

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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MAKE STRAIGHT THE WAY.

How Catholics May Promote the Cause of Christian Unity.

Bishop Maes of Covington, sending to the various churches in his diocese a copy of the Pope's Encyclical, sent with it, also, the following letter from himself in which he dilates on the subject—Christian Unity—and the power of Catholic example to promote this cause which His Holiness has so much at heart, urging both priests and people to keep this object ever in view in their intercourse with the world:

To our Venerable Brethren of the Clergy and our Beloved Children of the Laity, health and blessing in Our Lord Jesus Christ:

Our Holy Father Pope Leo XIII. has lately issued an Encyclical Letter on the Unity of the Church, which your pastors are hereby directed to read at the High Mass of the Sundays in October. Moved by the desire of his heart to unite all Christians in the one fold of the One Shepherd Jesus Christ, who is over all the Church—a desire which was the object of the prayer which Jesus Christ addressed to His Heavenly Father at the Last Supper—the Pope, His representative upon earth, the visible head of the One Church of God, prays and works for the Union of all who believe in Christianity.

In luminous words he describes that Church, within the sacred precincts of which salvation in Jesus Christ may be found.

Whilst our hearts overflow with thankfulness to the God of all mercies for the gift of the true faith let us remember that we received it without any merit of our own, and let us be careful not to judge too harshly the millions of our countrymen who have not come into the precious heritage of Catholic ancestors. Birth, education, social environment and an honest but mistaken conviction that they are right, all help to keep them away from the truth, and we can hardly realize the potency of these conditions upon the understanding and the will of those influenced by them. Whilst true charity for them obliges us to uphold without flinching the truth, and to divine character of its only earthly exponent the One True Catholic Church of Christ, that same charity urges us to be kind and patient with the prejudices of honest but misguided minds. Instead of repelling non-believers by wounding and uncalled for criticisms we should attract them by the faithful practice of the charity which the Divine Master had caused to shine forth in His daily life, by our veneration for the Church which He founded, and by our obedience to its lawfully constituted authorities.

These are the three duties, which, if faithfully practiced, will enable us to do our share towards bringing non-Catholics to an acknowledgment of the divinity of the Holy Catholic Church, and of the unity which must necessarily be the essential mark of its truth. To share in that great work which Leo XIII. so persistently carries on, we are all bound in conscience, and we feel convinced that if priests and people do their duty, the Catholic Church will, within a very few years, reap the abundant harvest of what Christ's Vicar has so laboriously sown.

THE BOUNDEN DUTY OF CATHOLICS.

I. First, then, we must practice Christian charity. Remember it well, your Catholic name will not save you—God is no respecter of persons. Unless you live up to your belief the many extraordinary graces to which your Catholic faith entitles you will become as so many reasons for your condemnation. Faith alone will not save you. "Faith without works is dead." (St. James.) Nor will every kind of good works save us. St. Paul tells us that works the most meritorious in themselves are of no value unless charity vivifies them. (1 Cor. xiii., 2) Hence, we understand the necessity of charity. Did it ever strike you how easy it is to be deficient in that most essential virtue, of which the Lord God says that if we have not charity it profiteth nothing. (Cor. xiii., 3)

And have you not often noticed how charitable in their appreciation of the conduct of others, many honest non-Catholics are? Of course, we here take no notice of the bigoted, ignorant and uneducated crowds to whom the Catholic name is the best excuse for acts and words which all civilized communities condemn. But take our Protestant communities who get out of the woods of prejudice and misinformation; have you not often admired their liberality, charity and forbearance? The very fact that their religious belief is no longer considered an exclusive one, and the fact that they have no stable principles by which to be guided, certainly tend to make them practice more forbearance of the weak than of others. On the other hand, the Catholic standard of morality is so high and so unyielding that it is an easy matter to find fault with even the best of people when we judge them in the light of its divine sanctions. Thus, the Catholic is more apt to notice deficiencies in the conduct of others. Yet, we should always be mindful of the law of charity which the Lord Jesus Christ has made mandatory "to love your neighbor as yourself." (Mons. xii., 31), and we should refrain from those wholesale condemnations

of others and clamorous self-complacency, which only serve to turn non-Catholics away from the truth and to blind ourselves to our defects. Let us remember that he that loveth his neighbor hath fulfilled the law, (Rom. xiii., 8), and so act as to command the respect and good will of all. Every member of the Holy Catholic Church who is animated with the true spirit of charity cannot but take a great interest in the awakening spirit of honest inquiry and religious truth-seeking of which our Holy Father takes such timely notice. All, both priests and people, should help on that promising movement, not only with unceasing prayer, but with a consistent mode of life, making their actions accord with the Catholic faith which is in them. What a terrible responsibility would confront the Catholic, who, by his un-Christian conduct has prevented, or at least partially delayed, or made more difficult, the possibility of a reunion of all who glory in the name of Christian into the one fold of Christ!

Hence, charity also asks of us to abstain from certain customs or acts, which although in themselves neither wrong nor blameworthy, yet scandalize our brethren, and keep them away from the Church. Did not Saint Paul abstain from meat, although he knew he could eat it, because whist "knowledge puffeth up, charity edifieth." Through the knowledge shall the weak brother perish for whom Christ died? You contend that you are free to do those things because they are not wrong in themselves. "But take heed, lest perhaps this your liberty become a stumbling-block to the weak. When you sin thus against the brethren, and wound their weak conscience, you sin against Christ." (1 Cor. viii., 9.) My brethren of the priesthood, let us meditate upon and apply to ourselves, in an especial manner, these inspired words of the Holy Ghost, who we have care of souls, who are ambassadors of Christ, who are expected by our profession and vocation to sacrifice all earthly things for the glory of God and for the salvation of souls. Thus shall we gain souls to Christ and with undeniable claims upon the mercy of God secure our own salvation and extend His true kingdom upon earth.

Charity also demands that Catholics who wish to co-operate in the reunion of all Christians, be themselves perfectly united, not only in the dogmas of their belief, but in the every day relations of social and public life. God only knows what injury has been done to souls, not only outside of the Church, but among the children of the faith, by the spirit of uncharitableness which not a few so-called Catholics have displayed in newspapers, public speeches and daily conversations! The early Christians were far more faithful to the duty of charity and union which the Lord Jesus gave us as a rule of life; and it is to be wished that we may henceforth see more tangible fruits, in our daily lives, of the request He made at the supreme moment of His earthly life, praying to His heavenly Father, "Father Sanctify them in truth, and not for them only do I pray, but for those also who through their word shall believe in me, that they all may be one as Thou, Father, in me, and I in Thee; that they also may be one in us." (John xvii., 21, 22.)

CATHOLIC PEALTY A POWER FOR GOOD.

II. Love for the Church is the second duty we owe to God, to ourselves and to those not of the faith.

Many do not seem to appreciate the fact that faith is a grace, a gratuitous gift of God, and that upon our fidelity to that divine grace depends our perseverance and salvation. Yet, such is the case, and many of our non-Catholic neighbors furnish us the best possible proof of it. Do you not know among them a very fair proportion of honest, unprejudiced people who have repeatedly told you, with all sincerity, that they admire the Catholic Church, that it is the only Church which holds its members to the performance of duties of divine sanction, and that if they joined any Church they would become members of the Catholic Church? Their judgment is convinced of the truth of our teachings, but unwilling to make the sacrifices which acting upon their convictions would entail they pray not. They are afraid of facing the responsibility such conviction implies; hence, they do not receive from God the grace of faith which would put an end to their doubts, and land them in the bark of Peter whence Jesus taught and still teaches the truth.

Our own love and fealty to the Church will help such wavering souls and spur them on to act upon their convictions. Hence, let us beware lest, in our anxiety to please the world, we sacrifice one tittle of our duty towards the Church of God. No one ever made the truth more palatable to outsiders by minimizing its binding claims upon ourselves and upon others. The steadier and more unshaken our faith in the teachings of the Holy Catholic Church, the more effectually our examples preaches the claims of the truth to others. The more sacred the truth to others, the more sacred we make to remain practical Catholics the more we encourage outsiders to follow our ex-

ample. To belittle the claims of the Church upon your allegiance, to find fault with the restrictions put upon your conduct, to toy to the prejudices of infidels, to become milk-and-water Catholics to please members of other denominations, is to proclaim loudly that you do not believe that the Catholic Church is the only true Church, hence to scandalize your brethren and to become a stumbling block in the way of their conversion. And what must we think of those whose petty spite presents a fancied slight of some other member of the Church, whose pride blushes at the poverty or lack of education of their brethren in the faith, whose self-importance is wounded at the honest admissions of their spiritual guides, and who hold aloof from the Church and neglect the duty they owe to it, in order to satisfy their worldly ambition. Do they appreciate the responsibility which their conduct entails and the terrible account they will have to render to God, not only for personal duties unfulfilled, but for the good example withheld and for the perversion of the souls of their non-Catholic brethren, whose salvation is endangered by the dreadful scandal thus given?

Keep away from meetings where the true faith is not preached; never go to churches of other denominations. While charitable to all, without distinction of creed, never wound charity by allowing any one to judge from your conduct that you might sacrifice principle to please the world, and that your Catholic faith is not as outspoken and stable as the individual rights of truth demands. For truth is as unbending as God Himself and as immutable as the heavens where He dwells. "Henceforth be no more children tossed to and fro and carried about with every wind and doctrine by the wickedness of men. But doing the truth in charity in all things, grow up in Him who is the head, even Christ." (Eph. iv.)

Love the Holy Catholic Church with a constant, unflinching, eternal love; love her in your daily acts "for the edifying of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Law of God." (Eph. iv.) Remember that "Christ loved the Church and delivered Himself up for it, that He might sanctify it, that He might present it to Himself a glorious Church, not having spot or wrinkle nor any such thing, but that it should be holy and without blemish." (Eph. v., 25-27) And as the work of God abideth forever, remember that His Church should never change, and never will change, never be defiled by blemish or wrinkle, that as a faithful spouse she remained and will ever remain true to the Christ from Whose Heart she came forth in the labor of humanity's spiritual birth.

REVERENCE FOR LAWFUL AUTHORITY.

III. Obedience to the authority constituted by Christ Himself in His Church is the third duty which we owe to God, to ourselves and to our separated brethren, in order to bring about the long wished for unity ruthlessly destroyed by rebellion against the representative of Jesus Christ. Convince non-Catholics that you respect and obey God's own authority in the persons of Bishops whom the Holy Ghost hath placed over the flock to rule the Church of God, (Acts x., 20), and you have convinced them that "for Christ we are ambassadors, God as it were, exhorting by us." (2 Cor., v., 20)

The commonest and saddest sign of the loss or of the weakening of the faith, in these, our days of license and self-seeking, is the loss of respect and outward as well as inward reverence for authority. We can trace this insubordination to authority in the home, where father is no longer the respected head of the family and mother no longer the queen of the household; they are but the tolling slaves of their children, who, void of all sense of religion and honor, abandon them as soon as they are able to make a living for themselves. We witness it in public life, where ridicule and fault-finding are bestowed upon the officers of the Commonwealth far more frequently than the reverence due to the authority they represent. Yet, remember it, that authority comes to them from God, even if it is bestowed upon them through the medium of popular approval or legitimate appointment. And what is most deplorable is the fact that the public press, which ought to be the moral support of civil authority, but too often encourages the lawless conduct of the people by its diatribes, unreliable news and partisan prejudices. The daily journals teem with unseemly jokes and vulgar descriptions, which put the reprehensible conduct of children towards parents and the criminal lawlessness of the people towards the government in a ridiculous light. And thus the nation loses its self respect, a conscienceless spirit of levity is created, which cannot but end in the overthrow of all legitimate authority.

We witness this disregard of authority in the religious world as well. In deed, disregard of authority is the source of all heresies, the well spring of all religious errors as insubordination to the supreme authority established by Jesus Christ has been the be-

ginning and mainstay of the so-called Reformation. Protestant denominations have pushed to their ultimate conclusions the rebellion against authority started by their founder, until to day all vestige of religious dependence is well nigh obliterated. In most sects the members of the congregation make the sacred ministry of the Word subservient to the whimsical theories of their human reason and dependent upon the success of the preacher in pleasing their ears or flattering their prejudices.

God forbid that we should intimate that such a state of affairs would be even possible in the Catholic Church! Yet, the natural and matter-of-course independence and carelessness about authority of our Protestant friends has its effect upon the daily conduct of the people. Familiar intercourse with them wears off the horror we first had of anything approaching to disrespect of the authorities constituted by Jesus Christ Himself in His own true Church. Here is an evident danger against which we must carefully defend ourselves, remembering that God's own word is our reason for obedience to the Church.

Hence, your duty "to obey your prelates and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy and not with grief." (Heb. xiii., 17.) "This you shall readily do when you remember that 'we are God's coadjutors and that you are God's handmaid; you are God's building (1 Cor. iii., 9.)' Therefore, let a man so account of us as the ministers of Christ and the dispensers of the mysteries of God (1 Cor. iv., 12) 'To the successors of the Apostles, Christ had said 'He that heareth you heareth Me; and he that despiseth Me, despiseth Him that sent Me, (Luko x., 16) and as we were approved of God that the Gospel should be committed to us; even so we speak, not as pleasing men, but God, Who proveth our hearts. (1 Thess. ii., 4)'

"If I should boast somewhat more of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed (2 Cor. x., 18), for I know, and you fully appreciate, that we do so out of love for your souls, anxious to make you feel the power of God's grace given to us for your spiritual welfare. 'Not but the grace of God with me, whether I or they, so we preach and so you have believed.' (1 Cor. xv., 10, 11.)"

Act, therefore, upon your belief. Give to your Bishops the reverence which the authority given to them by God demands. Obey Christ in them, and your noble, manly and hearty obedience for Christ's sake will open the eyes of your non-Catholic neighbors to the truth that "as the Father hath sent Christ, so also Christ sent us." (John. xx., 21) and we will soon rejoice in their submission to the authority of God as represented by us.

Given at our Episcopal residence, Covington, Ky., Feast of St. Augustine, A. D., 1896.

† CAMILLUS P. MAES,
Bishop of Covington.

ESCAPED AT LAST.

Our readers will recall the name of Anthony Koehler, who has been for years a travelling agent of the A. P. A. chiefly in the state of New York. He posed as an "ex-priest" who "escaped" from the "clutches" of Rome. He was a monk in one place and a plain diocesan priest in another. But everywhere he claimed to have been a priest who had finally come to "see the light." Protestant ministers recommended him to their brethren as an earnest, earnest man and as an effective evangelist. One enthusiastic divine assured a country parson that Koehler created a genuine sensation by his "revelations." As a drawing card he was a success. "Before mixed audiences his language is chaste and will not offend the most delicate sensibilities," writes his earnest advocate of Koehler, "but his lectures to men only 'are tremendous revelations.'"

Our vigorous contemporary, the *Buffalo Union and Times*, exposed Koehler; it proved conclusively that he never had been monk or priest; he never had been a Catholic even. He was an unfortunate and broken down man, addicted to drink and lost to all sense of moral obligation. He made money by delivering salacious lectures to A. P. A. lodges and to ignorant Protestants in country districts. He has at last recanted. In a sworn statement made on Aug. 31 he admits his guilt, confesses the fraud and announces that he has become a member of the Catholic Church. As part of the statement he says: "I have never been in any manner connected with the Roman Catholic Church; neither with a monastery, convent, school nor with any other institution of said Church. I have been a Protestant and a Protestant minister for over thirty three years until June 22, 1896. On this day I was admitted into the holy Roman Catholic Church. I was ordained as a Protestant minister Dec. 29, 1859, at York, York county, Pa."

Mr. Koehler then recites the fact

that he has given great scandal by his lectures, and he publicly retracts every statement made against the Church and its institutions. "I have been," he writes and swears further, "a member of the A. P. A., a dangerous body of men and women who work in the dark in order to carry out the plans of the Prince of Darkness to destroy the character and the liberties of the Roman Catholic Church of the United States of America and of Canada. By an oath to work against the Roman Catholic Church, I became a tool in their hands; and they having knowledge of a certain infirmity under which I suffered held me in bondage. But now I have severed my connection with the A. P. A., the fetters of my infirmity are broken and I re-act now the oath I have taken as null and void."

Mr. Koehler asks the Church, the clergy and the laity to forgive him for his offences, and he promises to devote the remaining years of his life to undoing, in so far as he is able, the wrongs he has done. The letter is addressed to Very Rev. James A. Lami, administrator of the diocese of Buffalo, and in it he solemnly swears that the statement he makes is his own free act and deed and that no person advised him to take the step. "So ends the career of one of the poor dupes of Apollon. Let us hope that grace may be vouchsafed to him to persevere in his good resolutions and to remain firm in his determination.—Boston Republic.

A GOOD BOOK.

By His Eminence James Cardinal Gibbons.

Our Blessed Lord is the visible expression of God's truth and of God's love to men, and His temporal mission contemplated the establishment of that truth and of that love in the hearts of men. In His redeeming blood we have been given "the power to become the sons of God," and His life and teachings must be the object of frequent meditation for all those who have their spiritual advancement seriously at heart. Deep down within our being we experience a longing to know which would embrace the universe in its compass. Happy indeed are we if, with the Apostle, we desire not to know anything but Jesus Christ and Him crucified. He is the explanation of all things in heaven and on earth. He is the inspiration of man in youth, his support in full maturity, and his solace when the battle of life is drawing to a close. Near His Sacred Heart Innocence finds its purest joy and its safest shelter. The afflicted lay down their burden at the foot of His cross and go their way rejoicing. The sinner hears fall from His divine lips words of pardon and comfort, and dares to be a hero for love of Him Who has forgiven and forgotten all. We feel the weight of our infirmities, and we would have a remedy.

"Come to Me," says Christ, "all you that labor and are burdened, and I will refresh you." The mystery of suffering meets us on every hand, and in Him we are taught "that the sufferings of this time are not worthy to be compared with the glory to come. Yet so, if we suffer with Him, we may also be glorified with Him." In fine, He is a light to our faltering feet whilst in the way, and our reward exceeding great when death shall have been swallowed up in victory. "This is eternal life," says our Divine Lord Himself by the mouth of St. John, "that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

How welcome, therefore, must any book be whose special purpose is to inspire the faithful with a deeper knowledge and a more ardent love of Our Lord Jesus Christ. This was the object which the pious author of the "Devout Instructions on the Epistles and Gospels" proposed to himself. His translator represents him truly when he writes: "No exercise of our lives is more salutary than meditation on the life, death, doctrines, and example of our Divine Saviour. It is milk to children, nourishing food to adults, medicine to the sick, salvation to sinners, consolation to those of little faith, strength to the penitent, counsel to the just. To the perfect it opens secret mysteries, and gives to the faithful grace in time and happiness in eternity." On this sole ground the work affords sufficient evidence of its utility for the general faithful.

It has, moreover, this peculiar advantage, that its lessons are arranged after the order of the ecclesiastical year. The word of God possesses in itself a certain sacramental power. Still, the presentation of the word cannot fail to gain in effectiveness by reason of association with the object lessons drawn from the Church's liturgy. The regular sequence of seasons and festivals exhibits the history of our relations with the Divine Trinity—Father, Son, and Holy Ghost; and we must ever consider it one of the most happy inspirations of the author, as well as one of the most salutary features of the book, that the Gospel of the Word is everywhere reinforced by the "living Gospel of the ecclesiastical year." The Church fulfills her divine mission of teaching all nations, not merely by the ministry of the word, but also by the practices which she has adopted, and the forms in which she clothes the essence of her worship.

Not without reason, then, must we regard that instruction as most opportune which is given in connection with the Holy Sacrifice of the Mass. When, during the celebration of the sacred mysteries, we reflect upon Him Who for love of us "bore our sins in His body upon the tree," we are the more encouraged "to die to sin that so we may live to justice."

The solid worth and undoubted usefulness of Gibbons' Manual appealed strongly to the learned hierarchy of Germany, and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves.—The Catholic Home Annual for 1897.

WHAT THE LAITY CAN DO.

From The Missionary.

Their part is so essential that, whatever any one else may do, the layman begins and ends the work of conversion. He plants the good thought in his neighbor's mind: "If that Catholic is so honest a man his religion cannot be wholly false." That is what good example does. "The seed is the word of God," and the exemplary layman is the living word of the true faith.

And when a non-Catholic has finally grown so uneasy that he must see a priest, it is a Catholic friend who brings him and introduces him. Frequently the priest finds that the layman has partly, even wholly, given the instruction necessary for baptism.

Many think that it is hard to start a Protestant towards Catholicity. As a matter of fact nothing is easier. Is anything easier than to say to a friend, "With due respect to you and your associates, I must tell you that the Catholic religion is the true religion of Christ. I know it; I feel it, and I have got the books to prove it." Now, to a doubtful mind—and what Protestant is not doubtful?—the very spectacle of absolute certitude is an argument. Every reasonable man wants to be right, and to be totally right, about religion. The Protestant university professor longs for the calm rest of the Catholic ploughman's faith.

The mere assertion of Catholic faith, even if nothing immediately follows, helps men to the truth. Half the world is led by the authority of earnest men simply asserting they are right. The truth stands right. Its adherents, if anyway worthy of it, look right and talk right, and so are men's persuaders.

No Catholic layman is without some non-Catholic friends who will listen to reason, discuss Scripture, study over religious differences. Now, without, for the moment, attacking error, let a Catholic choose a favorable time for talking religion with some particular friend. Let him do it in good taste, and in no hurry for results, and the Holy Spirit will do the rest.

Convert-making is done by pleasant exchange of views on religion; by quiet explanation of ceremonies; by gentle, earnest interest in a friend's spiritual condition; by the loan of a book; by bringing men and women to personal acquaintance with priests and Sisters—all essentially laymen's work.

There is one part of convert-making in which we depend almost entirely on the laity, and that is the supply of money to pay the expenses of missionaries in the South and the far West, as to the cheaper price of missionary publications.

Do you want to make converts? Subscribe for *The Missionary*, and get your fellow Catholics to do the same. Rich Catholics can give much, and will do so. All can give something. Five hundred dollars makes a Catholic missionary priest your proxy for a whole year. At no very distant day we shall have very many missionaries at work, supported by the subscribers to this journal. But that will be because many Catholic men and women will set to work to obtain names and dollars for us, and will begin at once.

The chief interest in this question centres about our laity's spirit. Have they got the missionary spirit? Do they want to help make converts? All are glad to see conversions, but not all are ready to lend a hand in making them.

But, thank God! we find multitudes of the laity in every part of the country not only passively zealous—just glad of some one else's zeal—but actively zealous. Try them with a non-Catholic mission, and you will find the whole Catholic community eager to help. Some gladly act as ushers, all invite Protestant friends to attend the lectures, all contribute to pay the expenses. Try them with this journal; they subscribe at once, and they will work to get others to subscribe.

In fact, I do not know whether or not we priests are quite even with our laity in this divine work of saving the lost sheep.

But what about prayer? Is not that the laity's part? Most emphatically it is. Cleverest men are heroes of prayer, but they cannot not pray the unclad souls of God's beloved people in the sanctuary of their Christian households. Let us organize prayer among our Catholic people for the conversion of America.