The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—GOMEZ.

VOL. VII.—No. 32. TORONTO. THURSDAY, AUGUST 10, 1899. PRICE FIVE CENTS.

CONSECRATION OF BISHOP McEVAY.

London, Ont., Aug. 7.—The august ceremony of the consecration of a Catholic Bishop was again, for the fourth time in a little over forty years, witnessed in this episcopal city yesterday. The impressive rite was witnessed by a vast congregation, representing the four western dioceses of Ontario, and was attended by many of the clergy of Ontario and Quebec. St. Peter's cathedral, one of the noblest monuments to religion in the province, was crowded to its utmost capacity, although of necessity the arrangements for general admission were based on the issue of tickets. As is customary the ceremony was attended by representatives of the Legislature and public bodies, including, of course, men of different religious denominations. The citizens of London were thoroughly represented, and Hamilton and Peterborough, both claiming prominent associations with the honourable career of the Bishop-elect, sent a large number of lay as well as clerical representatives.

The cathedral was suitably decorated for the reception of the new Bishop. The altar, chancel, side altars and columns were garlanded and hung with the papal colours. The whole scene was splendidly joyous as well as impressive.

The music also was a feature. Dr. Carl Verrinder, of Detroit, presided at the great organ, and the choir of many voices sang with much power and effect, under the direction of Mr. Miller.

Rev. Father Bayard, administrator of the diocese, read in Latin and English the Bull of appointment.

THE CONSECRATION.

The consecrating prelate was Most Rev. Denis O'Connor, Archbishop of Toronto. The assisting Bishops were Bishop Dowling of Hamilton, and Bishop O'Connor, Peterborough. Bishop Duhamel, of Ottawa, was present in the sanctuary, beside whom sat Mgr. Heenan, Hamilton. The masters of ceremonies were Very Rev. Father Kloepfer, Berlin, and Rev. Father Schweitzer, Berlin. Also present in the sanctuary were Vicar-General Lauriout, Lindsay. Mgr Racicot, Montreal (representing Archbishop Bruchesi); Rev. Father Tiernan, rector of St. Peter's Cathedral; Rev. Frank Ryan, Toronto; Revs. P. Langlois, L. A. Campbell, Chicago; J. J. Dunn, Wyoming; Dr. Flannery, Windsor, M. J. McGuire, Wooler, Ont.; W. J. McCloskey, Campbellford, A. Turgeon, S. J., St. Mary's College, Montreal; A. Lorion, Ruscom, Thos. Davis, Perth; Wm. Mitchell, S. J., Detroit College; F. J. Baumgarten, Chancellor, Detroit, representing the Bishop of Detroit. Thos. Noonan, Biddulph, F. J. Van Antwerp, pastor Our Lady of the Rosary, Detroit; Albert J. McKeon, Strathroy; Rev. Dr. Treacy, Toronto, M. Whealan, Caledon; J. P. McManus, Port Huron; James G. Mugan, Corunna, P. Corcoran, La Salette, P. L. Heurenx, St. Thomas; A. J. Kreidt, Provincial Superior of the Carmelite Order, Niagara Falls; M. V. Kelly, C. S. B., Toronto; S. J. Grogan, C. S. R., Toronto; and Xavier Sutton, Pittsburg; J. Dolina, Sandwich; H. A. Constantineau, O. M. I., Rector, Ottawa University; P. Ryan, C. S. B., Amherstburg, E. F. Murray, C. S. B., Toronto; D. Downey, Logan; N. D. St. Cyr, Stoney Point; C. McGee, Maidstone, R. E. Brady, Hamilton; M. Halm, Mildmay; F. R. Frachon, Toronto; F. R. Neven, Montreal; P. Buckley, Owen Sound; M. J. Supple, Burton; M. Brady, Windsor; M. J. Whelan, Ottawa; H. A. Schapman, S. J., St. Mary's College, Kansas; J. J. Spratt, Wolfe Island; F. A. Twohey, Westport; J. J. Gehl, Formosa; B. Boubat, G. Northgreaves, J. Delavigne, S. S. Montreal, T. West, Goderich, and others.

THE SERMON.

The Rev. Father Tynan, of Chicago, an intimate friend and college mate of Bishop McEvay, preached the sermon for the occasion. He chose for his text Ecclesiasticus, xlv., 29-30 "In the goodness and holiness of his soul he appealed to God for Israel. Therefore He made to Him a covenant of peace to be the price of His sanctuary and of His people, that the dignity of the priesthood should be to Him and to His seed forever." The preacher said: "To-day, my brethren, we have been witnesses, in this splendid ceremony, of all those wonderful things which were done, by God, to Phinees of old. He has made to his servant here a covenant of peace. 'Peace I leave with you.' He has crowned him the Prince of His sanctuary He has made him a ruler of his people. He has completed in him the fulness of the Christian priesthood, which shall be to him and to his seed forever." The preacher went on to say that take place in the consecration of a Bishop of the Catholic Church. How impressive the language of the Church—her sound liturgy—through which she speaks her inward thought and feeling, and manifests to the world and light and life and strength with which her Divine Founder has endowed her. Perhaps the pomp and circumstance with which she invests her ceremonial may appear to the scoffer and the captious as empty and meaningless gilded snares to catch the vulgar and unlettered. But the eye and the mind, illumined by the light of faith, discovers in every portion of her beautiful ritual symbols of power, of wisdom, and of mystery. When God chose Aaron for the high priesthood in Israel, He installed him with great pomp and ceremony, to impress upon the people the dignity of the high priesthood, and the respect and reverence due him who held it. 'He girded him with a glorious girdle,' says the Holy Scripture, a token of the power, the strength, and the dignity of the sacerdotal office. 'He clothed him with a robe of glory,' symbolizing the glorious mantle of grace and of blessing with which he would adorn the soul of His minister and the great holiness of life which should shine in him. 'He crowned him with majestic attire,' that in His priest should be reflected His own Divine Majesty. As God Himself, under the old dispensation, directed the introduction of His high priest into His sanctuary, so, through His mouthpiece, the Church, He orders the ceremony of consecration for the high priest for the new. The rites which she uses unfold to us the nature and meaning of her holy office, and remind her ministers of the grave obligations which they assume towards her, and the fruits which they must bring forth in the exercise of their sacred calling. She must be reflected in them, for through her ministers she gives eternal evidence of her inward life, and particularly through her bishops, who are the pillars which support her. St. Cyprian tells us that the Church is in the bishop, and the bishop in the Church. In the functions of the episcopate we see mirrored the life of the Church, her oneness, her sanctity, her sources of grace, her universal and apostolic character, those which point her out to the world as the bride of Christ, "a glorious church, without spot or wrinkle." In the insignia with which he is invested, we see the dignity, the duties, and the life of the bishop. She preserves her unity through her prelates, who guard the sacred deposit of faith, and hand it down from generation to generation intact. They govern and feed their flocks in union with the chief pastor, the vicar of Christ, the centre and source of unity. Through them the order of her sanctity descends into the world. Through them she administers her sacraments, sources of grace to the faithful, offers up the holy and adorable sacrifice of the new law of God, infuses into the souls of men the sevenfold gifts of the Holy Spirit, and teaches the world a doctrine which is most holy, 'The bread of the word of life.'"

The rev. preacher pointed out that through her bishops the Church was truly universal. They were and had been everywhere and in all ages. They had taught all nations and did now, and they had preserved all truth. Through them she had fulfilled the mission given to her by Jesus Christ, "Go unto the whole world and preach the gospel to every creature," and in truth and in deed she deserved the name Catholic. The bishops were the successors of the apostles, and through them she traced her apostolic lineage. When the bishop was raised to a member of the hierarchy, he was given title to a noble ancestry. That glorious descent he could trace in an unbroken line to the days of Peter and of Christ. Their mission was His mission. How significant were the badges of his holy office. The royal purples well became him as a prince of the Church of God. The feet of the disciples were shod with sandals, and so were the bishop's. The ring on his finger was the crown of the hand, a token of union, the seal of his espousals with his Church, to which he pledged undying fidelity, freely giving his life for her if necessary. The tunic placed upon his shoulders typified the seamless coat of Christ, a figure of the indestructible unity of the Church. The disciples carried a staff, not for protection, but as a badge of their office as pastors of souls. So the bishop carried a crozier. With the sharp prod of reproof and correction he was to urge on the lax and lagging members of his flock, and with the crook of patience and charity draw back into the fold the sheep lost and wandering The bishop, as ruler of God's people, wore a crown, differing in form and significance from the crowns of earthly rulers. The double-point symbolized his twofold office, legislator and guide, for like Moses of old he was both a law giver and a guide to his people. The cross, the sign of his Master's triumph, he wore on his breast, a reminder ever before him that his divine model went to His glorious victory by way of the cross, and that that victory awaited him only at the end of a similar journey. Thus they saw the dignity and grandeur of the episcopal office. It required a strong man to be a bishop, a courageous man. The thought that a strict account of his diocese, that precious heritage, purchased with the blood of Christ, would be expected of him, would be ever present to him. The bishop became the pattern for the whole flock, an example, both for priests and people. To his priests the elder brother upon whom the inheritance had fallen, the eye, the ear, the heart of his clergy. To him they would look for patient hearing; from him they expected fraternal correction; with him they would gladly share an affectionate fellowship in the glorious, yet arduous, work of the ministry. For to whom would they go if not to the shepherd appointed by the Holy Ghost? He knew by experience the trials and dangers from within and without of the priest. The priest was a man born to human frailty, and by reason of his sacred office the special object of the malevolent hatred of the prince of darkness. But if the shepherd had his duties toward the flock, so had the flock towards the shepherd. St. Paul gave this admonition: 'Obey your prelates and be subject to them, for they watch as having to give an account of your souls that they may do this with joy and not with grieving." The bishop then had a right to expect a return for the love from the whole flock—loyalty, fidelity and respectful submission on the part of the laity. It was thus that with joy he could give an account of the souls of his flock.

Dealing with the relations of the bishop to the world, the preacher said that in these days martyrdom was the exception. The rulers of the world made at least a pretence of justice. But the Church had no place. Greater dangers lurked in the shadows of the ancient evils and called for redoubled vigilance. The evils were more dangerous because less easily apprehended by ordinary people, and because they concealed their true character under the pharisaical garb of those stock phrases, 'modern thought, enlarged liberty, intellectual emancipation." Under this guise, so catching, the prince of evil was luring poor, deluded humanity to its fall. With these weapons did he seek the destruction of the kingdom of God. The minds of men were becoming gradually infected with false ideas of God, the human soul, man's destiny; the world about him, the cause and reasons of its existence; in a word, with a false solution of the problems of this life and the life to come Poor, weak man was striving, but in vain, to fasten the idea that he was self-sufficient. "Dust thou art and to dust returneth was not spoken of the soul," had no meaning for him. Religion and its social obligations he would leave to women and to monks. The Church of Christ was bidden to stand aside. A most striking instance of this and but recently been furnished Nations professing to be Christian banished God and His representative from participation in human affairs. When gathered together to deliberate on measures for the preservation of peace amongst men, they excluded from those deliberations the ambassador of the Prince of Peace. With these dangers threatening were the sentinels of the army of Christ silent or asleep? Were there no champions of God's divine right? The eternal word of the Almighty, spoken through the mouth of His phophet Isaiah, came thundering down the ages, warning foolish man of the vanity of his efforts to resist it. 'I have placed watchmen on thy watch-towers, O Israel, and all the day and all the night they shall not hold their peace. When and where in the history of Christianity were the bishops better circumstanced for the fulfillment of their office than in these latter days of the 19th century? Difficulties he had to contend with, almost to discouragement, were he not supported by the knowledge that "he can do all things in Him who strengtheneth him." Difficulties accorded only to develop his sacerdotal character, bringing out his latent strength, plume his courage and exercise every element of that sacramental energy which was infused into his soul at his consecration.

"To such an inheritance, my brethren," the rev gentleman concluded, "has he, who this day has been consecrated your bishop, fallen heir upon his consecrated head, he wears the crown of highest honor, the priesthood in God's sanctuary, the ruler of God's people, the dignity of the high priesthood Within it he wears his crown of thorns, for upon his shoulder has been placed the heavy burden of most sacred duty Will he prove worthy of those honors? Will he perform that sacred duty? God grant he may so labor A quarter of a century of unbroken, affectionate friendship gives me title to speak for him, though his well-known humility bids me silence For I say it, and believe it, he is clothed as he is, with all the splendor and glory of the episcopal office, he sits before you a humbler man now than when a short hour ago, he entered this stately temple a simple priest. The honors and the dignity which are now his have come to him unsought, but not despised. He knows what honors mean To quote himself in his reply to my vote of congratulation to him on his elevation — Honors are dangerous things, and they but too often seem to turn men's heads.' He knows that the vain and the frivolous seek them as the child does its toys, to satisfy an over-changing fancy, but the man of sense and judgment sees in them only increasing responsibilities and weightier burdens." Will he prove worthy? "Goodness of soul merited for the holy Israelite of old the honour to stand between God and His rebellious people of Israel. Goodness is akin to love. Love in Christ for one's fellow man and a life service spent for His weal are the acme of goodness. Such has been the whole priestly life of your new bishop. If the high priest of old merited God's favour because of His goodness of soul, will not he find favour also, the one excelling trait of whose sacerdotal life has been the display of the same goodness? If God's favour be with him, what care he then who is against him? Oh, yes, I know he will prove worthy. Will he perform his sacred duty? Ask his former bishop, whose right arm he has been for so many years; ask his fellow priests, who have been associated with him in the work of the ministry. Ask the different flocks over whom he has been placed. They will answer. I will not. In every position which he has filled, whether high or low, whether in the humble pastorate of a scattered congregation or in offices of honour and trust he has been guided always by a high sense of duty. "My God and my duty" has ever been his motto. May we not then reasonably judge the future by the past? He comes to you to-day as your bishop, to assume the chief pastorate of this great diocese of London; to take up and continue the work so ably conducted by his illustrious predecessors. He comes to you "non neopytus," not a neophite, but a man of ripe experience, thoroughly schooled in the duties of the ministry and perfectly acquainted with the wants of a flock. He comes to you sent by the Holy Ghost, to be a prince in God's sanctuary, a prince of God's people, a high priest taken from amongst men and ordained to those things which pertain to God, to offer sacrifice for sins. He comes to be "the pastor and shepherd of your souls." I congratulate the people and priests of this great diocese, and I know you will bless the day on which the vicar of Jesus Christ, moved by the spirit of God, sent Fergus Patrik McEvay to be your bishop. God bless his noble sires, who left him no avenue of escape from his Celtic origin. What is this day the loss of the diocese of Hamilton, in the person of one of its most worthy priests, will be the gain of the diocese of London in its worthy bishop. The bishop and friend of his priests and the vigilant and good shepherd of his people, you will receive him when my brethren as the Galatians received St. Paul "as an angel from Heaven; yea, even as Jesus Christ," whose embassador he is. May the blessing of God attend his ministration among you. My prayer for my dear old friend is, "Oh, God, give him wisdom which sitteth at Thy throne, that she may be with him, and may labour with him, that he may know what is acceptable to Thee."

ADDRESS FROM THE CLERGY

The service being over, the clergy of London Diocese gathered about Bishop McEvay within the altar, and Rev. Dr. Flannery addressed His Lordship as follows:—

To the Right Reverend F. P. McEvay, Bishop of London:

May it please your Lordship,—On this solemn occasion of your consecration to the high and responsible office of Bishop of the Diocese, the priests over whom you are called to preside desire to give expression to their joy and gratification. Though many are absent, owing to the sacred obligations which detain them in their respective parishes, yet all are here in spirit, united with us in wishing your Lordship a thrice hearty welcome. From the altars at which they minister they are offering a sacrifice of thanksgiving to the Father of Lights from whom descend all good and perfect blessings, while we who are privileged to witness this solemn rite of consecration, join with them in gratitude for this crowning gift of God to our Diocese—a kind-hearted, just and exemplary Bishop.

Your Lordship's antecedents are well and favourably known. The fervor and charity that marked your career in Peterborough, winning to you all hearts as Rector of St. Mary's, and Vicar-General of Hamilton, leave us no room to doubt that your labours in the Diocese of London will be crowned with equal, if not more brilliant success. The scope and extent of the new field in which you are appointed to bring forth fruits that shall remain are vastly increased, but are in no way disproportionate to the holy zeal and well-directed energy of which you have given ample proofs in the past. The gratifying recognition of your marked abilities has come to you in titles and dignities from the Holy See, preliminaries of the eminence to which in virtue of Apostolic letters you have this day been exalted.

Your saintly and illustrious predecessors have wrought marvels of industry and left to us imperishable monuments of their pious zeal, but a more numerous clergy, and an ever-growing population will impose new burdens, and probably demand from your Lordship greater and more continued sacrifices. Willingly, then, and joyfully do we promise prompt obedience with active co-operation in every work it may please your Lordship to undertake for the glory of God and the salvation of the souls committed to your Episcopal charge and paternal solicitude.

Allow us to express also our thanks to the Reverend Joseph Bayard, in whom we found, while the See was vacant, an able and painstaking Administrator. Our public testimony is due for his unvarying kindness and his satisfactory guidance.

In conclusion, we beg to repeat our assurance of deep respect for your high office, and to tender once more our unfeigned loyalty to yourself personally, while asking your prayers and the favour of your Episcopal Benediction.—(Sgd.) The Priests of the Diocese of London.

London, Ont., August 6, 1899.

THE LAITY'S ADDRESS.

The address of the laity was then read by Mr. James Egan, as follows:—

To Right Rev. Fergus P. McEvay, D.D., Bishop of London:—

May it please your Lordship,—Being aware long before your arrival among us of your laudable aversion to any public demonstration, however well intended, we deem it a special privilege deserving of our heartfelt gratitude that you should have relaxed this rule in favour of the laity of your diocese permitting them to voice the satisfaction with which greeted the news of your appointment, and to bid you a hearty welcome to your new home.

Deep emotions are for the most part silent, and our hearts, stirred to their utmost depths by the solemn and beautiful ceremonies we are gathered together to witness, find but feeble expression in words, which comparatively speaking are halting and cold, yet, my Lord, we trust that in the loyalty and good-will we hereby pledge you, you will find a language more eloquent than that of graceful vowels or flowing periods.

While congratulating you upon the well-deserved recognition with which your merits and attainments have met at the hands of the Holy Father, we feel that we also are to be congratulated upon the appointment of so worthy a successor to the illustrious Archbishop of Toronto, Most Reverend Denis O'Connor, who for almost a decade administered the affairs of this See with marked ability and success, and who by his munificent parting gift so materially lightened the burden you are about to assume.

We dwell with special pleasure upon the fact that once again the virtues and achievements of a native Canadian have commended themselves to the favourable notice of the Holy See, and though your obedience and loyalty to the Sovereign Pontiff are of themselves sufficient claims to our devotion, the knowledge that you are a true son of this Dominion, keenly alive to its needs and advantages, and in hearty sympathy with its people and its institutions, would be your further title to a generous and whole-souled welcome.

We also rejoice that the harmony and good feelings existing among the different creeds and classes of our Forest City, a harmony founded on mutual respect largely due to the prudence of two previous administrators, will be further fostered by one whose kindly heart and broad toleration have already won for him universal esteem in his former field of labour.

In conclusion, my Lord, we have but to beg your blessing on ourselves, and on our homes that on our part there may be nothing lacking in the holy relation thus solemnly inaugurated; we have but to reiterate our promise of earnest co-operation in such measures as you may deem necessary for the advancement of the interests of God and of His Church, and to wish you health and length of years in the Diocese of London. On behalf of the Catholic Laity of London.

(Sgd.) DANIEL REGAN, Chairman.

THE BISHOP'S REPLY.

Bishop McEvay, addressing the priests, said:—

"Rev. and Dear Fathers: It is a great pleasure for me to-day, on the solemn occasion of my consecration, to meet so many of my good priests, and to learn from you that the clergy who are detained by parochial duties have this morning devoutly remembered their newly-appointed bishop at the holy sacrifice of the mass.

Your warm words of welcome are most gratifying to me as your bishop, and your expressions of loyalty and obedience are worthy of true priests of God's church, who are loyal to their bishop, not so much on account of any personal merits he may possess, as because we are taught by our holy faith that bishops are the successors of the apostles and that they are placed by the Holy Ghost to rule the Church of God. And as the exemplary priests of the London diocese have always been loyal and true to the wise, able and zealous prelates who have preceded me, so your present bishop, unworthy as he is of the high office, expects, and is assured by you in your beautiful address, that he will receive the same good-will, obedience and hearty co-operation.

"Your kind reference to the honours which the Holy Father has been pleased to bestow on me from time to time reminds me of my special obligations of gratitude to the illustrious Leo XIII., at whose golden jubilee it was my happy privilege to assist, and as these titles of distinction were obtained chiefly on the recommendation of the bishop under whom I served, I take this occasion to also thank his Lordship the Bishop of Hamilton. It is the duty of all Catholics to be loyal to the Holy See, and we should assist in a particular manner the present glorious Pontiff, who is striving so earnestly and so efficaciously for the restoration of Christian unity throughout the world And while the people work in harmony with their priests, and the priests with their bishops, and the bishops are united to the Holy Father, the centre of unity, then we show all nations the grandest example of unity that this world can ever see.

"While all priests who rule well are worthy of double honours—as St. Paul tells us—the venerable priests of this diocese who have so long borne the burden and the heat of the day, are entitled to special recognition, and the younger clergy who have escaped the hardships of early missionary life are also expected to show themselves worthy priests and pastors of souls, by their zeal, earnestness and devotion Following the charitable footsteps of our Divine Master, who went about doing good to all, let us in our daily lives put into practice His charity, remembering that all men are made in the image and likeness of God and that it is our duty to love our neighbour as ourselves for the love of God.

"In this way both bishops and priests will be united and happy God's work will be well done, and our holy religion will prosper in this western portion of this new flourishing, and free province of Ontario. In the words of our blessed Lord I say to you, in conclusion —"Let your light so shine before men that they may see your good works and glorify your Father, who is in heaven."

Referring to the address of the laymen, Bishop McEvay said:—

"My Dear Brethren —The answer just given to the good priests may, to a certain extent, be applied also to you, inasmuch as both priests and people are branches of the same Christian family, of which the bishop is the head, and the interests of the one are inseparable from those of the other. Permit me, in the first place, to thank you for your very hearty welcome to the diocese of London and for the prayers which you kindly promise to offer in my behalf.

"The many good things which your generous impulses suggested you to say of me seem to place before us a portrait of what a bishop ought to be, rather than what I am, but, limited as my talents and abilities may be, I hope, with the help of God, to employ them, such as they are, for His greater glory and for the spiritual good of the flock He has been pleased to entrust to my care.

"The burden of the episcopacy I realize to be a grave and onerous one, but I humbly accept it in the spirit of obedience to the Holy See. and in the hope that God may bless the work which His vicar on earth has given me to perform. Though not possessing the eminent gifts and virtues of the zealous prelates who formerly ruled this important diocese of London, it shall be my aim to endeavour to walk faithfully in their footsteps and to continue the good works which were so courageously undertaken by them.

"Their works, like the fruits of a good tree, are manifest throughout the diocese, in the founding and multiplication of churches and parishes, Catholic schools, and religious and charitable institutions of various kinds, which are the best monuments that a good bishop could leave behind him, and the monuments testify also to the generosity of the people, who, in obedience to the voices of the prelates, contributed so cheerfully to their erection and maintenance.

"In order that their fruits may be preserved and the institutions founded by my predecessors may prosper, the generous co-operation of the people is necessary, and therefore it is with great pleasure and gratification that I to-day accept the assurance of your continued support, so kindly promised in your loyal and affectionate address.

"By making these sacrifices for the glory of God you are manifesting your gratitude to Him—the giver of all good gifts. Who has been pleased to bless and enrich this beautiful section of the country, in which Catholics of various nationalities mingle and dwell in harmony, especially those of the Irish and French race, who seem to have been chosen by Almighty God to be the pioneers of Catholicity in this western portion of the province.

but Catholic, and whose divine character entitles her to be the mother of all nations, it shall be at all times my aim and desire, as a good shepherd, to provide for the spiritual interests of all —not only of the English-speaking, but also of that other important portion of my flock, whose privileges and constitution it is to hear the word of God in their own native French language, which, together with the true faith, they have inherited from their forefathers, who were the first colonists and the first missionaries of Catholicity in Canada.

"I am delighted to hear of the happy relations existing in this diocese between Catholics and their neighbours of other beliefs, and I hope that while professing our faith openly without any offence, and recognizing the legitimate rights of others these charitable relations may long continue for the peace and prosperity of this grand young country and for the happiness of all.

"In the meantime I beg God to bless you and your families, and all the good Christian people of the diocese of London."

Bishop McEvay closed by appointing Rev. Father Bayard vicar-general of the diocese.

ST. MICHAEL'S COLLEGE

One of the pleasantest incidents of the consecration was a presentation and an address from Bishop McEvay's old classmates of the class of '79, St. Michael's College, Toronto. The presentation consisted of a magnificent set of breviaries, of the latest edition, bound in Russia leather and beautifully decorated. The address was read by Mr Hugh Kelly, of the firm of Foy and Kelly, barristers, Toronto. Rev. Father M. J. Brady, of Windsor, made the presentation with his usual felicitous choice of expression:

To the Right Reverend Fergus P. McEvay, D.D., Bishop of London.

May it please Your Lordship:

The announcement of your elevation to the dignity which has just been conferred upon you has given more than ordinary pleasure to us, your former college classmates. It is a distinguished privilege, indeed, for us to be permitted to assist at your consecration as Bishop of the Diocese of London, and to be able to personally offer you our congratulations. Your selection to fill so exalted a position in the church has in no way been a matter of surprise to us, who, but twenty years ago, with you, bade adieu to St. Michael's College—our alma mater. We, who for years were your classmates, your companions and your friends, and who had opportunities of learning your true worth, recognized in you those qualities, which even in your boyhood, and early manhood, marked you as one eminently fitted to fill the position of honor, responsibility and distinction to which you have been called. We feel no small degree of pride and satisfaction, not so much that you should be raised to the sublime office of a dignitary of the church, but rather that your merits and virtues should, at the hands of Christ's vicar on earth, receive the recognition which they undoubtedly deserve.

We are fully aware that your entrance upon the administration of a large and important diocese brings with it a heavy burden of responsibility, but, knowing you as we do, we feel confident that the wisdom, prudence, and zeal which you displayed in your college days, and which have been brought to maturity by years of earnest work in the holy priesthood, will render that burden easy for you to bear.

Permit us, therefore, to extend to you our most hearty congratulations, and to assure you that the feelings of friendship, respect and love, which we have entertained for you in the past, will always continue, and coupled with these feelings will ever be found that of reverence due to you as a bishop of the Catholic Church. In conclusion, we fervently pray for your welfare and success in the fulfillment of the duties of your new office, and we hope that it may long be the privilge of the Diocese of London to acknowledge you as its head.

On behalf of the classmates of 1879.

M. J. BRADY, Windsor, H. T. KELLY, Toronto.

Dated Aug. 6, 1899.

THE BISHOP'S REPLY

In the course of his reply, his Lordship spoke as follows—I cannot properly express my pleasure at finding you present to-day, and I can only say that I thank you most heartily for the kindly expressions contained in your address, and also for the accompanying substantial token of your regard. The strong ties of friendship formed between us in our college days are such that neither time nor distance can sever or lessen, and I can most truthfully say that no other friendship is more cherished by me than that which exists between us. Scattered as we are and have been over a large part of this continent, I have never lost sight of any of you, nor ceased to be interested in your welfare, and it has always been with the keenest pleasure that I have watched the success of each and every one of you.

I ask you to accept my thanks for your kind remembrance of me in coming to-day to my consecration, and also for your handsome present. These Breviaries will, as you know, be in daily use by me, and they will thus aid in keeping constantly before me the memory of you my friends and former companions, and I earnestly pray God may bless you with health and success in this life and eternal happiness hereafte

CONGRATULATIONS FROM QUEBEC.

His Lordship Bishop McEvay received the following congratulatory telegram from his Grace Archbishop Begin, of Quebec. Quebec, it will be generally known, is the oldest and leading diocese of the Dominion of Canada, and more than ordinary interest accordingly attaches to the telegram. It is as follows:—

Quebec, Aug. 5.—The Mother See of Quebec shares in the joy of the Church of London in the auspicious occasion of the consecration of her worthy pastor, and supplicates the Holy Spirit to grant him a long and fruitful career — (Sgn.) Archbishop of Quebec.

FROM THE SISTERS OF ST MARY'S ACADEMY.

On behalf of the Sisters of St. Mary's Academy, Rev. Dr. Flannery, Dean of Windsor, presented Bishop McEvay with a beautiful episcopal sash, accompanied by a gracefully-worded address read by Rev. Mother Superior Alexander. In reply the bishop said he would take the greatest pleasure in wearing the sash on the occasion of his first visit to the parish of Windsor and St. Mary's Academy.

In the evening at musical vespers Rev. Father O'Bryan, of Quebec, preached an eloquent sermon.

DINNER AND RECEPTION

After the consecration services Bishop McEvay entertained the visiting clergy to an elaborate dinner at the Sacred Heart Convent. There were flower favors for each guest, and each was presented with a beautiful picture of the Sacred Heart of Jesus, as a souvenir of the consecration.

EXTENDED THEIR CONGRATULATIONS.

During the afternoon the members of the Hamilton delegation visited the presbytery, and extended their congratulations to the new bishop, who received them most heartily.