

Morning Star and Catholic Messenger

NEW ORLEANS, SUNDAY, MAY 13, 1877. CONSECRATION OF THE RIGHT REV. JOHN LANCASTER SPALDING.

THE IMPOSING CEREMONIES AT ST. PATRICK'S CATHEDRAL, YESTERDAY.

(N.Y. World, May 2)

The consecration of the Right Rev. John Lancaster Spalding, of St. Michael's Church in this city, as Bishop of the new diocese of Florida, Ill., took place yesterday morning at St. Patrick's Cathedral in Moit street. The hour fixed for the beginning of the ceremonies was at 10 o'clock, and the doors were kept locked to within half an hour of that time.

When thrown open there was a great rush for admittance, which was obtained only, however, by those holding tickets, so that the large concourse of people who had come from distant parts of the city had to go away unsatisfied. The only decoration within the building was upon the grand altar.

Precisely at the hour of 10 the procession entered from the society, the organ and orchestra, under the direction of Mr. J. W. Foster, of St. Peter's Church, striking up a solemn march. First came the Second Assistant Master of Ceremonies, Father Harley, of St. Michael's Church, followed by the cross-bearer, two acolytes, and eighteen young gentlemen in red soutanes and white surplices; then followed twelve young gentlemen in black soutanes and surplices, twelve young gentlemen in pure white, and several other sacred parts of the apparatus used in the Pontifical Mass. Following were upwards of one hundred priests, who were provided with seats in chairs in the middle aisle. Then came the masters of ceremonies, the Rev. J. M. Farley and the Rev. W. J. Hogan, followed by Mgr. Chathard, President of the American College in Rome, and Mgr. Seton, of Seton Hall, New Jersey; the Rev. Thomas A. Becker, D.D., Bishop of Wilmington, Del.; the Rev. Joseph Dwenger, D.D., Bishop of Fort Wayne, Ind.; the Rev. John J. Conroy, Bishop of Albany; the Rev. James A. Healy, D.D., Bishop of Portland, Me.; the Rev. M. A. Corrigan, Bishop of Newark, N. J.; the Rev. John Longhin, D.D., Bishop of Brooklyn; the Rev. P. N. Lynch, Bishop of Charleston, S. C.; the Rev. S. H. Rosecrans, Bishop of Columbus, O., all in purple and cope. Next came the bishop-elect, supported on the right by the Rev. Thomas Foley, D.D., Bishop of Chicago, Ill., and on the left by the Rev. James Gibbons, D.D., Bishop of Richmond, Va., who acted as assistant consecrator. Following were the deacon and sub-deacon of the Mass, the Rev. Fathers Dacey and Spalding, a brother of the Bishop-elect; the deacons of honor, the Rev. Father Harley, of Chicago, and the Rev. Father Donnelly, pastor of St. Michael's church in this city, from whose charge the Bishop-elect was appointed. The assistant priest, the Very Rev. John J. Conroy, followed, and finally the Cardinal in his full robes. Six little boys bore the train of his outer robe of scarlet water-silk.

After the usual preliminary ceremonies the Cardinal then began the Mass, the Bishop-elect doing likewise at the side altar of St. John. After the Epistle had been sung the Bishop-elect was again escorted to the presence of the Cardinal, and the sacred rites, and the litanies of the saints were chanted by the Fathers Kean and Reardon. Meanwhile, and during the chanting of the litanies, the Bishop-elect lay prostrate on his face before the altar. The litanies ended, the Bishop-elect arose and returned to the chapel and proceeded with the Mass as far as the Gospel.

Bishop Rosecrans then ascended the pulpit and preached the sermon substantially as follows:

Most Eminent Cardinal, Right Reverend Bishops and Reverend Priests—Beloved brethren, today the Feast of the Apostles Saints Philip and James, seems a fitting occasion to give an explanation of the nature of the kingdom of Christ. There are Christians who are scandalized at calling the Church of Christ a kingdom at all. They would have it a kind of rejected republic, of which they are divided into parts, and all remaining the Church of Christ. But when our Lord established that kingdom he said: "All power is given thee in heaven and on earth." He did not send his disciples forth to preach simply, but he sent them forth to preach and explain, to lay down the law, to define the truth and to govern the world. The Church represents Christ under one prearranged form. It is the law of nature, and religion over the just and over the unjust. She represents him so far as he reigns by grace, for this is the third kind of kingdom which he possesses over what he has created. She represents him as the law-giver, as the teacher, as the redeemer and as the judge. The Gospel is to be preached for a testimony, to the world, and the Church is the bearer of this testimony, and in order to be the bearer of this testimony to make the Church a corporation, with one head. And this he did not only for the age in which he made St. Peter the head, but for all ages, and for all nations. When he said "all generations," he pointed out how they could increase their band by the sacrament of holy orders, and perpetuate it through all time. So by the use of his Church self-governed and self-sustained, a power within itself, and all sufficient to itself. That is to say, the Church rules in his stead. We can have no sceptres, then, in calling the Church a kingdom—that is a kingdom, and it is the only one that will last forever. But to understand it rightly, we must call to mind the entire doctrine of Christianity. "In Christ Jesus neither circumcision nor uncircumcision is of any avail, but a new creature." See what this means when applied to the Church. In the long list of her servants we read the names of men eminent for their learning, zeal, and virtue. But it is not their zeal, their virtue, their learning that has upheld the cause of Jesus Christ. To be sure, a society formed among men must necessarily be human, so far as they are men they do not constitute the soul of the Church—they are nothing but the body, the outward appearance. That which gives life to the Church is the presence of the Holy Ghost. We see this illustrated in all the sacraments of the Church. When the great baptisms, he does not say "I baptize thee," but he says "I baptize thee in the name of the Father, Son, and Holy Ghost." So in the confessional, so in that most stupendous of all miracles, the changing of the bread and wine into the body and blood of Christ, the priest is no longer man, but he is the minister, the very person of Jesus Christ, and when we call the Church a kingdom, it is only to those who are grossly misinformed, or willfully blind and prejudiced, that there is any alarm, as if we spoke of her coming into collision with the kingdoms of this world. Of all the absurdities urged against the Church by those who are determined to misunderstand what she is, the most absurd seems to be that of those who imagine the Church to rest upon the cunning and policy of the hierarchy throughout the world. In the first place, no human power could create a hierarchy so devoted to one interest. In the next place, no human policy could maintain her power in the world without the aid of human arms. Her dominions are as hard now as they were at first said: "Let a man deny himself, and take up his cross and follow me." And though including a majority of the men who call themselves Christians, she is the weakest of all bodies of men. But the Church will never decay. Our Lord accepts the talents of men and the influence of nations when they are offered, but he does not need them. He has accepted alike the greatest prejudice of men and nations, and their greatest enthusiasm. Men are changing and shifting, but the Church is the same as when the Apostles were sent forth, and so the Church will remain. She will never be acknowledged as the head to the

temporal powers of the earth, because the world will never be worthy of it. Let us not be afraid of those who say we must be loyal to one government if we are loyal to another. We can be loyal to both, and the best and most loyal citizen is the true Catholic. In conclusion, let me say to the young chosen one who to day has received the episcopal consecration, that he must henceforth be alone in the world. His duties, his position, will leave him without any one to lean on, but all will expect to lean on him. I congratulate the Church and him on his accession to the episcopacy.

After the sermon the Bishop elect knelt at the altar before the Cardinal, who, with the two assistant Bishops, laid their hands upon his head, saying, "Receive the Holy Ghost." The "Veni Creator" was then intoned, and Bishop Spalding's head was bound round with a white linen cloth. His head and hands were then anointed by the Cardinal, the orizer and ring were blessed and presented to him. The Mass proceeded to the offertory. Bishop Spalding brought from his altar two loaves of bread, two miniature calices of wine and two torches, in symbol of tribute to the Church. After the Benediction he was invested with the mitre and gave the kiss of peace to the Cardinal.

The musical programme was well rendered by the regular soloists of the Church and a chorus of sixty voices, assisted by an efficient orchestra.

THE PERSECUTION IN TREVES.

(London Tablet, April 14)

The list of priests and others in the diocese of Treves, who have recently suffered persecution, published by us this week, naturally calls for some remark. The number of these persons is so large, and the severity of their punishment is so great in proportion to the pettiness of the offences, that we cannot but see in the proceedings a resolute determination on the part of the Government to cripple in every way the action of the Catholic Church. But that which fills us with astonishment is not merely that clergymen and others are fined, imprisoned, banished, their goods seized, their furniture sold by public auction, the salary owing to them sequestered, and their hearts broken and lives cut short by worry and imprisonment; but that the courts of Europe, Catholic as well as Protestant, look on with perfect indifference, and offer not by means of their Ambassadors, one word of remonstrance. If the case were reversed, nay, if Catholics in any country in Europe persecuted Protestants with one tenth of the bitter injustice now exercised in Germany, there would arise one universal cry of indignation from Cabinets, the Press, public meetings, and every other organ by which public opinion is expressed. Not only were the Falk Laws in themselves odious and intolerable, but the execution of them is carried out with systematic cruelty. It is enough that a priest should offend the magistrature or the "Old Catholics," that he should express his mind in a sermon on the legislation of the day, that he should allow another priest or curate to say Mass if he happens to be out of favor with the authorities, or that a layman should cry "hurrah!" when his pastor is liberated from prison, or should write an article in a newspaper which the officials of Prince Bismarck consider adverse to his policy—it is enough that these trivial transgressions be committed to expose the offender to being torn from his home, his family, his profession, and immured in his damp and windy hole, where his soul bits the dust, and his body pines and withers away with disease. Should this state of things continue some years more, it is evident that the Catholic religion will be nigh extirpated from the Empire of Germany. One Bishop's see after another will become vacant, and one parish after another will be deprived of its pastor; young men will not devote themselves to the priesthood under the tyrannical conditions imposed by the present Government; secularism will persecute many Catholics and seduce them from their allegiance to the Church by spurious promises of promotion and rewards of employment in the civil and military administration; colleges, schools, and universities will be more and more infested by infidel professors; and the vast successors of German arms and imperial sway will, like the triumph and splendor of Queen Elizabeth's reign, co-operate powerfully in accomplishing the work of apostasy. A spurious form of Catholicism is at hand to second the policy of the Government and to preach the popular doctrine of submission, even in ecclesiastical matters, to the will of the State. The heir-apparent to the throne is said to be animated by the free thinking principles which marked the character of Frederic the Great, and this may, or may not, dispose him to modify the policy of persecution which his father has sanctioned. But though invested with the imperial purple, he will probably have no more real power in the State than a constitutional king, for the Government of Germany, though more monarchical than that of England, is nevertheless parliamentary in all its every vital question. The example held out by Germany is, without any doubt, encouraging to the Cabinet of Victor Emmanuel, in its war against religion, and Germany and Italy mutually support one another in fierce opposition to the Holy See. If we were in Berlin instead of in London we should not dare to write as we are now writing, for within few hours after the publication of our article we should certainly be arrested. Brave hearts there are among the Catholics of Prussia, but bravery itself is often cowed by the hopelessness of resistance to a well organized and gigantic power. The ruthless conquerors of humiliated France will brook no opposition to their iniquitous laws. Whatever sympathy they and the rest of Europe have shown of late with the cause of oppressed Christians has been displayed not towards the Catholics who constitute fourteen millions of the subjects of the Emperor, but towards the schismatical Greeks under the rule of Turkey. But though these are subjected, no doubt, to occasional outbreaks, and violence of a severe character, we may safely affirm that they enjoy much more freedom than the Catholics of Germany in the exercise of their religion.

The assault made on the Catholic religion in the Teuton provinces is the more deadly in consequence of the highly intellectual character of the German people. It springs from a deeper design and a more set purpose. It is aided from without by a Liberal Press and by numerous publications issued from learned, thoughtful, and, unfortunately, free-thinking minds. Nowhere has infidelity cast deeper roots than in German soil, and this makes the compulsory attendance of Catholic students for the priesthood at the public Universities the more dangerous to their faith and morals.

A RECENT CHAPTER OF RUSSIAN HISTORY.

HOW CATHOLICS ARE TREATED.

Mr. Henry Owen Lewis, M.P. for Carlisle, has brought out into daylight a report made by Colonel Mansfield the British Consul-General at Warsaw, on the means used by the Russian Government to persuade the Polish members of the United Greek communion into the fold of the Russian National Church, which is not of a nature to warm the sympathies of mankind towards Russia as a regenerator of European Turkey and a protector of oppressed Christians. Given an United Greek, it probably will not make much difference to him whether he is beaten to death with rods, for not paying taxes enough, by a Mahometan collector, or beaten to death with rods by a Russian military officer for refusing to have his children baptized by a Russian village pope. The United Greeks are Christians of the Greek Church who acknowledge the supremacy of the Pope at Rome. They are most numerous in Austria, but are to be found in Turkey, Russia, and Southern Italy; and the Russian Government has been steadily at work for more than a century past reducing them, as one may say, "to the ranks." Since 1871 the efforts of the Government in this direction have been particularly vigorous; and the Parliamentary paper to which we refer gives us an interior view of the processes employed in the operation. While the Russian journals were describing the return of the United Greeks of Poland to the Church of the White Czar as spontaneous and irrepressible outburst of loyalty, the British Consul-General, writing to his own Government, is found representing it as the work of Cossack evangelists using the whip, the stick, the lance, and the jail as their instruments of conversion.

On January 29, 1874, Colonel Mansfield reports a renewal of disturbances in the governments of Siedlec and Lublin, "resulting in bloodshed, loss of life and the most barbarous treatment inflicted on the peasants."

"In the district of Minciewicz," says Colonel Mansfield, the peasants surrounded the church and defied the military to introduce the priest. The former, with their wives and children, were finally mastered and surrounded, and given the option of signing

a declaration accepting the priest. On their refusal fifty blows with the "nagaika" (Cossack whip) were given to every adult man twenty five to every woman and ten to every child, irrespective of age or sex, one woman, who was more vehement than the rest, receiving as much as one hundred. There are many tumors of further barbarities, but I have confined myself to what I have been able to authenticate." Six weeks later the same official announces that, "although the measures in respect of the United Greeks are still being put into execution, the means of repression and coercion have undergone some alteration"—that is, it appears an overwhelming force of military prevented any resistance, droves of recalcitrants were imprisoned and communities fined. On the first of January, 1875, Colonel Mansfield again reports that "the details of the antagonism between the authorities and the peasants have been most harrowing. In one village a peasant manufactured himself and his family with charcoal, rather than have his child baptized by the government-appointed parish pope." The mortality in the peasants bivouacking in the forests had been "frightful." On the 29th of the same month the Consul had "the honor to report" that fifty-two thousand United Greeks in the Government of Siedlec had been received into the Russian National Church, but adds that this has been effected by various means, in which physical maltreatment has formed a not inconsiderable element, besides banishment to Siberia, the devouring of their substance by the Cossacks and corporal punishment. In the village, he says, "the peasants were assembled and beaten by the Cossacks until the military surgeon stated that more would endanger life;" "they were then driven through a half frozen river up to their waists into the parish church through files of soldiers," where their names were entered in petitions expressing their "boundless devotion," to their "angust Sovereign Liberator," and their readiness "to walk in the course traced out by his powerful imperial will!" These, it must be remembered, are the statements of the English Consul General; if the charges of Roman Catholic journals, such as the *Monde*, are considered, incomparably worse things are alleged.

It is not surprising that the anti Russian papers in England like the *Telegraph* should make these facts the basis of fierce denunciatory articles in reply to the philanthropists who insist that Russia shall be regarded as a divinely appointed agent for the establishment of freedom and civilization in European Turkey; and it is worth while for Americans to consider them seriously when they are making up their minds upon the merits of the Russo-Turkish conflict from a strictly humanitarian point of view. They do not prove of course, that Bulgaria and Bosnia would not be better off, materially speaking, under Russian rule than under Turkish rule. But they do afford very grave reasons for declining to regard Russia as an entirely disinterested and trustworthy representative of liberal Christianity, moved and instigated to her attack upon Turkey solely by her desire to spread the blessings of peace and toleration from the Danube to the Sea of Marmora.

It seems that some of the Eucalypti actually overtop the Pyramids in height. A celebrated naturalist, M. Planchon, has given in the *Revue des Deux Mondes* a resume of all that is known about these wonderful trees. He says that while the *Eucalyptus Amygdalina* attains to a height of 145 to 152 meters (473 to 496 feet), the dome of the Invalides in Paris is only 105 meters high, the Cathedral of Strasburg 142 meters, and the Pyramid of Cheops—the highest building in the world—146 meters. The *Eucalyptus globulus*, although not attaining to the height of *amygdalina*, is still taller than the California tree, the *Wellingtonia gigantea*. It is cultivated on a large scale at the Cape of Good Hope, the southern coasts of Spain and France, the island of Corsica, and especially in Algeria. In Valencia (Spain) the vulgar name for it is the Fever Tree. A few years ago a Spanish gardener visiting Paris was shown the tree as a novelty. He remarked that it was already a popular specific against fevers amongst the peasants of Valencia, and that it had even been found necessary to place a guard at the Fever Tree to prevent its being stripped of its leaves.

In the story of "Mildred Violet" William Black tells of two men out in a boat, who were in danger of drowning. Each man said to the other, "You pray." The second man replied that he had never prayed in his life. "You pray." After some interval, the danger constantly becoming more alarming, the first fell on his knees and prayed this prayer: "O Lord, I haven't asked you for anything for fifteen years. Only get us safe out of this, and I will not ask you for anything else for fifteen years more."

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