

see the meaning of it myself, I don't. There's just a half-moon, as you may call it, and your name's called out, and before you know where you are you are out again, and the thing is over, and the rig-out for that piece of folly would have put a new roof upon the mill; 'pon my life, I believe it would.

"It's my belief," said Gertrude, "that when Geoffrey dies the mill will be found written on his heart. Geoffrey once said that he believed Geoffrey's affections were equally divided between the mill and the Pendragons."

To this sally Geoffrey only answered by a growl, but it was one expressive of supreme content, and seemed to say that he, the growler, was at home once more, and that for Rodolph and all the world beside he cared not a single farthing.

TO BE CONTINUED. MASTERLY ORATION.

Archbishop Ireland's Sermon at the Consecration of Mount Olivet. The Archbishop, America's Newest Bishop—Cardinal Satolli Officiates.

Washington was the scene of a grand religious pageant on Sunday, 14th ult., the occasion being the consecration of Rev. Thomas O'Gorman, professor in the Catholic University of America, to the See of Sioux Falls, South Dakota.

Cardinal Satolli was the consecrating prelate. The church was thronged by a great multitude, many of whom had come from long distances to witness the imposing ceremony. In the church were representatives of foreign nations, United States Senators, Congressmen and distinguished members of the American bench and bar, and the flower of Washington official and social life.

Three Archbishops—Williams, Ireland and Kain—sixteen Bishops and some three hundred priests graced the occasion with their presence. The procession was such as has seldom, if ever before, been witnessed in this country.

Cardinal Satolli was consecrator and said Mass, the Bishop-elect saying Mass at another altar at the same time. ARCHBISHOP IRELAND'S SERMON.

After the priest had chanted the "Veni Creator," Archbishop Ireland, of St. Paul, entered the pulpit. He read the epistle and gospel of the day, and then began his sermon, which we give in full as follows:

We have witnessed a solemn and meaningful ceremony. It is the creation of an apostle of the Church of Christ. We are brought to bear testimony to the continuous youth of the Church. We listen to the ceaseless vibration through time and space of the Voice that spoke on Mount Olivet:

"As the Father sent Me, so also I send you. Teach all nations. Behold, I am with you all days, even to the consummation of the world."

This creation, in the present instance, is attended with exceptional circumstances, which lend to the great act unusual dignity and unusual significance.

I note the minister in the ceremony. The minister in the mysterious Sacrament is the delegate of Leo of Rome, Peter's successor. You see in the minister the personification of the divine unity of the apostolate of the Church of Christ, as you see in the Bishops and priests who surround the minister the personification of its Catholicity.

I note the place of the ceremony. It is the city of Washington, the seat of supreme Government of the United States. Fullest manifestations press around you of the new and modern world to which the apostolate has mission to day, as it once had mission to a world over the grave of which nearly two thousand years are numbered.

I must note, too, the presence of the Catholic University of America, the labors and aims of which are proofs of its intelligence of the modern world, and the triumphs of which in feats of thought and of virtue will in so large a part open the way to the future triumph of the apostolate.

Rich indeed the ideas and sublime the inspirations which spring from this morning's ceremony. Would, O Lord, that the favor were mine to give to them fitting expression!

THE INSTITUTION OF THE APOSTOLATE. This morning the scene of Olivet is reenacted. The Incarnate Word, Teacher and Saviour of Humanity, was not to be one of earth's transient figures. His tabernacled among men was designed to be permanent. For the purpose of the Incarnation it is that God, the invisible, reach men through human and visible means, the invisible having of itself small effective power upon them. The Word first wrought upon men through a visible body of flesh; since the Ascension He works upon them through a social body, or a church, the economy of the divine influencing souls through sense remaining unaltered.

Church survives by its supernatural elevation. Yet it is Christ's own plain thoughts expressed by Him in plain words: "All power is given to Me in heaven and in earth. Going, therefore, teach ye. And behold I am with you all days." To those same apostles He had on other occasions spoken words of similar import, showing that the life of the apostolate and His own are the same: "As the Father sent Me, so also I send you." He that receiveth you, receiveth Me. Christ remains always the active element; the appearance of the instrument alone changes. The Church is truly Christ's life and energy continued upon earth for the salvation of men.

THE PERPETUATION OF THE APOSTOLATE. A living organism, physical or social, ceaselessly renews its perishable parts, meanwhile never losing its life or its moral identity. So it is with the apostolate of Christ. The nation of the United States, as once built up by its founders, does not die, although presidents, judges, legislators die. Apostles pass away; the apostolate remains. It was bidden to remain by Him whose words never lose their potency: "I am with you all days, even to the consummation of the world."

Every organism has its own laws of assimilation and growth. The condition of aggregation to the apostolate is the laying on of hands by one who is possessed of its plenary life. Thus, in earliest days hands were laid upon Saul and Barnabas upon Timothy and Titus, and they were made apostles, even as the eleven whom Christ had addressed on Olivet.

A few moments ago, in yonder sanctuary, there was an imposition of apostolic hands. Your eyes saw the human at work, your faith read out to you the divine. Christ's institutional promises were once again in history put to the test, and within the hearing of your own souls the words of Olivet were spoken: "As the Father sent Me, so also I send thee."

The story of the continuous life of the apostolate in the Catholic Church is plainly written on the roll of time. No careful reader of the past may doubt it. Two thousand years nearly separate us from the visible Christ. The apostolate bridges over the years and brings to our souls His truths and graces as directly and as richly as if they came to us immediately from His lips and hands of flesh. Truly is the Church and economy worthy to have been begotten of eternal love and eternal wisdom.

THE APOSTOLATE IS THE FULLNESS OF THE APOSTOLATE. There has been the creation of an apostle of Christ's Church. Another and no less correct version of this morning's ceremony is—a priest has been raised to the office and dignity of a Bishop. The question presents itself: Are not both priest and Bishop partakers and representatives of the apostolate, and why is the consecration of a Bishop spoken of, in an emphatic manner, as the creation of an Apostle?

The episcopate is the fullness of the apostolate, the priesthood is a partial, though most noble, communication of it. Christ gave to the eleven upon Mount Olivet the plenary apostolate. He did not make to others a lesser communication of its attributes and powers. But in the eleven the apostolate came forth from the hands of the Supreme Head of the Church, having from its Builder a virtue of self-perpetuation, of which I have already spoken, and, also, the virtue of differentiation of functions and of structure. This differentiation, which seems a general primary law of organisms, animal or social, was made by Christ the law of apostolate. For a brief time after Pentecost the apostolate retained its original oneness. But soon there was a first differentiation. Look ye among ye seven men," said the Apostles to the disciples, "and they, praying, imposed hands upon them." Thus the diaconate as a separate order of the ministry came into existence. Deacons were appointed to the charge of distributing the alms of the faithful, and even as we learn from the deed of the deacon Philip of administering baptism. The Apostles continued, retaining to themselves the full apostolate, that much of it which they had communicated to the deacons, as well as that of which there was an exclusiveness reserved to themselves. Although the diaconate was a direct creature of the Apostles, yet the Church has always held it to be of divine institution, because it had been intended by Christ, and the virtue of differentiation in the apostolate was a part of the divine life breathed into it by Christ.

THE PRIESTHOOD AS A SEPARATE ORDER. There was a second differentiation of the apostolate when the priesthood was brought into an existence as a separate order. The term "priest" marks one whose chief office is to offer sacrifice. The sacrifice of the new law is the unbloody oblation of Christ's body and blood, as made in the Last Supper. The Apostles were ordained priests when at this supper the Lord said to them: "Do this in commemoration of Me." Other offices and power of the apostolate were conferred upon them on Mount Olivet. The holiest of the offices of the apostolate is always the priesthood, which gives the right to offer sacrifice; with it in the Apostles went the right to baptize, to remit sins to the penitent, to incardinate disciples into the apostolate to rule the Church. In the second differentiation of the apostolate there was a more generous sharing of power than there had been in the first, and priests received, over and above what had been given to deacons, the priesthood itself and other

apostolic powers, save and except those powers which in their exercise denote government, the Apostles remaining the sole rulers. The official government of the Church in her external life and the admission of the apostolate did not go to the priesthood; those are the exclusive privileges of plenary apostolate.

When the priesthood began as a separate order, it is not easy to say. Very probably for some time none was ordained above the diaconate of the apostles who did not receive from their hands the plenitude of dignity and power which they themselves had received from the Master. The Book of Acts speaks, indeed, of episcopoi and presbyteroi—the former word meaning rulers or Bishops, and the latter presbyters or priests. But there is no certainty that those different words indicated different orders and were not at first applied together to the one order, that of the full apostolate. It was not long, however, before those words implied a distinction in functions and rights, that of episcopoi marking those in whom resided the fullness of the apostolate office, and that of presbyteroi marking ministers of lower order, from which there was no passage to the higher except by a new laying on of hands and a new communication of power, and the members of which, whatever otherwise their attributes, did not rule the church, and did not communicate to others the apostolate, even in the smallest degree.

Nothing can be more explicit than the words of St. Ignatius Martyr, at the close of the first century, as to the distinction of order between Bishops and presbyters, and the superiority of the former over the latter. Writing to the Smyrnaeans, he says: "Ye all follow the Bishop, as Jesus Christ does the Father, and the presbytery as the apostles, and reverence the deacons as being the institutions of God." And to the Thyrallians: "It is necessary that, as ye indeed do, so without the Bishop ye should do nothing, but should also be subject to the presbytery, as to the apostles of Jesus Christ." In the mind of Ignatius, presbyters as well as Bishops partake of the apostolate; but, however elevated the presbyter or priest, the sole one to rule is the episcopos, or Bishop.

THE DIGNITY OF THE EPISCOPATE. We now have some comprehension of the transformation which takes place when a priest is lifted up to be a Bishop. A learned theologian, Thomas Aquinas, writes of the dignity of the episcopate in these terms: "When a priest is called up into the episcopal order it is not that his former dignity is extended, but the whole plenitude of the priesthood is poured over him, with the dew of which only he was before anointed. Before he had matured as a branch in the tree; now he himself grows into a tree of divine creation." As a priest he could generate sons of God by baptism, but not episcopal consecration the proper office and plenitude of the priesthood is conferred, to be exercised together with the supreme government. Wherefore, even then, when as Bishop he administered the same sacraments which he administered before as a priest, he is putting forth a far more splendid, effective and august power.

The episcopate is defined: "The Supreme order of Christ's ministry, in which the priest receives the power to rule the Church." The episcopate is the divinely ordained agency of government in the Church. To the Bishops, the heirs of the plenary apostolate—and not to deacons or priests—are addressed the words of St. Paul: "The Holy Ghost hath placed you Bishops to rule the Church of God."

Beyond the Sacramental Consecration, there is the need of a hierarchical anointment of the episcopate, the Sacrosanct of Peter, to assign to each Bishop the territory and the spiritual sheep over which he will rule. But in the act of consecration itself there is given to each Bishop the supernatural fitness, the grace of state, to be a ruler, and there is implanted in his transformed condition of soul a certain exigency that, in normal circumstances, he be made to rule in fact.

"The Holy Ghost placed you Bishops to rule the Church of God." The office of government goes to Bishops as a native right to their episcopate.

GOVERNMENT BY PRIESTS ABNORMAL AND INSUFFICIENT. The institution of a Bishop within a diocese is the institution within it of Christ's apostolate in the fullness of its graces and powers. No other provision, which ecclesiastical authority may make, supplies its place, or serves, as it does, the interests of religion. The episcopate is the divine provision for the government of the Church.

Extraordinary conditions of time and place occurring, priests may be—ordinarily abnormal—and should be by brief sway. Whenever the work of the Church was sought to be done for any noted length of time without the immediate direction of the episcopate, religion suffered. Had the successors of St. Francis Xavier in Japan not relied so much on their zeal, and had they quickly petitioned Rome to appoint Bishops over the neophytes and prepare the way for a diocesan clergy, it is most probable that political persecutions would not have been so ferocious and would not at any rate have succeeded in obliterating the Church from that country. Cardinal Manning, who is supported in this view by distinguished historians, asserts that, had Father Parsons and his abettors made

no opposition to the appointment of Bishops in England during the early period of the penal laws, a large proportion of English people would most likely have retained the Catholic faith. One of the prime influences in the preservation of the faith in Ireland was the uninterrupted succession of its Bishops. It was a serious misfortune for the Church in America that the Maryland missionaries so long opposed the appointment of a Bishop. There should have been a Bishop in Baltimore fifty years or more before Carroll was consecrated. The letters of Bishop Challoner of England to the Holy See, telling of the need of a Bishop in America, bear me out in this statement. The lesson of history is that the divine orderings of the life of the Church must be maintained under peril to the work of the Church.

THE UNITY OF THE EPISCOPATE. The words of the divine charge were: "Teach all nations." Its mission makes the Church Catholic, in marking out the universe as its field. This is a great attribute of the apostolate—its Catholicity. But where, you will ask, in this Catholicity of the apostolate is the oneness—the oneness so vital in all well-built social organisms—the oneness so clearly implied in Christ's own expression of "One shepherd," and in His prayer that "all be one as the Father and I are one"—the oneness which alone secures to the apostolate concentration and vigor of action?

The oneness of the Apostolate! We behold it this morning in its reflected rays in the person of our consecrating prelate—Cardinal Satolli, the Apostolic Delegate to the Church in the United States. We salute Leo in his illustrious representative, and in Leo we salute Peter, whom Christ constituted the centre of unity for the whole apostolate.

How necessary oneness is to the apostolate! Put a hundred brigades on the field of battle, each brigade obeying an independent general; do you expect that victory will perch on their banners? There must be above all brigades and their generals one Supreme Commander. There are forty-six States between the Atlantic and the Pacific, each one autonomous in its territorial sphere; have we left them without a bond of unity? If we had, should there be the nation of the United States, compelling in her majesty and force the respect of the nations of the earth? What did we do? We put in this city of Washington a general government, which makes one nation of our forty-six States, and unfurls one flag, rich in all the glory and strong in all the strength of all the commonwealths of the Union.

The bond of oneness in the Church must be structural and divine of origin. A voluntary compact among Bishops could not suffice; it were as uncertain in its like compact among States; it were impossible among the Bishops of a universe. Any bond of human formation presupposes that an unfinished Church came forth from the hands of her Builder, and it is not to be considered by us.

The apostolate on Mount Olivet, to whom the charge was spoken, had among its members Simon Peter, of whom Christ had previously said: "On this rock I will build my Church," to whom special personal charge had been spoken, "Confirm thy brethren." Peter was the divinely instituted centre of unity in the apostolate. Leo is the successor of Peter. The visible factor in the making up the mighty, moral and religious influence of the Catholic Church to day, from the rising of the sun to the going down thereof, is the oneness of her episcopate through Leo.

AMID THE INCREASING COMPLEXITY of labors and interests which a wondrous and rapid growth has brought to the Church in the United States, the need of an apparent of close union among Bishops and priests; and, in fulfillment of his divine mission, Leo's hand was reached out to them in nearer approach. The apostolic delegation of Washington was established. Through its influence the episcopate of America moves to-day with wiser and more vigorous step.

Cardinal Satolli, soon, we are told, you are to leave us. Speak to Leo of the loyalty of Catholics in America to his apostolic See, of their warmest love for himself personally. Bear with you sweet memories of our America. Your mission has been in an eminent degree successful. Your wisdom, your quick understanding of our civil and political institutions, and of the temper of the American people, Catholic and non-Catholic, contributed to your peaceful victories. Our gratitude is pledged to you. May your successor be not unlike yourself!

THE BISHOP AND HIS PRIESTS. I shall be permitted to say a word on the first and chief duty of a Bishop. The priests of his diocese are an integral part of his episcopal efficiency. He should see in them a very large part of himself, of his own life and his own power. Their work is his work, and without them he is reduced almost to practical inefficiency of ministrations. Hence, the duty above all other duties of a Bishop is to build up in his diocese a good and well-equipped priesthood. The diocese enriched with a priesthood worthy of the Church, the Bishop's ministry is filled out to a high measure. The diocese deprived of this blessing, the Bishop has failed in his chief task, whatever other work he may have done, which might have been left to the hands of the priesthood itself.

The most hopeful sign of a prosperous future for the Church in the United States is the ambition for high and noble things which bestirs its episcopate and its priesthood. Let our aims be higher. "Paulo Majora Canamus," is the universal motto. All seem to realize that Church and country demand from them their best efforts, and they are resolved to stop short of nothing which determined will and persevering courage, united with divine grace, can accomplish.

THE DIOCESE AND CLERGY. The priesthood which I commend with all my earnestness to the care of the episcopate is the diocesan priesthood. There is room and work in the Church for the religious orders of priests. I yield to none in my recognition of their labors. But their organization and their purpose, formed as they are to meet extraordinary emergencies, to do special work, to obey directly the behests of the Supreme Pontiff, takes them to a large degree from the Bishop's jurisdiction; so that when we talk of the Bishop's priests in his diocese, they fall outside this enumeration. He cannot depend upon them for the work of his diocese; nor is his care required, or allowed, in the formation of their priesthood. The orders attend to their own growth and choose their own work. The members of the diocesan clergy depend upon the Bishop; upon them he counts. They are the sons of the diocese; they have sworn to it for weal or woe enduring fealty.

I think it may be said with some truth that the diocesan clergy have been under-estimated and neglected. The youth and ready work force largely to their lot, and leisure study was not afforded them. The notion, too, most false and pernicious, was spread that less growth of mind and soul was expected from them than from the older clergy, that perfection attached rather to vows and ecclesiastical ordinances than to the intrinsic sacredness of the priesthood and the dignity of the ministry of saving souls.

The Church will not have a widespread regular, and well-sustained growth unless the diocesan priests are fully conscious of the dignity of their state and ministry, and are fully equipped by all the qualities of mind and heart for their great work. It must never be forgotten that the normal clergy for a diocese are its own incardinated priests; as they grow and prosper, so will the diocese expand and prosper.

THE CHURCH IN AMERICA. And now I advert to the place of this morning's episcopal consecration. It is the city of Washington, which, as the capital of this Republic, symbolizes, as no other city does, modern institutions, modern ideas, and modern progress.

The Catholic Church and America! The past and the present, irreconcilable opposites, some have said; friends and allies, I say. America is the present, the Church is the past, and she is the present, too.

Take not the social and political surroundings of the Church in any epoch of her long career as the native conditions of the Church or the necessary results of her own life. The Church is God's supernatural kingdom. She is above human elements and human conditions; she fits herself to all human conditions where the laws of natural morals are observed, spreading through them her divine life, purifying and elevating them, but never identifying herself with them. She lived in Jerusalem and in Rome with our being Jewish or Roman. She sat upon the throne of Constantine without being imperialist; she reigned with the wild barbarians without being barbarian. She passed down through the middle ages without being medievalist. With her two thousand years weighing upon her shoulders she steps across the New World as buoyant of foot and as graceful of form as when she issued forth from the Catacombs to survey the crumbling arches and tottering columns of the temples of Grecian and Roman paganism. She has graced the courts of emperors and kings, but she has no regrets of their favors, and she bears no marks of servitude to them. She is free to day of the freedom of republics and of democracies, and she is at home beneath their banners, aye, more at home there than under other forms of society and of government, where man is lower in dignity and God's favors are

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