

The Catholic Record.

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THE FRUITS OF GODLESS EDUCATION.

Sir James Vaughan, who has recently retired from the active service of the magistracy in London, England, at the age of eighty-five, presided over the police court of Bow street for the last thirty-five years.

During that period he had an extensive and varied experience of the criminality of the great metropolis, and its causes, and his opinion on this matter is worthy of the gravest consideration.

It is reported to have said in an interview, that during recent years there has been a wonderful decrease in the number of brutal and violent crimes, while there is a large increase in the number of crimes which require brains and ingenuity for perpetrating them.

This curious change he attributes to the improved education given in the schools. He declares that he is sure that unless means are adopted to counteract the effects of education on the minds of those who are criminally inclined, the number of crimes which require cleverness will increase greatly.

It is but natural that this should be the case. Education without religious instruction has the effect of enabling young persons to adopt methods for the attainment of unlawful ends which the uneducated would not think of adopting.

The Catholic Church has all along been conscious of the necessity of uniting religious with secular education, so that youth may be educated morally as well as intellectually, and may thus be made into good citizens.

More Lynching. There has been another horrible lynching outrage at Tallula, a town of Louisiana, near New Orleans. The origin of the outrage was that Dr. Hodges, an American, shot a goat belonging to Frank Defatta, an Italian.

He must have trials and sorrows, for "he is the bondman of all, doomed to bear the burden of all;" but we wish to tell him that our reverential affection and docility are his forever, to make smooth the stony path that opens up for our Bishop.

Vicar General Bayard. The announcement made by His Lordship the Bishop of London, at the conclusion of the ceremony of his consecration on Sunday last, that he appointed Very Rev. Joseph Bayard as his Vicar-General, was one of the pleasing features of this memorable occasion.

RIGHT REV. F. P. MEVAY

CONSECRATED BISHOP OF LONDON ON SUNDAY LAST.

AN ENTHUSIASTIC WELCOME BY ALL CLASSES OF THE COMMUNITY.

Right Rev. Mgr. McEvay arrived in London on Friday evening, August 4, by the 5:40 G. T. R. train, from Guelph, where he had been in retreat preparatory to his consecration as Bishop of London. He was met and warmly greeted by the Administrator of the diocese, Very Rev. Joseph Bayard, Dr. Kilroy of Stratford, and the city clergy, as well as a deputation of laymen, including Messrs. D. Regan, James Egan, T. J. Murphy, Thos. Coffey (publisher CATHOLIC RECORD), Wm. Regan, John Forristal, Philip Cook, Hubert Dignan, and others, each of whom were in turn presented to the Bishop-elect.

His arrival was a memorable day in the ecclesiastical history of this city and diocese of London.

In accordance with the announcements already made, it was the day on which the diocese of London received its new chief pastor, by the consecration of the Right Rev. Fergus Patrick McEvay, in St. Peter's cathedral, to be Bishop of the diocese.

Mgr. McEvay we have already spoken in our columns. As a priest he was learned, zealous, exemplary in every respect, and an excellent administrator, beloved by his flock in every parish in which he labored, and also by his brethren in the priesthood.

Admission to the cathedral for the Solemn Pontifical Mass of the consecration of the new Bishop was by tickets, which were distributed gratuitously as far as there was room in the magnificent cathedral. The vast throng of priests and laity who assisted at the imposing rite to offer up their united prayers to the throne of grace and mercy for the new prelate, made manifest the enthusiasm which is universally felt in the confidence that the Right Rev. F. P. McEvay will be a worthy successor to the illustrious prelates who have preceded him in this diocese, and who have left many enduring monuments of their piety and zeal for religion, in the beautiful churches and parochial residences that have been built during their administrations, and in the numerous religious houses, schools and hospitals, besides the beautiful urban asylum and home for the infirm, which rose in successful operation in the diocese.

All the priests of the diocese who were able to make arrangements that their parishes would not suffer the loss of the holy sacrifice of the Mass on Sunday, were present on the solemn occasion, and large delegations of the laity from many of the outside parishes, as St. Thomas, Stratford, Windsor, Chatham, etc., also assisted. Many likewise availed themselves of railway excursion rates to come to the city from great distances, even so far as from Chicago, Toronto, Hamilton and Buffalo to be present on the solemn occasion, and the cathedral was thronged to its utmost capacity.

The consecration and celebrant of the Pontifical High Mass was the Most Rev. Datus O'Connor, Archbishop of Toronto, formerly Bishop of London. His Grace was assisted by the Very Rev. Father Marjion, Provincial of the Basilian Order in Canada; and the Rev. Fathers P. Brennan, P. P., St. Mary's; J. Gnan, P. P., Hesson; J. Beaudoin, P. P., Walkerville.

Mgr. McEvay was assisted by the Very Rev. D. Cushing, O. S. B., President of Assumption College, Sandwich, and Very Rev. Francis Solanus, O. S. F., P. F. and Superior of the Francis can Order in Chatham.

P. Maidstone, D. J. Downey, P. P., Mitchell.

The Holy Father's Bull appointing the Right Rev. Mgr. McEvay Bishop of London, and authorizing his consecration, was read by the Very Rev. Joseph Bayard, Administrator of the Diocese during the vacancy.

The ceremonies were directed by Very Rev. Wm. Kloefer, of St. Jerome's College, Berlin, first master of ceremonies, assisted by Rev. J. Schwelzler and Ladouceur, assistant masters of ceremonies.

The clergy present from various dioceses were the following: Most Rev. Datus O'Connor, D. D., Archbishop of Toronto; Most Rev. J. Duhamel, D. D., Archbishop of Ottawa; Right Rev. T. J. Dowling, D. D., Bishop of Hamilton; Right Rev. R. O'Connor, D. D., Bishop of Peterborough; Very Rev. Mgr. Hoenan, V. G., Dandus; Very Rev. Mgr. Laurent, V. G., Lindsay; Very Rev. Canon Racicot, V. G., Montreal; Very Rev. A. Turgeon, S. J., Detroit; St. Mary's Church, Montreal; Very Rev. F. Saphman, S. J., Detroit; Very Rev. G. O'Bryan, S. J., Montreal; Very Rev. J. De Lavigne, C. S. R., Montreal; Very Rev. J. Marjion, C. S. B., Toronto; Very Rev. F. Mitchell, S. J., Fr. Minister, Detroit, Col.; Very Rev. A. Kreutz, Prov. of Carmelites, Falls View, Niagara; Very Rev. R. W. Kloefer, C. R. D. A., St. Jerome's College, Berlin; Rev. H. A. Constantineau, O. M. L., rector University of Ottawa; Rev. M. J. Whelan, P. P., St. Patrick's, Ottawa; Rev. Archdeacon Casey, Peterborough; Rev. Dean O'Connell, Mount Forest; Rev. T. J. Tinsan, Pullman, Ill.; Rev. S. J. Crogan, C. S. S. R., Toronto; Rev. J. M. Manony, Hamilton; Very Rev. D. Cushing, Pres Assumption College, Sandwich; Rev. F. Solanus, O. F. M., Chatham; Rev. E. F. Murray, C. S. B., St. Michael's College, Toronto; Rev. M. V. Kelly, C. S. B., St. Michael's College, Toronto; Rev. D. Treacy, St. Michael's College, Toronto; Rev. F. R. Fracon, Toronto; Rev. E. B. Kilroy, D. D., Stratford; Rev. L. A. Campbell, Chicago; Rev. F. E. Sande, C. S. B., Sandwich; Very Rev. W. Flannery, D. D., Windsor; Very Rev. F. Van Antwerp, Our Lady of Resary, Detroit; Rev. R. E. M. Brady, Hamilton; Rev. M. J. Brady, Windsor; Rev. F. Khoo, New York; Rev. W. J. McCloskey, Campbellford, Ont.; Rev. J. Neven, Grand Seminary, Montreal; Rev. J. Schwelzler, C. R., St. Jerome's College, Berlin; Rev. A. Lorion, Riveston; Rev. B. Boubat, Chatham; Rev. J. Connolly, Ingersoll; Rev. F. Ryan, C. S. B., Annersburg; Rev. P. A. Twohey, Westport; Rev. T. D. Wis, Perth; Rev. L. L. Backley, Owen Sound; Rev. J. B. Collins, Assumption College, Sandwich; Rev. P. J. Brennan, St. Mary's, D. Egan, ecdl., St. Michael's College, Toronto; Rev. M. D. Whelan, Caledon; Rev. J. P. McManus, Port Huron, Mich.; Rev. M. J. McGuire, Wooler; Rev. J. Kennedy, Saratua; Rev. L. A. Beaudoin, Walkerville; Rev. T. West, Goderich; Rev. G. R. Northgrave, Ed. CATHOLIC RECORD, LaSalle; Rev. N. E. M. St. Cyr, Stony Point; Rev. J. E. Munier, Belle River; Rev. J. P. Spratt, Wolfe Island (Kingston); Rev. M. Haim, Midway; Rev. A. McKoon, Strathroy; Rev. M. McCormack, Woodstock; Rev. J. Gnan, Hesson; Rev. P. J. Gnan, Wyoming; Rev. J. J. Gehl, Formosa; Rev. J. G. Magan, Corunna; Rev. J. Nonan (Bilaluph) Lucea; Rev. P. Langlois, Tilbury; Rev. D. J. Downey, Mitchell; Rev. E. C. Ladouceur, London; Rev. P. L'Houreaux, St. Thomas.

After the consecration services His Lordship entertained the clergy to a sumptuous 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 Bishop's consecration.

The Rev. M. J. Tiernan, Rector of St. Peter's Cathedral, and Rev. Joseph Kennedy, P. P., Saratua, superintended the ceremony as a whole, and assisted greatly in the maintenance of the good order and decorum which graced the entire ceremony.

The music rendered by the choir was especially fine and appropriate to the solemn occasion. A large number of voices participated and the great organ of the Cathedral was played by Dr. Carl Verrinder, of Detroit, the effect of the whole musical programme being exceedingly grand.

At the end of the Mass the newly consecrated prelate was conducted by the assisting Bishops through the aisles of the Cathedral, to impart his Episcopal blessing to the congregation. Then the Rev. Father Tinsan, P. P., of Pullman, Illinois, entered the pulpit and delivered the following eloquent and impressive sermon on the Episcopal office and dignity:

REV. FATHER TINSAN'S SERMON. Most Rev. Archbishops, Right Rev. Bishops, and Very Rev. Fathers: "In the goodness and readiness of his soul he appeased God for Israel. Therefore He made to him a covenant of peace, to be the prince of the sanctuary, and of His people, that the dignity of priesthood should be to Him and to His seed forever." (Ecclesiasticus, xlv. 29-30)

To-day, my brethren, we have been witnesses in this splendid ceremony, of all those wonderful things which were done by God to Palestine of old. He has made to His servant here, a covenant of peace. "My peace I leave with you; my peace I give 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

fullness of the Christian priesthood, which shall be to Him and to His spiritual seed forever. These are the wonders that take place in the consecration of a Bishop of the Catholic Church.

How impressive the language of the Church—Her sacred liturgy—through which she speaks her inward thought and feeling, and manifests to the world the richness of the treasures of truth 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 seer 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, discover 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 to him who held it. "He girded him with a glorious girdle," says the Holy Scripture, a token of the power, the dignity and the strength of the sacerdotal office. "He clothed him with robes 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 high priest should be reflected "that in His own person He had placed the very thought of being called to bear them."

The Bishop must first be that in himself what he would afterwards be to others. "The life of the whole flock," says St. Ambrose, "must first be found in the Bishop. For he is elected from all men, to preside over all men, and being exalted into the calm estate of peaceful judgment, he is the healer of all men." St. Paul uses even stronger language: "Take heed to yourselves and to the whole flock wherein the Holy Ghost has placed you Bishops, to rule the Church of God, which he has purchased with His blood." (Acts xx. 28)

His diocese, the portion of the flock entrusted to him, becomes his whole care and solicitude. The thought that in a strict accounting of that precious heritage, purchased with the blood of Christ, will be expected of him, will ever be present to him. "Find the flock which is among you," says St. Peter, in the first of those glorious Encyclicals with which the Vicars of Christ have illumined the Church; "exercising the episcopal office not by constraint, but willingly according to God; not as lordly it over the clergy, but becoming a pattern of the flock from the heart."

The Bishop, then, becomes the pattern of the whole flock—"Sicut rex patrum et populi." He is the example both for priests and people. To his priests, the elder brother upon whom the inheritance has fallen; to the people, the heart of his clergy. To him they will go for a patient hearing; from him they expect to receive fraternal correction; with him they will gladly share an affectionate fellowship in the glorious yet arduous work of the ministry; "not as lordly it over them," says St. Peter. For to whom will they go if not to him in whom they recognize the shepherd appointed by the Holy Ghost? "Feed my lambs." He knows by experience the life of a priest, its trials, and its dangers, beset with enemies from within and without. The priest is 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, whose cry is, "percutiam pastorem, et dispergentur oves"—"a pattern of the whole flock," but particularly that of his clergy.

If the shepherd has his duties towards his flock, so have the flock towards their Bishop. St. Paul thus admonishes them: "Obey your prelates as having to give an account of your souls, that they may do this with joy and not with grieving. For this is profitable to you." The Bishop, then, has a right to expect a return for his labors from the whole flock—loyalty, fidelity and respectful submission on the part of his priests; affection, gratitude, support and filial obedience on the part of the laity. It is thus that with joy he can give an account of the souls of his sheep; with joy and not with grieving.

Thus we see the Bishop in himself and his own immediate flock. But the significance of his office extends to the whole Church, and the Church is in the Bishop. What, then, is the Bishop, who represents the Church, in these closing days of the nineteenth century?

The Bishop, ever a high priest, in character and spiritual power, is always the same. His relations towards the world, however, assume varied features with the ever varying moods and conduct of the world towards the Church. In the first ages the Bishop presented his Master to the world as priest and victim, by being the first to suffer and die for the faith and lead his flock to follow his example.

Farther on, they were not only the teachers and spiritual shepherds, but the succor and defence of their flock from the rapacity and tyranny of secular princes. In these our days martyrdom is the exception. The princes and rulers of the world put on at least a pretense of justice and humanity in dealing with their subjects. Is there, then, peace for the Church of God, and rest for her ministers? Alas no! greater dangers break in the shadows of the ancient evils, and call for re-

flected vigilance on the part of the watchmen who man the outposts of Israel. Greater evils and more dangerous, because less easily apprehended by ordinary people, and because they conceal their true character under the parhousial garb of these stock phrases, "modern thought," "enlarged liberty," "intellectual emancipation." Under this guise so catching the prince of evil is luring poor deluded humanity to its fall. With these weapons does he seek the destruction of the kingdom of God.

The minds of men are becoming gradually infected with false ideas of God, the human soul, man's destiny, the world about him, the cause and reason of its existence; in a word, with a false solution of the problems of this life and the life to come.

Poor, weak man, is striving with all his might—but in vain—to foster the idea begotten of his intellectual pride, that he is self-sufficient, that he can do without God.

He would make human effort and material results the metre of his measurement in everything—science, education, progress, civilization. "Dust thou art, and to dust shalt thou return," says the prophet, "thy hope is vain; for thou art as vanity, and as a breath of wind, and as a cloud that passeth away." Religion and its sacred obligations he would leave to women and to monks, as having no claims on the mind and heart of a man of the world and its affairs.

The Church of Christ, "the pillar and the ground of truth," whose pastors were sent into the world to be its light, to lead it in the way of truth and holiness, and to be its salt, whose savor would preserve it from moral corruption and decay, is hidden and hidden, as if emphasizing in a most striking manner the judgment of Christ upon the prince of this world, "With me you have not anything."

Nations professing to be Christian would banish God and God's representative from participation in human affairs, and take to themselves the regimen of the souls and consciences of men—usurping the power and the office which belong only to the anointed of God and the commissioned of the Holy Ghost. Witness the proof in the spectacle lately presented to us: the representatives of the civilized nations of the earth, gathered in convention to deliberate on measures for the preservation of peace amongst men, while the Vicar of Christ, the ambassador of the Prince of peace, is excluded from any part in those deliberations. With these dangers threatening it, are the sentinels of the army of Christ silent or asleep? Are there no champions of God's divine right? Are there no witnesses of His power, His justice, His creatorship, His providence?

Has the voice of God, sounding through the depths, "I am the Lord God, thou shalt have no other Gods but me," been smothered by the foul measure of error, irreligion and unbelief? Has it found no responsive echo? No! God forbid. The eternal word of the Almighty, spoken through the mouth of his prophet Isaiah, comes thundering down the ages, warning feeble and foolish man of the vanity of his efforts to resist it. "I have placed watchmen on thy watchtowers of Israel, and all the day, and all the night they shall not hold their peace."

To this age of unbelief, to this age of troubled minds and to this age of sciences, the Bishop, says a prelate, "is the mouthpiece of God and represents the prophetic character of Christ."

Strong in the consciousness of his divine mission, and realizing his responsibilities, he preaches the gospel of Christ everywhere. He speaks as "one having authority," in season and out of season, fearless of the clamor and criticisms of men, disregarding, like the great Apostle, "the judgment of man's day."

He is the ruler placed by the Holy Ghost, to govern the souls and consciences of men according to the principles of the moral law, "telling them to observe whatsoever I have commanded you."

He will secure to God his portion out of the world, and consecrate it to His holy and divine service—His altars and His tabernacles, the sources of grace and good-will to men.

When and where in the history of Christianity, is a Bishop better circumstanced for the fulfilment of his prophetic and apostolic office than in these last days of the nineteenth century, and our country? Freed from the fetters which, mingling with secular affairs, had unconsciously forged around him, bound by no entangling alliances, he moves with all the dignity and freedom of a prince of God's kingdom; he shines in the true light of an apostle of Christ, he takes his rightful place beside his divine Master, to be the shepherd and the servant of the people.

Now can truly be applied to him the words of an eminent orator of the French Assembly at the close of the last century; "Drive the Bishops from their palaces and they will find refuge in the poor man's cottage; snatch from their hands the jeweled crozier and they will grasp a staff of wood." Yes, stripped of his allegiance to princes, he is the more closely allied to, and in sympathy with the people. He is immeasurably strong because he is free. Difficulties he has to contend against—yes, and almost to discouragement, were he not supported in the knowledge, "that he can do all things in Him who strengthens him."

But what are difficulties to a Christian Bishop? They seem only to develop his sacerdotal character, bring out his latent strength, plume his courage, and exercise every element of that spiritual energy which was infused into him at his consecration.

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