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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A LESSON OF LOVE FOR THE WORLD.

Inspiring Discourse by Bishop Keane at St. John's Church.

Philadelphia Standard and Times.

At the Church of St. John the Evangelist last Sunday the patronal feast, which fell on the Faiday before, was observed with appropriate solemnity.

The sermon was delivered by Right Rev. Bishop Keane, rector of the Catholic University, who prefaced his remarks by reading the Gospel of St. John as contained in the first chapter to the end of the sixteenth verse.

In substance, he said that the words he had just read were the key of the whole Gospel according to St. John, and that they also gave a clue to the whole life and character of the great Apostle. He wrote these words in his venerable old age, towards the close of the first century, when his head was hoary with the snows of nearly one hundred years. God's providence had preserved him alive sixty years after the ascension of Christ and about forty years after the Blessed Virgin had left her adopted Son and was reunited to her Divine Son. All the other Apostles had passed away by martyrdom, but God had preserved him after all had gone, because, as St. John the Baptist was the precursor of Christ, "the voice of one crying in the wilderness," so St. John the Evangelist was to be the precursor of all the ages of the Church which were to follow the apostolic age.

To the apostolic age was entrusted the treasure of your holy religion, and during that age it was guarded and spread by those holy men to whom God gave special helps, such as none after them could aspire to. But after the apostolic age other ages were to come, and St. John was designed by Providence to be the connecting link between these two epochs.

After a brief reference to the Apostle's work at Ephesus and for the Church in Asia, Bishop Keane spoke of St. John's old age, when he was content to preach Sunday after Sunday the same sweet lesson: "My little children, love one another." At this period of his life the preacher said there were many things to comfort the Apostle and also many to make him feel sorrowful. His heart was comforted because he had seen the kingdom of Christ spread to the ends of the earth. It was a source of joy to St. John to know that the religion of Him whom he had seen die between two thieves had taken possession of the earth. But it was at the same time a cause of sadness to him to know that the kingdom of our Lord was assailed by human weakness and foolishness.

TO THWART CORRUPTING INFLUENCES.

At that time there were two great influences trying to corrupt the truth of Christ. One had its origin in the East, the other in the West. From the East came Pantheism, Manicheism and Gnosticism. These influences endeavored to do away with a belief in the personality of God, in the distinction of persons in the Holy Trinity, and, therefore, in the mystery of the Incarnation. From the West came the humanitarianism of Greece, which asserted man's self-sufficiency. The Oriental influence paved the way for Arianism, the Western influence prepared the way for Pelagianism.

St. John observed all this, and it was to meet these influences that God inspired him to write his Gospel and Epistles. Persecution drove him to exile in Patmos, where he hoped God had sent him to die a martyr's death; but God had destined him to speak to all ages in order to guard them from error. Therefore St. John wrote the sublime declaration which tells us who God is, who Christ is and what man is—"The Word was made flesh." Let no foolish man deny that Christ is God. Let no foolish man deny the Incarnation.

Here the Bishop alluded to the gropings of the philosophers of that age after truth, and said that though "the light" of God "shone in the darkness, the darkness did not comprehend it." The truth is offered to man, but not imposed on him, as God demands only our reasonable service. He referred to the mystery of the incarnation at some length, showing that the people of India and Greece had, even in their false philosophies, a belief in an incarnation.

It was owing to the connection between the mystery of the Incarnation and the adorable mystery of the Eucharist that St. John, the great Apostle of the first mystery, devoted so much space to the latter, as embodied in the sixth chapter of his Gospel, and in his account of the circumstances accompanying the institution of the Eucharist at the last supper.

INVIOLABLE AND UNQUENCHABLE.

Among the Apostles, Bishop Keane said, there were three typical men, St. Peter, St. Paul and St. John.

St. Peter embodied the authority of the Church. "Thou art Peter, and upon this rock I will build My Church, and I will give thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth shall be bound also in heaven." "Satan has sought to sift you as wheat, but I have prayed for thee that thy faith may not fail, and thou, being once converted, strengthen thy brethren." "Dost love Me more than these?" "Feed My sheep, feed My lambs." Peter was the great custodian of the authority of Jesus Christ for the preservation of the unity of the Church and for the stability of the Kingdom of God on earth.

Paul represented the unquenchable zeal which carried the blessings of the Church to the ends of the earth. St. Peter was the centre of the whole Church organization. St. Paul was the centrifugal force to spread it to the ends of the earth. Therefore God made him the Apostle to the Gentiles, a special vessel of election to kings and princes, and we know how much he suffered because of his unquenchable zeal that knew no obstacles. What is the object of this authority and zeal? What is the one to safeguard and the other to spread? That inner something is the heavenly treasure of the religion of Jesus Christ, that interior spirit of religion.

As St. Peter symbolized the authority of the Church and St. Paul the zeal, so St. John represented the interior spirit of religion. Religion is the linking of the creature with the Creator—the outpouring of blessings in all benediction by the Creator and the response of the creature. This is symbolized in John, the beloved Disciple, the one whose privilege it was to pillow his head on the Heart of Jesus Christ, and because St. John's symbolized the interior spirit, persecution could not kill him. Persecution killed St. Peter. It killed St. Paul. Peter gloried to be crucified, but in humility asked to be crucified with his head down, and not like his Saviour. Paul would willingly have been crucified, but being a Roman citizen it was not permitted, and he was beheaded. The attempt to kill St. John was more terrible, because it was principally against religion itself that persecution raged. So they prepared for him a more terrible death: he was thrown into a cauldron of boiling oil, but he was not to die, thus symbolizing the absolutely inviolable and unquenchable religion of Christ, and he came out of the cauldron stronger and fresher than when he entered. Thus, no matter with what astuteness or cunning the religion of Jesus Christ is to be attacked, it is beyond the power of men and devils to destroy or impair it.

WHAT RELIGION IS.

Now St. John tells us what the religion of Christ is, what the treasure entrusted to the Church is. It is "the fullness of grace" and "the fulness of of truth." The mission of God's Holy Church is to carry to all ages the fullness of grace and the fullness of truth, the knowledge of the mystery of the Incarnation and participation in its blessings. God's Church is always at work, taking hold of the minds and hearts and lives of men, to make them full of grace and truth, to make them worthy of the Creator. A great genius, looking at Niagara, said: "Why all this waste? It is wonderful, but why this waste? If I only could transform all this force into light and heat and power for the world, how useful it would be!" And they are trying to do it.

So Mother Church sees the great forces of human energy plunging over the abyss of eternity, and says: "Why this waste? It I could take possession of it and turn it into light by filling it with the truth, into heat by filling it with the love of Christ, into energy for God, how would I bless the world." But the work of the Church is resisted by the world, the poor foolish world that imagines it has ends and purposes and aims greater than God can give it, that thinks it better to make a show for a time and then plunge over the abyss.

The children of Mother Church are at times tempted to feel as St. John did in his fiery youth, when he would fain call down fire from heaven on those who resisted our blessed Lord. But our Lord said: "You know not the spirit that is in you." Afterward with his head pillowed on that Heart he learnt the lesson of the power of love. God has no need to be angry. God has no need to be violent. Only the weak need be violent, but because God is omnipotent He can afford to be meek and humble.

St. John learnt the lesson and afterward dealt with the erring in that spirit. He could indeed denounce hypocrites and wilful perverters of the truth with an unsparing vehemence like that with which our Lord uttered woes against the hypocrites. But for the misguided children of error he had only the pity of the sweet Jesus as when Jesus wept over Jerusalem.

SPIRIT OF THE CHURCH.

This is the spirit in which Holy Mother Church has to deal with the world. For three centuries the world has been full of polemics; of wars, civil and religious; of wars and of controversy, and the world is sick of it. The world looks with disgust on the millions of armed men in the standing armies, and hearts are sad today because two great nations are ready to jump at each other's throats in bitter strife. The world is sick of standing armies and sick of theological controversy, and says: "O God, give us peace!" and says to the nations of the world and to the warring sects: "My little children, love one another." Nothing else. That is enough. Only love. The rest will come of itself. The head of the world is thinking of nature, of man — what does it need? To learn, like St. John, to lay its head on the heart of Jesus Christ. The world will learn "to think in its heart" if it will only lay its head on His heart. It will make all its thinking clearer, its results wiser and its planning better for the world's good. The world needs the spirit of St. John. Let it, therefore, be our endeavor to cultivate it in ourselves.

That noble man recently raised by our Holy Father to the Cardinalate, the Papal Delegate to this country, said to me in Rome some years ago that he was profoundly convinced that the world could no longer be guided by anathemas and condemnations, but by the persuasive presentation of the truth. In the spirit of the Beloved Disciple, then, let us speak to the children of error and show them how they have strayed. Through the heart we will reach the will and the intellect. Let us pray and try that this spirit be spread abroad in order that the unity and peace which the world craves may prevail for God's glory, and that in the fullness of grace and of truth all may be made one.

Through charity may the world be brought to unity and through unity to the fullness of grace and truth, and through that glorious mystery which links the creature with the Creator may we all be made one in God.

THE ONLY HOPE OF UNITY.

The real condition of things in regard to Christian union, at the present time, seems to be this: All denominations of Protestant Christians are so much attached to their own peculiar views of truth and duty and to their own organizations that they never can be induced to compromise and make concessions sufficiently to come together in one compact organization. The famous "quadrilateral" proposed by the Episcopal Church and and which, for a time, seemed to offer the most feasible basis of union has proved an entire failure and really received its quietus in the last general convention of the Episcopal Church—in the house of its friends. Even a confederacy of churches has been declared impracticable. What, then, are we to do? Shall the project of union be given up? Shall we be content with merely discussing and praying for Christian Unity? We do not hesitate to say that the man who shall maintain such a position is an enemy to Christianity. The whole Christian world is crying out for Christian unity, and they are becoming more and more clamorous, as time goes on. They have awaked to the consciousness that Unity is an essential note of the Church — that the Church ought to be and must be one, and it would be a perfectly suicidal policy to give up and say that no sacrifices, no concessions shall ever be made by any of the denominations or any members of the various sects in order to attain to Christian Unity. Some sacrifice, some concession, must be made. Some one of the Christian denominations must be nearer to the true and legitimate Church than any or all the others. It would be hopeless folly to contend that all were equally true and equally right. Our Protestant friends have got to entertain the idea that they are not infallible—that they may be mistaken, and it is the height of wisdom as well as an imperative duty for them to enter upon a serious investigation of the great fundamental question, Where is the true Church of Christ?

Perhaps some Protestant friend who has great confidence in his position with some prejudice against the Church, will be ready to ask: Why should not Catholics entertain the same question? What good reason is there to suppose that the Catholic Church is any more likely to be the true Church than any one of the denominations?

This is a fair question, and it is a very important one. There are, undoubtedly, a number of very good *a priori* reasons in favor of the Catholic Church which really impose upon our Protestant friends the obligation of at least looking into her claims and determining whether, after all, in order to attain Christian unity it is not necessary for them to return to the bosom of that Holy Catholic Church from which for the last three hundred years they have been separated.

In the first place, then, she is, by the confession of all, the old, original Church, founded by Jesus Christ and continued in uninterrupted succession to the present time. Considering the simple fact that our Lord promised that the Church should never fail—that the gates of hell should never prevail against the Church built upon the Rock, Peter—it would seem to be absurd to contend that it did fail without some better reason than is ordinarily given. We do not forget that the charge is made that the corruptions of the Church became so great that the so-called reformers of the sixteenth century were justified in separating from her. We deny it. We acknowledge that there were scandals and corruption of morals and manners, but the Church never apostatized, never could apostatize from the faith. If the Catholic Church could apostatize from the faith Christianity would be a failure, and if Christianity can fail our Lord's word can fail and He is proved to be a pretender—an impostor. The Catholic Church is in possession—the *a priori* argument is in her favor. A stranger from foreign land, unacquainted with Christianity, on learning the condition of things as existing among us would naturally incline to examine the claims of the Catholic Church before all others.

Another very important reason why the Catholic Church has the first claim upon the attention of the intelligent enquirer is that she, and she alone, claims the prerogative of infallibility in interpreting and teaching the truth of divine revelation. Will it be said that the claim does not prove its own truth? Admitted; yet the claim itself creates an *a priori* probability in favor of the Catholic Church because the prerogative of infallibility is a necessary condition of the Church. Without infallibility the Church is fallible, and a fallible Church is imperfect, unreliable: it may teach error and hence be an unsafe guide in those all-important matters which pertain to our eternal interests in the world to come. It is a dictate of reason and common sense that if God has given us a revelation of His will, and made the knowledge and practice of that will a condition of eternal salvation, He must, necessarily, have given us an infallible interpreter to show us what that will is without doubt or prevarication. But all Protestant denominations acknowledge that they are fallible and therefore unsafe guides in determining the will of God.

The Catholic Church claims infallibility and gives good grounds for the claim to all who will candidly examine them. This very fact, we maintain, constitutes a good and valid reason why, in the investigation which we are all bound to make of the question, Where is the true Church? we are under obligation to give the first place to the Catholic Church.

The crowning reason for giving the preference to the Catholic Church is the fact that she alone of all bodies claiming to be Churches has a principle of Unity which is essential to the existence, the integrity and perpetuity of the body. As the Church is a visible organized body it must have a visible head. That head is a center and an organ of unity. It is the mouthpiece of the Church. It speaks not with stammering lips nor with double tongue. For the hundredth time we repeat, and we expect, please God, to repeat it a hundred times more till our fellow-countrymen come to comprehend and appreciate the great truth, that that head—the Chair of Peter— constitutes a supreme tribunal and final court of appeal such as every properly organized body must have, for deciding disputes, in regard to the principles and government of the organization. Without such a head — such a central, and we may add, infallible tribunal in the Church for deciding questions of faith and morals,—there can be no unity either of doctrine or organization. It is a divine institution and can never be yielded, and that is one of the strongest reasons why our Protestant friends should lay aside their prejudices and examine the claims of the Catholic Church. It is the only hope of Unity for them. They can never be united among themselves. The Catholic Church can never compromise her great fundamental principle of Unity. Therefore the only hope of Unity is with her.—N. Y. Catholic Review.

THE FAITH OF THE FUTURE.

Will It Be the Pure or a Diluted Catholicism?

Very Rev. A. F. Hewit, C. S. P., has a highly-interesting and instructive article in the current number of the *American Catholic Quarterly Review* on "Pure versus Diluted Catholicism." He writes:

Mr. Matthew Arnold has said that in his opinion "the Christianity of the future will be the form of Catholicism." He did not mean genuine, pure Catholicism, but a sort of aesthetic ghost escaped from its dead body and surviving as a kind of separate spirit, that can embody itself anew, as a transformed Catholicism, which will be substituted for its own old form, and for all Protestant sects, after they are dead and buried. Dr. Barry, commenting on Mr. Arnold's statement, says that we all, Catholics and non-Catholics alike, have a deep interest in the question, "Is a transformed Catholicism possible?" Of course, he answers the question in the negative.

A great many, who retain and hold much more of Christianity than Mr. Arnold did, have a notion somewhat similar to his. They have a desire for some sort of unity among Christians who are now so much divided, a unity in which the Catholic Church and the Eastern Churches will be included. They profess to believe, some less and others more, of the Catholic creed, a portion of them having drawn very near to the full Catholic doctrine.

Their notion of the way to bring about the formation of the new universal Church of the future is one which requires a great many concessions and transformations on all sides. Even the Roman Church, to which they have very generally been obliged to grant a considerable pre eminence, and which must play the principal part in this Christian reunion, they require and expect to make concessions, and to sanction a very considerable transformation of Catholicism into neo Catholicism. This is all chimerical. When the question is asked, "What

CAN THE ROMAN CHURCH SURRENDER

as not essential to her truth and authority?" every Catholic must answer, Nothing whatever, pertaining to her dogma and her substantial policy. Truth can make no compromise with error; authority can waive none of her divine rights which are necessary to the perpetuity and well-being of the Church. The Roman Church can surrender none of her creeds, from the symbol of the Apostles to that of Pius IV. None of the Ecumenical Councils from Nicea to the Vatican. None of the dogmatic decrees, *ex cathedra*, of the Sovereign Pontiffs. None of the seven sacraments. No part of the Papal supremacy, or episcopal superiority. Not one single portion of the canonical scriptures. Not her liturgy or ritual, her independence from the State, or her moral code; and, above all things, not the infallibility of the Catholic episcopate in its assembled or dispersed members and its supreme head; and its claim on the loyal allegiance of all baptised Christians.

It is proposed that a general council should be held, at which the reforming party should have representatives to plead their cause. But all these projects fell through. All this occurred before the council of Trent was held, and when some of the doctrines in controversy had not been clearly and finally adjudicated. At last this great council was begun, and after many sessions continuing during sixteen years it was happily concluded. A series of magnificent dogmatic decrees was ratified and promulgated, upon which Catholic theology was solidly established for all time. The Holy See has since added to the definition of Trent the proclamation of the dogma of the Immaculate Conception, and the Vatican council has promulgated its dogmatic constitutions.

The definitions of the Church are final and irreformable. There they are; there is

THE CATHOLIC FAITH.

There is no room for reconsideration, compromise or concession. All bodies or individuals wishing to be united to the Roman Church must confess this faith, pure and simple, whole and entire, as the *sine qua non* of reconciliation. There are many devout Protestants who are willing to join in Catholic worship, who would even wish to receive Communion if it were allowed, and perhaps to make more or less of a confession. Still, they are not ready to leave the sect to which they belong, and by no means prepared for an unconditional submission to the authority of the Catholic Church. They are a kind of liberal Christians, with very hazy notions about dogmatic truths, and holding as an axiom that all forms of Christianity are essentially the same. Some of those who write and preach about reunion appear to think that the Holy Father, in his affectionate invitation to all whose ancestors wandered away from his fold, means to assure them that they will be welcome as they are to come into a merely external union with the Church, without any inward conviction and belief that the Catholic Church is the only true Church, and all her doctrines true and obligatory.

Of course no properly-instructed Catholic can entertain or encourage any such notions as these. Every Catholic, who has even an elementary knowledge of the principles and doctrines of his religion, must be aware that in order to be lawfully admitted to the sacraments, and entitled to receive baptism, absolution, confirmation and holy Communion, the subject must believe in his heart, and confess with his mouth, the whole Catholic faith, pure, simple and undiluted.

The attempt to pass off any kind of diluted Catholicism for the genuine article is sure to fail. For it must always, sooner or later, become manifest that the Church disowns and disavows every such undertaking. Besides, what would it gain if a crowd of half Catholics were taken into the external communion of the Church? Conversion must be thorough in order to be of any avail. Happily, the conversions which have brought a strong and valuable reinforcement to the Catholic Church during the last half century have been thorough, if there have been some superficial converts who have relapsed into heresy.

THE QUESTION OF REUNION.

It is evident, however, without going into particulars that any general plan of a transformation of Catholic discipline to suit the spirit of the age and the notions and habits of some particular countries and classes of persons, is equally fallacious and visionary with a scheme of doctrinal transformation. The great number of Protestants are longing to return to the bosom of the Roman Church, through some sort of compromise, dream and scheme of some such transformation or discipline, though it is in the vaguest and most general way. Some Catholics may be caught by a similar illusion, through their zealous and charitable desire to facilitate the return of these separated brethren. There is no doubt that the Church has always shown a flexible character of adaptability to different times and peoples, and that in matters not belonging to essential and substantial discipline there have been and are marked variations in the forms of external Catholic order. But all these things are and must be under the control of the rules of the Church, and not subject to the innovation and experiment from the caprice of individuals.

The measures lately taken by the Holy See in reference to the Eastern Churches have brought the difference existing between the Oriental and Latin rites into quite general notice. It is quite likely that there is some common misapprehensions of the attitude of the Holy See toward these Eastern Christians, as if there were a concession of the rights of the Roman Church; as if a new policy were inaugurated; but this is really not the case. What the Pope has really done is to reaffirm more distinctly and emphatically the assurance previously given by several of his predecessors, that the Holy See has no desire to Latinize the Eastern rites.

What is to become of the great mass of Protestantism in the coming centuries, who can forsee? It seems to be like the vast Chinese empire, destined to go to pieces. According to present appearance a multitude of its adherents will lapse into infidelity and irreligion, and the remainder be absorbed into the Catholic Church. The church will continue in her unity, and it is to be hoped will increase, flourish and eventually triumph. But the providence of God alone can control the destinies of the nations which compose Christendom, and accomplish the prophecies concerning the kingdom of Christ in ways known only to Himself. They are beyond all human plans, efforts and foresight.

WORK FOR AMERICAN PRIESTS.

The great work before American priests is the conversion of as large a portion as possible of the American people. It is, therefore, a momentous practical problem how to present the Catholic Church before them in the best manner, so as to manifest its truth and beauty, to convince their minds and win their hearts. What special means and measures can be adopted to spread knowledge and to reach the consciences of men, in whom reason and the moral sense must cry loudly or faintly for a religion which can satisfy both the intellect and the heart?

The most efficacious of all these means is good example, piety and virtue shining forth in the lives of the clergy and laity as the good fruit shows the quality of the tree that bears it, the power of Catholic faith and discipline to produce Christian sanctity, which is one of the notes of the Church. The greatest obstacle to the fulfillment of the divine mission of the Church has always been the sins of her members, especially of unworthy ecclesiastics. The relaxation of ecclesiastical discipline and the consequent loss of respect for the priesthood was one of the principal causes of the miseries and disorders of the sixteenth century. In the true and genuine reformation brought about by the Council of Trent, the restoration of discipline gave back to the religious orders and to the clergy the lustre which had been dimmed and obscured; they recovered their influence and power over the people; many illustrious saints and apostolic men appeared, new orders were founded, especially the illustrious Society of Jesus, and, in consequence, there was a wide and thorough reformation of morals and revival of piety among the people in all the countries which remained Catholic, and effectual barriers placed to further inroads of heresy and schism.

There are three essential elements which are the constituent principles of the Catholic religion — Dogma, authority, worship, including the sacraments which cluster around the great central act of worship, branching out and blooming into ritual and all the rich and variegated flowers of architecture, sculpture, painting and music. These are what have attracted the intelligent and educated converts, who have tried the Lutheran and Anglican forms of Protestantism, one or both, and finding the Mene-Tekel written on their walls, have sought for certainty and completeness of faith, for divine authority in law giving and government, for a worship worthy of God and a pure fountain of grace in the Catholic Church.

The only way to attract the multitude who are without to follow their example is to preach, to live, to build up and embody this pure and genuine Catholicism.

Cardinal Satolli.

Most Rev. Francis Satolli, Titular Archbishop of Lepanto, Apostolic delegate to the United States, was elevated to the cardinalate last Sunday. In the Baltimore Cathedral, which has been the scene of so many memorable and imposing ceremonies, he was formally vested with the scarlet which marks his new rank. It was one of the most impressive ecclesiastical events in the history of the Church in America.

Presentation.

On Tuesday, Jan. 7, Michael Joseph McGrady, of the London Collegiate Institute, was presented with a beautiful gold medal, by Principal Merchant. This medal was awarded in July last, Mr. McGrady being selected, by vote of the pupils of the Institute, as the one most deserving of the honor, and also on account of his being the most popular student.