

PEAKING EPISCOPAL

Written for the CATHOLIC RECORD.
FIRST IMPRESSIONS OF A CONVERT

CONTINUED FROM LAST WEEK.

It soon dawned upon the convert that not only at the altar, but also to some extent upon the street, does the priest extend an unmistakable dissimilarity to most of the non-Catholic clergy. He also observes that a goodly portion of his time is taken up with a certain round of duties which the latter are not bound to fulfill; and, on the other hand, the latter are, in turn, compelled to perform certain labor from which the priesthood is free. Thus he may say, why are priests usually smooth-shaven, and their costume invariably clerical? Now that you are a Catholic and know the full significance of the priestly office, you will have realized that a layman, not even a monarch, indeed, possesses no such a dignity, or so sublime a vocation as the anointed mouthpiece of the Most High God. For not even to kings did Jesus Christ say the awe inspiring words "He that heareth you, heareth me!" If, then, it is customary and proper that, for instance, King Edward should lay down stringent rules as to the personal appearance, and dress, and deportment, of his ambassadors, (and even his soldiers may not wear the beard) how much more fitting that the ambassadors of Jesus Christ—His priestly soldiers—who, though in the world, are not of it, should bear in their person and garb some distinct indications of their sacred character. And with regard to his time, unlike the non-Catholic minister, he provides the unceasing daily sacrifice in the temple; he is bound by his ordination vows to offer, unless prevented by most serious obstacles, an hour of prayer daily for the welfare of his charge. And then there are the numerous weekly confessions to be heard, sometimes numbering many scores, and from its very nature this duty cannot be postponed or hurried; and all this in addition to his ordinary cares and duties! What wonder, then, that, unlike the non-Catholic clergy, he is not expected to keep his flock in good humor, nor to attend every little committee, and mothers' meeting. And think of the gossip he escapes!

But I've always been told that Catholics are so priest-ridden. Is it true? On the contrary, if you will undertake to answer his door-bell for a week, and watch results, you will be amazed to exclaim, "Priests are indeed! The poor man is people-ridden! The wonder is that he ever finds time to prepare a sermon!"

Will my pastor be able and willing to answer those "questions of the soul" which occasionally occupy one's thoughts, and are even apt, at times, to disturb the serenity of one's faith? For instance, the existence of pain, and of sin, the sufferings of the innocent, etc.? He both can and will give a sufficient and satisfying answer, and that answer will tally with what every other Catholic priest will tell you. What is surely known, and is "of faith," he will explain to you without ambiguity; what God has hidden, and not revealed to men, he will tell you is not revealed. I am reminded of three ladies of different non-Catholic denominations who, over their tea, fell into a discussion of the clause of the Apostles' Creed "I believe in the communion of saints."

Being at a loss as to its meaning, never having heard any explanation of it, they agreed to ask their respective pastors and compare results at next meeting. One reported that her pastor said "Theologians differ, but I am inclined to think, etc.," another held that "it had no particular bearing on present day religion, being a relic of the days when men fought over trifles, but my opinion is, etc.," the other shook his head and said placidly, "you ladies should not trouble yourselves about such abstruse problems of religion." Hereafter, my dear convert, when you wish to learn the meaning of even less important things than an article of your faith, you will be told, clearly and distinctly. When you ask for bread you need have no fear of being handed a stone!

I am at a loss to know how much to give for the support of my pastor. Is any specified sum obligatory? There is usually no stated amount expected, but you are absolutely bound in conscience to give something and that something should be as much as you can conscientiously spare, with a least, if any, to the side of mercy to the poor. Be willing to pay a reasonable interest on God's loans to you. I am a layman convert, myself, and had been filled up with all sorts of notions about the "greed of the priesthood," but having had exceptional opportunities of learning the sources and average amount of their incomes, I have come to the conclusion that their actual personal stipends are far below one hundred cents on the dollar of what business men of like industry, and ability, and, far less education, would be satisfied with. And yet they are famous as debt payers, and givers in secret to the poor!

There seems to be some objection to joining the Y. M. C. A. Is it not good in the tendency? For non-Catholics, yes, for it provides a retreat for young men where they may get off the streets at night, and be brought under influences in keeping with good citizenship. But for Catholics it is distinctly non-Catholic and sectarian. Its religious manifestations are antagonistic to the Church. It accepts your membership fee and yet deliberately and openly bars you from a share in its management. And who would be so lacking in spirit as to support an organization which flaunts his religion and his manhood. Support the Catholic Young Men's Club if there is one, and if none, lend a hand heartily and help to start one. God helps those who help themselves. You will earn a heavenly reward by such efforts.

Now that I am a Catholic some of my former co-religionists throw out hints that I can break the "Sabbath," drink, swear, and misbehave generally,

with more or less immunity from ecclesiastical censure. How do you account for such charges? Primarily they arise from dislike and ignorance of the Church, but there are some few unworthy and merely nominal Catholics who also are to blame—persons who, though calling themselves friends, are, in the words of the apostle "enemies of the Cross of Christ." As to keeping Sunday holy, you are now obliged to do what most non-Catholics do not do, namely, offer the first fruits of the day to God, by joining in His public worship. But that is not all, though you are not obliged to mope about and read your Bible all day, and turn a holy feast into a solemn fast, yet you should read somewhat of your Bible and other elevating books, and in general sanctify the day. You should even refrain from anything, however innocent and lawful, that would be sure to wound the extreme Sabbatarian convictions of your non-Catholic neighbors and thus cause them to stumble in regard to the faith.

With regard to drinking, though in itself there is no essential sin in taking a drink, yet, by reason of the insidious dangers, and occasions of sin and scandal which often follow its use, you will do honor to your new faith and to yourself by ruling it out entirely, or, better still, by joining a branch of that splendid, powerful, and rapidly growing organization, the Catholic Total Abstinence Union of America. As to cursing and impure language, now becoming disgustingly prevalent in the streets, it is always best to forbear from the Church. And as severely does she reprobate it that she has organized the formation of "Societies of the Holy Name of Jesus." These are spreading on such a large scale that, in some large cities, the annual street parade numbers over fifteen thousand men. The gambler is also in bad odor with the Church. She frowns upon him; she preaches against the practice; she refuses her absolution and blessing to the persistent delinquent. She wants none of his unlawful and unholy spoils; but she does seek his true conversion for she wants his immortal soul.

POLYCARPUS.
TO BE CONTINUED.

THE GREAT CENTENNIAL CELEBRATION IN NEW YORK.

THE MOST IMPOSING CATHOLIC DEMONSTRATION EVER HELD IN AMERICA.

More than a million Catholics, scattered the length and breadth of the archdiocese of New York—the Irish and the Scotch, Germans and French, Hungarians and Poles, the Greek and the Bohemian, the picturesque people of the old Syrian nation and those from equally distant lands, the rich and the poor, the East Side and the West Side, all united by the faith of their fathers, and proud of the land of their adoption, gathered on Sunday in the numerous parish churches within the jurisdiction of Archbishop Farley and gave thanks for the progress the Catholic religion has made there since its formal establishment a hundred years ago. This thanksgiving was the beginning of a week's rejoicing in honor of the centenary that will be made memorable.

Sunday's thanksgiving consisted of special Masses and the reception of Communion by fifty seventy thousand persons in the archdiocese. The rectors in charge delivered appropriate remarks, reminding Catholics of the present day that the things that are re-learned from the fruits of the struggles of the early missionaries.

EMINENT CHURCHMEN PRESENT.

Besides Cardinal Logue and Gibbons and Archbishop Falconio, about fifty other prelates and Provincials of religious orders were present, together with priests in very large numbers. CARDINAL LOGUE AT ST. PATRICK'S. At the Cathedral, at eleven o'clock, Monsignor M. J. Lavelle, rector, was the celebrant of a solemn Mass and Archbishop Farley was the preacher. Cardinal Logue occupied the Archbishop's throne. The interior of the Cathedral had been decorated with the papal colors, and the American flag was waving in the breeze between the beautiful twin towers. Every seat was occupied, and nearly all present were the regular parishioners of the Cathedral parish.

Monsignor Sheridan, vicar general of the diocese of Erie; Monsignor Frerri, head of the Propagation of the Faith, and Father Michael Quinn, secretary to the Irish prelate, were among those in the Cathedral. At the end of the gospel the Archbishop of New York mounted the pulpit, and, in a few words, formally welcomed Ireland's representative to this country, then delivered a sermon taking for his text that section of the Apostles' Creed in which the apostle describes his vision of the "new Jerusalem."

ARCHBISHOP FARLEY'S SERMON.

The diocese of New York has completed the first century of her existence. It seems proper that we should pause at the threshold of the second century and derive lessons of profit for the future by calling to remembrance the works and the fathers which they have done in their generations. To-day the Church is adorned as a bride; she wears the green laurel of perennial youth, the fitting emblem of a Church that is ever young; she is clothed in golden raiment, the symbol of the enduring purity of her doctrine; she is aglow with many lights as becomes the shade of the house of the light of the World; she makes the hallowed walls resound of sweetest music and exultant hallelujahs in gratitude to Him from Whom all gifts descend, for the manifold blessings vouchsafed to her during a hundred years.

Thanks be to God who hath given us the victory through our Lord, Jesus Christ. These shall my lips praise. I will give thanks to Thee in a great Church.

To-day the Immaculate Lamb of God has been offered on nearly a thousand altars and hundreds of thousands of the faithful have partaken of the Bread of Life, and this "clean offering," this

holocaust from the hearts of priests and people, has ascended to the throne of the Most High as the most suitable, the most acceptable expression of adoration, thanksgiving and love. Verily she is the "holy city," the new Jerusalem coming down out of heaven from God. And as I glance over those vast numbers gathered around so many altars and made one in holy communion, as I contemplate this mystic union of priesthood and people in the eucharistic Christ, I hear a great voice from the throne saying: "Behold the tabernacle of God with men, and He will dwell with them. And they shall be his people and God Himself shall be their God."

A little more than a hundred years ago, while the country was still a colony, and even to the close of the struggle which gave liberty and independence to this young nation and opened an asylum to the world's willing workers and to the oppressed, the religion of Christ, which it is our privilege to possess and our pride to profess, was banned and banished wherever it ventured to show its head in the land.

WASHINGTON'S WORDS TO CATHOLICS. A single word of mention in the government of the country brought with it, thank God, a change of conditions in the religious status of Catholics, who, few and humble as they were, had rendered signal services to the nation. The words of the immortal Washington after the close of the War of Independence stand as a glorious testimony to the loyalty of the people of our faith to the land which they have never ceased to love. "I presume that you fellow citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of your government; or the important assistance which they received from you in the early days of the Roman Catholic faith in this country."

And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual blessing.

From that hour until now it is beyond the power of even the most eloquent to point a finger at an act or a motive that would mar the clear record of love of country registered by Catholics in the annals of American history. This eminent reputation of Catholics as patriotic citizens is not the work of accident, but springs from the lofty sublime principles that animate every true son of the Church. These principles might be perpetuated in the land, that they might take deep root in the soil most suited for their cultivation, in the hearts and souls of the young, the Church, the moment she was at liberty to do so, used every effort and made every sacrifice to establish a Catholic free school. And perhaps it may not be uninteresting to many here—it may be a matter of great surprise—to learn that the first free school established in this State was St. Peter's school in Barclay street, which was started in 1800, six years in advance of any public school.

LITURGY OF CATHOLICS TO CHURCH.

He then turned to the children, and by the Church upon parents and children and declared that the Catholic Church taught that devotion to the State was secondary only to the worship of Almighty God. After that he touched on the tendency of the age, saying:

"You all know, my brethren, as I know, that the tendency of the age is materialistic; that even some of our own brethren, at times have not been proof against this materialistic tendency; many have been ready to adopt the world's way, if only they might get the world's smile, and have remained indifferent to or forgetful of that tender mother who bore them—that mother whom we look to day with so much pride and gratitude and love."

Ah! is it not true to-day that money, even among many who profess belief in Christianity, is the law? Is it not confirmed by the daily chronicle, sad and shameful as it is, that wealth turns to stone the hearts of fathers and mothers, and by crushing out Christian principles it tends to annihilate the love of children for parents and the love of parents for their offspring, whose future is utterly disregarded, and who not infrequently are left a prey to the caprice of chance, while the parents' lowest wish is the gratification of the momentary passions? This is the crying crime of the age.

Be loyal, then, my brethren, to the Church; loyal to the lofty principles, as she has ever inculcated for the good of humanity; loyal to the memory and to the godly inheritance transmitted by our forefathers; loyal to the country under whose free institution we have flourished. Our fellow citizens look to us to be the standard bearers of all that the truest and noblest citizenship implies, and they have a right to expect it, because we have always claimed that the Church is the true standard bearer of the highest civilization.

CARDINAL LOGUE AT DINNER.

At the close of the services Cardinal Logue imparted a blessing to the assemblage. In the evening the Cardinal was the guest of honor at a dinner given by Archbishop Farley, at his house in Madison avenue. Clergymen were the only ones present, among them being Monsignors Lavelle, W. G. Murphy, McCready, Hayes, Burtzell, McKenna, McGee and Vicars General Mooney and Edwards.

THE CHILDREN'S PART.

There were services for the children on Monday in all the churches of the archdiocese, and in the larger parishes the children, wearing centennial badges, marched through the streets near the churches. At the cathedral a solemn Mass was sung by Monsignor Hayes, the chanter, and Monsignor Lavelle preached. There were three thousand children present. Monsignor Lavelle took for his text, "Remember the early days, and keep the early years in mind."

He pictured to his young auditors the struggles and privations of the Catholics in this country, and reminded them that their ancestors in the faith

had been subjected to all sorts of prejudices. The truth had prevailed, he said, and the Church was now reaping the harvest.

"At one time," he added, "it was common in this city to see advertisements for help, with the line, 'No Irish need apply.' What was really meant was that no Catholic need apply."

TUESDAY'S PRECEDINGS.

Tuesday morning the Cathedral was filled to overflowing. Seats were reserved for numerous public officials and members of the general committee of the archdiocese, headed by ex-Judge Morgan J. O'Brien, after they had been seated, it was first come first served, but the ushers had a difficult cult task in making room. Before the service began there were fully 6,000 persons gathered in the beautiful edifice and as many more on the outside.

FROM THE MESSAGE TO ARCHBISHOP.

"Venerable Brother: Health and apostolic benediction. The recurrence of the memorable events in the history of any diocese is at all times an occasion of joy, and the 100th anniversary of the foundation of the archdiocese of New York, whose development has been extraordinary, must call forth unusual rejoicing because the constant increase in the harvest of a hundred years bears ample testimony that the highest expectations have been abundantly fulfilled."

It seems proper, in view of these consoling results, that on the solemn centennial celebration of the see of New York, we should renew our fervent supplication to God that He may vouch safe to it a more plentiful supply of the celestial gifts and more copious resources to accomplish things even more laudable.

For these reasons, and as a mark of special honor, it affords us great pleasure to tender you and your devoted flock our heartfelt congratulations. For assuredly you and your loyal brethren have rendered many distinguished services to the Church and to the State and cherish the hope that these words may be an incentive to persevere in that vigilance and zeal of which you have thus far given such signal proof, and thus bring glory to America and stand as an example for the entire world.

"As an augury of heavenly favor and an evidence of our good will, we most lovingly impart to you and your faithful people the apostolic benediction."

"Given at St. Peter's, Rome, the 9th day of April, 1908, in the fifth year of our pontificate."

"PIUS X., POPE."

Scores of communications reached the Archbishop from ministers and laymen of all denominations, including Bishop Greer, Rabbi Silverman and Rev. Dr. C. E. Jefferson.

FROM THE PRESIDENT.

President Roosevelt sent the following:

"My Dear Archbishops, Let me take occasion, on the celebration of the 100th anniversary of the diocese of New York, to extend to you my hearty congratulations and my earnest good wishes for the future of yourself and of your diocese."

"Sincerely yours,

THEODORE ROOSEVELT."

Cardinal Logue was celebrant and Cardinal Gibbons preached the sermon. He took as his text Isaiah ix. "Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shall thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee."

The Cardinal's sermon was to a great extent, an historical sketch, concluding as follows:

"When the Bishop, his clergy and people are united, there is no such word as fail. They are sure to succeed. They form a triple cord that cannot be broken. They are engaged in a triple alliance more formidable and enduring than the alliance of kings and emperors; for yours is an alliance, not of flesh and blood, but a compact cemented by faith, hope and charity."

"Take an active, loyal, personal interest in all that concerns the temporal and spiritual welfare of your beloved country. No man should be a drone in the social beehive. No one should be an indifferent spectator of the social, economic and political events occurring around him. As you all enjoy the protection of a strong and enlightened Government, so should each man have a share in sustaining the burden of the commonwealth."

"Above all, take an abiding and a vital interest in all that affects the welfare of your holy religion. Let the words of the royal Psalmist be your inspiring watchword: 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, if I do not remember thee; if I make not Jerusalem the beginning of my joy.'"

At the close of the Mass, Monsignor Falconio, who represented the Vatican, imparted the Papal blessing.

THE ALTAR BOY OF TO-DAY.

FILLS A PLACE LITTLE DREAMED OF BY THE AVERAGE LAYMAN.

The modern altar boy has a history—a history perhaps little dreamed of even by those who are the most frequent witnesses of his faithful fulfillment of ministerial duties. Our forefathers, when they first came to this country, preached, the Apostles found themselves encumbered with ministrations that prevented them from attending to the proper discharge of their exalted duties. In the sixth chapter of the Acts of the Apostles we find that, to free themselves from this onerous service to temporal concerns, they ap-

pointed seven young men full of wisdom and the Holy Spirit to assist them. These seven were called deacons. They had supervision over the material concerns of the Apostles and the faithful who in those days had all things in common. They were associated to the Apostles also in the higher work of evangelization. We learn in the same chapter of the Acts that Stephen, one of the seven, preached so powerfully that none could resist his eloquence, and in chapter the eighth that Philip went about the country of the Samaria, announcing Christ and converting many. As time went on and the Church grew, the work of the deacons became heavier. There was more preaching to be done, more baptizing, more care of the poor, more journeyings to make, more churches to provide for, still there was a prejudice against altering the apostolic number and having more than seven deacons in one city. The deacons complained; even with the seven sub-deacons they could not properly fulfill their charge. They asked for assistants. They were given, and the duties of the deacons limited to preaching and baptizing, and immediate attendance on the priest. Distinct minor orders thus originated, and as far back as the year 200 we hear mention of acolytes to provide the things necessary for the service and at the right time, exorcists to carry the holy water used in the rights of exorcism, lectors to read the announcements and the gospel-texts for the preacher, porters to attend to the door and maintain good order during the hours of worship.

These inferior orders were chosen by the Bishop and appointed with some benedictory ceremony, a canon of the Fourth Council of Carthage prescribing for the acolyte that "the Bishop shall inform him how he is to behave in his office; and the acolyte shall receive a candle stick with a taper in it, from the archdeacon, that he may understand that he is appointed to light the lights in the church. He shall also receive an empty pitcher to furnish wine for the Eucharist of the blood of Christ."

In the course of time these orders were conferred merely as introductory steps to the diaconate or the priesthood, while the duties which belonged to them were conferred on laymen. This custom grew into law, though several councils tried to bring back the ancient discipline. To-day the priest represents in himself all the orders inferior to his own, and their duties he retains in part and in part passes to laymen—the altar boys fulfill the functions of the acolytes.

LOURDES AND ITS RECORD.

In view of the celebrations connected with the fiftieth anniversary of the marvellous apparition at Lourdes—in Spring 1858—now quietly in progress in the South of France among the faithful, it is interesting to note the advent of a work dealing with that memorable event.

The work is authored by A. Delais who frankly confesses that he approached his subject full of scepticism and with nothing of the really devotional spirit of Catholicity likely to color his investigations or the conclusions he might draw from them. These conclusions, he says, surprised him more, even, than he cares to admit. As to the explicability of the miracles in question on any other than supernatural grounds, the author confesses he can see no choice.

No one, he says, after retelling the documentary evidence, can question either the sincerity of the young girl, Bernadette Soubirous, nor her freedom from such mental ailments as would be likely to render her liable to spells of hallucination. The author who has had considerable medical training, gets technically into those questions which demonstrate clearly the dividing line between a supernatural apparition and a mental illusion.

As a result he declares that the evidence in favor of the supernatural is so overwhelming that only men who are not competent to judge of the simplest facts in daily life can withhold their assent to the conclusion of divine interposition.

There were, he says, many men of science and thought, avowed atheists and skeptics who refused to be convinced for the first six apparitions in the grotto, but who manfully made up their minds after the series of eight apparitions that nothing but divine interposition could explain or account for the event.

Many persons, moreover, have been cured in the grotto without having come into contact with the water of the miraculous spring. And it is certain that a water that can cure hopeless cases of epilepsy or inherited specific poisonings of the system, must, in order to possess therapeutic virtues, at least give some indication of its curative qualities in its composition.

As to the theory of an "unknown force" in the waters, the conclusion can only be reached, when all the evidence is read, and all the circumstances noted, that the unknown force is, indeed, in operation, says the author, and that it may be described in the words: "hic est digitus Dei—this is the finger of God.—N. Y. Freeman's Journal."

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