

**DIOCESE OF SAULT STE. MARIE.**

**Consecration of Bishop Scollard at Peterborough—  
An Impressive Ceremony.**

(From Our Own Correspondent.)

Rev. D. J. Scollard, the first Bishop of the new Diocese of Sault Ste. Marie, was duly consecrated as its spiritual head in St. Peter's Cathedral last Friday. The impressive ceremony, which was witnessed by hundreds, lasted four hours. Bishop Scollard is a Peterboro County boy and was stationed there for five years previous to going to North Bay. There were about 80 bishops and priests in attendance. Archbishop Gauthier, of Kingston, officiated as consecrator, his assistants being Bishop O'Connor, Peterboro, and Bishop Lorrain, Pembroke. Bishop McEvoy of London preached the consecration sermon. Archbishop Duhamel of Ottawa, Archbishop Begin of Quebec, Bishop Gabriels, Ogdensburg; Bishop McDonald, Alexandria; Bishop Emard, Valleyfield, Que., and Bishop Racicot, Montreal, were also present. In the afternoon the clergy of Peterboro Diocese presented the new Bishop with an appreciative address and a purse of money. The priests of the new diocese gave him a handsome crozier, Father Langlois, Sturgeon Falls, reading an address in French. Bishop Scollard will visit his old home in Ennismoretown, and to-day returns to North Bay, where he will be accorded a big public reception.

The new diocese was formed by the division of Peterboro diocese, and extends from North Bay to Rainy River. It contains a Catholic population of about 27,000, with 35 priests and 64 churches, and with Sault Ste. Marie as the cathedral city.

**CONSECRATION SERMON.**

The consecration sermon delivered by His Lordship Bishop McEvoy, of London, was one of those oratorical pronouncements for which His Lordship is noted. He spoke from St. John 14:16, "Ask the Father and He will give you the Holy Ghost, who will abide with you forever." The words, he said, were uttered by the Divine Saviour on the solemn Thursday night before His Passion. He had given His disciples to understand that he was soon about to depart from them and sorrow filled their hearts. But the gentle Master spoke to them in words of wisdom, consolation and love, and called them His friends, His children, His chosen ones, and assured them that He would not leave them orphans, but send the Holy Ghost, the Comforter, who would grant them blessed peace. On that solemn occasion He also impressed them with the great antagonism that existed between them and what He called the world—not the world of literature, science, art, the progress of which the Church had always fostered—but the world opposed to the Church was the one referred to by St. John in which ruled the consciousness of the flesh, and of the eye, and the pride of life. "This was the world which would pass away, but 'he that doeth the will of God abideth forever.'"

The Church had suffered persecution, but it had gone on since the days when Christ walked the earth, and it would continue until the end of time. The Kingdom of God was not of this world, but a spiritual kingdom, and all of the powers of hell should not prevail against it. The power commissioned by God to the soul of man was the power which saved and sanctified. The Holy Ghost, who was sent from heaven, became the soul of the church, and the Apostles were filled with the Spirit. The Church was the Kingdom of God on earth.

**NOT EMPTY CEREMONY.**

His Lordship stated that the ceremony witnessed that morning was not an empty one. In merely installing the new bishop with the usual robes and insignia of office was not sought only to make an impression on the hearts and souls of the people, teaching them respect for the dignity of the hierarchy. It was

not for such reason that prelates had assembled. The purpose was a higher and holier one—supernatural and divine. Besides his legitimate appointment a bishop must also be endowed with power from God. Therefore the Archbishop and his assistants impose hands and the Holy Spirit descends upon the soul of the chosen one, and sanctifies still more a soul already sanctified. The speaker explained the significance of the cross, the mitre, the ring and the crozier, and pointed to the commission which Christ gave to the Apostles.—All power is given unto me in heaven and in earth to preach the gospel—go ye therefore teaching all nations in the name of the Father, the Son and the Holy Ghost. It was a wonderful and mighty commission, and no human power could ever fulfil it. The power of the Holy Ghost accompanied the commission, and the apostles were the witnesses unto the whole world.

The Church had ever been faithful in complying with the divine commission. Bishops had been consecrated and sent to all the nations, and it would be so to the end of time. She had come down to the present day as fair, and fresh and full of vigor and the spirit of God as in the early ages of Christianity. The speaker thanked God that in this fair and vigorous country of Canada, the Catholics were among the first nations in their devotion to the Holy See, the centre of all unity. Much heroic work had here been accomplished under the guidance and blessing of the Holy Church, and the magnificent heritage which had been handed down was an everlasting credit to the priests and people and there was here a grand example of devotion to the See of Peter.

In the consecration of the new Bishop to the new diocese, there was presented an evidence and assurance of continued good work. The speaker referred to a pleasing coincidence. It was on the Feast of St. Matthias, 1874, that the late Bishop Jamot was consecrated as Bishop Apostolic to Canada and fixed his place of residence as Sault Ste. Marie. Many would remember how he became Bishop of Peterborough in 1881, and would recall with gratitude, pleasure and pride, the great man's zeal, energy, self-sacrifice and devotion to God. In 1887 His Lordship Bishop Dowling took charge and continued the work for two years. His successor, His Lordship Bishop O'Connor, had long borne the burden and heat of the day, in season and out of season, laboring to keep pace with the rapid development of that country forming the new See, as well as building up churches and stations forming the diocese. The new Bishop succeeded worthy prelates in the Church of God. It was a high honor to be called to the position of Bishop, becoming an ambassador of Christ, a pontiff chosen among men to perform things which pertained to God. But while a Bishop received many honors his position was, as St. Augustine said, very laborious and also dangerous. It was necessary for him as a protector of the lambs of the fold to know well the great eternal truths, and the speaker emphasized the necessity for highest realization of the fact that education without religion could not properly be called such, and it was his duty to oppose all influences which tended to separate the one from the other, thus robbing the little ones of their rights.

His Lordship stated that a Bishop did not cease to become a citizen. If the history of Canada proves anything, it proves clearly that among the best and most loyal citizens of the country were the Bishops of the Catholic Church. He necessarily becomes an object of hatred to the prince of darkness, yet he knew not the spirit of fear, but ever continued zealous in the promotion of all good work.

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**THE NEW BISHOP.**

Referring to the new Bishop, the speaker said that he was no stranger here, but had been born and brought up in the neighboring parish of Ennismore, and three years of his priestly life were spent in Peterboro. He was then sent to the parish of North Bay, where he had labored with great zeal and success up to the present time, and now he had been given a wider and more difficult field as a Bishop of God's Church. With devotion to the ministry, his knowledge of the needs of the people, his entire reliance upon the providence of God, he would accomplish great things in the future as he had in the past. While the office of Bishop was necessarily a difficult one, all would admit that it became doubly difficult when beginning in a new See. It was not easy to lay broad and deep the foundation and to build up institutions with slender resources. Yet it was God's work, and He would make the burden light and would help the new Bishop when the storms of difficulty beat across his path.

**RECEPTION OF FRIENDS.**

In the afternoon at 3 o'clock Bishop Scollard held an informal reception of his friends in the vestry. Amongst those present were his father and mother, two brothers and two sisters. The parents of the new Bishop, though of course delighted at the honor that had come to their son, bore themselves without any exterior marks of elevation. The father, a respected farmer of the neighborhood, has the simple and direct manner which is always admirable, and the mother, despite the fact that she has a son old enough to be a bishop, still retains the dark auburn hair and medium figure of a woman in early life. After the kissing of the ring and a few words amongst the old friends, the scene was transferred to the church, where the addresses were received and replies given. A beautiful address from the priests of Peterborough Diocese was most impressively read by Rev. Father Keilty of Douro, in whose church Bishop Scollard had received his first lessons in catechism.

An address was also read from admirers representing the Knights of Columbus in Ottawa, Toronto and elsewhere. The following signatures were appended, and most of their owners took part in the presentation: Hon. C. Fitzpatrick, Hon. John Costigan, Hon. F. R. Latchford, Chas. McCool, M.P., Nipissing; M. J. Gorman, K.C.; M. P. Davis, Ottawa; Chas. Murphy, Ottawa; Chev. John Henry, Ottawa; J. R. McCaM, M. J. Haney, Toronto; W. Power, M.P., and Thomas Murphy, ex-M.P. This address, read by Hon. John Costigan, was accompanied by a handsome pectoral cross and chain of gold studded with jewels. In replying to this address His Lordship seemed almost overwhelmed, and said that in their desire to do honor to the dignity that had come to him, they had invested his humble person with the virtues and gifts which rightly belonged to the office.

**SENATOR SCOTT IS 80.**

Last Friday was the 80th anniversary of the birth of Hon. R. W. Scott, Secretary of State and leader of the Senate. The Liberal Senators took advantage of the occasion and presented Mr. Scott with a piece of silver, on which was a suitable inscription. About fifteen minutes before the Senate met in the afternoon Senator Templeman came along with the Secretary of State from the Cabinet meeting, and brought Mr. Scott in the direction of the Speaker's chambers, where they were met by the committee that had charge of the presentation. Senator Casgrain was chairman of the committee. The presentation took place in the speaker's chambers. Mr. Scott, in accepting the large silver loving cup, the gift of the Senators, thanked them for their thoughtfulness, and for their kind and generous expressions towards him.

**PERSONAL.**

Rev. Fathers O'Leary, F.P., St. Gabriel's, and Casey, F.P., St. Agnes, returned on Friday evening from a trip south.

**D'YOUVILLE READING CIRCLE.**

Ottawa, Feb. 25th.

At the meeting of the D'Youville Reading Circle last Tuesday evening, the regular study of Oxford was resumed. The University reached the turning point in its history in the 19th century, which saw the beginning of the tractarian movement. A few notes were made on the most important men connected with the movement, and before continuing the study, it was considered not inappropriate to relate the story of the legendary beginning of Oxford, as told in Montalambert's *Monks of the West*. No country is richer in legends than England, for she has preserved them through all her religious changes and some of them are exceedingly interesting. The story relating to the birth of Oxford, though legendary, is no fairy tale, but a proof of the grand work woman has accomplished in all ages for the advancement of Christianity and civilization.

Far back in the latter half of the 7th century, when England was divided into little kingdoms, there lived a beautiful and saintly princess, named Frideswida, the daughter of the King of Wessex. This princess was deeply loved by Prince Algar, who was also of Wessex. In those days love-making was a very strenuous affair, and Algar was a determined young man. Frideswida, whose thoughts were turned towards a life of solitude and prayer, was also determined, and one day she seized an opportunity to escape from both father and lover. Getting into an open boat, she rowed ten miles up the Thames until she reached a spot of enchanting loveliness. It was a grove of noble oaks around and above which was twined and draped the beautiful ivy of England in such a way as to form a safe and sequestered shelter. At least so the princess thought in her delight. The prince seemed to have been hitherto unknown and unappreciated save by those interesting quadrupeds that revel on acorns, and by their owners, but after all it was only ten miles from Wessex, and before very long Algar and his suite, who had set in pursuit, discovered her. In this extremity she had recourse to her favorite saints, Catherine and Cecilia, and lo! there was a miracle. The prince and all his followers were suddenly stricken with blindness, and terrified, they left the princess in peace. In time her father became reconciled to her new way of life, and being very wealthy, she built an abbey which she enriched and beautified. Soon many other noble and holy women came to share in her life of prayer and study, and Frideswida reigned as abbess until her death in 739.

The site of this famous abbey was Oxford, the Abbey itself was the real beginning of the Christ Church College of to-day, and its beautiful old church still remains as the cathedral. In the thirteenth century the abbey was taken over by a chapter of canons, at which time it took the name of Christ Church. In the sixteenth century, when Cardinal Wolsey was at the height of his power, he wished to make it the most beautiful college in the world. It was then known as "Cardinal College." The tomb of the sainted Abbess, which is still to be seen here, was unfortunately desecrated in Elizabeth's time, but during the reign of Anne it was externally restored.

Owing to the fear inspired by the miracle that deprived Prince Algar and his followers of their sight, the legend tells us that for long no English King dared visit Oxford. It was not till Henry III.'s time that royalty was seen within its precincts, and the chapter of accidents that marked that reign was ascribed to the King's temerity in trespassing there. Of course, the superstition has long passed away and Oxford is now as safe for royalty as for the lesser ones. His Majesty Edward VII. was one of the pupils entered there in the year 1859, and left behind a reputation for diligence and exemplary conduct. It is interesting to note that a number of great men Christ Church College has given to the world. It may be called a sort of mother house. Here the famous Dr. Pusey lived and reigned as rector of the Cathedral, and preached from its pulpit. Sir Philip Sydney, Ben Jonson, Locke, Sir Robert Peel and Lord Elgin are among the most conspicuous of those who have graduated from its halls. Before bringing the study of this great centre of learning to a close, it seemed but fitting to give St. Frideswida credit for her share in the work, and to show that not now alone, but at all times it has been "woman's age."

In summing up current events, the East, of course, was centre of interest, though other places too came in for their share of attention, it being a noteworthy period in the history of most nations. The Oriental study, as usual, occupied the latter part of the evening, and the fifth book of the story of Buddha, which relates his great renunciation, was begun by Miss Beatrice Hodgeson. In preparation for the lecture on the 27th on the Gaelic revival, some notes were made on the subject. Some statistics were read showing how swiftly the study of the Irish language is spreading. The number of schools teaching the language has increased in a short time from about one hundred to one thousand four hundred. Irish is not a dead language, for some one has been always speaking it, and so it has been kept alive, unlike the Latin and Greek. The most enthusiastic lovers of Ireland do not expect or hope to have it take the place anywhere of English, but it possesses a glorious literature, and to understand that literature as it deserves to be understood, it is necessary to know the language in which it is written. People study Latin, Greek and Hebrew, why not Gaelic? The next meeting will be on March 7th.

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**MARGUERITE.**

**"GALWAY LAW."**

To be Presented by St. Ann's Young Men's Society on St. Patrick's Day.

The members of the dramatic section of St. Ann's Young Men's Society are busily engaged in putting the finishing touches on the drama which they are to stage at the Monument National, during the afternoon and evening on St. Patrick's Day. The title of the play is "Galway Law." Its story recounts scenes of valor and patriotism and presents a phase of Irish character which is calculated to arouse the sympathies of all lovers of freedom.

The musical features incidental to the drama which have been arranged by the well known and talented organist of St. Ann's Church, Prof. P. J. Shea, it may be said, are bright and new, and will be rendered by well known soloists and a chorus of acknowledged rank in local musical circles.

The immediate supervision of the production will be under Mr. Ed. Varney, who has for some weeks directed the rehearsals. His technical knowledge of staging a play and in arousing enthusiasm amongst the members of a cast have been many times exemplified in the past.

Rev. Father Strubbe, C.S.S.R., the zealous director of the Society, is most interested in the coming production, and says it will be one of the best efforts put forth by the organization since its foundation.

The afternoon performance will begin at 2.30 o'clock, and in the evening the curtain rises at 8.15.

The plan of reserved seats is now open at Mr. T. O'Connell's store, corner of Ottawa and Murray streets (Phone M. 3833), and already a large number of seats have been taken. There is no doubt that Rev. Father Strubbe and his patriotic boys of St. Ann's will be greeted with a large audience at both performances.

There is enough of grief  
To mar the years;  
Be mine a sunny leaf,  
Untouched by tears.

No sermon mine to preach  
Save happiness;  
No lesson mine to teach  
Save joy to bless.

—Frank D. Sherman.

**IRELAND'S PRINCELY FRIEND.**

**Cardinal Vincenzo Vanutelli Celebrates His Silver Jubilee**

In the chapel of St. Francesca Romana, on the Feast of the Purification in 1880, took place the episcopal consecration of Vincenzo Vanutelli as Bishop of Palestrina. On February 2 of this year occurred His Eminence's silver jubilee, the occasion being taken for a universal demonstration of good will and affection for the prelate who has earned the title of the Irish Cardinal in Curia.

Vanutelli, like his brother Serafino, is a child of the Sabine Hills. Here in a dreamy hamlet called Genazzano Vincenzo saw light in 1836, the boy's impressionable mind early becoming imbued with the traditions of ecclesiastical learning and piety, with which his birthplace had been associated for centuries. The Diocesan Seminary at Palestrina was the first academy to direct his course of studies. Here he remained some three years, passing with his brother Serafino, who was two years his senior, to the Capranica College at Rome. It was here the future Cardinal made his first acquaintance with Irish people, their characteristics, and traditions—an acquaintance which was to stand him in good stead in the years to follow. On his ordination in 1860 Vanutelli became Professor of Theology, a position he occupied till 1865, when he was appointed to join the suite of Monsignor Oreglia (now Cardinal doyen of the Curia), then Internunzio in Holland and Belgium. In 1867 he was transferred to Rome as secretary to the Cardinal Secretary of State. This position he occupied up to and during the fateful days of the occupation of Rome by the Italian troops and the retirement of the Pope within the walls of the Vatican.

On the accession of Leo XIII. to St. Peter's chair an era of church diplomacy was inaugurated, the policy of the great Pope being one of conciliation towards the Vatican among the powers of Europe. Vanutelli, the accomplished diplomat, here found his opportunity. Appointed first as Delegate Apostolic to the Porte, he represented the Vatican at the coronation of Nicholas at Moscow, passing on to Lisbon, where he was responsible for the successful issue of the disputed Patronato of the Portuguese in the East Indies. He returned to Rome to receive his Cardinal's hat, and was then entrusted by Leo with the difficult task of restoring amicable relations between St. Petersburg and the Curia, probably the greatest triumph of his diplomatic career.

Returning to Rome, Vanutelli became one of the Cardinals permanently in residence in the Eternal City, Irish social and ecclesiastical circles seeing much of him. So much, indeed, was his devotion to all Irish interests manifest that it was hardly surprising to find him the Vatican's representative at the inaugural ceremony of the new Cathedral of Armagh. His visit on this occasion to the Emerald Isle impressed him deeply; as before stated, he is known among his princely conferees as the "Cardinal Irishman"—the Irish Cardinal. The deep interest taken by Pius X. in Irish affairs and the progress of Ireland is almost wholly due to representations of Vanutelli of the conditions really existent in the Island of Saints. None is a more trusted adviser of the Pope than the Cardinal, the consequence being that Ireland has a very powerful friend at the Papal Court, and one who is as watchful of her material as he is attentive to her spiritual interests.

Love is an upward tendency of human nature. It is dignifying, ennobling; and, for that reason, it imposes upon individuals who experience it new obligations.—Dorothy Fenimore.

Let us live to-day and enjoy all its benefits. Let us live to-day, and be true to all its responsibilities. Let us live to-day, and use all the strength that we have to make this day the most complete day of our lives.—Evelyn Pickens.