Richmond Dispatch.

TUESDAY............AUGUST 27, 1878.

[From yesterday's Second Edition.]

BISHOP KEANE.

Consecration and Installation Ceremonies Sunday.

THE CATHEDRAL CROWDED—IMPOSING ASSEMBLAGE OF CLERGYMEN—THE READING OF THE PAPAL BULL—EXAMINATION OF THE CANDIDATE AND THE OATH OF FIDELITY—THE LAYING ON OF HANDS—OFFERINGS OF THE NEW BISHOP—SERMON OF BISHOP LYNCH—BLESSING OF THE PEOPLE—MUSIC AND INCIDENTS—PERSONAL—DISCOURSE OF BISHOP KEANE AT VESPERS—MODERN SCEPTICISM AND EDUCATION OF CHILDREN DISCUSSED.

At St. Peter's Cathedral Sunday the Rev. J. J. Keane, D. D., was consecrated and installed as the fifth Catholic bishop of Richmond. Archbishop Gibbons, of Baltimore, by whose elevation the vacancy was made, conducted the ceremonies—the first of the kind which have taken place here. During the greater part of the services the weather, upon which so much of human comfort depends, was bright and pleasant, the air having the freshness and sweetness of approaching autumn, while the sun's brilliancy was of the mildness of declining summer. Towards the close a light shower fell, but then the great crowd were gathered in the Cathedral walls, and were too intent upon the proceedings to much observe the change. Only those who had tickets were admitted. There was little or no pushing or hurrying. Policemen were stationed at the gates and doors, and to them the tickets had to be shown first. Then the ushers—polite young gentlemen of the congregation, wearing badges of authority—were met. They conducted the people to their seats.

By 10 o'clock the pews and extra chairs placed wherever there was available space were all occupied. There was no overcrowding, and not fifty people were left standing. The arrangements for receiving and seating the people were admirable, and contributed very considerably to the comfort of those present. To each pew-holder had been distributed five tickets. Members of other Catholic congregations, societies, and Sisters and others, were also provided with a limited number of tickets. Thus the audience was not only large but fairly representative of the entire Catholic community.

There were present also many Catholics from Washington, Baltimore, and Norfolk, and, in addition, several hundred Protestants of this city, who having received invitations from their Catholic friends, were present to witness the august ceremonies and to give personal welcome to Richmond to the new Bishop. In this number were many gentlemen distinguished in official, professional, and commercial life.

ENTRY OF THE PROCESSION.

With such a grand assemblage of men, women, and children; with the morning sun coming through the stained windows, tinting all objects touched by its rays; with the altar brilliantly lighted by a forest of tapers, and tastefully, if not gorgeously, decorated with flowers; with the odor of incense lingering yet about the sanctuary, and the deep tones of the organ and the accompanying notes of the orchestral instrumets breaking forth into the march from Meyerbeer's "Prophet," the ecclesiastical procession entered the church. It had formed at the Episcopal residence (house adjoining the Cathedral) in the following order:

Cross-bearer, acolytes, priests of the diocese, visiting priests, visiting bishops, consecrator, with attendants; bishop-elect, with attendants; guard of honor, composed of a delegation from the St. Joseph's Beneficial, Catholic Beneficial, St. Benedictus Beneficial, A. O. H., St. Bonafacius Beneficial, St. Peter's Total Abstinence, McGill Lyceum, St. Mary's Social Union, St. Mary's Sodality, St. Mary's Literary, of Keileysville, Charlotte county, Va., and Knights of St. Joseph. Rev. James A. McCallen, of St. Mary's Seminary, Baltimore, was master of ceremonies, and Rev. Wilbald Bumgardner, O. S. B., of St. Mary's church, Richmond, assistant.

THE CLERGY.

The clergy who were to take most prominent part in the ceremonials advanced into the sanctuary, and, making the usual obeisance before the altar, occupied the posts assigned them, while the others filed right and left and took seats on the first bench in the auditorium just outside of the sanctuary-railing.

The following was the arrangement of officials:

Most Rev. James Gibbons, Archbishop of Baltimore, consecrator; Rev. Jacob A. Walter, of Washington, D. C., assistant priest; Rev. A. Van de Vyver, of Harper's Ferry, West Va., deacon; and Rev. Dr. J. D. O'Connell, of St. Patrick's church, Richmond, Va., sub-deacon; Very Rev. A. Magnien, president of St. Mary's Seminary, deacon of honor; Rev. Thomas Griffin, chancellor of the diocese of Springfield, sub-deacon of honor.

The Bishop-elect was assisted by Right Rev. Thomas Foley, D. D., bishop of Chicago, and Right Rev. John J. Kain, D. D., bishop of Wheeling, West Va.

THE APOSTOLIC COMMISSION.

The Consecrator being vested in full pontificals by his attendants, was seated at the altar, and the Bishop-elect, in amice, alb, cincture, stole, and cope, was led to him by the assistant-bishops (Bishops Foley, of Chicago, and Kain, of Wheeling), the senior (Bishop Foley) on the right and the junior on the left of the elect. After a pause they uncovered their heads and rose from the kneeling posture, upon which the senior assistant addressed the consecrator (in Latin):

Most reverend father, our holy Mother, the Catholic Church, requires of you to raise this priest here present to the burdensome office of a Bishop.

The Consecrator: Have you the Apostolic commission?

Answer: We have.

Consecrator: Let it be read.

The document was then presented to the Consecrator's notary by the assisting bishop and read—it was a long document—in full; after which the Consecrator said: "Thanks be to God."

OATH AND EXAMINATION.

The elect was then sworn. He and his assistants were then seated, and the Consecrator proceeded with the form of examination. The Archbishop and assistants were seated at the altar, and the elect opposite to and facing them, and much nearer to the congregation. The elect was uncovered during the responses, while the Consecrator wore his mitre.

The examination was made "almost in the very words prescribed by the fourth Council of Carthage"; the elect promising to accommodate all his prudence, as far as Nature is capable, to the meaning of Divine Scriptures; "to teach by word and example"; to "keep the traditions of the orthodox fathers and the decreted constitutions of the holy and apostolic See"; to "exhibit fidelity, subjection, and obedience, according to canonical authority to the blessed Peter the Apostle, to whom was given by God the power of binding and loosing, and to his vicar, Pope Leo XIII., and to his successors, the Roman Pontiffs"; to live and "teach chastity and sobriety"; to estrange himself from earthly business, and to keep and teach humility and patience, and "be affable and merciful to the poor and to strangers, and to all indigent persons."

Then the Consecrator said:

"May the Lord bestow upon thee all these things and every other good, and preserve thee and strengthen thee in all goodness." *And all responded*, Amen.

ARTICLES OF FAITH.

The elect was further examined as to the Articles of Faith, responding to each question, "I believe"; and at the conclusion the Consecrator said:

"May this faith be increased by the Lord in thee to true and eternal beatitude, most beloved brother in Christ." All answered, *Amen.*

The Mass is begun and continued to the last verse of the tract exclusively, no change being made in the Liturgy save the addition of a prayer appropriate to the condition. The Archbishop at the main altar; the Bishop-elect at the western.

THE PROSTRATION.

The next portion of the ceremony is thus described in the published explanation of the form of consecration:

"The elect being again presented to the consecrator, all take their seats, and the consecrator states the duties and powers of the episcopacy in these simple terms:

"'It behooves a Bishop to judge, interpret, consecrate, ordain, baptize, and confirm.'"

"Then, after the invitation to the faithful to pray, all kneel while the Litanies are sung.

"The prostration of the Bishop-elect on the floor of the sanctuary is expressive of the interior humiliation of the soul in presence of the infinite majesty of God. It reminds us likewise of the prostration of our Saviour in the garden.

"The prayer and benediction, which the consecrator, toward the end of the Litanies, pronounces thrice over the elect, who still remains prostrate, is one of those grand and touching rites whose effect cannot be easily described. Whilst all the congregation and clergy are kneeling, the consecrator rises up, and, with his crozier in his left hand, turned towards them, prays aloud that "God may vouchsafe to bless—to bless † and sanctify—to bless, † and sanctify, † and consecrate † this elect here present."

THE GOSPEL.

After the Litanies which were sung by the prelates and clergy in Gregorian chant the Consecrator, with the aid of the assistant bishops, placed the Book of the Gospel, open, on the shoulders of the elect, where it was sustained by one of the chaplains until it was delivered into his hands at an advanced part of the ceremony. It was placed inversely, the bottom of the page being turned towards the consecrator.

The meaning conveyed by this rite is that the gospel must not be for him a sealed book, and that the duty of unfolding its truths presses upon him. Then comes the imposition of hands, and with that act the words "Receive thou the Holy Ghost" is pronounced, followed by various prayers and supplications.

THE ANOINTMENT.

After the imposition of hands the first verse of the "Veni Creator Spiritus" was intoned by the Consecrator; but before that the head of the Bishop-elect was bound with a linen bandage to prevent the oil with which the crown of the head is anointed from dripping to the ground. At the end of the first verse of the hymn, and whilst the choir continued the hymn, the consecrator made the sign of the cross with holy chrism on the head of the Bishop-elect, and anointed the whole crown or tonsure, saying: "May thy head be anointed and consecrated with a holy benediction in the Pontifical order, in the name of the Father and of the Son and the Holy Ghost."

The anointing of the hands followed with the recital of the psalm, "Behold how good and how pleasant it is for brethren to dwell together."

This unction, like the former, was intended to signify the powers which are imparted. The cross was formed thrice over the hands thus anointed. The hands were then joined and placed in a linen scarf suspended from the neck, through reverence for the oil with which they were anointed.

EMBLEMS OF OFFICE.

Then followed the blessing and delivery of the crozier or pastoral staff; the ring was placed on his finger and the gospel given unto his hands; at that the consecrator saying, "Receive the gospel; go preach."

The Sermon.

Bishop Lynch here delivered an interesting and eloquent sermon from the text (Acts xx., 28): "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which he hath purchased with his own blood." He said that the Cathedral of St. Peter's, in Richmond, had time and again seen its venerable walls filled with crowds of the faithful. Here the people had come in their time of need and sorrow and poured forth their petitions to a God who was never deaf and whose arm was never shortened; or again, had they assembled to greet two young souls who were plighting their vows of fidelity, or, mayhap had many come to pay the last tribute of respect to departed worth.

But at no time had Richmond witnessed an assemblage so large and a ceremony so imposing as was here to-day, when an Archbishop of God's Church and many bishops had come from afar to assist at the consecration of a pastor to the widowed church of Richmond—a successor, and a worthy one, of Richmond's prelates. To-day they had seen the Metropolitan seated before God's altar, and before Him kneeling

THE CHOSEN ONE.

They had heard read the solemn words of the chief pastor of the church whereby John Joseph Keane was chosen to succeed to the Episcopal throne. The Archbishop had demanded that these commands of the Chief Bishop should be read aloud.

Who was it that could thus command the presence of an archbishop and bishops from Chicago to Florida? Leo XIII. And who was he? An old man in far-distant Rome, imprisoned in the halls of his own palace; deprived of his temporalities; who dared not put foot outside his door, lest perchance insult or injury should befall him; a man who, when a few months since he was elevated to his high office, dared not enter his glorious basilica of St. Peter's lest his person should be the object of outrage. And yet Leo XIII., apparently so weak there, was powerful here, five thousand miles away.

HERE IN FREE AMERICA,

where we resent interference and repel foreign meddling in our affairs—here his word was heard and obeyed at once; for to us he represented a principle and a fact. To him we looked for union.

In our age and times, when men seemed to care for no restraint, there was need of authority. Men recognized at all times the necessity of society of some kind. Even the savages were bound together for protection and defence, and in higher grades men recognized the imperative obligation of social union. God, who was the creator of the natural law, gave also a divine law in a divine dispensation, and in this, too, was the element of union essential. But society needed for its protection law. Yet what restraint did human law place on men? Was the number of criminals lessened by the laws? Did not our cities contain terrible examples of the failure of merely human laws to restrain man's base passions? Law might cause a man to hide his misdeeds, lest he suffer the penalty of his wrong-doing, but it touched not—and could not touch—the root of the evil, because, being human, it could not reach the conscience. Not so with

DIVINE LAW.

That appealed to the soul and enforced obedience from willing hearts.

But society, in order to preserve union and give sanction to law, needed a central authority, and this our Lord gave to His society or His church when he said to Simon Peter: "Thou art Peter, and upon this rock I will build My church"; and again: "Feed My lambs; feed My sheep"; and again: "Confirm thy brethren." God was more merciful to man than man had been to man. His kingdom was never to fail. Never should men say that God's promises had failed of fulfilment. Never could the demons far down in hell proclaim that they had prevailed against Him. No; God's promise was like to Himself. And so the kingdom grew and increased—the kingdom which God established for the salvation of men. Peter, 'tis true, died—crucified for his Master with head down on the Janecolum? at Rome—but to Peter came Linus, and when he died, too, for his Master there came Cletus, both consecrated by Peter, and to them succeeded Clement, and so on down to our own time of Leo XIII. And to these Popes came

APPEALS FROM ALL THE WORLD.

They presided over councils which they had called. And the Bishop came to them that they, too, might be confirmed in the faith. For in the economy of God's plan there were Bishops, too—one whom God placed over the flock—as was seen in the text of to-day's gospel. The very name "bishop" has become consecrated, as it were, in the Church liturgy, just as the word "baptism."

The people had assembled to-day to witness a continuation, or carrying out, as it were, of Christ's work. To-day they realize more than at any other time the Church and its work.

Bishop Lynch closed by a touching reminiscence of Richmond's dead Bishop; Kelly, the pious and retiring prelate, who came, and, after a troublous reign, was transferred to a more congenial place; Whelan, active and energetic, who toiled and labored, self-denying and waiting to do all, who, finding the diocese too large, agreed to take the new diocese of Wheeling, formed of a part of his own; John McGill, a man of fine mind and zealous heart—the last of whom he could not speak, for he was present in the sanctuary—the present Archbishop of Baltimore. Of him he could only say that he was tried and

FOUND WORTHY,

after ruling one diocese, to take charge of a better, and from that to the Metropolitan See of Baltimore.

To Bishop Keane, he added, there might be extended congratulation and condolence—congratulation on his succession to a See so eminent for its past bishops and present resources in clergy and people; congratulation, too, on the fact that he came to a Virginia people—a people remarkable for their open-hearted hospitality. One should not forget that the first missionaries coming here from France brought letters from Lafayette and others to Washington, Jefferson, and Madison. Bishop Keane was coming to a State which, when the tide of Know-Nothingism was spreading over the land, it met in Virginia an insurmountable barrier, and to the intrepidity and courage of one man was due, in a great measure, its overthrow.

Virginia, then, should be a chosen spot for a Catholic and a Catholic bishop. Condolence might be offered because the Episcopate was a heavy burden, and the mitre was frequently a crown of thorns.

Bishop Lynch closed by wishing the new Bishop a long and happy occupancy of the See.

THE OFFERING.

After the sermon the mass was continued to the offertory, and the elect, kneeling, made an offering to the Consecrator of two lighted torches, two loaves, and two ornamented small barrels of wine; after which the Consecrator-elect continued the mass at the same altar.

Finally the mitre and gloves of the new Bishop were blessed and delivered.

Installation.

The ceremony of placing the new Bishop on the Episcopal throne was next performed, and the priests of the diocese came forward and made obeisance. The *Te Deum* was then sung, whilst the new Bishop passed through the church giving his blessing. On his return to the sanctuary an anthem was sung, and a prayer recited previous to the solemn blessing, which Bishop Keane gave from the altar.

Then, having wished long life to his consecrator, the ceremony terminated with the recital of the commencement of the Gospel of St. John.

The procession then reformed, and marched out of the Cathedral in the order which it had entered. The services occupied about four hours.

THE CHALICE.

The chalice used on this occasion is of solid gold, and was presented to Bishop Keane by Madame De Freyre, wife of the late Peruvian Minister at Washington. It is ornamented with a jewelled cross, having a diamond in the centre encircled by rubies. It has on its surface three figures in bas-relief, representing the Carrying of the Cross, the Resurrection, and the Saviour lying in the Sepulchre.

MASSES.

Thirty-five masses were celebrated by the various priests at the Cathedral during the morning between half-past 5 and 10 o'clock. Besides these there were a number of others celebrated at St. Patrick's and St. Mary's churches and at the religious institutions in the city.

THE FIRST DEED.

A delegation from Keileysville, a colony lately established in Charlotte county, attended the consecration services.

Mr. Andrew J. Reilly, representing the colonists, will to-day present the Bishop with six acres of land in the settlement—which will be the first deed made to him in his new office.

THE CLERGY.

The bishops present were Revs. T. Foley, of Chicago; J. J. Kain, of Wheeling; P. N. Lynch, Charleston, S. C.; W. H. Gross, Savannah; and J. Moore, St. Augustine. There were about thirty-five other clergymen present, among them the following from a distance: Very Rev. R. Brady, S. J., Provincial of Jesuits; Very Rev. T. Griffin, V. G., of Worcester, Mass.; Very Rev. A. Magnien, S. S. S., Superior of St. Mary's Seminary, Baltimore; Very Rev. E. Cafferty, V. G. of Savannah; Very Rev. E. Brennan, of Cumberland, Md.; Very Rev. L. P. O'Connell, of Charlotte, N. C.

Nearly all of the clergy of the diocese and vicariate were here, and, in addition, representatives from Washington, D. C., Maryland, Massachusetts, West Virginia, Delaware, and Pennsylvania, and perhaps from other States.

ADDENDUM.

The Bishop of Richmond, in addition to his duties here, is Vicar Apostolic of North Carolina.

After the consecration and installation the resident and visiting clergy dined together at the Episcopal residence.

The Archbishop and Bishop had fasted for twenty-four hours previous to the consecration and installation ceremonies.

History of the Diocese.

In "A Memoranda of the History of the Catholic Church in Richmond Since the Revolution," prepared by Hon. A. M. Keiley and published several years ago, it is claimed that Virginia, "as a part of the Spanish province of Florida, was Catholic before she was Protestant"; that the beautiful bay which washes our shores was first named by Catholic discoverers, in honor of the Blessed Virgin, Santa Maria Bay, "and that there was a log chapel dedicated under the protection of the Immaculate Mother of God, on the banks of the Rappahannock, more than three centuries ago—a third of a century before the first successful landing was made at Jamestown."

THE FIRST MASS HERE.

In the winter of 1791-2, Father Dubois visited Richmond, bringing letters of introduction to some of our most eminent citizens, and the General Assembly being in session, he was invited to celebrate Mass in the hall of the House of Delegates, the present capitol having just been completed, and there was offered the first Mass ever offered in Richmond.

Five or six years afterwards a mission was established here. Thenceforward the growth of the Church was steady if not rapid.

In 1820 the Catholics of Norfolk, then more numerous than those of all the rest of the State, having petitioned for the erection of an Episcopal See in Virginia, Pope Pius VII., by letters apostolic, dated July 11, 1820, created the Diocese of Richmond, and appointed Rev. Patrick Kelly, then president of Birchfield College near Kilkenny, Ireland, its bishop; and on the 24th of August he was consecrated in the parish chapel of St. Mary's, Kilkenny. January 19, 1821, he arrived in Norfolk, formally assumed control of the diocese, and appointed the church of Norfolk his cathedral.

In July, 1822, Bishop Kelly being persuaded, and having satisfied Rome, that the erection of Virginia into a bishopric was premature, was translated to the diocese of Waterford and Lismore, and Virginia was replaced under the administration of the Archbishop of Baltimore. The fourth Provincial Council of Baltimore, which assembled May 17, 1840, recommended that Virginia should be erected into a separate diocese again, and the Holy Father approving the proposal, letters from the College of the Propaganda, dated December 19, 1840, announced that the Archbishop of Baltimore would cease to administer this diocese, and that his Holiness had appointed Rev. Richard Vincent Whelan bishop of Richmond.

On the 21st of March, 1841, Bishop Whelan was consecrated at Baltimore, and immediately thereafter came to Richmond.

BISHOPS M'GILL AND GIBBONS.

The seventh Provincial Council of Baltimore, May, 1849, recommended the division of Virginia into two sees. On 9th August, 1850, the Pontifical Brief was forwarded creating the diocese of Wheeling, accompanied by a bull dated July 23d, 1850, appointing Rev. John McGill, Vicar-General of the diocese of Kentucky, Bishop of Richmond.

Bishop McGill was consecrated in Baltimore in November, 1850, and arrived in Richmond the following month. January 14th, 1872, Bishop McGill died. Rt. Rev. James Gibbons, the Vicar Apostolic of North Carolina, was immediately appointed administrator of the diocese, and the usual steps having been taken to invoke the decision of the Pope, the Pope added to his duties as Vicar Apostolic of North Carolina the full charge of this diocese.

THE VACANCY.

In consequence of the ill-health of Archbishop Bayley and the desire of his physicians that he should go to Europe and have a lengthy rest from official cares, Bishop Gibbons was, in May, 1877, appointed Coadjutor Archbishop. In the summer of that year the Archbishop returned to America from Europe and died. Bishop Gibbons was then created Archbishop, and was consecrated at Baltimore in October, 1877. Thus the bishopric of Richmond became vacant.

Rev. Father Keane was chosen to succeed Bishop Gibbons. The Rev. Father Janssens administered the affairs of the diocese from the time Bishop Gibbons was called to Baltimore to this date, and earned the commendation of his superiors and greatly increased the veneration and love of his brother clergy and flock.

FACTS AND FIGURES.

The annual record gives the following figures in relation to the entire diocese:

Churches, 23; chapels and stations, 23; priests on the mission, 22; clerical students, 12; female religious institutions, 9; female academies, 5; male parochial schools, 14; male pupils, 957; female parochial schools, 14; female pupils, 1,286; orphan asylums, 2; number of orphans, 107; benevolent and charitable institutions, 4. Of the charitable institutions in the diocese, Richmond possesses two—St. Joseph's Orphan Asylum, 67 orphans, and St. Sophia's Home for the Aged, under the care of the Little Sisters of the Poor, having 29 inmates and 9 sisters. Norfolk has the other two—an orphan asylum and a hospital—both under the care of the Sisters of Charity.

Catholic population, 17,000; communions during the year, 52,886; children attending Sunday schools, 2,598; parish schools, 2,012; academies, 231; baptisms—adults, 87; infants, 639; confirmations, 586; marriages, 112; membership of confraternities, 2,328; of societies, 1,328; burials, 292.

Bishop-Elect Keane.

Rev. John J. Keane was born in Ballyshannon, County Donegal, Ireland, September 12, 1839. He is now in his thirty-ninth year. In 1847 his father, Mr. Hugh Keane, with his family bade adieu to the shores of Erin to seek a home for himself and children in America. Having lived eighteen months in St. John, New Brunswick, his parents immigrated into the United States and settled down in Baltimore, Md., where they continued to reside until their death, loved and highly esteemed by all who knew them. The mother died in 1868. The father died on the 10th of September, 1877, in the seventy-second year of his age.

After having received an English education during seven years' training at Calvert Hall, under the care of the Christian brothers, John Keane's first ambition was to become a merchant. His parents, who, from his earliest boyhood, had desired and prayed that he might become a priest of God, felt disappointed, and feared they should not see realized the fond hopes they had entertained of their son.

EARLY THOUGHTS.

His father urged the matter of his wishes on the young man, but the latter earnestly entreated his parent to dismiss the notion from his mind, as he had no thought of becoming a priest, and, besides, felt a positive desire to devote himself to mercantile pursuits.

Accordingly he entered first the publishing-house of John Murphy (Baltimore), and at the expiration of one year he secured a position in the dry-goods house of John S. Barry & Co., where he remained about two years.

Meanwhile, faithful to the teaching of his Church, he was strictly attentive to his religious duties. Father Foley (now Bishop of Chicago), who, perceiving the evident marks of a vocation for the ministry in his young penitent, advised him to renounce the world and give himself unreservedly to God's service.

Acting in accordance with the advice of his spiritual director, and with a firm confidence in the providence of God, John Keane sought for and obtained admission into St. Charles College, in the twentieth year of his age, 1859.

COLLEGE LIFE.

After a successful course of three years at St. Charles College he graduated with first honors, and entered St. Mary's Seminary in 1862. Having completed the regular course of moral and dogmatic theology, sacred eloquence, &c., he was ordained by Archbishop Spalding on the 2d of July, 1866. With him were ordained Father Kain (present Bishop of Wheeling, West Va.), Rev. Louis A. Morgan (successor to Father Keane, in St. Patrick's, Washington, D. C.), Rev. S. J. Kelly, S. J., and eleven other clergymen.

The Catholic *Herald* (from which this sketch is taken) says: "In St. Charles's and St. Mary's Colleges Father Keane manifested most illustrious qualities of mind and splendid disposition of heart."

HIS QUALITIES.

After his ordination he was assigned to St. Patrick's church, Washington, D. C., as assistant to Rev. Jacob A. Walter, and continued there uninterruptedly till his nomination to the See of Richmond, Va.

"As a preacher he has been remarkable for the rich array and splendid arrangements of the different parts of his sermons. No one could listen to him without being captivated, impressed, and instructed. Some preachers there are who display more elocutionary warmth and oratorical grace, but none could be found more solid, logical, and instructive. The keenness and quickness of his intellect are almost preternatural."

He has also taken a prominent part in reforming and elevating church music. Having been called upon two years ago to deliver the opening address before the General Assembly of St. Cecilia Society, Baltimore, Archbishop Bailey and other bishops being present, he showed a wonderful knowledge of secular and Gregorian music.

The crowning effort of his life was his late memorial address on the occasion of the month's mind of Pius IX., delivered in Baltimore Cathedral, before the Apostolic Delegate (Most Rev. Dr. Conroy), Most Rev. Archbishop Gibbons, and many other bishops, with the principal dignitaries of the diocese, &c.

Some of the venerable priests present said of his discourse: "Such has not been heard in the cathedral since the days of the celebrated England." The Ap. Delegate, enraptured with this intellectual treat, said, "That man ought to be a bishop." Then the delegate was not personally known to Father Keane. (The following month he was appointed Bishop.)

PERSONAL.

Bishop Keane is somewhat above the average height. His countenance is that of a scholar, though not "sicklied o'er with the pale cast of thought"; for although thin, a rich color indicates the fine health which regular and abstemious living produces among the Catholic clergy. His head, in which the intellectual faculties largely predominate over all the others, is covered with dark hair, with the exception of a round spot on the crown. His forehead is broad and high, his nose aquiline, and his mouth and chin rather small and delicate. His eyes were hidden by his glasses, but in lieu of seeing them we had the pleasure of hearing his magnificent voice, which, in chanting some portions of the ceremony, was full, rich, and true.

Bishop Keane's Sermon.

At Vesper's yesterday evening the congregation was again very large. Archbishop Gibbons was the celebrant; Rev. Father White, of Raleigh, assistant; Deacons, Rev. Father John McVerry and Thomas Wilson. At the throne, Bishop Keane; assistants, Dr. O'Connell and Rev. W. B. Hanly; Cross-bearer, Rev. D. Donohue.

Bishop Keane delivered his inaugural sermon, as follows:

Venerable Brethren of the Clergy, and Beloved Brethren of the Laity,—On this most important occasion of my Episcopal consecration, and my official introduction to you, among whom Almighty God has been pleased to cast my lot, it is but right that I should make known to you the sentiments, the desires, the hopes, with which such a day is so well calculated to fill my heart.

In the first place, never can I sufficiently express my gratitude for the cordiality and good will of your welcome, manifested in many ways, but especially in the multitudes who have thronged to to-day's solemnity, in whom I recognize the representatives of the clergy and the people of this diocese and vicariate. For this welcome I return my most earnest thanks. May it be a presage of what I shall always find in you, for you know well that the sweetest earthly consolation of bishops and pastors is the affection and good will of their people.

Next, on that which is personal to myself, I need not dwell long. I recognize that this is indeed the turning point in my life, which, while it bestows on me spiritual privileges and graces which I would never have dared to hope for, and for which I can never be sufficiently grateful to God, yet also forever puts out of my reach that which I have long craved the most and imposes on me that which I have the most shrunk from. Nothing, indeed, could be more directly in opposition to all my desires than the position in which the Lord has seen fit to place me and the responsibility which He has laid on me. The object of my most ardent desires and most earnest endeavors for years past was a life of even greater hiddenness and retirement than that with which God blessed me during my twelve years in the priestly ministry. But, in the voice of the Vicar of Christ, our Holy Father, Pope Leo XIII., I recognize the command of the Divine Head of the Church Himself, who is my God and my Master, and I have no will but to submit. He gives grace to fulfil His commands, and I stop not to dwell on my weaknesses and shortcomings, which He knows better than I do, but trust all to His providence. I place my poor nothingness in His hands, that He may do with me what He can for His glory and the good of your souls.

To those among whom I tried to do God's work during the past twelve years, and to my

FORMER COMPANIONS,

the clergy of the Archdiocese of Baltimore, I have uttered, and I now utter, no words of formal adieu. They know my sentiments well enough, and I know theirs, and they need not be expressed. They know that I shall ever bear them in most affectionate remembrance; that we shall ever be near and dear friends; and that I shall always count on their sympathy and their prayers. Turning, then, to my new field of duty, and bowing without a word to the burden which the Lord lays upon me, I do most gratefully thank and bless Him for having, by the previous labors of apostolic men, so prepared and smoothed my way; for calling me to a diocese where the Catholics so highly appreciate their faith, and are so ready to coöperate with their pastors for its preservation and diffusion; where the non-Catholics are so honorable, so ready to give the truth a candid hearing, and its operations a fair field; and where the clergy, rightly appreciating the importance of the sacred ministry which their Divine Master has entrusted to them, are all animated with apostolic zeal for your advancement in the knowledge and love of our Lord Jesus Christ, and for the spread of the kingdom of our Father in Heaven. To all those who have so well labored before me in this vineyard of the Lord, and into the result of whose labors God has called me to enter, I desire to offer my deep and heartfelt gratitude. To those noble men and faithful

SHEPHERDS OF THE FLOCK

of Christ, Bishops Whelan and McGill, who so wisely planned the work, and so zealously and ably strove for its development; to the illustrious prelate at whose hands I have this day received the Episcopal consecration, whom you so lately loved to call your bishop,—the results of whose prudence, energy, and devotedness, are manifest in the present admirable condition of the diocese and vicariate, and who, as the Archbishop of this province, still retains you within the sphere, not only of his affection, but also of his pastoral care; and to all the clergy, good and faithful priests of the Lord, to whose untiring exertions, by day and by night, amid heat and storm, in every portion of their extended missions, the excellent state of the spiritual and temporal interests of the Church in the diocese and vicariate are, after all, especially to be attributed, since without the active labors of the priests the efforts of the Bishop could accomplish but little. And especially do I desire to express my thanks to the Very Rev. Father Janssens, who has so prudently and successfully fulfilled his important duties as administrator, and to whom, as my vicar-general, I shall continue to look as my principal adviser and helper.

And thus we are led, venerable and beloved brethren, to the desires and

HOPES WHICH ANIMATE

me to-day. They are all summed up in the words of the holy apostle St. Peter (I. Ephesians, iv., 11): "*If any man speak, let him speak as the words of God; if any man minister, let it be as from the power which God administereth; that in all things God may be honored through Jesus Christ, to whom is glory and dominion forever and ever. Amen.*"

The Bishop lamented that outside of the Catholic Church religious doubt and unbelief in various degrees prevail to an alarming extent.

Very many non-Catholics—we must hope the larger number—are content, indeed, to go on as they have been led, to stay unquestioningly in the religious position in which early influences and associations may have placed them. But we have only to glance at the widespread discussion of religious questions, incessantly kept up in multitudes of books and magazine articles—and not merely in France, Germany, and Italy, but also, and especially, in Great Britain and America—and we will see that the number must be great indeed of those who are not content thus to take things for granted, but who, from the premises at hand, draw their conclusions with inexorable logic. Now, what are the premises offered them? They are two: one a fact and the other a principle or rule of faith. The fact is the multitude of denominations and creeds already sadly numerous and constantly multiplying. The principle is the denial of

INFALLIBLE GUIDANCE

anywhere and the assertion of private judgment as the rule of faith. From the fact, it follows that there is much questioning in regard to religion and many conflicting solutions. From the principle, it follows that these questions can never be answered with certainty, nor these dissensions reduced to the *unity* which our Lord requires as a mark of His fold, and which even reason demands, for reason sees that Divine truth cannot be an uncertain and contradictory thing. The consequence is plain. Religious questions that cannot be answered with absolute certainty necessarily lead to religious doubt, and religious doubt is a steep and slippery descent, which soon leaves the mind struggling helplessly in the morass of despairing or sneering unbelief.

For a while the unbelief may be sneering and defiant. Its poor victims, insanely proud of this intellectual anarchy, this spiritual chaos, may denounce all faith as folly, all belief as intellectual slavery, and may proclaim the world and life and man as all-sufficient for themselves. But the sad days of calmer thought and riper experience must and do come, when pride and self-sufficiency betray their deceptiveness, when the misleading allurements of sense have lost their charm, and when man's natural and essential need of religion begins to torment them like a craving hunger. For all ages and races bear testimony to the universal conviction and experience that man is not sufficient for himself; that this life and this world are not sufficient for themselves; that man needs Divine light and Divine aid to guide and help him to a better life than it is in himself to lead, and to a better destiny than he can find in this world. The foolish clamor of the few who at any time have denied this is drowned and lost in the mighty cry of all mankind: "O, God! thou art our first beginning and our last end, and we find no rest till we rest in Thee." Towards God the eyes of mankind ever have turned, and ever must turn, for He is "the Father of lights, from whom every best gift and every perfect gift must come." (James, 1, 17.) Religion is not only the first commandment of God, but also the first need of the human heart.

The Bishop pictured the fearful condition of the human soul robbed by false philosophy and sophistical science of the divine guidance and aid which it needs and craves, and said:

With this sad picture before your eyes, beloved brethren, turn now and see the blessed contrast. See how our holy Church, the divinely established and divinely protected teacher and guide of the world, satisfies every need of the human mind and heart, giving a *certainty* which no candid investigation can ever stagger, because it is God's infallible truth that she teaches with divine authority, and bestowing such *peace* as the world cannot give, because it is the strengthening, and comforting, and saving grace of the Paraclete, the comforter, that she pours into your hearts in her sacred ministrations. See how she is

ALL IN ALL TO MAN

from childhood to old age, from the simplest to the most perfect development of his intellect.

The Bishop argued that the Catholic Church for the child, for the youth, and for the man of learned study is all sufficient—"the pillar and ground of the truth."

O, how glorious is this certainty of a Catholic's faith—a certainty which every stage of candid and enlightened inquiry only makes clearer and more manifest. How great and sweet the comfort of being thus able to exclaim with St. Paul: "I *know* whom I have believed, and I *am certain* that He is able to keep that which I have committed to Him." (II. Timothy, 1, 12.)

True, Divine Providence has permitted, for our warning and still fuller instruction, that some should have closed their eyes to this blessed radiance of truth, and wandered from it, to become sneering monstrosities like Voltaire, or gloomy, despairing souls like Jouffroy. But, to the candid mind, these are only evidences of the truth—proofs of its absolute necessity to the real worth and beauty of the human character, and to the real peace and happiness of the human heart. And no truer word has ever been spoken than Bacon's assertion that a little philosophy may lead one away from religion, but a great deal must bring one back again.

The Bishop declared that

THE UNSPEAKABLE BLESSING

of absolute and immovable certainty in the faith is the first blessing which the Catholic Church bestows upon her people. But this is only the prelude to a still greater blessing. "Our faith," said he, "is our guide to grace and salvation." Those outside of the Church are greatly mistaken who imagine that the Catholic Church is a set of contrivances to take the place of our Lord; that her authority is a substitute for His guidance; that her sacraments are a substitute for the immediate approach of the soul to Him.

Here he showed in detail how the Church's work is all the work of Christ Himself, and her ministrations the dispensations of the merits of His precious blood, through the sacramental channels appointed by Himself.

And you see, also, from what has been said, how strangely and uncharitably they err who represent the Church as a mighty power, dragging men into its clutches, in order to use them for its own ends. The Church has no use for men, no end or aim whatever, except to bless them and save their immortal souls; except to guard them from the labyrinthine wanderings of

DOUBT AND ERROR,

from the ways of sin and destruction; except to guide them to Heaven in the pathway marked out by our Lord Jesus Christ; except to make every human soul a temple of the Holy Ghost (I. Corinthians, iii., 16); a partaker of the fulness of Him whom St. John declares to have been "full of grace and truth." (John, i., 14.) This is the only reason of the Church's existence in this world—the only end and object for which there are priests, and bishops, and popes—that every human soul may have certain knowledge of and easy access to the means of salvation. The Church is that mighty tree, planted by God himself, towering aloft proof against all the buffeting of the storms, stretching out its branches to the ends of the earth, and inviting to their shelter all the birds of heaven—not for any good that the birds can do it, but to give them shelter and to nourish them with the fruit of life eternal. (Matthew, xiii., 32.)

Thus, in whatever way we consider the Church—in her infallible teaching, in her sacred ministrations, in the end that animates her, in the motive that she breathes into all her ministers, in the blessings that she incessantly pours upon the world—how truly do we see in her the creation of the wisdom and the mercy of God, and in her work the dispensation of God's loving beneficence to the sons of men. How perfectly, in a word, does she fulfil the requirement of the Holy Apostle already quoted, her words being indeed "the words of God," her ministrations "as from the power which God administereth," and her aim "that in all things God may be honored through Jesus Christ."

The Bishop asked for and counted upon the

PRAYERS AND COÖPERATION

of clergy and people. "Let us resolve to stand together, to pray together, to strive together for the glory of God for the diffusion of the faith, for the maintenance of sound principles, for the increase of individual and social virtue, and for the spread of the kingdom of our Lord Jesus," and prove to non-Catholics "that our religion makes us broad-hearted and charitable."

Together also, venerable and beloved brethren, we will strive to do our duty to our country; for love of country and duty toward her come next to love of God and duty toward Him and our immortal souls. Never, indeed, could a mistaken sense of duty to country make us surrender our duty to God and conscience. Were we capable of so doing, even at our country's bidding, her noble instincts would make her rightly despise us as unprincipled and untrustworthy cowards. No; we will show to

OUR COUNTRY

that we do not love her less because we love God more; but that, on the contrary, our fidelity to Him makes us all the more devoted to her, since His holy law gives the only availing sanction to all human authority, and the only solid foundation for all noble sentiments and principles. Politicians may, for their own ends, denounce our Holy Church as inimical to our country's institutions—as they have done, of late, on both sides of the water—and many of our fellow-citizens may be inclined to believe them. We will find comfort in remembering that our dear Lord was also reviled as an enemy of the public peace; and from our country's prejudices we will appeal to our country's common sense by an argument which will not fail to be appreciated—in our practical lives we must show that we are better citizens than our slanderers.

Our country may think us unfriendly because we tell her of her mistakes—because we warn her that, by a system of godless education, she is training generations that, for want of proper religious moulding and principles will be as unfit to be good citizens as to be good Christians. Wedded to her views and plans, she may denounce us as enemies for our advice. Our conduct and answer must be like that of the Lacedemonian hero, Themistocles. At the opening of a great battle he respectfully offered his commander-in-chief an advice contrary to his plan, but on which the fate of the contest clearly depended. The commander, enraged at receiving an unwelcome advice, approached threatingly as if to strike him. "*Strike*," said the hero,

"STRIKE, BUT HEAR ME."

So must we act and answer. We must remind our country that our Church has not only the unfailing deposit of revealed truth, but also a practical wisdom, made up from her experience in all the ages and all the nations of modern times; that *her experience demonstrates* that godless education trains unprincipled citizens, who are their country's scourge, and finally her ruin; that the only way to make a prosperous and happy State is to mould the individual and the family in the mould of Christian principles and virtue; for such as are the individual and the family, such also must be the nation.

Would that the nations of the earth, and especially our own beloved country, would open their hearts to this lesson of wisdom placed before them so forcibly and so sweetly in the first encyclical letter of our Holy Father, Pope Leo XIII. In that admirable summary of the religious teaching and the practical guidance which the age stands most in need of, he has condensed not only the results of his own study and experience, but also the life-long utterances of his holy and beloved predecessor, Pius IX. After bewailing the great evils which now desolate society and the still greater dangers that threaten it, he traces all to the neglect and abandonment of religious principles, and then shows that the only hope of cure is in the

SANCTIFICATION OF THE FAMILY

by the truly Christian marriage of parents and the truly Christian training of the young. This once secured, he shows how, from the Christian family-circle, as from a pure fountain of domestic virtue, would pour forth those civic virtues which would purify the political atmosphere and that public conscience which would direct and restrain both rulers and people, and thus save the nations from impending calamity. We will ask our country to recognize that it is as her friends, not as her enemies, that we tell her this: that in our Catholic schools, while laboring to make our young people good Christians, we are equally striving to make them her best citizens, the best principled, the most honest, the most unselfishly devoted. Thus, even should she continue to misunderstand us—even should she threaten us—we would answer: "*Strike, but hear us!*" and would go on in that course, which, while it is the discharge of an imperative duty to God, to conscience, to the immortal souls of each rising generation, is also the best provision for our country's welfare and for the protection of her liberties and institutions against the floodtide of lawlessness and unprincipled cupidity which, each succeeding year, threatens them more menacingly.

Side by side, then, venerable and beloved brethren, pastors and people together, we will strive to do all our

DUTY TO GOD AND TO OUR FELLOW-MEN.

To the accomplishing of this by myself, and to the procuring of its accomplishment by all to whom my influence can extend, I consecrate my life. For this I humbly and adoringly implore the blessing of Almighty God the Father, the Son, and the Holy Ghost. For this I invoke the intercession and protection of the patron of this Diocese, St. Vincent de Paul, the Apostle of charity, the model of ecclesiastical zeal, the honor, not only of his country and his age, but of the human race. For this, too, I beg the intercession of the holy apostles St. Peter and St. Paul, of all the apostles of our Lord, of all the blessed ones in Heaven, who love us and are solicitous for our salvation, and, above all, of the sweet Immaculate Mother of Jesus, that all our hearts may burn, like hers, with love for our Divine Saviour, and with zeal for His honor and glory. And most earnestly do I ask you all, venerable and beloved brethren, to pray that God may bless my ministry among you, that the Holy Ghost may grant me the plenitude of His seven-fold gifts, so that I may ever serve God and you "*in Spirito et Veritate*"—"in Spirit and in Truth"—that my words to you may ever be "as the words of God," my administration "as of the power which God administereth," and that the aim and the fruit of my labors and my life may be "that in all things God may be honored through Jesus Christ, to whom is glory and dominion forever and ever. Amen."

THE MUSIC.

As was expected the music was in keeping with the grandeur of the occasion, and Haydn's superb Fourth Mass was rendered with spirit and correctness by the choir, accompanied by the organ and Kessnich's orchestra. The other selections rendered were "Veni Sancte Spiritus," by Dietsch; "O Gloriosa Domina" and "Te Deum," by Lambillotte. The orchestra played the "Coronation March," by Meyerbeer, at the opening of the ceremonies, and at the conclusion "Blumenleid," by Lange.

Professor Charles L. Seigel was director, and Professor E. A. Ambold presided at the organ; and while all in their respective *rôles* did well, most decided praise for the success of the occasion is due to Professor Siegel, who by his masterly direction infused a spirit and correctness in the rendition of the music hardly to have been expected. At Vespers the following selections were beautifully sung by the choir: Psalms (Gregorian chant); solo, "*Ave Verum*," by Millard, by Mrs. R. B. Wood; "*O. Salutaris*," by Weisel; and "*Tantum Ergo*," by Lambillotte.

Professor Frank Newheiser, the former organist of the Cathedral, but now of Baltimore, was present, and assisted Professor Ambold at both services. The following are the members of the choir:

Soprani: Mrs. R. B. Wood, Mrs. C. H. Wendlinger, and Mrs. K. Nolan.

Alti: Mrs. L. Edelblut and Mrs. E. Coppens.

Tenori: Messrs. Louis W. Pizzini and H. Y. Mitchell.

Bassi: J. W. Laube, C. O'B. Cowardin, and John A. Pizzini.

Organist: Professor E. A. Ambold.

Director: C. L. Seigel.

Editors of the Dispatch: In your paper of the 26th instant is an article on "Nightmare," in which the writer says he believes it is an established fact that persons never have nightmare except when lying on their backs. I wish to say that I have been having it at times for several years past, and have frequently had it when lying on my side. I remember having it once when sleeping almost in an erect position in a railroad car coming from New York, and on being awakened by a kind lady who sat near me my ears were saluted with the laughter and jeers of vulgar persons in the car, who did not appreciate the sufferings of one in my situation. HEBRON.

A TRIED REMEDY FOR BILIOUSNESS.

Those who suffer from disorder or inaction of the liver will never get the upper hand of the unruly organ so long as they use such irrational remedies as blue pill, calomel, and podophyllin. But from the tried and popular medicine, Hostetter's Stomach Bitters, they may expect relief with a certainty of obtaining it. The influence of the bitters upon the great biliary gland is direct, powerful, and speedily felt. The relief afforded is not spasmodic, but complete and permanent. The sallowness of the skin, furred appearance of the tongue, indigestion, costiveness, headache, nausea, pains through the right side and shoulder, in fact every accompaniment of the obstinate complaint, are entirely and promptly removed by a course of this inestimable medicine, in behalf of which testimony is constantly emanating from every quarter and from all classes of society.

au 27-Tu,Th,S&w

LOST, STRAYED, AND FOUND.

LOST, FRIDAY AFTERNOON, on board of steamer Ariel, or upon the wharf upon leaving the steamer, a GOLD DOUBLE-LINKED NECK-CHAIN. I will pay $5 for the delivery of above chain at this office. MRS. B. A. RICHARDSON.

au 26-2t*

LOST, ON TUESDAY EVENING THE 20th instant, on Gamble's Hill, or between there and the corner of Fifth and Cary streets, a GOLD SERPENTINE CHAIN; CROSS attached, with the initials "B. M." A liberal reward will be paid if left at this office. au 26-2t*