

not take the magic wand from her fair fingers and wave it round his beloved head, and impart to him the secret of perpetual youth. But fairy tales are not true, and the realms of Tir-na-Nogue are beyond the most distant stars, but the angels' tales are true, and they are ever hovering round us, and we shall therefore have recourse to the guardian angel of this Metropolitan See, and beg them to prolong the years of a life that has been a blessing to all of us. But, your Grace of Gortyna, when after the lapse of years you come into your inheritance, it is our fondest prayer that your episcopate will be productive of much good that will long survive your name and memory. And if an obscure monk of Cluny could advise even the Supreme Head of the Church, it may be permitted an obscure country priest, who is speaking in the name

thus in correlated greatness the little faded scroll becomes mighty through its mighty habitants. Beneath a pile of lumber in some second-hand dealer's shop a dust-covered canvas is found, and the whole world of art is excited. Man vies with man and nation with nation to become its possessor, because poor and dusty, and tattered and torn as it is, it assumes greatness from the greatness of the lines which some master has traced upon it. Have we not heard of a little scrap of paper discovered beneath the ruin of the ancient monastery of St. Gall in Switzerland, and which is now preserved as a priceless treasure, because some dear old Irish monk of the fifth century made upon it some little dots and lines, which interpreted, reveal the grandeur and the sweetness of an angel's song? Now what greatness shall we discover in the new Bishop,



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of the priests, to suggest to you wherein, in his opinion, the secret of episcopal success lies. The seat of your authority is fixed indeed by Him Who built the unshakable Throne of the Fisherman, but no feudal circumstance surrounds it, no feudal pomp lends splendour to it, no feudal power supports it. It is guarded only by the shepherd's simple crook, and is buttressed only by the veneration of the people, and the unpurchasable love of the priests. But these are more than pomp and circumstance, and they spring to life only at the call of native worth and native greatness. Wherein, then, lies the native greatness that can call this love to life? You know that in the order of nature and in the order of Providence greatness is with greatness sweetly correlated. A learned de Ross or a Maspero burrowing into the mysterious depths of some Roman catacomb or Egyptian tomb, brings forth to light a yellow scroll. It is not much to look at, it may not be handled, lest its moth-like texture crumble into dust, but hieroglyphic characters are discovered upon it, and in each character a thought lies enshrined, and

correlated with the greatness of the dignity to which he has been raised? There are those who think that the solid dignity of learning is the chief characteristic of a bishop; that the choicest gifts of heaven are manifested in powers of mind and in scale of culture; and something may be said for the contention of these, something may be said particularly now, when the need of intellectual qualities seems to be so pressing. But although he, who has been raised to the rank of Bishop, is a man of deep learning, of matured wisdom, and of skilful leadership, yet I know that these are not the qualities that will most surely lead the reverence and affection of priests and people to buttress the authority of his chair. There is something more essential to a bishop than power of intellect and skill in organising, and this something I am confident the new Bishop will manifest in a high degree. I am convinced that the chief essential quality in a bishop is large-heartedness. This is the grandeur that should be correlated in him with the grandeur of his dignity; this is the grace that should sweetly harmonise with that of his exalted state.

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