The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century.

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RIGHT REV. BISHOP FALLON

THE CEREMONY OF CONSECRATION

Nothing compares with the pomp of our holy Church. All that can add dignity or give expression to sentiment or signification to ideas is bestowed upon the administration of sacraments and the exercise of religious service with a profusion which were it not for the preponderating influence of the central purpose might dazzle and distract when all is intended to edify and concentrate. In the consecration of a bishop the Church outdoes her usual ritual. Sheen of vestments, presence of robed prelates, solemn chant, duplicated Mass, unaccustomed Blessings, fealty of clergy, congratulations of laity, and eloquence of the newly consecrated bishop; are all scenes in one grand religious act whose importance cannot be outweighed and whose hopes are the response of the Church's loving prayer. All the pageantry of Monday's ceremony unfolds these few thoughts. Notwithstanding the threatening weather which until the very last moment forbade display, all the programme was successfully carried out. At about 9.45 the cross-bearer and acolytes started from the front entrance of the Palace, followed by the sanctuary boys. Immediately after them came the regular clergy in the habits of their Orders. These were succeeded by the secular priests in surplice. Following the latter were the Monsignores, after whom came the Bishops and Archbishops accompanied by their Chaplains. Following these were the officers of the ceremony, consisting of the Consecrating Archbishop, the Assistant Priest, the Deacon and sub-Deacon of the Mass, and the Bishop-elect with his Assistant Bishops. It was surely a memorable occasion in the annals of London. The Cathedral looked its best. The altar, beautifully decorated, was ablaze with light. Electric lights from nave and chancel kindled the scene with delicate radiance. As the long procession of black robed priests and purple prelates fyled up the aisle the thronged pews turned right and left to catch a glimpse of the dignitaries as they passed. Upon entering the sanctuary the Archbishop of Toronto, as Consecrator, knelt before the altar. Upon rising the first item was the reading of the Apostolic mandate. As soon as Father Aylward had read this document, the Bishop-Elect took the episcopal oath. Immediately after this portion of the ceremony follows a catechetical examination upon the faith, duties and virtues of a Bishop. The Mass is then started and proceeds to the end of the *Alleluia* after the Epistle. Hereupon the ceremony of consecration begins. The Bishop-Elect, having prostrated himself before the altar, the chanting of the Litany of the Saints is started. Upon the Bishop rising after the finishing of the Litany, the consecrating Bishop places upon the neck and shoulders of the Bishop-Elect the Missal to signify that he must carry the whole burthen of the Gospels. The consecrator and the assistant Bishop impose their hands upon him saying: "Receive the Holy Ghost." A prayer follows with a touching preface recapitulating the dignity of the Episcopate so much greater than the priesthood of the Old Law, and praying for the chosen servant that the glitter and sheen of vestments may be significant of his zeal in work, and that God may complete in His priest the sum of His ministry and that He may sanctify him in the ornaments of all glory and the dew of all heavenly unction. The unction of the new Bishop follows. This consists in anointing the head with holy chrism to signify and entreat that the virtue of the Holy Spirit may descend upon the whole body and that he may abound in constancy of faith, purity of love and sincerity of peace. The prayer continues that his word may not be in the persuasive powers of human speech but in the showing of the spirit and of virtue. It concludes with asking Almighty God that blessing and grace may be multiplied upon him and that he may be ever fit to ask mercy for others and devout in the grace of God.

We can hardly follow in detail the rest of the magnificent ceremony. The blessing of the crozier and the ring follow immediately. The Mass then proceeds—both the Consecrating Bishop and the Bishop-elect standing at the same altar—the latter at the Epistle side. When the Bishop has received his mitre, his gloves and ring he is escorted to his throne when the *Te Deum* is intoned. Immediately after this intonation the newly consecrated Bishop accompanied by his Assistant Bishops proceed through the church giving his blessing to the people. It was most touching to witness our new Bishop give his first blessing to his venerable father and mother. Upon returning to his throne the Bishop received the addresses of the clergy and laity.

PRELATES AND CLERGY PRESENT

Archbishop Dontenwell, Superior-general of the Oblates; Archbishop McCarthy, of Halifax; Archbishop Quigley, of Chicago; Archbishop Gauthier, of Kingston; Archbishop Bruchesi, of Montreal; Archbishop Langevin, of St. Boniface, and Archbishop McEvay, of Toronto; Bishop Colton, of Buffalo; Bishop Casey, of St. John, N. B.; Bishop Barry, of Chatham, N. B.; Bishop Larocque, of Sherbrooke; Bishop Emard, of Valleyfield; Bishop O'Connor, of Peterboro; Bishop Foley, of Detroit; Bishop Dowling, of Hamilton; Bishop Hickey, of Rochester, N. Y.; Bishop McDonald, of Alexandria; Mgr. Shahan, of the Catholic University, Washington, D. C.; Father John M. McRorary, O. M. I.; Father Grand, St. Michael's College; Father Dozon, provincial of the Oblates of Montreal; Father Joderic, O. M. I., Montreal; Father Murphy, O. M. I., of Ottawa University; Father Zinger, C. R., St. Jerome's College, Berlin; Father Roche, St, Michael's College, Toronto; Father Teefy, St. Michael's College, Toronto; Dean O'Brien, Kalamazoo, Mich.; Fathers Burke, Toronto; Van-Antwerp, Detroit; Dean Mahoney, of Hamilton; Rev. J. B. Oullette, St. James' Church, Montreal; Father McColl, Peterboro; Father James P. Fallon, O. M. I., Ottawa; Fathers Kelly, Smith's Falls; McManus, Port Huron; Hanley, St. Mary's Cathedral, Kingston; McShane, S. J., Montreal; Wattelle, O. M. I., of Lowell, Mass.; J. T. O'Connell, Toledo, Ohio; Solanus, Hamilton, Ohio; O'Neill, Rochester, N. Y.; Craven, Galt; Kelly, Trout Creek; Whelan, Toronto; McDonald, Glen Nevis; Neehan, Belleville; Dr. Tracy, Dixie; Brady, Hamilton; Jeffcott, Adjala; Canning, Toronto; Quinn, Tweed; Gray, Carleton Place; O'Connor, Napanee; Fitzpatrick, Ennismore; Connelly, Trenton; O'Brien, Peterboro; McCurdy, Osgoode; Casey, Erinsville; Fleming, Chesterville; Harrington, Eganville; Hanley, Toledo; Meagher, Kemptville; Touchette, Casselman; Dr. Stanislaus, Buffalo; Scullen, Niagara Falls, N. Y.; O'Byrne, Buffalo; Hamel, Olean, N. Y.; Flanagan, Montclair, N. J.; Lee, Corning, N. Y., Murtah, Marmora; Naughton, Hornell, N. Y.; Bernet, Buffalo; J. T. Foley, Fallowfield; Meagher, Ryan, Mount St. Patrick; Meagher, Marysville; O'Donnell, Toronto; Coty, Brudenell; Dollard, North Toronto; Barron, Bennington, Vt.; Corkery, Pakenham; Raymond, The Brook; Morin, Newport, Mich.; Stapleton, Detroit; Ryan, Lackawanna, N. Y.; Dr. Walsh, Buffalo; McPhail, C. S. S. R., Montreal; Doyle, Cayuga; Ryan, Renfrew; Lamotte, O. M. I., Lowell, Mass.; McNally, Old Chelsea, Que.; Campbell, St. Raphael; O'Brien, Medina, N. Y.; Dean Hand, Toronto; Roche, Niagara Falls, N. Y.; Murphy, Assumption College, Sandwich; Cleary, Caledonia; Griffin, Catholic University of America at Washington, D. C.; Roach, Sandwich; Pagean, Sandwich; Murphy, Ann Arbor, Mich,; Kehoe, Gananoque, and Magnan, Winnipeg.

THE SERMON IN THE MORNING

Was preached by Mgr. Shahan, Rector of the Catholic University, Washington, D. C. The following is a full report of the splendid discourse which was listened to with wrapt attention by the large congregation:

"Hold the form of sound words which thou hast heard of me in faith and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost Who dwelleth in us. (II. Tim. I. 13-14.)

In the rich worship of the Catholic Church no scene surpasses the one in which we now participate, the outpouring of the fulness of the great Sacrament of Holy Orders. On other occasions, however sublime the office which Holy Church confers on the individual, there is always a reservation of her gifts; even the priest standing at the altar in the person of Jesus Christ, and renewing daily the ineffable scene of Calvary, is nevertheless unable to perpetuate himself in his great office. But when Holy Church would continue the work of the Apostles, when she would secure in its highest degree the promised presence and assistance of the Holy Spirit, when she would link age to age in unbroken Christian unity, she withholds no degree of her divine authority, but joyfully confides it all to the chosen body of her highest ministers, entrusts to each of them all her spiritual power and dignity, and authorizes them, in the words of St. Clement of Corinth to go about like the Apostles in country and town and choose others who may in turn administer the saving religion of Jesus and hand it down from generation to generation in its original purity and vigor.

Like the sublime artist which she is, she has through many ages gradually enhanced the splendor of this ceremony until every feature of it has become, so to speak, drenched with meaning, until every element of it has become charged with her divine philosophy, until she has made of it a kind of domestic Bible in which she has written down in perfect diction her holiest thoughts and comments on the nature, purpose, means and obstacles of redemption. Indeed, if the history of her Bishops is the history of the Catholic Church, the history of the Bishop's office is the history of this great ceremony which, together with the Holy Mass and the Divine Office, gives the full measure of the religious thought and temper of Catholicism from the days of the Apostles to our own time.

Obviously neither tongue nor pen could do justice in a brief discourse to the vast theology, the unequalled wisdom, the boundless love that are the peculiar content of this day's ritual. It must suffice if we can grasp a few leading ideas and set them forth in a clear and succinct manner.

Whoever listens this day with attention to Holy Church must be struck by the paternal character of the Episcopal office, this is a fundamental concept to which the consecrator, despite all the interruptions and so to speak, side-issues of the great dramatic action, is forever returning and forever inculcating with endless detail and insistence.

The government of a Catholic Bishop is pre-eminently that of a father, and the flock confided to his care is looked on by him as a family. For all the perfect organization of a Catholic diocese; in the eyes of Holy Church it does not differ from that first little domestic fold in Jerusalem (Acts II, 42) when the original Christians "were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayers." When Polycarp, the venerable Christian Bishop of Smyrna and disciple of the Apostles, was burned at the stake the angry populace cried out that he was the "father of the Christians." And ever since both the written and the customary legislation of the Church; above all, her intimate feeling, spirit and conviction, which are the fountain of law, proceed on the assumption, that the administration of a Bishop is essentially fraternal.

If we have here to-day a Catholic community it is because some bishop ordained, as his children in Christ, the first priests who said Mass for you, i. e., who established here the sole true source of efficient Christian life and thought and influence, Our Divine Lord Himself in His eucharistic presence. Through them come to you and remain with you the warm sacramental life of Catholicism; the Word of God, consoling, purifying, uplifting in every way revealing God to man and man to himself; the life of the Christian virtues, i. e., the imitation of Jesus Christ, and the detestation of His enemies; finally the temper and use of religious authority which holds together in Christ Jesus this large family and prevents its members from warring on one another in a hopeless confusion of doctrine and discipline. Like the father in the flesh, the bishop is bound to nourish his children in the Lord, i. e., he is bound to break to them the Word of God, the true food of their souls. "Take heed to thyself and to doctrine; be earnest in them" says the Apostle to Timothy (I Tim. iv. 16), and this was no light charge, for he warned him, and the long line of bishops he was instructing through Timothy, that even so should they save their own souls and the souls of those that heard them. And lest the bishop be one day swallowed up in temporal cares and forget that he is primarily, a herald of the Lord, the book of the Gospel is this day laid upon his head and shoulders, that he may ever remember that his whole being is dedicated to Jesus Christ, that nothing in him is henceforth reserved to this world, that he has gone up into the "Apostolic order" and is henceforth the mouth-peace, the accredited ordinary spokeman of Divine Truth, "of those sound words of Our Lord Jesus Christ, and that doctrine which is according to godliness," (I. Tim. vi. 2) consequently, also the enemy in the spiritual order of all "profane novelties of words and oppositions of knowledge falsely so-called."

In the earthly family the father guards and shelters in every way his little ones. Even so in the Church of God the Bishop is the guardian and protector of the flock. It is his duty to recognize, point out, and avoid the poisonous pastures of false and perilous ideas, to shield his people from spiritual temptation and disaster, to retain them by counsel and monition, by example and authority, within the limits set by Jesus Christ and His Holy Church in matters of faith and morals, to detect from afar the insidious advances of the common enemy, and to take such measures in his day and circumstances as shall secure his fold against those whom the Holy Scripture itself (Acts xx. 29) calls ravening wolves, seeing that spiritually their sole object is to kill or maim or lacerate the true Christian spirit and life, But, however paternal, the office of the Bishop is yet supremely stern and grave. Among men, the father is bound to correct his children, i. e., to make straight their concepts of life, calling, duty, also to rebuke and punish his offspring. "Them that sin reprove before all, that the rest also may have fear." (I. Tim. v. 20.) In the same way the Catholic Bishop is held not only to know and preach the doctrine and discipline of Holy Church, but also to enforce them. "Say unto us pleasant things, see errors for us," said the Jews to Isaias (xxx, 10), and such has ever been the temper of this world and its adherents.

On the other hand, the discipline of Holy Church, the life of her synods and councils, her entire legislation, is only the record of her faithful endeavors to keep in the path of duty and righteousness the feet of her children. But in this long and varied story of the government of souls what forbearance, what patience and long-suffering! In the secular order punishment is primarily vindicative of outraged law or right; in the Christian and spiritual order punishment is primarily i. e., it is meant for the betterment of the sinner, in keeping with the Divine Love that wills not his death but his life, not his personal shame and humiliation but the uprooting and destruction of the moral obstacles that prevent the workings of God's grace in him. She does not crush the bruised reed or quench the smoking flax; in her bishops she is ever inviting repentance and conversion, ever closing her eyes to the past of the sinner, however unworthy, and opening to him new vistas of a higher, holier and better life. Finally, the human father represents his family into the presence of His Creator, our Common Father, and is authorized by Him to lift up in prayer, "pure hands, without anger or contention." Similarly, but in the still holier sense of the Christian order, the Bishop is the representative before Jesus Christ of all the people. St. Paul exhorts his disciple Timothy to offer up "supplications, prayers, intercessions and thanksgiving for all men, for kings and for all that are in high station, that we may lead a quiet and peaceable life in all chastity." (I. Tim. ii, 1-2.) From the beginning of the Christian religion the Bishop has been always the leader of its public prayer, the deputy of the flock before God. About him, from the days of St. Ignatius of Antioch and St. Justin, martyr, has grown the rich and beautiful liturgy of the Catholic Church, the Holy Mass and the Divine office, the great benedictions, the chief public religious actions, the dedications of churches and altars, of the sacred vessels and vestments, the solemn administration of the sacraments, in a word, all the external manifestations of Catholic religious life, thought and temper. And in this connection it may be truly said that the Catholic Bishop is the father of the fine arts. His cathedral called always and yet calls for architects and builders; similarly its altars and its broad spaces, its great openings for ingress and light, its vast exterior, invited painters and sculptors, artists and craftsmen of all kinds, and for centuries, when secular art was weak or non-existent, gave them employment up and down the world of Europe and in newer times throughout the endless stretches of America.

In practice, therefore, the Catholic religion is built upon the office of the bishop. He is by the will of Christ the leader of His people, but a leader of a unique kind, His rule is founded in charity and it is only when his works are done in Christ Jesus that he reaches his full spiritual stature. Other men may live unselfish lives, and even be models of self-sacrifice and devotion for the welfare, spiritual and temporal, of their fellow-man. But it is by free choice that they do so, whereas unselfishness and self-sacrifice are the very essence of the highest pastoral office, as it were its breath of life. It makes little difference whether the bishop's lot fall in a time of suffering, persecution, and contumely, or amid the doubts and uncertainties of a new order, a world of transition, or in days of religious peace and progress, his place is always at the head, "an example of the faithful," says St. Paul (I. Tim. iv, 12) in word, in conversation, in faith, in charity, in chastity. The grace that is in him through the imposition of hands lifts him to a higher level than other men, to a point whence he can view the interests and problems of Catholicism with the eyes of one charged equally with authority and responsibility. He is in closest touch with the Vicar of Christ on earth, for he is by him appointed to his specific charge, and takes an oath to him of fidelity and obedience. He is a judge of faith and morals within the limits of his diocese, but his office in this respect is not limited by the territory over which he presides, for collectively, with his brethren and the Apostolic See, he is the mouth-piece of the Holy Spirit itself in all that pertains to Christian belief and Christian life.

But in all this he is of right highly impersonal and disinterested. "Sacerdos alte Christus," i. e., the bishop is the very image of our Divine Lord, and like Him is all things to all men, like Him is willing to spend and be spent, like Him rises supreme above earthly interests, attachments, comforts, and dwells always by his office in the vestibule of heaven, in the outer courts of the celestial home, truly the "homo dei," the Man of God, concerned only with divine interests, having slain in his heart all smaller and meaner desires.

Therefore, dearly beloved brethren, it is a heavy task which the new Bishop assumes. Indeed, his consecrator is so conscious of this that he asks him at the outset if he will accept the "burden of the episcopate." All the eloquent and picturesque symbolism of this day's ceremony will not diminish in the least the cares, solicitudes, concern, and responsibilities that henceforth weigh upon your Bishop, and will multiply with time, both in number and gravity. The rich insignia of his office, crozier, ring, mitre, gloves, sandals, the solemn inthronization in the seat of his predecessor, the splendor of the consecration liturgy that seems to exhaust all religious imagery and suggestiveness, are but a slight compensation for the moral weight that henceforth falls upon his heart and remains with him until death. He is henceforth the golden candlestick of the Church of London; in him henceforth shall be visible its faith, hope and charity, its labors, sufferings and triumphs. He Who searcheth strictly the reins and heart of this Church looks first towards him to see if his works, and labours and patience, his faith and charity and ministry, like those of the Angels of Ephesus and Pergamus and Thyatira, are worthy of praise, or whether through him this Church has left its first charity and has grown cold in the service of the Son of Man.

This is precisely the full and sharp incidence of his burden, that in a very large and true sense the Catholic religion within his territory is practically identical with himself. He is the ordinary organ of the Holy Spirit, to him primarily are made those glorious promises on which is based the Catholic faith of all; to him in the first place belongs the credit of religious progress, as to him falls the shame or reproach of religious decay and corruption. To a responsibility so heavy corresponds necessarily a large and unhampered authority, that indefinite freedom of action which Holy Church expressly recognizes in the Bishop within his own territory. The old Roman dictator was charged to see to it that no evil came to the State; similarly the Bishop is charged with the duty of protecting and furthering in his diocese every great interest of Catholicism, not merely the parochial and local interests, however sacred, but also those high universal interests on which the local welfare so often depends.

So true is this latter statement that the Catholic Church herself looks henceforth toward him as the keeper of her great signs or "notes" by which she is everywhere recognizable at the peril of all who are called through her to a share in the Redemption of Christ Jesus. If she is known as truly One, Holy, Catholic and Apostolic, it is because in her Bishops these great signs shine like stars in the high firmament; because by their mutual cohesion, their righteous lives and service, their universal activity, and their close adherence to the Chair of Peter, they everywhere announce the Gospel of Jesus Christ as it came from the mouths of His Apostles, precisely that Gospel, that holy message, to which and to no other He promised His perpetual approval and support, when He said that the gates of hell should not prevail against it, and that He would be with its heralds to the end of time.

It is in and through the Bishop that the Church lives and operates, century by century, and where he is not, or where his office is suspended or impeded, all works of faith and charity, all the Christian ministry of grace, suffer decay or extinction. It is against the Catholic Bishops that the enemies of Jesus Christ in the past have always levelled their deadliest shafts, whether they marked them for exile or death, or prevented the selection of proper incumbents, or hampered and paralyzed the activity of those representatives of Jesus Christ. On the other hand, where they were rightly chosen, and where they were left free to exercise their divine mission, the Catholic Church has never failed to flourish. Through them are set free at all times in the Church a flood of spiritual affection, an absolute devotedness to the larger interests of Catholicism, a quickened sense and movement of religious progress, a clear vision of all the latent forces of our holy religion, a power and an authority to rally to its defense the whole body of the faithful; even a compelling influence over those who stand without the pale of Catholicism but are large hearted and clear-minded enough to see in these generals and captains of holy Church the strong spiritual forces capable not only of ruling their own flocks, but also of rendering, as they often did in the past, incalculable service to the political and the social order wherever unduly threatened or in peril.

Dearly beloved brethren, you deserve to be warmly congratulated for the good fortune that has this day befallen the cause of the Catholic religion among you. A new Bishop comes to you in the prime of life, health, vigor and spirits, all his faculties, yet undimmed by age, and his power of initiative, his ardor and confidence yet unquenched by a hard and varied experience of men and things. He comes to you rich in the sublime fulness of the sacerdotal office, rich in memorable deeds for the cause of Catholic education, parochial school, College, University, but rich also in the traditions of a venerable congregation that has renewed in our days the marvels of the Apostolic age and has caused men to cry out in the words of the psalmist; how beautiful are the feet of them who announce glad tidings, who preach the gospel of peace! Moreover, unique and memorable and prophetic in great things, he comes to you with the good-will and affection of two great peoples and two holy churches in which his name is held in equal benediction for zeal, devotion, and large-minded comprehension of the needs and rights of Catholicism.

Certainly, few priests have gone up in recent times into the Episcopal order on whose future more ardent hopes are centred, and from whom greater things are expected. As time wears on, experience makes him familiar with his great office, his great Catholic mind and heart will enable him to cultivate to even greater advantage the crowning field of opportunity. May your joy increase from day to day, and also your gratitude for the great and noble theory that the Holy Spirit has now accomplished among you!

Therefore, dearly beloved brethren, as you cherish your Catholic faith, pray now and often hereafter, both for and with him who this day is set over you as your father in Christ. Lift up for him pure hands of supplication that he may be at once prudent and daring, cautious and bold, slow in decision and firm in execution, mild and conciliatory in spirit and words, but fearless in defence of all right and justice. Pray earnestly for and with him that he continue for you the good and devoted priesthood that now ministers to you; that he multiply your churches and your houses of education and charity; that under him the holy virgins consecrated to Jesus and to Our Blessed Mother may grow in number and in loving zeal for the interests of Holy Church; that the aged and infirm, the widow and the orphan and all helpless persons, in a word, all the immemorial charges of the Catholic religion, may never be abandoned, but may find always that succor which beseemeth suffering members of the Lord. Pray that in his footsteps that most beneficent of human influences a genuine Catholic spirit, may grow up, and for the welfare of both Church and State interpenetrate all souls. Pray, above all, that in the great conflict of the future, the Catholic education, in every kind and degree, of your children, may be daily furthered, both as a conviction and in reality, in every parish of this diocese, and that so we may hand down to those who follow us the priceless hierloom of Catholic faith that in their turn our spiritual ancestry preserved amid less favorable circumstances than we now enjoy.

May the Holy Spirit fill him for the welfare of God's Church, with all the virtues that in the last two centuries have characterized so many good bishops in the English-speaking lands of our common Catholicism, the Challoners and the Hays and Doyles, the Wisemans and the Mannings, the Carrolls and the Englands and Hughes, the Lynches and the Camerons! May he be ever with him, in counsel and in action, in his person and in his instruments, and draw to him and secure for him the hearts of his priests and his people, and guide ever to a happy end every beneficent plan of his mind and heart, that so the glory of God may be increased among you, and the Church of London retain her honored place in the hierarchy of the Canadian Church!

ADDRESS FROM THE CLERGY

The following address, voicing the sentiments of the clergy of the Diocese of London, was read by Right Rev. Mgr. Meunier, Administrator:

To the Right Rev. M. F. Fallon, D. D., Bishop of London.

My Lord,—The echoes of the notes of joy and exultation still reverberate from arch to column of your cathedral. In the hearts of your clergy, too, there throb the emotions but a few moments ago syllabled from gladsome lips in the majestic grandeur of the "Te Deum." The priests who now pride to call you their first pastor have united in mind and heart and voice to proclaim their gladness on this signal day, and it is not a transient jubilation; it is more, it is a lasting and twofold joy. We rejoice, and it is with the universal Church that we join the anthem of praise, for to-day a successor in the jurisdiction of the Apostles receives the shepherd's crosier, to-day a Bishop is consecrated to continue in the ministry and labors of the Apostles, chosen and set "to rule the Church of God," (Acts xx. 20, 28.) We rejoice, too, each one in personal and intimate mood, for to-day with loyal welcome, we welcome you, elect of God, chosen by the Master of the Apostles, and by His bidding voice, re-echoed from the hill of the Vatican, sent with mission sealed with the seal of the fisherman of Galilee to rule pastors and people in the diocese of London.

We are glad, My Lord, and with the Apostles on Thabor we exclaim: "It is good for us to be here," on this solemn day, when in the liturgy sublime of Mother Church, by that spanning of time which none but Catholicity may hazard to adventure, when in the thought, voiced by the Apostles of the nations all times and ages are hers as are her Founders—Jesus Christ yesterday and to-day and the same forever—when, in the mind of the Church, the century of Apostolic times, joins hands with the century that is ours, when this solemn occasion takes us back and links us with the day, when first men chosen by the Holy Ghost, by the imposition of hands, received the grace of the Apostolate, and became laborers with the chosen band to evangelize the nations.

The joy which the Church to-day experiences, is, too, the emotion that is predominant in the hearts of your clergy. You have parted from the scenes of your faithful and blessed labors and at your going sadness has filled many a heart. But now the parting syllables give place to unbounded and heartfelt welcome among the priests who henceforth will be your co-laborers in your fair diocese. My Lord, I present then, to you, a loyal and devoted clergy. I speak from the experience that has been mine during the months that have elapsed. I speak from the conviction that has impressed itself upon me during the months of my administration. My Lord, they are good priests, zealous and self-sacrificing, men whom the charity of Christ presseth on, (2 Cor. v., 14), willing after the example of the Apostles to spend themselves and to be spent (2 Cor. xii, 15) for the salvation of souls. We recall with pleasure the words of the Holy Father addressed to your Reverend predecessor; "that he should be a very happy Bishop since he had under him such a zealous body of priests." What they have been to your immediate predecessor, believe me, My Lord, they will be to you. For they realize and follow in their lives the mandate of the apostle: "Obey your Prelates, and be subject to them, for they watch as being to render an account of your souls." (Heb. xiii, 17.)

My Lord, the priests of your diocese bid you welcome. You come to us, a stranger as it were, yet not unknown, for we review with honest pride your long and eminently successful labors in the service of the Master, your erudition drunk in at the fountains of learning in the Eternal City. But to eulogize were superfluous, perchance intrusive; suffice it to say, that you come to us at God's bidding, the most sublime eulogy of all, and by the voice of the Father of Christendom.

We greet you, My Lord, and welcome you to our diocese ruled from its inception by apostolic men. Organized by zeal and in wisdom, it has been conserved and augmented by kindly and fatherly care, its foundations struck deep and enduring by the untiring labors and far-seeing policy of a master mind, its churches everywhere erected unto the glory of God, and wherever a church points its spire heavenward a school stands up in its shadow.

Once again, My Lord, amidst the "Te Deum's" joyful tones we welcome you our first pastor. We pray that God may grant you many years among us, "Ad multos annos," and that He may bless your labors and ours.

REPLY OF BISHOP FALLON TO ADDRESS DELIVERED BY CLERGY

Reverend Sirs,—I accept with gratitude your address which expresses the sentiments which naturally spring from a good priesthood. I desire to express my gratitude for the magnificent reception you have given me here to-day. I come to you in the name of Him Who sent his apostles to rule the Church of God. I am going to try and do His work. I have only one aim; to work with you in the sublime and sacred ministry of preaching the gospel of Jesus Christ, and upholding the doctrine of the Catholic Church, by living in peace and good-will with all men. To take up the common burdens with you. The Bishop does not carry any special burden, but the Bishop and priests carry the common burden; they plough a common furrow; they sow in a common harvest, and they must be together. That is the programme I have. You do not know me and I do not know you. I shall make no promises, beyond this, that I will do my best under God's grace to follow in the foot-steps of those illustrious apostolic men, who have already made great the Church of London, who have built strong the foundation, who have raised such a superstructure that there is left for us only perhaps to take care of the things which have already been done or to look after the little development there may be still in the Church of God.

Now, I want your friendship. I want your good-will. I want more; I want your affection. I want your support and I want your love. I am a stranger coming into a strange land, though I am in my native Province. It is the first time I have ever put my foot in the City of London. In God's providence I come to you. I do not know a face in this diocese; I do not know, so far as I can recall, a single individual in the City of London, so I am a stranger in a strange land, but I know by the testimony of those who have been with me and by the works you have done, that I am coming into a body of priests who will carry out to the letter the beautiful sentiments which they have given expression to in their address. Let us worship together in the name of God and for the interest of God's holy Church! Let us work together for peace and justice and good-will! Let us work together for the common interest of this Province and this country, not only religiously, but in every other sense in which it is our duty or our privilege to work, and then perhaps when we come to know each other better, we shall realize that when God does something to us He always does it for the best. There must be some good purpose that I should be sent to you and that you should become my partners! I welcome you, and with all my heart bless you, and trust that our labors may be fruitful together.

ADDRESS FROM THE LAITY

Following the address from the clergy came that from the laity of the Diocese read by the Hon. Senator Coffey:

To the Right Rev. M. F. Fallon, D. D., Bishop of London.

My Lord,—May I, on behalf of the laity of the Diocese of London, convey to you our tribute of filial joy and respectful greeting. You have been appointed to rule a diocese over which first came the Right Rev. Dr. Pinsonneault, one of the princely line of the old regime. He was succeeded by Right Rev. John Walsh, a native of Ireland, a country that has given the Church many of her brightest jewels. In turn came Right Rev. Denis O'Connor and Right Rev. Fergus Patrick McEvay, of Canadian birth and racy of the soil. One and all left marks of true greatness, eminent piety and apostolic zeal, and builded well the foundations for that progress in matters of faith which may to-day be noticed in every part of the Western portion of Ontario. We are now privileged to welcome one who also personifies the divine authority of the Church, one who has been set over this household of the faith to give us food in due season, and whose mission is not only to preach and to rule, to correct wrong and defend the right, but to perpetuate among men, as far as it is possible for human nature, the humility, charity and dignity of Jesus Christ. The dread significance and responsibilities of your sacred office we leave to other lips more worthy than our own, but we your children of the laity may be pardoned for saying on this day of rejoicing that your past career inspires the hope of seeing your splendid and varied talents bringing forth more and abundant fruit. As an educator Ottawa holds your memory in benediction.

Your untiring zeal for the advancement of learning, your salutary influence over the young and your personality, that disarmed hostility as well as opened hearts, are not forgotten. And when you went to our brethren of the neighboring republic you so gave of your garnered wisdom of years and kindly tact and sympathy as to write your name on the hearts of many in Buffalo. Your career as parish priest has been an unbroken series of successes. Your work in Buffalo throbbed with the vitality, the courage, the enthusiasm that made your name one to conjure with in the old days, when under your touch and guidance your students at Ottawa took their places amongst the highest in the land. As parish priest, as educator, as superior of your Oblate brethren, you championed always any cause that could ennoble your fellowmen. Your voice was ever eloquent and your heart ever with the simple and humble and the children, giving them all your paternal affection. And while proud of your luminous intellect and your comprehensiveness of view we cherish the hope that your tact and kindness may be for burdened and harassed souls a kindly light to lead them home.

More we might say but we feel that a father's heart can divine what a measure of love is in the hearts of his children. We reverence you as the successor of the Apostles. We know that you have been placed with the princes of the people of God and elevated to the highest possible dignity here on earth. Your responsibilities can be but imagined. As watchman on the heights you will be exposed to the lightning flash and to the fury of the elements, but we can assure you you can ever depend upon those who dwell in the valley, on a self-sacrificing, earnest and loving laity. The ties that bind us to you are, because forged and fashioned in faith, indestructible. Our love and loyalty not only to authority but to every interest of our Bishops can be seen in letters of gold all over the history of the diocese of London.

May the Bishop of Bishops grant you all the light and grace and wisdom with health and strength to work for many years for the honor and glory of God.

BISHOP FALLON'S REPLY TO ADDRESS OF THE LAITY

Senator Coffey and gentlemen of the Laity,—I can do no better than repeat to you, as representing the laity, what I said to those who read the address representing the clergy. I have come into is not one gentleman who came up here, nor any other Catholic gentleman in the city of London, whom I knew a week ago, therefore it would be impossible, unbecoming; it would be most foolish to outline any programme or to make any promises. You do not know me and I do not know you. You know me somewhat by reputation, and I know you somewhat in the same way, we will have to come to know each other.

You were good enough to refer in your address to the fact, and it is a fact, that in the years of my priesthood, I have never had any difficulty with the

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