanctuary and above them were tastefully arranged devices expressive of the birth, priesthood, and episcopacy of the two Bishops, crowned by the different dates of those interesting events, the whole being surmounted by a large 25. The Throne to the left was beautifully draped for the occasion. From the centre of the vault above the sanctuary hung white streamers adorned with flowers and bearing the following inscriptions:—

(1) *Hæc dies quam fecit Dominus gaudemus exultamus in illa.*—"This is the day which the Lord hath made. Let us rejoice and be glad in it.

(2) *Pro Christo legatione fungimur.*—"We are the ambassadors of Christ."

(3) *Magnificat Anima Dominum.*—"Praise the Lord, O my soul."

From the vault in the centre of the Church hung streamers of red, white, green and blue. The fronts of the galleries were covered with red, trimmed with evergreens and festoons ornamented the centre of each pillar. On the right gallery, neatly printed in gold on long scrolls, were the mottoes:—

*Dei Coadjutores Sumus.*—"We are the Coadjutors of God."

*Pascite oves meas; Pasce agnos meos.*—"Feed my lambs; feed my sheep."

And on the left gallery, in similar styles, were the mottoes:—

*Fidelis Servus et Prædicator.*—"Faithful and Prudent Servant."

*Zelus Domus Domini Comedit me.*—"The zeal of the house of the Lord eats me up."

In the front of the choir gallery, encircling two beautiful portraits of Bishop McIntyre and Bishop Rogers, were the following words:—

*Eccæ Sacerdotes Magni.*—"Behold the High Priests."

Altogether, the interior appearance of the Church is magnificent, and reflects credit on the good ladies and gentlemen who decorated it so artistically.

PONTIFICAL HIGH MASS. At 9 sharp Mgr. McIntyre, in pontificals with Dr. McDonald, as deacon, and Father McDonald, of Campbellton, as sub-deacon, of office, and Rev. Fathers Allard and Pettier as deacons of honor began the mass. Father Doyle, assisted by Father McIntyre, conducted the ceremonies,

and His Grace, Archbishop of Halifax, preached the following

SERMON: "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 xx—28.)

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. Thoughts of praise and thanksgiving to God for the blessings bestowed, during five and twenty years, on two worthy Bishops, are mingled with feelings of reverence for their persons, and of awe at the dignity and responsibility of their sublime office. Whilst we congratulate you, my Lords, on the celebration of the Silver Jubilee of your Episcopacy,—whilst we thank God with you, and for you, on this day of rejoicing,—whilst we give a hasty glance at the works you have accomplished, we shall endeavor to show what are the functions, what the dignity, of the Episcopal office whose cares you have borne, and whose duties you have discharged for a quarter of a century.

THE CHURCH OF GOD

is everywhere spoken of in Scripture as God's Kingdom on earth. Its mission is divine; its work the application to men's souls of the merits of Christ's passion; its object the salvation of souls. It is born of God, not of man; its power is divine; its voice the organ of eternal truth. It is in this world not by the pleasure or will of man; it asks not his 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 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 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 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 the 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 hands 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 the supernatural as the natural order, we would have no useless and sinful rebellion 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 productivity 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 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 hierarchical 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 class says: "I freely acknowledge the pre-eminence 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 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 SUBLINE OF MISSIONS.

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 evangelists, 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." 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, 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 SUBLINE 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 corporeal does the dignity of Episcopal 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 commission 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 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 epousal with the Church of Christ. In the solemn service of his consecration, the church uses a prayer which is awful in its significance:—"Whosoever curseth thee let him be accursed; and whosoever blest thee may be filled with blessings." These are no idle words; they are the unpraised words 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 indulgence, are alike alien to the true Episcopal character. Men are not Bishops 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 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 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 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 Apostle, viz.: that he be "gentle, sober, just, holy, continent" (Titus i—6). Sublime dignity and awful responsibility; far-reaching power and innumerable duties; frail humanity, and the obligation of practicing the highest virtues,—these are what are verified in a Bishop; 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 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 vigour 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 God for graces vouchsafed, and to beseech a continuance of them. For twenty-five years their lives have been before the eyes of all; their work has been public; their virtues and their 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 a brief summing up of their life work; and I must ask their Lordships to pardon, in view of all this, my reference to their official actions.

UNTIL TWENTY-FIVE YEARS AGO

there was no diocese of Chatham. All New Brunswick was subject to the Bishop of St. John. But with the increase of population and the growing necessities of religion a new diocese was erected, and Dr. Rogers was chosen its first Bishop. You can readily understand some of the difficulties 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 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 37. 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 twenty-five years the Bishop of that New Sea has been a busy man; a man of word and of work; and now he can look back with thankfulness at difficulties overcome; 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 trial 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 losses and College have arisen from their ruins, more stately than before, and we trust that he may live to complete his Cathedral.

CHARLOTTETOWN

was a diocese long years ago. It is a common error to imagine the inhabitants of an island as narrow minded and insular in their notions. This is the vulgar error of those who 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 nimble 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. Andrews more than sixty years ago—the first Catholic College 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 Diocese. The number of priests has increased fourfold; seven houses 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 residence—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, humble action it may be, but still effective 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 these incomparable nurses whose heroic deeds, whether on 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 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 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 lovely island, worthy of the unsullied faith of the people, worthy of the zeal of the Bishop, and a worthy and fitting monument to commemorate this year of Jubilee.

TO YOU, MY LORDS, WHO HAVE BORNE

the weight and dignity of the Episcopal office for twenty-five years, I can only say: think not of the trials and cares that are passed, or that may yet come, but look only at the crown that awaits them who fight manfully the good fight in the cause of the Lord. Our 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 those who come after you may be able to praise you as men glorious in your generation.

After the sermon, an indulgence of forty days in the regular form was promulgated. At the conclusion of Mass, His Lordship Bishop McIntyre intoned the solemn Ambrosian hymn of Thanksgiving—*Te Deum Laudamus*—which concluded the religious ceremony of the day. Certainly no more beautiful and impressive ceremony was ever before witnessed on Prince Edward Island.

ADDRESS OF THE CLERGY.

This morning Rev. James McDonald, on behalf of the Clergy, read the following address, and presented His Lordship with magnificent Ponticals:—

To the Right Reverend Peter McIntyre, D. D., Bishop of Charlottetown.

MAY IT PLEASE YOUR LORDSHIP.—We, the clergy of the Diocese of Charlottetown, beg to offer you our felicitations on the twenty-fifth Anniversary of your Episcopal consecration.

Twenty-five years have come and gone since the burden of the Episcopacy was laid upon your shoulders, and after the lapse of so many years, amidst the labors and anxieties inseparable from the Episcopal Dignity, we are happy to behold you hale and hearty, fulfilling the duties incident to your high office with unflagging zeal and undiminished vigor. We look back on the past with fond recollections of intimate and kindly relations; for the present we gladly join with the many distinguished friends of the clergy and laity, who honor the celebration of your Silver Jubilee by their presence, in wishing you length of days and undisturbed tranquility in your journey through life, and, to the future we look with firm hope that a kind Providence may long spare you to labor in this portion of the Lord's vineyard. We must not forget to include in these remembrances and fond wishes your dear friend and fellow laborer, the Right Rev. Dr. Rogers, Bishop of Chatham, who received Episcopal consecration with you in this city, and who always manifests a warm interest in the welfare of this Diocese. Please accept the accompanying Crozier, Mitre, Pontificals, etc., from the Clergy of the Diocese of Charlottetown, in remembrance of the Silver Jubilee of your Episcopal consecration. Accept, dear Bishop, the assurance of our high regard. Signed on behalf of the Clergy. JAMES McDONALD, V. G. Ch'town, Aug. 12, 1885.

THE ADDRESS OF THE LAYMEN.

At the conclusion of the Mass, Lieutenant Governor Macdonald presented the following Address on behalf of the Laity:—

To the Right Rev. Peter McIntyre, D. D., Bishop of Charlottetown.

MAY IT PLEASE YOUR LORDSHIP.—This for us is a day of joy and congratulation. We rejoice that you have been preserved

through all the arduous duties of the Episcopate to celebrate in our midst the twenty-fifth anniversary of your elevation to that exacting dignity, and we congratulate you upon having marked that quarter of a century with such works as the great prelates in every age and country have striven to accomplish for the welfare of their flocks.

At a celebration like this we hold to-day, it is fitting that we recall the events which have taken place during Your Lordship's administration of this Diocese; for we would have the world know that the Bishop whom we honor to-day has achieved much for the advancement of religion and the well-being of his people.

Twenty-five years ago, fifteen priests, scattered at wide intervals over the Island, attended with unceasing toil to the spiritual wants of the people: to-day there are thirty-seven clergymen engaged in the same field of labor.

At that time thirty humble churches, humbly equipped, accommodated our Catholic population. Most of those homely structures, before whose rude altars many of our forefathers worshipped and sought solace in their hardships, have been displaced by more stately edifices, more worthy of the Great Sacrifice and the solemn rites of our religion. It was, however, reserved for Your Lordship to inaugurate an advancement in church architecture. When you erected in the western portion of our Island that enduring pile which will long remain a monument of Your Lordship's zeal and unswerving perseverance, the spirit of labor and sacrifice infused by you into the parishioners of Tignish has already borne valuable fruit, and now throughout the Diocese we see churches springing up, which can justly claim architectural beauty, and boast of artistic decoration. And here, my Lord, this reflection occurs to us—the parish in which you labored so long as a missionary, owes to your zeal a spacious temple. The parish, also, in which you were born, and spent your boyhood, has received at your hands a like boon. It is useless for us to cherish the hope that you will be persuaded to set a crown upon your labors by erecting in Charlottetown a cathedral worthy of the capital of the Province.

In the shadow of the church rises the school-house. Excellently well has your Lordship carried out this ancient tradition. In conformity with it St. Patrick's School, St. Joseph's Convent, and the Convent of Notre Dame arose in this city. St. Dunstan's College owes much to your fostering care, while Convents of the Congregation of Notre Dame have been opened in the more populous centres of the diocese.

While thus zealously providing for the spiritual wants of your people, by increasing the number of clergymen and building additional churches, while also you have thrown open so many establishments for the education of the young, you did not forget that the practice of the corporal works of mercy has always distinguished the Episcopal Order. You opened in this city a Hospital wherein all who are stricken with disease can secure the best medical attendance, and have their sufferings alleviated by the gentle services of the Sisters of Charity.

In all these undertakings, Your Lordship has diligently followed out the traditions of the Episcopacy—traditions old as Christianity itself. The missionary, the Church, the school and the hospital succeed each other in natural gradation, expanding and multiplying as years pass away. A wooden structure for the education of Huron boys on the bald cliff of Quebec, was the forerunner of Laval; a log cabin on the strand of Sillery between the river and the woody heights expended in time into the Hotel Dieu, while the rude altar which more than two centuries ago the first settlers built on the grassy meadow of Montreal, was as the grain of mustard seed, which has developed in our day into the stately edifice which rises over the gorgeous sanctuary of Notre Dame. So may it be, my Lord, with your works.

There is an event in Your Lordship's career which we recall with pride, because it is one which will be remembered in history, and reflects honor alike on your name and on the Diocese over which you rule. In the great Ecumenical Council, summoned by Pius the Ninth of happy memory, you were invited to take a place. You shared in the deliberations of that august assembly, and gave your sanction for the promulgation of the great Dogma of Infallibility.

Here, my Lord, we shall draw to a conclusion. Indeed, it is to be feared that in the presence of an illustrious assemblage of High Ecclesiastical Dignitaries, we have already said too much. For the fact that these learned Prelates have come a far way to do you honor on this auspicious day, affords stronger evidence of the esteem in which you are held than any words of ours can convey.

In conclusion we again offer to your Lordship the heart-felt congratulations of your flock. May you long be preserved in health and strength to continue and develop still more the works you have begun, and be in the future, if that be possible, a still greater ornament than you have been in the past to your Religion and to your country.

On behalf of the laity.

A. A. MACDONALD, Charlottetown, August 12th, 1885.

BENEVOLENT IRISH SOCIETY'S ADDRESS.

The Benevolent Irish Society at 2:30 to-day presented their address:—

To the Right Rev. Peter McIntyre, D. D., Bishop of Charlottetown.

MAY IT PLEASE YOUR LORDSHIP.—The Benevolent Irish Society of Prince Edward Island gladly avail themselves of this opportunity of offering to Your Lordship their hearty congratulations upon the celebration of the twenty-fifth anniversary of your consecration as Bishop of Charlottetown.

Themselves, a Society of over sixty years' standing, they have witnessed the great things which, under the blessing of Almighty God, Your Lordship has been enabled to accomplish, and they desire to assure you of the warm feelings of gratitude which the Irish people of this Island cherish to Your Lordship for your constant and unselfish labors for their welfare.

Apart from the sacred duties of your holy office, Your Lordship's life has been largely devoted to the intellectual advancement of our people, by the erection and establishment of educational institutions, wherein our youth are fitted for the battle of life. How your efforts in this behalf have succeeded is well known. The stately buildings which adorn our fair

Island in so many places are noble monuments of your great zeal and your energy. With deeds of benevolence your Lordship's name has ever been closely associated, but the crowning work of mercy was the establishment of a Hospital, where, under the charge of the good Sisters of Charity, the sick can receive necessary care and treatment. This act, whereby you effaced a foul blot from the Christian character of this community, will forever shed a bright lustre upon your Lordship's Episcopate.

It is therefore proper that this Society, whose chief object is the relief of distress and the alleviation of human suffering, should unite in celebrating the silver jubilee of a prelate so widely known and justly esteemed, and they fervently pray that your Lordship's life may long be spared to be a Father to your people and benefactor to the Province.

WILLIAM C. DESBRISSAY, President. JOHN HENNESSY, Secretary. Charlottetown, Aug. 12, 1885.

ADDRESS OF THE CALEDONIAN CLUB.

The Caledonia Club at 12:30 to-day presented the following address:—

To His Lordship, the Right Rev. Peter McIntyre, Bishop of Charlottetown.

MAY IT PLEASE YOUR LORDSHIP.—On behalf of the Caledonian Club of Prince Edward Island, a society composed of men of various christian denominations, united by the common ties of Scottish ancestry, we assure Your Lordship that we hail with pleasure the joyful occasion of the celebration of your Silver Jubilee, as it affords us a fitting opportunity of expressing our respect for one who has so happily combined the dignity of a high and honorable position with the kindness and culture of the polished gentleman.

In your exalted station you have been eminently successful. The many useful and ornamental edifices erected under your supervision, attest your taste, skill and ability, and the charitable institutions founded by Your Lordship show your sympathy and care for the poor and afflicted.

We are pleased, as Scotchmen, that Your Lordship's career has been such as to invariably command the esteem and respect of all classes.

We tender you our sincere congratulations, and hope that Your Lordship may be spared many more years of health and happiness.

ARCHIBALD McNEILL, President. JOHN S. McDONALD, 1st Vice-President. JOHN M. CAMPBELL, Recording Secretary. JOHN McEACHERN, JAMES McISAAC, Committee.

Caledonia Club Rooms, Charlottetown, August 12th, 1885.

ADDRESS OF THE CATHOLIC LITERARY UNION.

The Catholic Literary Union presented their address at 12:30:—

To the Right Rev. Peter McIntyre, D. D., Bishop of Charlottetown.

MAY IT PLEASE YOUR LORDSHIP.—On behalf of the members of the Catholic Literary Union, we beg to offer Your Lordship our congratulations on the completion of the 25th year of your Episcopate.

We owe much to Your Lordship, both as our spiritual guide and as a patron of our society. The kindly interest you have shown in our progress, and the material assistance you have rendered us have mainly contributed to place this society of Catholic young men on an enduring foundation.

The quarter of a century during which Your Lordship has been our spiritual head, has seen great things for the Catholic Church on this Island. By your ability and administrative talents you have raised the Church to a pre-eminence worthy the emulation of your Brothers in the Hierarchy, and by the sanctity of your life you have set a holy example to those under your charge. In those times of skepticism and infidelity, the truly christian spirit of your flock is the strongest evidence of Your Lordship's ardent zeal for the salvation of their souls.

The constant and unremitting attention of Your Lordship, in the face of many obstacles to the social and intellectual culture of your people, has greatly assisted in putting them on an equality with their fellow countrymen.

That Your Lordship may be spared many years to aid in obtaining a complete Catholic education for the Catholic youth is our most earnest wish.

During Your Lordship's administration of this diocese, missions and retreats have been instituted with a lasting good for your faithful flock.

The attitude of Your Lordship on the temperance question cannot fail to call forth the highest encomiums, and the enduring gratitude of this Society of young men, and we hope that your temperance precepts may be followed, and your further efforts crowned with success.

As an exclusive Catholic Society, and debtors to Your Lordship's patronage and munificence, we approach Your Lordship with the deepest feelings of submission and gratitude, and hope that you may be spared to us for a Golden Jubilee in the See of Charlottetown—one of the most honored of the fathers of the Universal Church.

Health and the peace of the Lord, be with us always.

Your Lordship's children in Christ.

WILLIAM MURRAY, ALFRED McEACHERN, ALTHUR P. EDMONDS.

ADDRESS OF THE HOLY FAMILY SOCIETY.

The Ladies of the Holy Family Society presented their address and purse yesterday at 3 o'clock:—

To the Right Rev. Dr. McIntyre, Bishop of Charlottetown, P. E. I.

MAY IT PLEASE YOUR LORDSHIP.—We, the members of the Sodality of the Holy Family, in connection with the "Congregation de Notre Dame," are happy to avail ourselves of the occasion of Your Twenty-Fifth Anniversary of Your Lordship's Consecration, to renew the expression of our filial and affectionate regard as well as our appreciation of your devotedness.

We beg to offer you our humble congratulations that you have been enabled to celebrate the happy festival, and we pray you accept this slight token of our joy.

While thanking the Great Giver of all good gifts for having spared you to see this joyous day, we shall not fail to inspire