

ARE PROTESTANTS CATHOLICS?

They say "I believe in the Holy Catholic Church," but do they? "Interpretation" by Rev. Dr. Eckels.

Philadelphia Catholic Standard and Times. "I believe in the Holy Catholic Church" is recited every Sunday by thousands who never grasp the real meaning of what they say. These as a rule belong to the various sects which owe their existence to the sixteenth century mortals who protested against the doctrines of the Holy Catholic Church and attempted to improve upon that which Christ had founded.

This difference between profession and performance sometimes strikes even Protestants themselves, and they are quick to explain that they do not mean the Roman Catholic Church, but the "universal Church," when the fact is they believe in the doctrines of all the denominations claiming to be Christian. They must accept a vast number of contradictions.

This part of the Apostles' Creed Rev. Mervin J. Eckels, D. D., of the Arch Street Presbyterian Church, attempted to elucidate on Sunday evening last. His church has a dome which somewhat resembles that of the Cathedral of St. Peter and Paul, and their proximity sometimes causes visiting Catholics to mistake the Protestant edifice for the chief Catholic church in Philadelphia.

A close view, however, always exposes the error. The temporary misunderstanding is pardonable in strangers, but Rev. Dr. Eckels ought to know better. St. Augustine in the fourth century said that he was kept in the Catholic Church by "the very name which, without cause among so many heresies, that Church alone has obtained, so that although all heretics wished to be called Catholic, no heretic, if a stranger, asked the way to the Catholic church, dared to point out his own basilica or house."

Dr. Eckels would not do so. He is too much of a gentleman to fool a stranger. The Apostles' Creed, however, which Protestants have received from the Catholic Church, as they did the Scriptures, will have to be revised or it will soon give as much trouble as the Westminster Confession of Faith.

Dr. Eckels' "catholic" was originally adopted by the congregation of the Arch Street Presbyterian Church as seemingly a very devout one, just such people as make the very best Catholics, often outshining even those born with the faith, who do not realize the grace they have received. With much unctious was sung a hymn entitled "The Church," in which occurred these lines:

We are traveling home to God
In the way the fathers trod.

Let us hope for their sake that all that congregation are in good faith in the way they have chosen, but it is not "the way the fathers trod." The pastor read from Acts ii, 39-47, in which occurs the words, "they continued steadfastly in the Apostles' doctrine and fellowship." Previous to the sermon he read Acts v, 2, "And great fear came upon all the Church and upon as many as heard these things." The speaker said that he believed this to be the first time the term "Church" occurs in the original. Continuing, he said in substance:

"When we recite the Apostles' Creed we add also this declaration: 'I believe in the Holy Catholic Church.' I am sure we do well in interpreting it, because generally it is not understood. By a great many it is supposed that the word 'Catholic' stands opposed to the word 'Protestant.' As a boy I grew up attending a Lutheran Sunday school, where we recited the Apostles' Creed, and I often wondered that Lutherans called after Luther, who had been called a priest in what we call the Church of Rome, the Catholic Church, and who had rebelled against that Church, continued to say, 'I believe in the Catholic Church.' I am sure that there are men and women who recite that part of the Creed with reluctance. Why? Those familiar with Church history know that no such division of Churches as exists today existed at all when the creed was written. There was but one Church, the Christian Church. How came it to be called 'Catholic'?"

Here the speaker reverted to his text and used the word "all" as expressive of the "whole" Church, the "Catholic Church," and said the words "Holy Catholic Church" meant the "holy, whole Church." He said that there were other places in the New Testament where the word "Church" occurred, and quoted the text, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." This also, like the creed, needed a Protestant interpretation, and he explained that this rock was this firm foundation, the confession of faith in Christ. The day of Pentecost he continued, may be called the birthday of the Church. There is no record of its formal organization—nothing to show that they resolved to meet together to proceed to elect members, adopt rules and choose officers. The Holy Spirit came upon them and from that day the body of believers was called the Church. The Church had come into the world and it had come to stay.

The institution did not in the beginning resemble in any degree the Church of today, with its officers, costly temples and splendid cathedrals. You could not have found society to suit you in it. There was a simple service of praise and prayer, the reading of the Holy Scriptures and the expounding of them; they were of one heart and one soul; Christ came not only to found a Church, but a Catholic Church. He commissioned the Apostles to go out to all the world and preach the Gospel. You do not read anything there about priests, Bishops or Archbishops; you do read of elders and deacons. Nobody in the Roman Catholic or Episcopal Churches, the speaker alleged, could dispute anything up to this point.

Here the preacher outlined the growth of the Church, the conversion of the Roman Empire, the patronage of Constantine, the changing of pagan temples into Christian edifices. "Simple services would not do there," and gradually there was developed an elaborate liturgical service.

There was a great contrast, continued the speaker, between the first simple gathering of the flock in Jerusalem and the great Catholic Church down to the Reformation. The great Church of Rome had its Vatican in the city of the Caesars, with its supreme ruler, the Pope, on his throne exercising supreme authority over all who called themselves Christians, until Martin Luther divided the universal Church into Protestants of many denominations and Roman Catholics. To-day when we say we believe in the Catholic Church we do not mean the Roman Catholic, but the universal. "Let us be fair enough to say that we do not exclude any one who believes in our Lord Jesus Christ, who came into the Church body by the ordinance of baptism and regenerated by the Holy Spirit. We mean all men and women carrying on the spiritual work of Jesus Christ, and we need not be ashamed of this Church, with all its faults."

DR. ECKELS IN REVIEW.

Now, a little as to the Catholic Church Dr. Eckels called the "Church of Rome," and then explained himself by saying parenthetically, "the Catholic Church," "the great Catholic Church," which "down to the Reformation was the only one," "when Martin Luther divided it into Protestants, with many denominations (who have not yet quit dividing) and Roman Catholics." The term "Church" occurs in the New Testament many times, and only where Peter, whose new name, changed from Simon with a purpose by our Lord, means "a rock," that upon which He built His Church. In Matt. xviii, 17, we read, "If he neglect to hear the Church, let him be to thee as the heathen and the publican." "There was a great persecution against the Church," (Acts viii, 1.)

The Scriptures show that Christ established one Church, even as one faith and one baptism, and that the Apostles issued warnings against schism; and yet Dr. Eckels says that up to the Reformation there were no Protestants. There were heretics and schismatics before that, and it was to distinguish the Church from the sects claiming to be Christian that the word "Catholic" was originally adopted. It is a title and refers to doctrine as well as location; it is not a mere adjective and certainly not one designating conflicting sects, many of which have no habitation outside the country of their origin. If Protestants are Catholics, why is it that they are only Catholics while reciting the creed? Or why don't they say, "I believe in the Holy Catholic Church or the Holy Lutheran Church?"

Christ established the Church, therefore there was no need of meetings or resolutions or election of officers at the formation. The Church had a divine foundation and was not man-made. True, it had to have a visible body with a visible head, and Christ selected St. Peter (the rock) for that position. Over seventy texts prove his leadership, and the one most frequently quoted by Protestants against it proves it most strongly, namely, where St. Paul boasts that he withstood even "the very chiefest of the Apostles." Who was the "very chiefest"? All of the Evangelists who give a list of the Apostles name Peter first, and Jesus last, the others are in various order. This is not mere accident. No one thing in the New Testament is so evident as Peter's appointed leadership.

Dr. Eckels speaks of the simple services of the early Church. The ritual may be more elaborate, but the one sacrifice was offered and the seven sacraments were administered. They were of "one heart and one soul," as Dr. Eckels asserts. So is the Catholic Church of to-day. Can he say as much for his one denomination, let alone for all Protestant sects? Can any Protestant denomination say so?

"There were no priests nor Bishops nor Archbishops in those days." Well, the Protestant Bible conveniently does away with the word "priests" where St. James says: "Is any man sick among you, let him call in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord." Do the Presbyterian elders anoint? Do they pray with fasting? (Acts xiv, 23).

As for Bishops, the Protestant Bible still has them in Phil. i, 1; I Tim. iii, 1-2; Titus i, 7, and I Peter ii, 25, and Acts i, 20, contains the words "bishops." But whether the words were there or not, the fact remains that there were an office equivalent to that of the Pope and the other Apostles offices similar to that of Bishops and Archbishops. It is evident folly to speak of all Christian denominations, with their conflicting doctrines, as the one Church, established by Christ. He was truth itself, and his doctrines cannot be of two different kinds. His Church must be one in doctrine, composed of those in visible communion with each other and having a visible head. She must be engaged in the work He entrusted to her, of teaching all nations whatsoever He commanded and of teaching it authoritatively and infallibly, since He promised to be with her all days, even unto the consummation of the world. If the Catholic Church, the Holy Catholic Church, founded by Christ is not this, then Christ's word has failed. And will any Christian say that? If he has kept His promise He was with her in the beginning and in the sixteen century, is now and will be forever. Catholics in all charity believe that a Protestant validly baptized and in good faith may be saved, because he is a member of the Church in spirit, but when he doubts, it is his duty to inquire whether he is in the Church by Christ established or in one of the numerous sects founded by Luther and other men. To each new sect the Church says, "I was here before you; I not you, have received the commission to teach the nations."

Since Protestants accept the Apostles' Creed and then interpret it fallaciously, let us quote for them St. Ignatius, the disciple of St. John, who was the last of the Apostles to die. He is the only disciple of the Apostles who spoke *ex professo* on doctrine in documents which still survive. In his epistle appears for the first time the word "Catholic." He says: "Do nothing without the Bishop, as in one Jesus Christ. We are to receive one Eucharist, for there is one faith; one church as there is one Bishop." St. Ignatius is said to have been one of the children blessed by our Saviour.

St. Irenaeus, a disciple of St. Polycarp, who was a disciple of St. John, said in a treatise against heretics: "We must not seek from others the truth it is easy to obtain from the Church. Suppose," said he, "the Apostles had left us no Scriptures, should we not follow the order of tradition which they have handed down to those into whose hands they entrusted the Church?" Here is the Catholic idea expressed in a nutshell. How foolish it is to accept as Scripture that which comes to you from a source you condemn as corrupt upon the testimony of a man like Luther, whom Protestant historians like Hallam and Sir William Hamilton have not hesitated to condemn.

How Protestantism and Presbyterianism come to be "tossed about by every wind of doctrine" (Eph. iv, 14) was foretold by St. Irenaeus in the second century, when he said each heretic "in turn wished to set up for a teacher and succeeded from the sect in which he found himself at first." This is not meant to be personal to Dr. Eckels, the Lutheran Sunday school boy who became a Presbyterian minister, but rather to emphasize that Church unity cannot be by the road of secession, but by a return to "the way the fathers trod."

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OPERATIC MUSIC IN THE CHURCH.

The strictures that Professor Stockley, of the University of New Brunswick, makes in the Catholic World Magazine for December on the operatic music that is heard in our churches is very often well merited.

There is among our pastors an evident attempt to import into the Church of God the music of the theatre, under the plea that what is pleasing in the church cannot be displeasing in the theatre. As some say "The devil should not have all the good things."

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre may be high art, but it is very often conceived in a spirit of voluptuousness and carried out in a most sensuous manner, and if any ideas are foreign from church service they are these. Devotionalism is of an entirely different paternity from emotionalism, and the thoughts and feelings that are awakened by sensuous music are not the ones that do honor to the service of God.

Moreover the singing of a strain of music carries with it an atmosphere. It is not a pleasant thing when one is beating one's breast in sorrow for sin, or meditating on the agonizing suffering of Christ on the cross, to be carried away in imagination by the low, dirge of a gay Lullaby, and to seem to see the opening casement and witness the forbidden midnight meeting.

WHAT IS AN INDULGENCE?

An Indulgence is not a pardon for sin or a permission to commit it. An Indulgence is the remission of the temporal punishment due for sin after the guilt and the eternal punishment due for it have been forgiven. We have several proofs in Holy Writ that after the guilt of sin has been forgiven, there still remains due for it a temporal punishment. Thus Adam was forgiven the guilt of his sin, and yet what fearful temporal punishment had to be endured by him for it. He was banished from Paradise and was condemned to death. Famines, pestilence, wars, sickness and death and numberless other temporal calamities have followed the original sin of Adam. David was forgiven his double sin of adultery and murder. And yet he was punished for it by the death of his child. Moses was forgiven his sin of doubt; yet as a temporal punishment of it he was not allowed to enter the land of promise. It is therefore certain that a temporal punishment remains due for sin after the guilt of it has been forgiven. Now the Church, by virtue of the power of loosing and binding left to her by Christ, can remit this temporal punishment on certain prescribed conditions—such as the worthy reception of the Sacraments, acts of mortification, alms deeds and other works of mercy. There is nothing in all this to show that Indulgence is the pardon of sin or permission to commit it. This is of course, another Protestant misrepresentation, another false accusation against God's Church. On the contrary the Catholic doctrine of Indulgence shows the enormity and heinousness of sin, it illustrates the infinite merits and efficacy of Christ's atonement, and shows forth the tender mercy and goodness of God and the mutual union and charity that bind the members of the Church in one great brotherhood.

In the Catholic theory an Indulgence is not so indulgent a thing after all, and is not at all as easy as the ample plenary indulgence given by Protestantism, which has abolished fasting and abstinence, done away with self-denial and mortification, which has a horror of confession and has stigmatized all penitential works as not only useless but derogatory to the merits of Christ's atonement. Thus, Protestantism is a vast, empty indulgence which has sought to make broad and smooth the narrow road, that alone, by Christ's appointment, leads to eternal life. The Protestant broad way is not the narrow way of Christ—Catholic Columbian.

We all live in the midst of a paradise which might be ours, but which for most of us is hopelessly lost.—Bp. Spalding.

PREACHERS HAD FRONT SEATS.

Three Ministers at Father Sutton's Opening Lecture in Lebanon, N. H.

Correspondence of Philadelphia Catholic Standard and Times.

Lebanon, N. H., December 9. This beautiful city's fine town hall, seating more than 1,000 persons, has been the scene of a most successful mission to non-Catholics, conducted by Rev. Xavier Sutton, Passionist. The city's "Select Men" kindly gave the use of the hall gratis for eight nights. Large posters were put up about the town and in the windows of the principal stores. The lectures were thus well advertised.

On Sunday Father Sutton called the Catholics together after the Masses and at 3 p. m. to practice singing the hymns. Everybody seemed enthusiastic; even the children and old people were on hand to catch the tune. Some voices sounded a little weak and some were a little out of tune, no doubt for want of practice; however, they made up in good will what they lacked in artistic finish.

Sunday night! Who shall forget it? The hall was jammed. The Protestant churches were dismissed at 7:15 and their congregations poured into the big auditorium. Three of the preachers came with them, and Father Egan, our pastor, who was near the entrance, led the three dominies up to the front row of seats, displacing three Catholics with respect and kindness. I need not describe the lectures nor a lecturer who is so widely known and appreciated. The non-Catholics were profuse in their praises. One of the ministers remarked that he "would like to see the person who could find fault with this talk." Father Sutton spoke on religion and the necessity to have faith in order to be saved. In setting forth true Catholic doctrine there were some sharp rays for Protestant errors, but the Protestants seemed to take them in good will, or it may be, indeed, that they did not see how the arguments told against them. It was a happy thought to secure the town hall, as our one-half the crowd, even had they been willing to go there, though that is doubtful, as our Yankees are not very fond of entering Catholic churches.

We heard Father Sutton relate an incident that happened on one of his missions in New Hampshire. A lady and gentleman were approaching the church where the lectures were being held, when the gentleman suddenly stopped. He was heard to say to his companion: "Gosh! I hate to go in there!" "Oh, come on," she urged, being evidently braver than he; "they won't notice you." Both walked a few steps further, when the gentleman came to another full stop. "Couldn't you," he said, "go in yourself?" "I hate worse than he—to be seen going into that church!" Again there was an argument, but, to be sure, the lady conquered and in he went. "The public hall," remarked Father Sutton, "seems to draw everybody, and when we looked about the building we saw the great number of men whom we know never attend any church, we were convinced of the truth of his remark."

AN INTERESTING INCIDENT.

A lady from a remote country town called on Father Sutton and gave this account of herself:

She had not been baptized nor any of her five children, but by possessing the prayers, book and a catechism and had studied it and learned the Catechism. They desired to become Catholics, but how? There was no Catholic priest in her town and only a few French people of the faith. Her boys and girls, who worked in the mill, endured a lot of petty persecution from the other workers in the shape of teasing and cutting of names, so hard for young people to bear patiently; but they were brave in professing their belief, and they would say: "Mother tells us it's the true religion, and we believe her." Sometimes the attacks became more severe, and then they would relate their trials to their mother; but one of the boys, only sixteen years of age, remarked: "Well, the early Christians had their heads on the block and had them chopped off; we ought to be able to stand a little for God's sake!"

"Think of it, you luke-warm Catholics!" continued Father Sutton. "These poor souls had never received baptism nor spoken to a priest in their lives!"

Well, there came a day when she was much disturbed in mind. "I could not rest," she explained to Father Sutton. "I felt a hunger in my soul for something I hardly knew what. What could I do? At last I told my children I could endure it no longer and I would go to Portsmouth and see some friends. I came, not knowing the mission to non-Catholics was in progress, and my friends asked me to attend the lectures. I eagerly accepted the proposal, as I thought it might be a chance for me!"

The ways of God are wonderful! The priest in charge of that district was notified of this family and in a short time, no doubt, they will have the pleasure of receiving the grace of the sacraments.

QUESTION BOX.

Of course, an usual, the Question Box was quite an important feature. I quote a few of the queries propounded and Father Sutton's able replies:

Q. Will you kindly explain why the Catholics attend church so much more regularly than non-Catholics? Is it a love of the church or love of the faith?

A. Catholics look upon the church as a scientific duty. God has commanded us to keep His day, and the Church, which speaks in His name, informs us how we are to keep this day holy. Every Catholic feels he must assist at Mass on Sunday if he would comply with his duty to God. It is the love of God and his own soul that prompts the Catholic to be so regular in his religious duties. "If you love Me, keep My commandments."

Q. In the name and by the authority of Jesus Christ, the plenitude of which resides in His Vicar the Pope, we declare that the earth is not the centre of the world, and that

it moves with a diurnal motion is absurd, philosophically false and erroneous in faith.—Decree of Pope Urban XIII., signed by Cardinals Felix, Guido, Desiderius, Antonio, Belligers and Fabricius. Why doesn't your society proclaim such nonsense to the world at this time?—A. P. A.

A. Pope Urban XIII. never issued such a document, for the simple reason that there never was such a Pope. It was under Pope Urban VIII. that Galileo was condemned by a committee of Cardinals, not for his scientific theories, which had been taught two hundred years before by Copernicus, but because he mixed theology with his astronomical theories.

Q. How in your modern method of idolatry do you get around your first (and really second) commandment of the Decalogue?—A. P. A.

A. Almighty God tells us that idolatry is a most odious and abominable crime. What a charge, then, to make against not an individual, but against three hundred million of Catholics! Did God give a general command not to make images, etc.? If so, statues, pictures, etc., would be unlawful. He forbade the making of them to be adored or served as gods, as the heathens did. Do Catholics adore their statues, etc.? No; we reverence them for the one they represent, just as you respect the picture of a loved one because it is a picture of such a one. So we love and respect pictures, images and the like on account of the one they represent.

It will be seen that Father Xavier's patience is equal to great demands, when he so carefully and clearly answers questions of this type, which are in most cases inspired by malice and offered with the hope to confuse the lecturer. But such lectures as Father Sutton are not so easily confused.

One gentleman came to Father Sutton to be received into the Church. But it is not by immediate converts alone that results can be calculated; the impressions left in fair minds will gradually bring forth fruit. M. S.

CATHOLIC REVIVAL NEEDED.

Ritualist Jansen's Plea for Greater Spirituality in America.

Evidently the High Church party in this country sees the chief need of the hour. It is, at least, a trifle significant that a moment which hears so much in praise of merely intellectualism should be favored to listen to a demand for the spiritual in American life, and that spiritual life is found in the Catholic faith. The Angelus, a ritualistic journal hailing from Chicago, is doing all in its power to foster the upward movement. It recently made use of these significant words:

"Nothing so isolates the Anglican Christendom as the lack of devotion to Our Lady, which unfortunately characterizes so many Anglicans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced high churchmen to secure by invocation of Our Lady those beautiful blessings which would most surely flow from the special exercise by the Mother of God of her strictly subordinate and derived, but none the less important, necessary function. It is for the purpose of suggesting special devotions to her that we notice so many of her commemorations in our calendars."

"We strongly incline to the belief that not a few of the cures effected at Lourdes are miracles wrought by our Divine Lord at the intercession of our Blessed Lady and in response to the prayers of faithful Catholics. We think it not at all unlikely that the Queen of Heaven, Our Lady of Hope and Mercy, Our Mother of Sweet Grace, actually appear to the blessed Bernadette and announce to her, 'I am the Immaculate Conception.' At any rate, we wish we could see manifested by equally large numbers of persons in the Anglican church the same supernatural faith which is shown by the pilgrims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christian Science temples, and if we had a blessed Bernadette we should be without a Mrs. Eddy and a blasphemous Dowrie."

PREACHING CULTIVATES FAITH.

The statement is sometimes made that there is such a thing as too much preaching to the people, and in support of the statement the deep faith of the Russian peasantry is quoted. There, it is said, there is no preaching at all, and see how the faith persists! It is said, moreover, that the faith of the Irish people was stronger in the days when they had very little ceremony and less preaching. Father Johnston, in an article in the Catholic World Magazine for December, takes a contrary position. He says:

"Preaching is an essential element in the practical life of the Church, and a sure index of her vitality. This is proved by the fact that religion is ever at a low ebb when preaching is neglected—for instance, the period of the Renaissance. Whereas the Church flourishes precisely during the periods of her best oratory—Middle Ages, counter-reformation. Why should this be? Because good preaching gives the masses, in Church firm hold upon the masses, whose affection lies in a secret. And surely it is amply proved by the whole history of the counter-reformation, when the Church, betrayed by politicians, was saved by the masses who were attracted by her eloquence. This too is the view of a writer speaking of the political influence wielded by the orators of the early church; admitting that they owed much of their fame and influence to the prevailing close union of church and state, he adds: 'But it may surely be questioned whether their influence at court did not result also from the immense power they wielded over the multitudes of the cities by the purity of Christian doctrine' (as preached from the pulpit). . . . 'the history of the church is the history

of the pulpit.' We may add: the history of the church is, therefore, the history of democracy."

A BISHOP'S OFFICE.

Dr. Shahan's Notable Address at Bishop Conaty's Consecration.

On the recent occasion of the consecration as Bishop of the esteemed right reverend president of the Catholic University of America, the sermon was preached by the Very Rev. Dr. T. J. Shahan, Dean of the Faculty of the University. He spoke for more than an hour, and during all that time he was listened to with the deepest attention and interest. His text was "Let the priests that rule will be esteemed worthy of a double honor, especially they who labor in the word and doctrine." First Epistle to Timothy, v. 17.

Dr. Shahan, in reference to the work and office of a Bishop, said:

"The Catholic Church has this day more than one special cause for rejoicing. This day seals the consecration of a mature and virtuous life to the highest spiritual ideal that man can grasp—the total devotion of self to the public good. In the three epistles that St. Paul wrote on the nature and qualities of the office of Bishop, there re-occure incessantly two ideas—blamelessness of life and total surrender of self to the utility of the community."

THE APOSTOLIC OFFICE.

"Then, again, to-day witnesses another link in the chain of Apostolic office and tradition. It confers on the world across ancient centuries, with those poor fishermen of Galilee whom their Master sent forth clothed with His power and charged with the continuance of His work. In that hour, by the waters of Gennesareth, there was born into this world a new force, higher than state or nationality or race or culture, the idea of a universal membership in the mystic body of Jesus Christ, a membership that was based on pregnant ideas of fatherhood and sonship and brotherhood so vast and so profound that they transcended easily all ordinary mores and bounds of space and time, all human relationships of the past. It is true that the imperial administration of the civilized world had been but lately rounded out and solidified. The turbulent domestic liberties of Rome were then only a memory. The Orient lay broken beneath the legions of Caesar and the rude stirrings of Teutonic barbarism had been severely repressed by Tiberius, not without a troubling, prophetic insight into the future of the Roman state. For the first time in its history mankind ceased from continuous war and obeyed the mandate of peace and order that went out from the Seven Hills by the Tiber. Yet the true cement of universal peace was not the legion of Rome, any more than it had been phalanx of Macedonia; rather was it the new concept of a common brotherhood that Jesus had brought, upon the earth and enlivened and confirmed by His own example."

AUTHORITY HANDS DOWN.

Dr. Shahan spoke of the unique phenomenon in history—the handing down after the same manner of an identical authority that of the Church—for nearly 2,000 years.

"The Church's actual Bishops," he said, "are the last links in the chain of individual succession that goes back to Jesus Christ. Each one of those selected men, apart from his personal worth, is truly an epitome of the history of the Church."

"If we seek another reason for rejoicing we shall find it in the fact that to-day the Holy Spirit is present with us in a way that transcends any poor, feeble fancy of ours to portray. During these ceremonies there takes place, we are persuaded, the transmission of the fullness of His highest graces. But there is more in the consecration of a Bishop. Here the Holy Spirit descends upon the Church not alone as comforter and guide, but as its administrator and head, as provident for its life and great organic functions."

AS A TEACHER. The office of a Bishop is preeminently the office of a teacher. It is as the first and most eminent teachers of the new law of Jesus Christ that the Apostles have always been remembered and honored. After all, does not Jesus Christ Himself come before us as a teacher? Is it not in that mild and benedict role that He chose to appear among men, and not in the exercise of any political authority?"

Dr. Shahan went on to speak of the history of education in the Catholic Church, and the strengthening effect it had on the Church itself.

"In general," he said, "when we speak of education we may remember that its natural friend has always been the Catholic Bishop, and that he alone saved it as a theory and a system through the long thousand years of the Middle Ages, when the prevailing warlike and ignorant secularism despised all learning and fixed on every scholar in decision the epithet of clerk or churchman. He saved it, too, from the neglect and opposition of a false mysticism and an excessive asceticism which would have left human society a prey to ignorance and all her evil brood. He had to deal with the entire society about him, and so the schools, which everywhere in Europe he perforce kept up, never lost touch entirely with the best traditions of Greece and Rome. If no one else visited them he compelled his priests to get their education there, and so he made those schools the bearers to the lay world of messages from antiquity that otherwise had surely gotten lost in the general infancy of civilization. In the Middle Ages the only man habitually, necessarily, almost unconsciously, sympathetic to books and scholars is the Catholic Bishop. How could he be otherwise? He was the man responsible before God for the preservation and spread of the Christian religion, of all religions the one that houses most healthily and develops the human reason, with its written records, its claims to universality, its contact with all men and with all societies, its rejection of all other religions, its avowed mysteries, its long and varied history."