### FOR CHRISTIAN UNITY.

Monsignor Satolli and Bishop Maes Tell What Terms the Church Would

The daily newspapers gave notice some time ago of the formation of a new organization of the Protestant Episcopal church to known as the Guild of St. James. According to the statements of the pro moters the object of this movement is to bring about "a union of three great Catholic Churches — Roman Catholic, Greek Catholic and Episcopal; also to endeavor to promote Christian unity." A circular letter was addressed to prom inent Catholic and Protestant church-men asking if Christian unity was a good idea, a possible one, and would it benefit the Churches and the world at large? Of the Protestant ministers the question was asked if they would favor unity with the Catholic Church. of the Catholic prelates it was asked what terms of unity their Church would

Among the Catholic prelates who re plied were Monsignor Satolli, the apostolic delegate, and Bishop Maes of Covington. Monsignor Satolli replied

In reply to your letter asking for an expression of my views concerning a union of Christian churches I would say that the pressure of work prevents me from giving any lengthy explana-

tion of them.
You ask whether the idea is a good course, the most desirable thing in the laws of morality, which He Himself world, and the very object of the Church's existence and the scope of all

You ask if it is possible. We believe, relying on the promises of Christ, that it is not only possible but that one day it will surely be accom-plished. The benefit of such a thing to the Churches and the world at large cannot be doubted, since it would mean the end of all religious strife and the living together of mankind in the harmony and peace of unquestioned truth. The Roman Catholic Church is not only willing but most anxious to effect this union, and her head, the Pope, is con-tinually inviting separated Christians to return to that unity which existed at the beginning, when all Christians laboring together by their concerted action made such rapid strides in the conversion of the heathen world. As regards the condition of unity they would have to be settled on by long and careful deliberation.

The Church, however, would, of course, stand firm in requiring the acceptance of the entire deposit of Christian truth, as possessed by her alone. What compromises in disciplinary matters might be required or agreed upon it would, of course, be simply impossible to say. Such compromises would be the outcome of long consideration, just as were the decrees of the council of Florence, by which many communities of Greeks who had long been separated from the Church were brought back into union with her.

Bishop Maes replied at some length. You ask my opinion about "the n organic religious union of all denominations to present a

solid front against heathenism and to form a universal Church with the Catholic Church." Such, you state, is object of the Guild of St. James. I shall endeavor to answer your four questions briefly and clearly, viz.: '1.
Is the idea a good one? 2. Is it possible? 3. Would it benefit the

Churches and the world at large? What would be the conditions of unity Roman Catholic Church would

1. The idea is a very good one, indeed. Good from a religious point of view, for it would result in the fulfilmenl of the prayer of the Lord Jesus,
"That there is but one fold
and one Shepherd," Jesus Christ, who is " over all the Church." Good from a moral point of view, for the con sciences of every Christian in the land would then be formed and guided by the same principles of right and wrong, of morality and belief. Good from a civil point of view, for it would put an end to the feelings of antipathy which, alas ! influence the interc of the members of the various Christian denominations, to the detriment of charity and justice. All would hence-" have but one heart and one

Is such a union possible? Theo retically it is possible, if all denominations are willing to agree to accept all the fundamental truths which Jesus Christ, through the Church, propose for our belief, and to accept all the deductions which logically flow from these Christian doctrines. tials, unity." In practice, it would be a difficult task to make all the various In practice, it would be denominations agree as to what these essential truths are ; and, more espec ially, to make them accept the prac-

results of them. However, the Roman Catholic Church would, in my opinion, and likely to the astonishment of many honest, misinformed, Protestants, put absolutely nothing in the way, and that for the very good reason that all the essential truths of Christ's teachings, of the Protestant denominations, are brethren. If in the face of such the powerful impulses of human freely accepted by the Roman Catholic. figures it can still be maintained with nature. There are no motives so high,

Bible and the Church, and put aside the unfounded fear of any and every teaching of the Catholic Church being doubtful, because it is taught by her,

a possibility, but an actual fact. A necessary condition of its possi-bility should be the willingness of the Protestant Churches to accept the rules of logic, viz : To allow reason, fair play and to accept the deductions from undisputed principles which the laws of right reasoning make manifest. The Catholic Church upholds the right of reason and is willing to accept-in-

Who is the Founder of the true Church, would insure the abiding presence of God the Holy Ghost forever. put an end to the dreadful doubts which agitate the minds of millions of Christians, who have no infallible means of ascertaining whether they possess the truth as revealed by and the whole truth. That truth once possessed would make them all free You ask whether the idea is a good of the freedom of the children one. The union of all the sheep into of God. Belief in God, and accountance, the most desirable thing in the laws of morality which He Himsel made, would create that desirable union of hearts and minds for which Christ beseeched His Heavenly Father, and the "peace on earth to men of good will" would necessarily follow. Who can doubt that the worl at large would be benefitted by a Christian community, of which it could be said, as of the apostolic community of early Christian centuries: "Behold how they love one another!" Having but one Father, God, and one mother, holy Church, universal brotherhood would emphatic manner that Protestantism necessarily follow.

4. And now comes the crucial ques-tion, What would be the conditions of unity the Roman Catholic Church would offer?

1. The inspiration of the Bible. It is the word of God. Hence it is the truth, in its entirety and in its every

The authority of the teaching Church, for Christ has said: will not hear the Church let him be to thee as the Heathen and the Publican, and " the Church is the foundation and pillar of truth."

With these two fundamental and essential principles accepted by Protestant Churches, and the honest willingness to accept all the obligations in faith and morals which rationally follow from the intelligent acceptance of these two dogmatical truths, the Cath olic Church would rest satisfied. The one necessarily follows from the other, just as Christianity necessarily follows from the incarnation of Jesus Christ for the salvation of men. Is it asking too much? God Himself asks no less! I hope that in God's merciful providence the union will some day become an accomplished fact.

# FIVE THOUSAND CONVERSIONS.

Figures From the Church of the Oratorian Fathers in London.

There is nothing that impresses people more than a definite statement impossible to determine what the truth of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's eloquent sermon at the Ora- lieves tory last Sunday was that in which he stated that, according to the registers skepticism is the undermining of faith of the Church, the numbers of converts in the Bible. The Bible has always received by the Oratorian Fathers in been insisted upon as the infallible London in the last forty years amounts rule of the Protestant faith and there to between five and six thousand. is a splendid result, though, as his religion. This theory has been ex Eminence was careful to add, numbers ploded by some of the ablest Protestant are a very inadequate test of spiritual work. The figures are interesting as throwing some light on a much discussed point—the numerical growth of the Church in England-regarding which the most exaggerated and contradictory reports have been spread at times, both by friends and enemies. As is usually the case, the truth lies midway between the two extremes. Five thousand conversions in forty years is not "corporate re-union." nor does it indicate a wild anxiety on the part of the English nation to acknowledge the supremacy of the See of Peter. But it does indicate a quiet, steady flow towards the Catholic faith, and as a sign of the vitality of the Church in England it is full of hope for the future. We have heard the average number of conversions for other large and energetic London parishes placed at one hundred per annum. The Oratorian average is a remembered, have had exceptional circumstances in their favor, in the number and zeal of their members, in the beauty of their church and

extensive than the most misanthropic amongst us has dreamt of. But for our own part we have no terrors on the proposed union would not only be this point .- Liverpool Catholic Times.

#### THE ONLY REMEDY FOR PREV-ALENT IMMORALITY.

The tendency to lawlessness, to dis honesty to lying and embezzlement, to recklessness of human life, to murder the marriage tie, and divorce, not to people as those same people supporting mention other particulars of demoral- a system of purely secular instruction deed has always accepted—the legitimate conclusions which reason, the precious gift of God to man, draws from the inspired essential principles from the inspired essential principles lessness with which men and women, with the same God made known to lessness with which men and women, lessness with which are nucleoned as system of purely section? But what is still more strange is that with the evidence of the disastrous moral resonance with a system of purely section? But what is still more strange is that with the evidence of the disastrous moral resonance with the same God made known to Churches and the world at large? Undication of moral degeneracy which doubtedly. Agreement upon unity in belief and doctrine upon the lines defined by Our Blessed Lord Jesne Charter and of his kind. It ought to leave the lower of his country and of his kind. try and of his kind. It ought to lead all to enquire with the greatest solici-tude, sincerity and freedom from prejudice and prepossession what is the cause of this state of things and what

is the proper remedy to be applied?

In the first place, it is quite manifest that this decay of morals indicates a sad decay of faith in the great principles and teachings of Christianity.
That this is the fact is confirmed by abundance of good Protestant testi-

The public exposition made by Rev. Mr. Hale, some months ago, of the weakness and radical defects of Protestantism as seen in Middleboro, and later in Fall River, two leading towns of Massachusetts, will be remembered by all as a startling and damaging revelation of facts which could not be gainsaid. Now comes the Rev. Thos. Dixon, of this city, with, if possible, a still more scathing indictment against the Protestant churches within our own territory. Before a large congrega-tion in the Academy of Music he recently declared in the most solemn and

in New York is a failure. "It is a fact," said Mr. Dixon "and I do not say it with hostile feelings but in all humility, that the Protestant churches are a failure in New York. Our Churches are doing nothing, and as now conducted are a pos-itive hinderance in the work of Jesus Christ. They are neither cold nor hot but are so lukewarm that they do hurt to the religion of Jesus Christ." With all the enormous wealth of the various churches, he says, "They do nothing but rake the dead ashes of the past. Their machinery, judged by the record of the past, is nothing but old junk, —call it sacred junk, holy junk, I care not what—but junk it is and junk that should be put up at public auction and knocked down to the highest bidder."

This is very strong language - sen sational language if you please — yet no man in his senses would think of using such language unless there was some foundation of truth for it.

Another evidence of the waning of faith among Protestants is the general complaint of a lamentable falling off in attendance at their churches. One of the most common and difficult prob ame of discussion among them is how to bring the people to church. It is acknowledged by candid writers that in the country districts, particularly, it is almost impossible to support single church in anything like decent propriety. Amid the clashing of opinions and the strife of sects there is a growing, secret conviction that it is really does not matter what one be

But the great secret of unbelief and fore the foundation of the Protestant writers and theologians, and the doubts suggested by the so-called higher criticism have struck a deathb-low at the very foundation of Protestantism. It is enough for the mass of Protestant people to know that their learned, wise men and theologians differ and have their doubts. As long as there is no certainty about it they feel perfectly safe in having their own doubts and the consequence is they are tempted to give loose rein to their passions and impulses and live as if they were never to give an account of their actions hereafter. In other words, the decay of morals is inseparably connected with In other words, the decay

the decay of faith. That very statement suggests the remedy with infallible certainty — to restore good morals you must revive the faith of the people. If it be asked How this is to be done? the ready answer is by the education of our children in the principles of Christianity. little above that and extends over a It goes without saying that religion is very long period, but the Oratorians, the only sure foundation of morality. That education which does not teach the conscience and bind it fast to the throne of God by the imperative sanction of the divine law, is radically finally in the fact that so many of the defective. Conscience, itself, in the Fathers are converts themselves or the contest with passion, is not always sure sons of converts, and therefore specially of success, but it is the only power, well fitted to influence their separated upon the whole, capable of resisting brethren. If in the face of such the powerful impulses of human brethren.

Should the various Protestant Churches any show of reason—as our enemies do be as ready to accept what truths she maintain—that our numerical growth has to offer upon the authority of the is practically nil, then, indeed, the Bible and the Church, and put aside "leakage" in our midst must be more the artistic taste, but the neglect of the heart, the affections, the moral tone leaves the individual as morally cold and lifeless as the polished marble

What, then, shall we think of that system of education designed for the whole people of a great and growing nation that totally ignores and discountenances all positive religious in-struction? Was such a strange anomaly ever before heard of in all the and suicide, and to unfaithfulness to ages among a professedly Christian ing around them and staring them in the face they still persist in maintain-ing that system as if it were the sheet anchor of all their hopes -as if the very salvation of the country and the souls of their children depended upon it.

Is it not time to call a halt? not the part of wisdom to lay aside prejudice and jealousy and all narrow and unworthy motives and adopt a sys-tem which will not leave God and religion out of the curriculum ?-Catholic Review.

## THE UNITY OF THE CHURCH.

A Sermon in Which the Relation of Faith and Authority is Discussed.

The Right Rev. Mgr. Campbell, rector of the Scots College, Rome, was the preacher at the Church of St. George and the English Saints, Rome, on the Feast of St. George. The preacher took for his text words which occur in the Office for the feast of St. George—"The saints by faith con-quered kingdoms, wrought justice, obtained promises" (Hebrew xi., 33). He said that throughout this chapter of his Epistle St. Paul dwells on the triumphs of faith. He sets before the Hebrews its glories, the marvels it wrought in their fathers, the blessings that were its reward, and its power as a motive to noble deeds. From the be-ginning of the world all who proved hemselves pleasing to God pleased Him by faith, believing His word and trust-ing to His promises. The apostle enumerates the heroes of faith, from Abel to Noe, and Abraham to Moses, and to the succession of the paophets, appealing to them as a "cloud of witnesses over our head" and as examples of constancy and endurance, to encourage us to run by patience to the fight proposed to us, looking to Jesus, the author and finisher of our faith. This faith by which the just man lives, which is the beginning of our existence as creatures of God, the root of salvation, from which justice and holiness spring, to which eternal life is promised, is defined by the apostle himself. He declares it to be

the substance of things to be hoped for, the evidence of things that appear not." It is the groundwork of all we aspire to, of all we believe. Salvation and eternal happiness have no other assurance but faith. If our faith is vain our hope is a delusion. The objects of our hopes are invisible, remote, and future; faith gives them reality and substance, making them already present in the mind by the strength of our assurance, that makes us hold them with the certainty of actual possession. This is what distinguishes the divine virtue of hope from trust in human promises-the one being firm, secure and unshaken as our belief in God's veracity and goodness, the other fallacious, insecure and fleeting.
Faith is also "the evidence of

things that appear not," things not seen. The things not seen are the revelations of God. Faith and things not seen. science differ in their field and differ in their demon-stration. Science cannot wander among objects it does not touch; its proofs are confined to what it draws from the nature of the known. Faith ranges over the things that appear not and it is its own demonstration, the infinite knowledge and veracity of God apprehended as self-evident by the mind. This is the evidence which bringeth "into captivity every under standing into the obedience of Christ, Having in readiness to revenge all For this evidence may disobedience." For this evidence may be resisted. When conviction has engendered knowledge through the con clusions of reason the assent of the will cannot be refused and judgment is compelled. But disobedience is pos against the command of faith For so long as the intrinsic evidence the revealed proposition is not apparent, although the verac-ity and authority of God are not directly questioned, the deter-mination of the assent rests with the will. But there is in readiness one "to revenge all disobedience." Faith, to revenge all disobedience." therefore, whether as the foundation of all our hopes, or the all-sufficient demonstration of whatever we hold, re volves itself into authority. can be no faith where there is no authority to compel assent. What we work out for ourselves we do not held by Were it possible for a single faith. man by his own industry and intellig-

whole fabric of Catholic dogma and when blessed by God, for "Happy is persuade himself of the truth of every tenet, his conviction, resting on historic and intellectual ground, would be as far removed from the faith that justifies as if the subject of his enquiry had been the policy of the Roman re

public or the philosophy of the Stoics.

It is not because the object of our enquiry is God and the supernatural that our conclusions become acts of faith, but our assent is an act of faith, whatever be its object, only when we pend our intellect to the authority of God. All that you arrive at before you accept truth, on the authority of God, is a correct view, an exact judg ment, but now divine faith. There is no faith where there is no authority And as the authority, so the faith. the authority is fallible the faith is fallible; if the authority is human the faith is human. Neither persuasive gifts, nor power of research, nor skill of argument, nor weight of character, nor holiness of life itself, can transform the authority of man into the tes timony of God. What we receive on the word of man bears but the credibility of human opinion, and unless our teacher shows the warrant of a divine commission we are bowing our wills and intelligences before an idol when we dare to offer to him the allegiance of our faith. Faith, the apostle told us, is the substance of things to be hoped for, the evidence of things that appear not. Is faith, then, an abstrac-tion? It is a concrete reality. There is no faith without authority, and that authority resides in a subject ; in other words, there is no faith without a Church, a divinely-commission messenger, an unerring teacher, whose voice is to us the voice of God and whose authority is the authority of God. The planting of faith and its growth must be the same for all gener ations of Christians. The kingdom of Christ is preserved by the same prin-

corner is preserved over its foundation.

As the first disciples received the Master's doctrines from His own lips, so from the same lips all successive followers of the gospel must receive whatever they are taught. The voice of the Eternal Father bore witness to the mission of the Son, "This is My be-loved in Whom I am well pleased, hear ye Him." And with a similar testimony from the Son, the stamp of His authority is impressed upon the organ that was to transmit His teaching, "As the Father hath sent Me so I send you." It is not the voice of man that speaks in this organ: He that heareth you heareth Me. It is not the with the authority of man that this with the authority of man that this organ commands assent, for he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me. Faith implies authority : authority implies an Infallible Church, and unity of faith is the necessary con sequence. And now, dear brethren, there are

many considerations regarding this

unity which might have been put be-

fore you, but on this subject the Chief Shepherd has just lifted his voice and addressed your countrymen. In the echo of his words every other exhortation dies upon the lips, and to day my duty is to listen with you to the loving appeal of him who fills the place on earth of Jesus Christ, and, formed on the kingdom of Christ in the unity of faith. The charity of the great Greg-ory for England is an heirloom of the Popes, and one thousand three hundred years have not blunted its spirit. It is vigorous in the breast of Leo, who blesses God that his aged head has not been laid to rest before he made one effort more to bring peace and salvation through unity to the nation The sixteeth century, which lacerated Central Europe, left a deep and ghastly wound on England. First torn by schism from the com munion of the Apostolic See, then robbed of her holy Catholic faith, she seemed for a time to be hopelessly be youd the reach of any human providence to repair her ruined state Still the Roman Pontiffs left nothing untried, and more powerful than action were the prayers they directed and re newed that God in His mercy might deign to look with pity upon England. Prayer for the conversion of country became almost characteristic of the saints who rose up in the Church from the period of the defection, and St. Charles Borromeo, St. Philip Neri, and St. Paul of the Cross found multitudes of imitators who, singly or banded together in pious league, persevered in supplication before the Throne of Grace, even when hope was farthest removed and difficulties seemed insurmountable.

With the propagation of this league of prayer kept pace the movements of grace, and the fruit of prayer was soon apparent in the many conversions of individuals, in the benevolent change of feeling towards Catholic belief and practice, and in the dissipation of hereditary prejudices. These considerations lead the Holy Father to regard the time as near when the merciful designs of God have greater results in store for the country, especially as the civil and natural virtues of the people go far to prepare the way for divine grace. But all civil virtues and natural gifts and temporal prosence from the holy Scriptures and the perity and power are only true goods writings of the Fathers to construct the

should we turn to prayer, not for those temporal gifts, but for the supernatural benefits which Christ purchased by His Redemption. Prayer is the confession of our poverty and the sure means of obtaining what we need. "I say to you, "ask and it shall be given unto you" etc. (St. Matt., vii., 7, 8). If our petitions are to be pleasing to the Father, they must be joined to the merit of the Son, the Mediator, and offered in His name. "Amen, amen, I say to you, if you ask the Father anything in My name He will give it to you" etc. (St. John, xvi., 23, 24). To them that ask the Father will give the good Spirit, the Spirit that has the power to draw to Himself. "No man can come to Me except the Father, Who hath sent Me to draw Him." Unbounded should be our confidence in prayer to open the kingdom of Christ to those who seek it in the unity of faith, when we consider how Our Lord Himselt sealed the unity of the Church by that efficacious prayer which He made after His last discourse to His disciples. "Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We also are." Not for His Apostles only but for their successors and for the whole Church. "and not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one as Thou, Father, in Me and I in Thee." He prays that this unity may be so singular, so mani-fest in its perfection and in its conspiculty that it alone may convincingly prove to the world His own Divine mission (St. John, xvii, 21, 22, 23).

Dear brethren, this prayer of Our

Lord for unity was an efficacious prayer, not a prayer that depended on the will of man to be fulfilled, but a prayer that has ever had its fulfillment a prayer that is the charter of the unity of faith and discipline and communion in the Holy Catholic Church. The Church is one, though she be spread abroad and multiplied with the increase of her progeny; even as the sun has rays many, but one light; and the tree boughs many, yet its strength is one, seated in the deep lodged root; and as when many streams flow from one source, unity is preserved in the source itself." Never for an hour has the unity been broken, though alas too many have broken away from it. When, therefore, we pray for the return to unity of those who are separated from us, we do not pray that a rent in the unity of the Church may be closed-the seamless robe was never torn. "Part a ray of sun from its orb and its unity forbids the division of light; break a branch from a tree, once broken it can bud no more ; cut the stream from its fountain, the remnant will be dried up." It is that the broken branch may be engrafted again on the parent stock, that the dried up stream may be again united to its source, that the sheep who have wandered may be brought back to the Fold, that the Holy Father bids us pray. He bids us call upon the hely patrons of England to intercede with us. The prayers of Stephen gave the Gentiles their apos le, the blood of the English martyrs is yet crying for another. the model of his Master, discharges the office of the Good Shepherd to those of their work undone, George will rememour race and kindred who are seeking | ber that England still looks to him as her protector. The Prince of the Apostles will take to himself the nation that has been consecrated to him, and Mary still claims her Dower. Associated as we are in prayer for the ransom of England let us say together for the first time the prayer which Pope Leo has composed for our use:

"O Blessed Virgin Mary, Mother of God, our Queen and most sweet Mother, kindly turn thine eyes on Eng-land, which is called thy Dower; turn them on us who with confidence trust in thee. Through thee was given Christ the Saviour of the world in Whom our hope should rest; but by Whom our nope should be to us, to Him thou wert given to us, to transition the self same hope. Pray, strengthen the self same hope. then, for us, whom thou didst take to thyself as children at the foot of the Cross. O Mother of Sorrows intercede for our separated brethren, that with us they may be joined in the one true Fold, to the Chief Shepherd, the Vicar upon earth of thy Son. Obtain, for us all, O loving Mother, that by faith fruitful of good works we may all merit with thee to behold God in our heavenly country and praise Him for evermore. Amen.

# The "Treating" Habit.

The Legislature of Michigan has passed a law making it a misdemeanor for any person to purchase for or give to another person any intoxicating liquor in any saloen or barroom or clubhouse where the same is kept for sale, knowing the same to be intended for another as a treat." This, we be-lieve, is the first anti-treating law ever put into force by a State. If it works successfully we have no doubt This, we bethat the temperance advocates in other commonwealths will adopt it, with modifications or variations, according to the sentiment prevailing in the ditferent sections of the country.

No one is so perfect and holy as not some-times to have temptations, and we never can be wholly free from them.—The Imitation.