

THE BISHOP OF BUFFALO.

Silver Jubilee of His Consecration.

In the city of Buffalo on Wednesday the 8th inst., the silver jubilee of the Episcopal consecration of its Bishop, Right Rev. Stephen Vincent Ryan, D. D., was gloriously celebrated, and ideal Indian summer weather favored the celebration. In the early hours St. Joseph's Cathedral bells rang out peals of joy which echoed and re-echoed in the thousands of hearts that soon began to gather in the vicinity.

As the hour for the Jubilee Mass on Wednesday, ten o'clock, drew near, a vast crowd had filled the streets near the Cathedral. Those having the coveted cards of admission had early secured seats in the church, and those without had to content themselves with waiting to see the gorgeous procession of dignitaries of the Church, priests and acolytes that filed from the Cathedral residence promptly at ten o'clock.

The entire front of the residence was covered with graceful groupings of American and Papal flags. The front and side of St. Stephen's Hall was likewise decorated. If display of national colors be an evidence of patriotism, then indeed must Catholic Buffalo be patriotic, for the Stars and Stripes appeared from every point of vantage—outdoors, inside the Cathedral, even to the very altar, on private residence and Catholic school, at Music Hall in the evening, on the Bishop's residence, and along the line of march.

A glance about the Cathedral showed that the decorator's had done their work tastefully and well. Endless lengths of red, white and blue hung in graceful folds about the interior. High up on the pillars on either side of the sanctuary were large National flags flanking shields which bore the dates of "1808," "1898." In the centre of the organ loft rail a large golden eagle, with wings extended, held in its beak the Stars and Stripes. To the right and left the colors of the Nation draped against those of the Pope—white and gold. On each pillar, from choir loft to altar, hung between Papal and United States flags, a shield on which was inscribed the important events in the life of the Bishop: "Born, Almonte, Can., 1825." "Student, St. Charles Seminary, 1840." "Enters Congregation of Missions, Barrens, Mo., 1844." "St. Louis, Mo., ordained Priest, 1849." "Cape Girardeau, President Seminary, 1855." "Paris, France, appointed Visitor of Congregations, 1857." "Germantown, Pa., founds St. Vincent's Seminary, 1864." "Buffalo, consecrated Bishop, 1868." Upon the rail and around the pulpit was a drape of purple and gold.

Within the sanctuary rail on the epistle side were three thrones of red and purple. The centre throne was for Mgr. Satolli, to his right Archbishop Corrigan, and to his left Bishop Ryan. On the Gospel side was a single throne entirely of cardinal red for His Eminence the Cardinal. Palms, cut flowers and potted plants were in artistic profusion. The altar decked with trailing smilax and bright blossoms, its scores of candles, its glistening white marble, and its golden candelabra made a picture beautiful and imposing.

A few minutes after 10 o'clock the grand organ and orchestra began the "Marche Celebre." A moment later at the door of the broad centre aisle appeared a crucifer bearing aloft a golden processional cross. As he entered the vast audience stood up. He was flanked by acolytes carrying tapers. Following were the choir boys, 65 in number, dressed in scarlet, purple, and black soutanes and lace surplices. Behind them 150 priests in black soutanes and lace surplices. Then came the Bishops and Archbishops in robes of purple, and last of all His Eminence Cardinal Gibbons

clad in the cardinal and ormine of his office, his mantle of rich red silk flowing many yards behind and upheld by tiny pages.

Besides His Eminence there were present from out of town the Most Rev. Archbishop Corrigan of New York, the Most Rev. Archbishop Ryan of Philadelphia, the Most Rev. Archbishop Ireland of St. Paul, the Most Rev. Archbishop Walsh of Toronto, Ontario, the Most Rev. Archbishop Cleary of Kingston, Ont., the Rt. Rev. Bishop Keane of Washington, D. C., President of the Catholic University; and the Rt. Rev. Bishops McNierney of Albany, O'Farrell of Trenton, N. J., Ludden of Syracuse, McDonnell of Brooklyn, McGovern of Harrisburg, Pa., O'Hara of Scranton, Pa., Mullen of Erie, Pa., Phelan of Pittsburgh, Pa., Foley of Detroit, and Bishop Conroy of Ourium.

As the processionists reached the high altar each made a genuflection and passed to the right and left. The Bishops, Archbishops, and Cardinal entered the sanctuary. They knelt for a moment in silent prayer and then took their places.

At this point the Most Rev. Mgr. Satolli, accompanied by the Deacon, Subdeacon, and other officers of the Mass, entered the sanctuary. Mgr. Satolli was clad in full pontifical vestments of a Bishop, a gift from the priests of the diocese to Bishop Ryan. The vestments were made in Lyons, France, and were worn for the first time on this occasion.

The musical programme was unquestionably the most elaborate and perfect that ever graced a religious celebration in Buffalo. For weeks Dr. Borget, the organist of the Cathedral, had been drilling his composite choir, and nobly did it respond to his baton.

At the conclusion of the Mass the Most Rev. Archbishop Ryan of Philadelphia, who, as Father Ryan, preached Bishop Ryan's consecration sermon from the same pulpit a quarter of a century ago, mounted the pulpit and delivered the Jubilee sermon. The Archbishop brought tears to the eyes of many of those who have learned to love the Jubilarian during his twenty-five years of life in the city. All were prepared to hear a sermon worthy of the occasion, but it is safe to remark that many were disappointed—most happily: for we venture to say there were hundreds present who never expected to hear in all their lives so superbly-grand an outburst of human eloquence. We present herewith the sermon—but cold type cannot give to those who did not hear it the faintest conception of the depth of feeling, the impressiveness of delivery, the marvelous magnetism of the speaker. It was indeed something to charm the heart and remain a pleasant memory for many a year.

The Archbishop's sermon was as follows:

"Sing joyfully to God, all the earth: serve ye the Lord with gladness."

"Come in before His presence with exceeding great joy."

"Hear ye that the Lord is God. He made us, and not we ourselves."

"We are His people and the sheep of His pasture. Give us, O Lord, thy gates with praise into His courts with hymns and give glory to Him."

"Praise ye His name, for the Lord is sweet, His mercy endureth forever, and His truth to generations and generations."—PSALM XCIX.

Most Eminent Cardinal. Your Excellency the Apostolic Delegate, Most Reverend Metropolitan, Right Reverend Jubilarian, Venerable Fathers of the Episcopate and the Clergy, Dearly Beloved Brethren of the Laity—The capacity for joy in the religious as in the purely natural order is a recognized element of our nature; and hence the Psalmist frequently calls on us to rejoice in the Lord, and be glad and cry out in jubilation to the Lord our God. Certain times and festivals were occasions of such jubilee under the old dispensation. The same spirit now animates the Church of God. Custom has made the twenty-fifth anniversary of a priest's ordination and a Bishop's consecration such a time of jubilee and thanksgiving. It

is for such a celebration we have assembled to-day.

This has been a year of several episcopal jubilees, because of the great number of Bishops consecrated in this country in the year 1808, most of whom, thank God, still live and rule. To some it may possibly appear as if there was too much of mere man worship in these splendid celebrations. But we must bear in mind, whilst the tribute is offered to the individual who has faithfully discharged his duty for a quarter of a century, yet it is because of the sublime nature of his office that tribute is so public and impressive. There is little place for vanity in the recipient of such honors. He is gradually approaching the time when God and not man shall judge him, and the outburst of popular affection and praise serves but to humiliate him, as it shows him, perhaps, not what he was, but what he should have been. The Catholic churchman, no matter what his personal merits may be, is overwhelmed by the consideration of how little is his individuality in presence of the great Church which has made him what he is. He is but a small fragment in the great and splendid mosaic of the Christian ministry.

Again the discipline of the Church is such that it humbles the man, whilst his ecclesiastical office is exalted. Nearly six years ago it was my privilege to witness in St. Peter's Church in Rome the sacerdotal Golden Jubilee of the present glorious Pontiff. I could well understand how the superficial observer might tremble for the humanity of the man thus exalted. He seemed almost a demi-god. Borne aloft above the vast surging ocean of humanity, this triple-crowned king received the tribute of the intellect, the heart and the ready obedience of the Catholic world. The sovereigns of all nations, Catholic, Protestant, and even Mohammedan, had laid their royal presents at his feet. In St. Peter's, on that day, all the arts seemed as if were to do him homage. The sculptured Apostles, martyrs, doctors, and virgins of nearly nineteen centuries seemed to congratulate him from their niches. Music—glorious music, that link between the natural and supernatural, the survivor of the other arts, when the sculptor and the painter and the poet and the architect shall become the children of song, Music added her highest earthly glory to the scene. Truly of him thus lifted up, with every eye in that vast cathedral of the universe fixed upon him, might it be said: "Oculi omnium in te sperant."—"The eyes of all hope in thee." And as he lifted up his hand in benediction over the kneeling multitude, the words of the Psalmist might be applied to him: "Thou openest thy hand and fillest every living creature with thy blessing."

We can scarcely imagine a man on a more dazzling and dangerous pinnacle of glory. But let us contemplate another scene on the next morning. A poor monk with a purple stole around his neck is seated in a plain apartment. An old man bent down with years and cares comes tottering to his side and falling on his knees before him says: "Bless me, Father, for I have sinned. I have sinned through my fault, through my fault, through my most grievous fault." He confesses his sins and asks for forgiveness and penance for them. Who is this feeble penitent, suppliant old man at the monk's feet? The same whom you saw scattering the benedictions amidst the glories of St. Peter's Church yesterday, the demi-god of that wonderful scene! Oh, marvellous Church of God! Oh, wisdom of the Most High! Oh, exalter of the office! Oh, smasher of the man!

This occasion has also another significance. It is one of thanksgiving to the Most High for blessings bestowed on the Bishop and on his spouse, this diocese, on the anniversary of their

mystic marriage. We often forgot the duty of thanksgiving for favors both personal and general. This, however, is not the spirit of the Church. In her public prayers we cannot but observe how prominent a place the expression of praise and thanksgiving occupies. In the "Gloria in Excelsis" how little appears of the mere prayer of petition, and how much of the sublime canticles of praise and thanksgiving. And so of the glorious "Preface" of the Mass, the words and the very musical notes of which have been ringing through the Church for over 1,400 years. To help us to fully appreciate this occasion let us consider some of the reasons why we should rejoice and give thanks to Almighty God for the favors bestowed on this holy Bishop and his diocese, and let us carry away from this impressive scene some lessons of practical wisdom for our own edification.

There are several persons here to-day who shared with me on this morning twenty-five years ago the privilege of witnessing in this sanctuary the consecration scene of which this is the silver jubilee. Some twenty years before this event this diocese was founded, and had for its first Bishop a man to whose memory and merits I think the American Church has scarcely yet done adequate justice. He was certainly one of the greatest and most zealous prelates that ruled the young Church of these States. Thoroughly imbued with the old ascetic spirit of a Christian Bishop, Bishop Timon possessed all the push and progressiveness of the young nation of which he was a representative. This is a rare combination, but it was found in its perfection in the venerable Bishop. He heard and acted out the great charge of the Apostle: "Take heed to yourself and to the whole flock over which the Holy Ghost has placed you, a Bishop to rule the Church of God, which He has purchased with His own blood." He took heed to himself first of all, because he well knew that on his personal sanctification the great results of his mission would be to a great extent dependent. In the spirit of recollection, prayer and zeal born of that inner life, the "Life hidden with Christ in God," of which the same Apostle speaks, he laid the foundation and directed the splendid superstructure of this diocese. He built and adorned this beautiful Cathedral, which is a symbol of the moral structure of the diocese he established and left to his successor. That successor, the present Jubilarian, was trained in the same school as himself, and had the proper aptitude for such training. He was a man after his own heart, the model of both being their spiritual Father, St. Vincent de Paul. This Saint, though generally known but as a great philanthropist, the founder of the Order of Sisters of Charity and many other associations of beneficence, was also the great reformer of the French Church, both in its episcopate and clergy. No man knew better than he the spirit and the qualities requisite for a Christian Bishop. He acted as a sentinel, and no priest could be presented for the French episcopate without his permission. His congregation of the Mission has given us in this country men like Bishops Rosati, Odin, Tizon, and the present Bishop of Buffalo.

It is not necessary for me to mention in detail the great works of the Jubilarian of to-day during the last quarter of a century. "His works praise him in the gates." Institutions of learning and charity, schools, colleges, asylums, the increasing Christianity of your churches, all speak aloud. And amongst the institutions of beneficence there is one that only yesterday, though dumb, spoke out its praises—the institution for the deaf mutes.

In every department of charity he has shown his spirit of devotion to