AUGUST CEREMONY.

The Pastoral Staff to be Delivered to Father Van de Vyver To-Day.

CARDINAL GIBBONS.

This Eminent Prelate to Act as the Consecrator.

THE PROCESSION.

Many Distinguished Clergymen to Compose It.

BISHOP JOHN J. KEANE.

The Sermon of the Day to be Preached by Him.

FORM OF CONSECRATION.

The Chief Features of It Detailed and Intelligently Explained.

MUSICAL PROGRAMME

A Large Choir and Full Orchestral Accompaniment.

THE BISHOP-ELECT.

Biographical Sketch of Him—Personal Notes—Arrangements for Seating the Congregation, &c.

The august spectacle of consecrating and installing a bishop will be witnessed at St. Peter's Cathedral to-day.

The elect is a beloved priest who during many years' residence in Richmond has distinguished himself by sincere and successful efforts to serve God and be helpful to his fellow-man. The consecrator is the highest dignitary of the Catholic Church in the United States; once bishop of this diocese and dear to the community for the rare excellence of his eloquence and charming social graces. To assist him there will be several bishops and many priests, among them the President of the American College at Rome, once of this city, now in a position that gives him eminence the world over and places him in close relations to the Holy See.

The Governor and many other distinguished officers of Virginia, the Mayor of the city, and several other municipal officers will be of the great audience destined to witness the ceremonies of the day.

THE SPECTACLE.

Beginning with a procession at 10½ o'clock and concluding with the kiss of peace, given to the new bishop, the ceremonies will last about three hours.

The spectacle will be instructive and imposing.

In every detail a scriptural lesson is pictured.

The purple robes of the bishops, their staffs and mitres, the brilliant lights of the altars, the perfume of the incense, the bright flowers with which the altars will be dressed, all are brimful of meaning to the sons and daughters of the Church, and as the ceremony proceeds many incidents in the life of Christ and His apostles are illustrated by the time-honored rites and forms employed.

The music throughout is joyous and triumphal, and for this occasion there will be a choir of about thirty voices, with organ and full orchestral accompaniment.

THE PROCESSION.

Who Will Compose It and How It Will Be Formed.

St. Peter's Cathedral is at the northeast corner of Grace and Eighth streets, and adjoining it and also fronting on Grace is the episcopal residence, where the procession will be formed in the following order:

Sanctuary Boys,
Visiting Clergy,
Ministers of the Mass:
His Eminence the Cardinal,
The Bishop-Elect.
The Assistant Consecrators—viz: Bishop Kain, of Wheeling; Bishop Haid, of North Carolina, and Very Rev. A. Magnien, D. D., Superior of St. Mary's Seminary, of Baltimore, who will read the bulls.
Bishop Keane, the Preacher,
Monsignor O'Connell,
Deacon of the Mass, Rev. C. E. Donahoe;
Sub-Deacon of the Mass, Rev. M. F. Dinneen.
Deacons of Honor: Rev. John Doherty and Rev. Joseph Frioli.
Masters of Ceremonies: Rev. E. M. Tierney and Brother Michael.

From the episcopal residence to the Cathedral doors a guard of honor of eighty men, composed of representatives of the Catholic societies of Richmond, will be drawn up in two lines facing each other, through which the procession will pass and which will then follow the procession, after which the church doors will be closed to every one.

The procession will move promptly at 10:30 o'clock.

ARRANGEMENTS.

The sermon of the occasion will be preached by Bishop Keane.

There will be no admittance to the Cathedral save by ticket.

A ticket has been issued for every seat in the building. No one will be allowed to stand.

A distribution, as extensive as possible, has been made of the tickets, but to supply the demand was impossible.

THE MUSICAL PROGRAMME.

List of Members of the Choir—Selections for the Day.

The following is the programme of music included in the services of to-day:

MORNING.

1. Largo (Handel).....Orchestra
2. Mass—Haydn's No. 2.....Choir and Orchestra
3. Veni Sancte Spiritus (Deitsch).....Choir and Orchestra
4. Offertory—Ave Marie (Rossini)...Soprano solo Mrs. Kate Doane.
5. Te Deum, Old Hymn.....Chorus
6. Grand March.....Orchestra

THE CHOIR.

The following compose the choir for the occasion:

Soprani—Mrs. Kate Doane, of Baltimore; Mrs. Power, of Norfolk, Mrs. Ward, of Norfolk; Mrs. W. W. Talley, Miss Annie B. Kurk, Miss J. Phillips, Miss Eva Phillips, and Miss Kate Brennan.

Alti—Mrs. Carter L. Wormley, Miss Nellie T. Disney, Miss M. Smith, of Norfolk, and Miss L. Kirk.

Tenori—Signor Louis Hofstetter, of Baltimore; Mr. John B. Joyce, Mr. C. J. Neale, Mr. James Smith, and Mr. Emory Shaw.

Basei—Mr. M. B. Leonard, Mr. J. W. Halloran, Mr. W. L. Finegan, Mr. Wolf, of Norfolk; Mr. W. H. Shervin, Mr. C. F. Shervin, and Xavier Smith.

THIS EVENING

the following will be the musical programme at vespers:

1. Vespers.....Chorus.
2. Ave Maria.....Tenor Solo. Louis Hofstetter, of Baltimore.
3. Magnificat (Mozart).....Chorus.
4. Salve Regina (Lick).....Bass Solo. Mr. M. Leonard.
5. O Salutaris (Costa).....Quartette. Mrs. Doane, Mrs. Wormeley, and Messrs. Hofstetter and Leonard.
6. Tantum Ergo (Rossi).....Duo and Chorus.
7. Laudate Dominum (Est).....Chorus.

FORM OF CONSECRATION.

Abstract of the Rite with Some Explanations.

The rites for consecrating bishops, in substance the same that will be used by Cardinal Gibbons and his assistants to-day, are found in a pontifical MS. of Egbert, archbishop of York, written in Saxon characters more than a thousand years ago.

The entire ceremony, excepting the sermon, which is to be delivered by Bishop Keane, will be in Latin.

THE RITE.

The essential rite by which the power of the Episcopacy is communicated is the imposition of hands, with prayer; but the preparatory examination—the delivery of the emblems of pastoral authority, and the various other ceremonies—form a whole, which is at once splendid and impressive.

Three bishops are required by the ancient canons and by the general practice of the Church for the consecration; though in some instances the places of the two assistant bishops are filled by priests, by a special dispensation of the Apostolic See.

CAP, COPE AND MITRE.

The assisting bishops, clothed with a cope and wearing the mitre, present the Bishop-elect, who wears the *biretum* or cap, to the Consecrator.

The cope is a large mantle used also by priests and others of the inferior orders.

It seems to have been originally employed in processions and other functions performed in the open air; and, as it served to protect from the rain the lighter vestments which are worn beneath, it received the popular appellation of *pluviale*, as it were, *rain-garment*.

The mitre corresponds to that which the Jewish High Priest wore, and is intended to represent the helmet of salvation wherewith the Bishop should be specially protected.

The Bishop-elect uncovers his head when answering the Consecrator to signify his respect.

The Consecrator sits wearing his mitre because he exercises authority.

The frequent taking off and putting on of his mitre arises from the variety of offices which he performs throughout the ceremony. When administering to the Bishop-elect the oath, and interrogating him as to his faith, he sits with the mitre as his superior. When inviting the faithful to unite with him in prayer "that God would bestow the abundance of His grace upon the elect-bishop," he retains the mitre in token of his authority, but stands as one earnest in soliciting their prayers. He kneels with the mitre on his head during the recital of the Litanies, as humbling himself, even in his official capacity, to God and acknowledging that, though constituted a prince over his people, he is but a suppliant at the throne of Divine mercy. His head is uncovered whenever he immediately addresses God in prayer.

THE OATH.

The Senior Bishop assistant having presented the elect to the Consecrator, the Apostolic Commission is called for and read, and the oath taken on bended knees, as follows:

"I, ————, will be from this hour henceforward obedient to blessed Peter the Apostle, and to the Holy Roman Church, and to the most blessed Father Pope XIII, and to his successors canonically chosen. I will assist them to retain and defend against any man whatever the Roman Popedom without prejudice to my rank. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I will observe and cause to be observed by others the rules of the Holy Fathers, the decrees, ordinances, or dispositions, and mandates of the Apostolic See. When called to a Synod I will come, unless I be prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years and render an account to our most blessed Father Pope XIII and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the state of my Church, to the discipline of the clergy and people, and to the salvation of the souls intrusted to my care, and I will humbly receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment I will perform all the things aforesaid by a certain messenger specially authorized for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety well instructed on all the matters subject.

"I will not sell nor give away nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject."

When the formulary has been recited, the Consecrator holding with both his hands the Book of the Gospels open on his lap, the elect still kneeling before him, touches the sacred text with both hands and says: "So may God help me, and these holy Gospels of God." Then, and not before, the Consecrator says: "Thanks be to God."

THE EXAMINATION.

In this part of the service occurs the following:

* * * Wilt accommodate all thy prudence, as far as thy nature is capable, to the meaning of the Divine Scripture?

(This elect, rising a little and uncovering his head, answers:)

"So from my whole heart I am willing, in all things, to consent and to obey."

Consecrator: Wilt thou teach by words and example the people for whom thou art to be ordained those things which thou understandest from the Holy Scriptures?

Elect: I will.

Question. Wilt thou with veneration receive, teach, and keep the traditions of the orthodox fathers and the decretal constitutions of the Holy and Apostolic See?

Answer. I will.

Question. Wilt thou exhibit in all things 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 of loosing; and to his Vicar Pope XIII, and to his successors the Roman pontiffs?

Answer. I will.

Question. Will thou temper thy manners from all evil, and as far as thou canst, the Lord being thy helper, change them to all good?

Answer. I will.

Question. Wilt thou, with the help of God, keep and teach chastity and sobriety?

Answer. I will.

Question. Will thou be always occupied in Divine affairs and estranged from earthly business or filthy lucre as far as human frailty will permit thee the ability?

Answer. I will.

Question. Wilt thou keep in thyself, and in like manner teach unto others, humility and patience?

Answer. I will.

Question. Wilt thou be affable and merciful to the poor, to strangers, and to all indigent persons on account of the name of the Lord?

Answer. I will.

Then the Consecrator saith:

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

And all respond, Amen.

Question. Dost thou believe, according to thy understanding and the capacity of thy mind, the Holy Trinity, Father, Son, and Holy Ghost, one Almighty God, and the whole Deity in the Trinity, co-essential, consubstantial, co-eternal, and co-omnipotent, of one will, power, and majesty, the Creator of all creatures, from whom are all things, by whom are all things, and in whom are all things, which are in Heaven and on earth, visible and invisible, corporeal and spiritual?

Answer. I assent and believe.

Question. Dost thou believe each one person in the Holy Trinity to be one God, true, full, and perfect?

Answer. I believe.

Question. Dost thou believe in the very Son of God, the Word of God, eternally born of the Father, co-substantial, co-omnipotent, and co-equal in all things to the Father in divinity, born in time of the Holy Ghost from the ever Virgin Mary, with a rational soul, living by a living, one eternal from the Father, another temporal from the mother, true God, and true man, proper in each nature, and perfect, not adoptive nor phantastic, but one only son of God, in two natures and of two natures; in the singularity of one person, impassable and immortal in His divinity; who suffered in His humanity for us and for our salvation, with a true suffering of the flesh, and having been buried, and on the third day arising from the dead with a true resurrection of the flesh; on the fortieth day after the resurrection, that he ascended into Heaven, with the flesh with which he arose and with his soul; and sitteth at the right hand of the Father; thence that he will come to judge the living and the dead; and to give unto each one according to his works, whether they shall be good or evil?

Answer. I do assent and thus believe in all respects.

Question. Dost thou also believe in the Holy Ghost, full and perfect, and true God, proceeding from the Father and the Son, co-equal and co-essential, co-omnipotent and co-eternal in all things to the Father and the Son?

Answer. I believe.

Question. Dost thou believe this Holy Trinity to be not three Gods, but one God Almighty, eternal, invisible, and unchangeable?

Answer. I believe.

Question. Dost thou believe the Holy Catholic and Apostolic Church to be one true Church in which is given one true baptism and true remission of all sins?

Answer. I believe.

Question. Dost thou believe also in the true resurrection of the same flesh which thou now bearest and in life eternal?

Answer. I believe.

Question. Dost thou also believe that the one God and Lord omnipotent is the author of the New and Old Testaments, of the law, and the prophets, and the Apostles?

Answer. I believe.

Then the Consecrator saith:

"May this faith be increased by the Lord in thee to true and eternal beautitude, most beloved brother in Christ."

All answer: "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 occasion.

The sermon occurs at the end of the Gospel.

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.

PROSTRATION OF THE BISHOP.

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 is a reminder also of the prostration of our Saviour in the garden.

The prayer and benediction which the Consecrator towards the end of the Litanies pronounces thrice over the elect, who still remains prostrate, is a grand and touching rite. Whilst all the congregation and clergy are kneeling the Consecrator rises up, and with his crosier 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 BOOK.

After the Litanies the Consecrator, with the aid of the assistant bishops, places the Book of the Gospel open on the shoulders of the elect, where it is sustained by one of the chaplains until it is delivered into his hands at an advanced part of the ceremony.

It is placed inversely, the bottom of the page being turned towards the Consecrator, which is the natural position, as he transfers the book to the shoulders of the elect.

BISHOP VAN DE VYVER.

The instruction conveyed by this rite is that the Gospel must not be for him a sealed book. The duty of unfolding the truths which it contains especially presses upon him.

IMPOSITION OF HANDS.

The imposition of hands immediately follows the placing of the Gospel on the head and neck of the elect. The Consecrator, making the sign of the cross thrice over the head of the elect and holding his hand on him, prays:

"Sovereign Lord, our God, who hast ordained by Thy glorious Apostle Paul the various ranks and orders of ministering and serving in Thy venerable and undefiled mysteries in Thy holy place of sacrifice, first, apostles; second, prophets; third, doctors; Thou, Lord of all, strengthen by Thy descent and power and the grace of Thy Holy Spirit, even this one, chosen and deemed worthy to enter under the yoke of the Gospel, and to receive the dignity of high priest by the hand of me a sinner, and of my fellow-ministers and fellow-bishops here present. As Thou didst strengthen the holy apostles and prophets, as Thou didst anoint the High Priest, and make his high priesthood above reproach, and adorned with everything venerable, make it holy, that he may be worthy to ask the things that appertain to the salvation of the people, and that Thou mayest hear him. For Thy name is holy and Thy kingdom glorious."

ANOTHER PRAYER.

After some prayers for general blessings, terminating with the invocation of our "all-holy, stainless, more than blessed, glorious, lady, the mother of God," the consecrating prelate, holding his hand on the crown of the head of the elect, prays thus:

"O Lord, our God, since because the nature of man cannot support the splendor of the Divine essence, Thou hast established men like to ourselves as our teachers, approaching Thy throne, to present to Thee sacrifice and oblation for all Thy people, do Thou, O Lord, make even this man who is constituted a dispenser of the grace of the high priesthood, become an imitator of Thee, the true shepherd, laying down his life for his sheep; a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of infants, a luminary in the world, that having reformed the souls intrusted to him in the present life, he may stand at Thy tribunal without shame, and receive the great reward which Thou hast prepared for the preaching of Thy Gospel. For it is Thine, O God, to have mercy, and to save. Amen."

After this he takes the Gospel and places it on the holy table. Then he puts on the new Bishop the humer alornament (*amophorion*), saying: "He is worthy." So far the Greek rite. In the Latin rite, the three bishops, each placing both hands on the head of the elect, say: "RECEIVE THE HOLY GHOST."

Then the Sacred Canticle is sung, and the Consecrator on bended knees invokes the Holy Ghost with the usual hymn—

"Veni, Creator Spiritus."

THE ANOINTED HEAD.

Before its commencement the head of the Bishop-elect is bound with a linen fillet, 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, whilst the choir continues the hymn, he seats himself, and wearing his mitre, he makes the sign of the cross with holy chrism on the head of the elect Bishop, and anoints the whole crown or tonsure, saying at the same time:

"May thy head be anointed and consecrated with a heavenly benediction in the Pontifical Order, in the name of the Father, and of the Son, and of the Holy Ghost."

This unction is intended to signify the interior unction of the Holy Spirit.

It is a rite of high antiquity in the Latin Church.

The anointing of the hands then follows, with the recital of Psalm cxxxii.: "Behold how good and how pleasant it is for brethren to dwell together."

This unction, like the former, is intended to signify the powers which are imparted to him.

The cross is formed thrice by the Consecrator over the hands thus anointed in memory of *our Saviour Jesus Christ, who redeemed us from death and gained us a title to the Kingdom of Heaven*. He prays that *whatever the new Bishop "shall bless, may be blessed, and whatever he shall sanctify, may be sanctified."*

The hands are then joined and placed in a linen scarf suspended from the neck, through reverence for the oil with which they are anointed.

THE PASTORAL STAFF.

The blessing of the Crozier, or Pastoral Staff, is intended to signify that the power and grace of the pastoral office must be derived from "God, the supporter of human weakness."

The admonition that is given whilst this emblem of authority is delivered shows the true character of ecclesiastical power which tempers the exercise of justice with meekness.

The hands are then joined and placed in a linen scarf suspended from the neck through reverence for the oil with which they are annointed.

THE RING—KISS OF PEACE.

The ring, which is blessed and placed on the right hand of the new Bishop, is an emblem of the fidelity which he owes the Church.

The Gospel is then taken from his shoulders and placed in his hands, and he is commanded to go and preach to the people committed to his care.

He then receives the kiss of peace from the Consecrator and his assistants.

These conduct him to the side chapel, where the crown of his head is rubbed and dried to take away the chrism.

The hair is then adjusted.

THE OFFERING.

The offering, which is subsequently made by the new Bishop, is a relic of ancient discipline.

All the faithful were accustomed to present at Mass various offerings for the support of the clergy and other purposes connected with religion.

The new Bishop presents two lighted torches, two loaves, and two ornamented small barrels of wine.

BLESSING OF THE MITRE.

The Mass proceeds as usual, with some additional prayers for the occasion, and the new Bishop communicates from the hand of his Consecrator out of the same chalice.

After the solemn benediction given as usual by the Consecrator, he proceeds to the blessing of the mitre. In putting it on he refers to its mystic signification as a helmet.

THE GLOVES.

The gloves are then blessed and put on the hands of the new Bishop, and their mystic signification is explained, with allusion to the covering of the hands of Jacob with the skins of kids that he might obtain the blessing of the first-born, and a prayer that he who wears these gloves may obtain a blessing through Christ.

A JUDGE AND RULER.

The ceremony of placing the new Bishop on the episcopal chair being next performed, in token of his being made a judge and ruler, the *Te Deum* is sung,

Thee, sovereign God! we grateful praise,
And greet thee, Lord! in festive lays;
To Thee, great Sire! earth's boundless frame,
With echoes sounds immortal fame:
Lord God of hosts, the heavenly pow'rs
From Thee vibrate the vaulted tow'rs.

After the hymn has been commenced the assistant bishops, wearing their mitres, lead the newly-consecrated through the church, and as he proceeds he bestows his blessing upon the people, who kneel to receive it; mean time the Consecrator stands uncovered at the altar. When the hymn is finished he sings or says, and the choir continues:

"May thy hand be made firm, and may thy right hand be exalted; justice and judgment be the preparation of thy seat."

"Glory be to the Father, and to the Son, and to the Holy Ghost."

"As it was in the beginning, is now, and ever shall be, without end. Amen."

"May thy hand," &c.

The Consecrator then says:

"O, Lord, hear my prayer."

Answer. "And let my cry come unto Thee."

"The Lord be with you."

Answer. "And with Thy spirit."

"Let us pray.

"O, Lord, the shepherd and ruler of all the faithful, mercifully look to this Thy servant whom Thou hast willed to preside over Thy Church; grant unto him, we beseech Thee, by word and by example, to be serviceable to those over whom he is placed, that together with the flock intrusted to him, he may arrive at eternal life. Through Christ our Lord."

Answer. "Amen."

The Consecrator and assistants now stand uncovered at the Gospel side of the altar, the others kneel, and the newly-consecrated Bishop goes to the middle of the altar, wearing his mitre, and having his crosier in his left hand, and, signing the altar and himself, he gives his blessing in the usual manner that it is given by bishops.

"May the name of the Lord be blessed."

Answer. "From this forth and forever."

"Our help is in the name of the Lord."

Answer. "Who made the heavens and the earth."

"May the Almighty God, Father, Son, and Holy Ghost bless you."

Answer. "Amen."

The Consecrator and assistants now take their mitres and turn their faces towards the epistle side, to which the newly-consecrated goes, turning towards them and kneels, saying or singing,

"For many years."

He advances and does the same at the middle of the altar and again at the feet of the Consecrator, who, as he rises, gives him the kiss of peace, as do the assistants, and accompanied by those last he retires to his own chapel, repeating the beginning of the Gospel according to St. John, which the Consecrator recites at his own altar.

Formation of the Guard of Honor.

The guard of honor will form at Cathedral Hall at 9:30 and march to the Cathedral. The marshals of the guard are F. Sitterding, John Murphy, A. Hierholzer, William Rankin, A. L. Masurier, and J. H. Whitty.

The guard is composed of the presidents of the Catholic societies and five delegates.

Ushers and Their Badges.

The ushers, under charge of Dr. D. J. Coleman, are all members of the McGill Lyceum.

They will wear white badges. Their rosettes are the color of the tickets which entitle holders to the seats they have in charge.

The church has been laid off in sections, and tickets for seats for same are designated by the different colors.

THE BISHOP'S VESTMENTS.

Description and Explanation of His Dress in this Ceremony.

The *cassock* or close-fitting garment reaching to the heels with which the Bishop is clad when entering the church is the distinctive dress of clerics. The cassock of simple priests is black; that of bishops and other prelates purple; that of cardinals red; that of the Pope white. Originally the cassock was the ordinary dress common to laymen. Its use was continued by the clergy, while lay people, after the immigration of the northern nations, began to wear shorter clothes, and thus it became associated with the ecclesiastical State. The Council of Trent requires all clerics if in sacred orders, or if they hold a benefice, to wear the clerical dress, although in non-Catholic countries clerics are excused from doing so in public on account of the inconvenience likely to arise.

THE USUAL STATE DRESS.

The *mozzetta* or *cape* is a short vestment quite open in front, which can, however, be buttoned over the breast, covering the shoulders and with a little hood behind. It is worn by the Pope, by cardinals, bishops, abbots, and others, who do so by custom or Papal privilege. It is the usual state dress of the Bishop when he is not saying Mass or performing other sacred functions.

The *rochet* is a vestment of linen fitting closely, with close sleeves reaching to the hands, proper to bishops and abbots. The length and closeness of the sleeves distinguish it from the surplice.

The mozzetta and uncovered rochet are signs of plenary jurisdiction. Hence a bishop may wear his rochet uncovered within his own diocese, even in the churches of religions who are exempt but not beyond its limits.

ALB AND COPE.

The cope is a wide vestment of silk, &c., reaching nearly to the feet, open in front, and fastened by a clasp and with a hood at the back. It is used by the celebrant in processions, benedictions, &c., but never in the celebration of Mass. Mention is made of the cope in the ancient *Ordo Romanus* for the consecration of bishops.

At the beginning of the ceremony the Bishop-elect takes off the *cope* and puts on the *alb*, a vestment of white linen reaching from head to foot, and with sleeves, saying, "Make me white, Oh Lord, and cleanse me," &c. It represents the white robe with which Christ was clothed in derision.

The *cincture*, which he next puts round his waist and fastens, represents the cords which bound Christ during his passion.

THE TUNIC, &C.

He then puts on the tunic, which is the vestment proper to sub-deacons. It is made of silk and fits closely over the alb. Over this he puts the dalmatia, which is the vestment proper to deacons, and resembles very much the tunic. It differs from the tunic only in being somewhat larger. The word is derived from Dalmatia, and was a long undergarment of white Dalmatian wool, corresponding to the Roman tunic. Various mystical meanings have been attached to it. When the arms are stretched it presents the figure of a cross. The width of the sleeves is said to typify charity; the two stripes, which were originally purple, were supposed to symbolize the blood of Jesus Christ shed for Jews and Gentiles.

Over all these is put the *chasuble* or chief garment of the priest when celebrating mass. It is worn outside the other vestments. Among the Greeks it still retains its ancient form of a large round mantle. Among the Latins its size has been curtailed, but it still covers the priest on both sides and descends nearly to the knees. Various symbolical significations have been given to this vestment, but the earliest writers make it a figure of charity, which, as Rabanus Maurus says, "is eminent above all the other virtues." Its form denotes the seamless coat of Christ. The reason the Bishop wears these vestments of his inferior ministers is to show that his sacred character embraces all their powers in an eminent degree.

THE STAFF AND MITRE.

The *mitre* is a head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. By its peculiar shape it signifies the cloven tongues of fire that descended upon the Apostles on Pentecost day. The Bishop always uses the *mitre* when he carries the pastoral staff. This staff or *crosier* is given to the Bishop at his consecration as the symbol of the authority with which he rules his flock. It is said that such a staff is first mentioned by Isidore of Seville (A. D. 636). It is curved at the top, straight in the middle, and pointed at the lower end. The Pope alone, of all bishops actually ruling a diocese, does not use a pastoral staff. According to some this is because the curvature in the staff is a token of limited jurisdiction.

THE CROSS WORN ON THE BREAST.

The *Pectoral Cross* is a small cross of precious metal worn on the breast by bishops and abbots as a mark of their office. Innocent III. is the first author who clearly mentions the pectoral cross as one of the episcopal insignia. Each contains, among other relics, an authenticated particle of the true cross. As this precious wood is becoming very scarce Pope Leo XIII., within the last few months, has issued a decree requiring every bishop to leave the relic in his possession to his successor in the episcopate.

EPISCOPAL RING.

The ring is also one of the episcopal insignia. It was originally used as a signet for sealing official documents. This is still the custom observed by the Pope, as all his encyclicals, briefs, &c., bear the seal of the Fisherman. Hence the ring has become the symbol of authority in the Church.

Presentation to the Bishop-Elect.

Bishop Van de Vyver, whose parents are dead, is the next to the youngest of ten children, all of whom are living and one of whom is a priest. These from their far-off home in Belgium have sent him his Pectoral cross and chain, and would have sent him his vestments, but that they knew to do so would deny his friends in Richmond a pleasure.

The vestments which were presented to the Bishop-elect by the Catholics of this city are the handsomest ever seen in Richmond. They are made of heavy white satin and elaborately embroidered in the purest gold, imported for the purpose. The design throughout is Gothic.

There are three sets, and they are duplicates of those made for Archbishop Ryan, of Philadelphia, with the exception of the border, which is bolder and more in keeping with the general design. The committee wrote for the handsomest vestments that could be procured, and the above were selected from a set of two samples forwarded. The cost of them was $800.

WAX CANDLES—FLOWERS

For the first time in the annals of Richmond wax-lights only will be used upon every altar of the Cathedral.

There will be a magnificent display of flowers. The altar of the B. M. V. will have only white and gold-tinted roses—saffrons, pearls, and buds—and ferns.

FROM THE NUNS AND SISTERS.

The Nuns of the Visitation have furnished one mitre and the Sisters of Charity the other.

Three rochets have been given by the Sisters of Charity and the German Nuns.

The alb which the Bishop-elect uses is the gift of the Young Ladies' Sodality.

The crozier is the gift of the McGill Union.

The old men at the Home under care of the Little Sisters from their scanty means have been rejoiced to send through the mother a pair of red gloves and a pair of red slippers and a red tunic and dalmatic, and the silk cincture, all of which will be used by the Bishop on the Feast of Pentacost.

THE RING.

The Bishop's ring, which is very handsome, is the gift of the sanctuary boys and the presentation was made through Brother Michael.

THE NEW BISHOP.

Biographical Sketch of Very Rev. A Van de Vyver.

Right Rev. A. Van de Vyver was born December, 1845, in Haesdonck, East Flanders, Belgium.

It was in the city of St. Nicholas that he pursued his classical studies.

He soon determined to devote his life to the altar, and felt that America was the proper field for his labors. In 1867 he entered the American Missionary College at Louvain, and was ordained priest July 24, 1870, at Brussels, in the private chapel of the Nuncio Apostolic to Belgium. Soon after ordination he came to America and located in Virginia, having been appointed an assistant pastor of St. Peter's Cathedral, Richmond.

AT HARPER'S FERRY.

He was sent by Bishop Gibbons to Harper's Ferry as the successor of the Right Rev. John J. Kain, of Wheeling, W. Va. For six years he labored at that important position in a manner that won for him the friendship of all with whom he came in contact.

The pastor at Harper's Ferry has a parish over seventy miles in length and several counties in width. The stations are widely scattered, and it requires his entire time to attend the wants of his people.

VICAR-GENERAL.

Father Van de Vyver labored so successfully that Bishop Keane called him to Richmond to become pastor of the Cathedral and vicar-general of the diocese when the present Archbishop Janssens was made Bishop of Naches.

Father Van De Vyver became administrator of the diocese on the resignation of Bishop Keane.

It is said that Bishops McGill, Gibbons, and Keane all cherished a deep love for the new Bishop, and agreed that he was fitted for a high place in the Church.

PRIEST AND PASTOR.

In Father Van de Vyer a vigorous intellect is joined to a robust physique. He is of the medium height, stout, and active. His bearing marks decisiveness of character, while his face and head indicate intelligence and firmness, and his smile is so kindly and inviting that those who come into his presence and greet him feel forthwith that he is their friend. In every department of priestly work that he has been called upon to perform his duties have been discharged with high-minded courage and fidelity.

He is a pleasant speaker and his sermons mark the man of culture, the thorough student of books and human nature, and the devoted pastor. He is often very eloquent; but his discourses are usually modelled for practical instruction and are intended to reach and do reach down into the daily lives of his people. His painstaking care; his orderly mind and far-sightedness have been seen and felt for good in the management of the affairs of the diocese.

ALREADY TRIED.

Father Van de Vyver has been already tested. For two years or more the chief responsibility of the diocese has been upon him, as Bishop Keane before he was actually relieved of his duties here was so overwhelmed with university cares that he was compelled to resign much of the diocesan work into Father Van de Vyver's hands.

"FATHER VAN."

This is the familiar name by which the Bishop-elect is called by many of his people.

He was too modest ever to aspire to succeed Bishop Keane, and when unexpectedly the honor came he would have been glad to decline it; but the selection had been made because of his fitness, for those in higher station knew his goodness and his abilities, and nothing was left to him but to accept and to carry forward the work as Bishop in which he had shown such aptness as pastor and vicar-general.

The new Bishop will be popular with the whole community.

He has the well-balanced mind, the calm judgment, the practical sense to win the confidence of the people; and his goodness will win their hearts as well.

In receiving the purple and entering upon his high office, all here wish him success in saving souls and advancing the kingdom of Christ, well-knowing that this will be the happiness of his fondest wish.

DIOCESE OF RICHMOND.

A Brief History of Its Beginning and Names of Its Bishops.

In the winter of 1791-'92 Father Jean Dubois, a Frenchman, who had landed at Norfolk in July, 1791, visited Richmond, bringing with him 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 built, and there was offered the first Mass ever offered in Richmond.

A MISSION.

Five or six years afterwards Bishop Carroll, of Maryland, to whose diocese Virginia was attached, established a mission in Richmond and assigned to it a French secular priest named Father Xavier Michel, and in private houses, or in rooms temporarily rented for the purpose, this pioneer in the Richmond mission served the little flock until 1813.

In that year Father Michel went to Georgetown to enter the Society of Jesus and never returned.

THE FIRST CHAPEL.

There is no account of any resident priest for the next five or six years, though it is certain Mass was said here frequently during that interval.

In the will of Joseph Gallego, who died in 1818, is a codicil dated in June of that year, in which he directs his executors "if the Roman Catholic chapel should be continued at the time of his death" to pay $1,000 to its support.

This "chapel" was the southeastern portion of a building lately known as Hargrove's tobacco-factory, on the south side of Main street near Twenty-seventh; it was, however, a building erected by the Presbyterians, who moved further up-town and the vacated house was leased by the Catholics and became the chapel to which Mr. Gallego referred. Priests were sent here at intervals from Georgetown and Baltimore.

In 1821 Father James Walsh was sent here to look after the flock, and finding the Rocketts church much too large for the congregation, rented a room for a chapel on the ground floor of what was known as the Southgate building, on the eastern side of Eleventh street between Broad and Capitol streets.

A CHAPEL.

Among the bequests of Joseph Gallego was found a half square of land fronting on the south side of Marshall street and extending from Third to Fourth, and here in 1825 the Catholics (under Father Hore) built a little wooden chapel. In 1834 the Catholic community (under Father O'Brien) laid the corner-stone of what is now St. Peter's Cathedral—a building since enlarged—where to-day the new Bishop is to be consecrated and installed.

STATISTICAL.

During all of the years since the foundations of St. Peter's were laid the Church has thrived in Richmond, and under its patronage splendid asylums and schools have been established, and on the 1st of January, 1889, the *Dispatch* reported the membership as follows:

St. Peter's Cathedral	2,700
St. Patrick's	1,250
St. Mary's (German)	1,100
The Church of the Sacred Heart	1,060
St. Joseph's (colored)	140

BISHOPS OF RICHMOND.

The following have been the Bishops of Richmond:

1. Right Rev. Patrick Kelly, D. D., first bishop, consecrated in 1821; translated to Waterford and Linsmore in 1822; died October 8, 1829.
2. Right Rev. Richard V. Whelan, second bishop, consecrated March 21, 1841; translated to Wheeling July 23, 1850; died in 1874.
3. Right Rev. John McGill, D. D., third bishop, consecrated November 10, 1850; died January 14, 1872.
4. Right Rev. James Gibbons, D. D., fourth bishop, consecrated August 16, 1868, Bishop of Adrancythum and Vicar Apostolic of North Carolina; translated to the See of Richmond July 30, 1872; translated to the See of Baltimore October 3, 1877.
5. Right Rev. John J. Keane, D. D., fifth bishop, consecrated August 25, 1878; made titular Bishop of Ajasso and rector of the American Catholic University at Washington, D. C., in 1887.

PERSONAL MENTION.

Notes and Observations on Some of the Distinguished Visitors.

The following is a full list of the clergy who will be present, not including, however, the priests of the Cathedral, whose names appear elsewhere in connection with the service:

His Eminence Cardinal James Gibbons, of Baltimore; Right Rev. John J. Kain, bishop of Wheeling; Right Rev. John J. Keane, rector of the Catholic University; Right Rev. Leo Haid, O. S. B., vicar apostolic of North Carolina; Right Rev. D. J. O'Connell, D. D., rector of the American College, Rome; Very Rev. A. Maguien, D. D., president of St. Mary's Seminary, Baltimore; Very Rev. H. Gabriels, D. D., president of St. Joseph's Seminary, Troy; Very Rev. P. F. Hylebos, V. G., of Tacoma, W. T.; Very Rev. T. Meerschaert, V. G., of Natchez, Miss.; Very Rev. F. Brossart, V. G., of Covington, Ky.; Very Rev. Joseph Stenger, of Charleston, W. Va.; Rev. D. O'Kane, S. J., of Alexandria; Rev. J. B. De Wolfe, S. J., of New York; Rev. W. R. Cowardin, S. J., of Worcester College, Mass.; Rev. A. Coppens, S. J., of Philadelphia; Rev. T. J. Jenkins and Rev. P. Puissant, of Troy Seminary; Rev. T. J. Brady, of Portsmouth; Rev. J. J. McGurk, of Lynchburg; Rev. J. Doherty, of Norfolk; Rev. W. B. Hanley, of Portsmouth; Rev. J. McVerry, of Staunton; Rev. H. J. McKeefrey, of Martinsburg, W. Va.; Rev. P. Donahue, of St. Patrick's church, this city; Rev. T. J. Wilson, of Harper's Ferry, W. Va.; Rev. T. J. Murray, of Winchester; Rev. J. L. Tiernan, of St. Patrick's church, Richmond; Rev. J. W. Lynch, of Roanoke; Rev. F. X. McCarty and Rev. H. J. Cutters, of the Church of the Sacred Heart, this city; Rev. J. T. O'Farrell, of Petersburg; Rev. J. B. O'Reilly, of Winchester; Rev. C. E. Donahoe, of Fredericksburg; Rev. T. J. Mercer, of