

SUPPLEMENT TO THE "EYANPAHA."

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Dr. O'Gorman Consecrated Bishop of Sioux Falls in St. Patrick's Church, Washington-Cardinal Satolli Consecrator- Archbishop Ireland's Sermon.

On last Sunday, in St. Patrick's Church, Washington, D. C., Dr. Thomas O'Gorman was raised from the priesthood to the dignity of the episcopate.

Only the fortunate possessors of cards could be admitted to the church, as notwithstanding its spaciousness, the church would not accommodate the large numbers who desired to be present. The doors of St. Patrick's church were thrown open at ten o'clock, and the imposing procession, which had formed at Carroll hall a block distant, entered in the following order: The sanctuary boys of St. Patrick's church led by Rev. Joseph McGee; the divinity students affiliated with the Catholic university. Paulists, Marists and Holy Cross priests; the local clergy and visiting clergy; to the number of two hundred and fifty; the heads of religious orders and nonsignori; the various professors of the university in caps and gowns; the fifteen visiting bishops; the six visiting archbishops, and lastly the bishop-elect accompanied by Bishops Keane and Marty.

The church was a gorgeous effect in itself. The delicate tints of its frescos and the indescribable beauty of the electric lighting of the marble and onyx altar blended into the most charming effects.

The music was rendered by the regular choir of the church with orchestra, organ and harp accompaniment, the "Veni" and responses being sung by a choir of thirty ecclesiastical students stationed in one of the side chapels. The officers of the mass were as follows:

Consecrator, Cardinal Satolli; assistant consecrators, Bishop Keane, and Bishop Marty; assistant priest, Dr. Dumont, president of Divinity Hall of the Catholic University; deacons of honor, Rev. Father Lynch and Father Carrey; deacon of the mass, Rev. Father Dolan; sub-deacon, Rev. Father O'Neil; chaplains of the bishop-elect, Rev. Father Mensing and Father Ryan; chaplains of Bishop Marty, Rev. James Keane and Rev. Father Kirvin; Chaplains of Bishop Keane, Rev. Father Tetteman and Father Fleming; notary, Rev. Dr. Grannan, dean of the faculty; thrifter, Rev. Father Aylward; acolytes and insignia bearers were members of the Paulist, Marist and Holy Cross communities; general master of ceremonies, Rev. J. F. McGee, assistant pastor of St. Patrick's church; first master of ceremonies, for the consecration, Rev. Father Fogarty; second master of ceremonies, Rev. Father Crainly; master of ceremonies for the bishop-elect, Rev. Dr. Shahan.

All the young priests who acted as officers of the mass were of the divinity college, and have been Doctor O'Gorman's pupils during the past six years.

Ambassador Patenotre of France and Mme. Patenotre, Senzors Davia, Hansbrough, Rosch, Murphy, White, and other members of congress, the diplomatic corps and representative members of the social and educational circles of the city, attended the ceremony.

The mass sermon was delivered by Archbishop Ireland. He said:

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 send 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 of the mysteries 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 today, 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 understanding of the modern world, and the triumphs of which in feasts of thought and of virtue will in so large a part open the way to the future triumphs 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 savior of humanity, was not to be one of earth's transient figures. His tabernacle among men was designed to be permanent. For, the purpose of the incarnation 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. Shortly before He withdrew His body of flesh from the earth, Christ addressed the chosen followers whom He had called "apostles," and He said to them: "All power is given to me in heaven and on earth; going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." Through those words the church was formed and vivified. Christ's social body was born into the plenitude of His divine life. The apostles, and the disciples who followed the apostles, are the human part of this mystical society: Christ, abiding with them, is the divine.

The ideal which Catholics hold of the church surprises 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 on 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 singular import, showing that the life of the apostolate and His own are the self-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, legislatures die. Apostles pass away; the apostolate remains. It was hidden, 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 Barabas, 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 the 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 continuous life of the apostolate in the Catholic church is plainly written on the scroll 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 an economy; worthy to have been begotten of eternal love and eternal wisdom.

THE EPISCOPATE 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 a 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 visible Christ a living organism, having from its builder the virtue of self-perpetuation, of which I have already spoken, and also the virtue of differentiation of functions and structure. This differentiation, which seems a general primary law of organisms, animal or social, was made by Christ the law of the apostolate. For a brief time after Pentecost the apostolate retained its original oneness. But soon there was a first differentiation. "Look ye out among you 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 exclusive reserve to themselves. Although the diaconate was a direct creation 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 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 powers 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 apostolate, went the right to baptize, to remit sins to the penitent, to incarnate 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 imply government.—the apostles remaining the sole rulers. The official government of the church in her eternal life and the admission of disciples to a partial or plenary possession of the apostolate did not go to the priesthood, these are the exclusive privileges of plenary apostolate.

PRIESTS AND BISHOPS IN EARLY HISTORY.

When the priesthood began, as a separate order, it is not easy to say. Very probably, for some time, none were ordained above the diaconate by 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 these 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 denoted a distinction in functions and rights, that of "episcopoi" marking those in whom resided the fullness of the apostolic office, and that of "presbyteroi" marking ministers of a 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 Smyrneans, he says: "Ye all follow the bishops as Jesus Christ does the Father, and the presbytery as the apostles, and reverence the deacons as being the insti-

tution of God." And to the Thrallians, "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, Thomassin, 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 priests by ordination. * * * By episcopal consecration the proper office and plenitude of the priesthood is conferred, to be exercised together with a supreme government. Wherefore, even then, when as bishop he administers 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 ordain into the ministry and 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 this sacramental consecration, there is the need of a hierarchical act of the head of the episcopate, the successor 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 of their episcopate. * * *

NOTICE.

THE next Catholic Indian Congress will be held at Pine Ridge Agency, on July 17th, 18th, and 19th.

With the consent of Rt. Rev. Bishop Marty, this Congress will take place at the Holy Rosary Mission, and not at Bear Creek. All the Missionary Fathers and Friends of the Indians are hereby most cordially invited. P. JOHN JUTZ, S. J.

WHO WAS APRIL FOOLED.

"There comes Uncle Carolina Boobyran! Isn't he a funny looking old cuss?" cried Billy Bean to his shadow, Tony French, as they walked home together on the first day of April. "His head looks like a thistle gone to seed, and his face is blacker than the shoemaker's hat. But he's kinder jolly looking."

"Yes," said Tony, "and Joe says nobody can make him mad."

"Don't you believe it," said Billy, "guess if we should April fool him he'd be as mad as a hornet's nest."

"Ofcourse," assented Tony, "but how could we do it—do you s'pose?"

"Well, we might get a box, put in some bricks to make it heavy, and then put in a card with 'April Fool' printed on it, and his name on the cover, and leave it on the door-step after dark. May be he'd think 'twas from his son, Jolly, that lives in Savannah. Wouldn't it be fun to see him when he found out the joke?"

"Immense," laughed Tony, "and we've got a box that will just be the thing. Let's fix it up now."

"All right!" answered Billy. But as the two boys turned to go into Mr. French's yard, Tony turned around and found his wise little sister Prudence close behind them.

"Halloo, Prue!" he cried, "did you hear what was said?"

Prudence laughed.

"Well, then," said Tony, "you must keep it dark—will you?"

Prudence laughed again and ran up the front steps, while the boys went around to the woodshed, and before Prudence had taken off her cloak and hat and put her books away she heard them pounding and laughing merrily over the joke they were preparing.

"What is Tony doing now?" asked his mother, as Prudence came into the room where she was sewing.

"He and Billy are going to fool Uncle Carolina by sending him a box filled with bricks," answered Prudence.

"I am surprised that Tony should do anything so unkind," said Tony's mother. "I must go down and put a stop to it."

"No, mamma, please don't," said Prudence; "I've thought of something a great deal nicer—if you only let me do it."

"Well, little daughter, what is your plan?" asked Mrs. French, laying aside her sewing.

So Prudence whispered her plan to her mamma, for fear the kitten would hear, I suppose, as there was no one else in the room and her mamma laughed and nodded her ap-

proval.

And when the boys had gone away to play, mother and daughter went down to the shed and brought the box into the kitchen. Ten minutes later when they put it back it looked exactly the same although it might have been a trifle lighter.

But Billy and Tony did not notice anything when they carried the mysterious box to Uncle Carolina's little cabin, just after candlelight.

"Let's set it on the doorstep," said Tony, "and knock and then run around to the window, where we can see the fun."

A light of glass had been broken from the small window, so the boys could hear as well as see.

Uncle Carolina and his wife Patty, sat before the fireplace where a kettle of hominy was cooking over the bright coals.

"What's dat air?" cried Uncle Carolina, starting up as he heard the boys loud knock. "Come in dar, whoever you is!"

"Go long to de doo," Carolina, said Aunt Patty; nobody ain't goin' to hurt you—don't be skeered!"

The old man went to the door and opened it cautiously and broke out:

"Bress you, what's this yere!" he cried, as his eyes fell upon the box.

He brought it in fairly trembling with excitement.

"What you tink, Patty? Reckon there must be some mistake; nobody wouldn't send me dis yere box now."

"What dat air on the cubber?" asked Aunt Patty, nearly as excited as he.

Uncle Carolina spelled the name slowly out, letter by letter.

"Dat's my name, sure, he chuckled. "Reckon Jolly sent it from Savannah. Bring de hammer, honey, quick, 'pears like I'se got de ague."

The cover was taken from the box and the astonished boys outside saw the old man hold up his hands while the tears trickled down his black face.

"Spect it come down from hebban, Patty!" he cried. "Look at this yere chicken and yere's two mince pies, and loaf of cake, and—what's dis? Tea and sugar, bress the Lord! and yere's a pair of mittens for me, and—"

"Dat air little shawl's for me," interrupted Aunt Patty. "Jus' what I've been prayin' fur when I had the rheumatiz. 'Pears like we don't deserve it, poo' dust and ashes creters."

"Didn't I tell you de Lord would take keer ob us, when you said de las' ob the hominy was cookin'?" asked Uncle Carolina. "De Lord ain't slack discernin' His promises, neber. Let us tank de Lord!"

Such a prayer of thanksgiving went up from that poor little cabin, the two boys at the window had never heard before.

They stood there listening until the 'amen' sounded, and then crept silently away, with very red faces and something in their throats that nearly choked them.

"That was Prue's work!" said Tony. "Somehow girls' jokes always do come out the best. But I'm awful glad—ain't you?"

"Yes," said Billy, "and I feel too mean to ever look her in the face again. But I tell you, Tony, that is the kind of joke that pays—Prue's kind."

"And after all," said Tony, "'twas me that got April fooled."

From the St. Joseph Catholic Tribune.

Adornment Due the House of God.

Our Lord came upon earth in all humility and purity. He could have been born in a palace instead of a stable, but He preferred the stable among the beasts, the manger for His couch, straw for His pillow, all for our example, to teach us true humility; but, whilst He deigned to place himself in such extreme poverty, He did not command us to let Him remain in that humble state. Many men of distinction, even some of our Presidents, were born in quite plain and humble circumstances, but they did not close their lives in that way. They were honored in all places and at all times. They were placed in the White House in Washington, in style and with all comforts, as the ruler of the United States. We should then honor our Lord the Ruler and Creator of the entire world, by making our churches a becoming abode for Him to dwell in, by adorning it with all possible grandeur. He has made all things for our pleasure, comfort and admiration. Then most cheerfully should we share with Him. O, could the Ciborium in the tabernacle in which His sacred Body rests from the rising to the setting of the sun, be one made of precious jewels. Nothing is too grand or costly for our Lord. He deserves all this and hearts that truly love Him long to lavish upon Him in this manner. Many persons seem to take no pleasure in making such strong demonstration of love and honor due their God; they think a plain dingy looking church will answer all purposes to pray in; they say one does not ask for grandeur. It is true He does not. He leaves that to our love and generosity. As He has made all things, so He has it in His power to make His dwelling place here on all grandeur, all magnificence. But He leaves that for us His children to do to prove our love and gratitude for all His goodness to us. One glance from His eyes takes in all He has created, all the beauties of nature. A simple little fragrant flower culled and placed at His sacred feet as a mark of our love and appreciation, are very pleasing to Him. Their beauty and fragrance are, as it were, prayers of love ascending up to Him. In heaven now, He sits upon His throne bestowing upon us many blessings and waiting for our acts of love and gratitude in return.