#### REUNION OF CHRISTENDOM.

Annual Meeting of a Distinguished Baptist Social Body,—Father, A., P. Doyle's Enthusiastic Welcome.

It is the practice of the Baptist Social Union of Manhattan Island to give annually formal dinners to which guests are invited, who discuss topics of religious interests. "Christian Unity" was the subject for discussion Unity "was the subject for discussion at the dinner given at the Hotel Savoy, New York, on Thursday, Nov. 9, and the guests who spoke were the Rev. William H. P. Faunce, D. D., Fifth Avenue Baptist Church, New York; Rev. David H. Greer, D. D., St. Bartholomew's Protestant Episcopal Church, New York, and the Rev. Father Doyle of the Paulist Fathers,

The Baptist Social Union is composed of the wealthiest members of that denomination in the United States. That those present at the dinner re ferred to are cultured and liberal in their ideas was evidenced by the kindly and even cordial attention shown Father Doyle, and the hearty manner in which they applauded his remarks, especially those referring to His Holiness "Leo the Great." Some idea of their social status may be gained from a remark of a well informed member, who estimated at over one hundred millions of dollars as the reputed wealth of the two hundred

ers present at the dinner. The two clergymen who preceded Father Doyle advocated the cultivation of Christian unity, and better co-operation in temperance and similar work for the moral and social advancement of mankind; while acknowledging the desirability of real Christian unity. they considered it impossible to secure the acceptance of uniform dogmas of all the sects now so widely separated that no one Church could hope to ab sorb unchanged all other Churches that only on a basis of Christian conduct could such unity be effected.

The President, Mr. E. L. Marston, in presenting Father Doyle, referred to the surprise occasioned by the action of the General Theological Seminary when he was invited to speak before it last summer, although at the same time the Catholic University at Washingten had two non Catholics among

its lecturers. FATHER DOYLE'S REMARKS. It is with more than ordinary pleasure, I assure you, that I embrace the priv ilege of speaking to you to-night on a subject that is very near and dear to my heart. The attractiveness of the subject is not so much in the constructive condemnation it gives to the fierce religious contentions that were the rule of the last century, though there is a peculiar gratification in thus reversing the tide of history, but its real charm lies in the fact that here is the realization of the prophetic vision of the Christmas angels, who coupled with the birth of the divine Babe on this earth, both as a cause as well as a consequence, the peace and concord that will come to men of good will. I am sure those same angels who startled the shepherds on the hillside of Judea with their canticles of a larger joy to man, look in on, us here to night and sing together, "Behold how good and how pleasant it is for brethren to dwell

together in unity." (Psalm, 133.)
Longfellow, in the "Courtship of
Miles Standish," speaking of the lives of John Alden and Priscilla, says that Even as rivulets twain, from distant and separ-

Rush together at last at their trysting place in the forest:
So these lives that had run thus far in separate channels.
Coming in sight of each other, then swerving and flowing asunder.
Parted by barriers strong, but drawing nearer and nearer.
Rushed together at last, and one was lost in the other.

So our lives, in a spiritual sense, as rivulets from distant and separate sources, each one his individual course pursuing, have been drawing nearer and nearer in religious things-in the highest relation of the soul, come together at this trysting place. Lives that have been lived in each other's sight, yet swerving and flowing asunder because they have been parted by barriers of misunderstanding, by the dark, hidden shoals of intolerance, by the sharp and jagged rocks of regether and commingling as they flow

into the ocean of Christian unity It is pleasing to note that movement toward unity are as strong on one side as on the other. The old Mother Church bespoke the love that was in her great, motherly heart for all the race of men when she bade the nations, so long asunder, to come together once again. We remember how touching and pathetic it was to read that now famous encyclical on Christian unity It was uttered shortly after that mar velous celebration of the fiftieth anni versary of his priesthood, when that grand old man in Rome, who is honored by non Catholics as much as Catholics for his far seeing wisdom, his progressive spirit, his Christ-like sanctity, that man whose first act almost was to place the crown of laurel on the majestic brow of that ideal scholar, John Henry Newman, whose second was to throw open to scholars, non-Catholic and Catholic alike, the vast storehouse of important historical manuscripts in the Vatican Library and bid them use its treasures in the interests of historical truth; who has chided kings and princes while at the same time he has drawn to him the heart of the workingmen of the world; whose eyes fondly look toward this young giant Republic of the West and see in America's future the brightest signs of the elevation of

I say it was an inspiring and a very touching thing to see this grand old man turn away from the heaps of costly presents, and from the thousands of congratulations, as a child tired of its playthings turns with longing look for its mother's face, to see him cast an eager look to the other sheep that were not of his fold, and to hear his cordial invitation to return to that Christian unity, that there may be one fold and one shepherd.

And his ringing call for Christian unity has been answered in a no less kindly spirit by the Grindelwald Conference of Protestant churches, who

say:
"We gladly and affectionately join in your appeal for united and contin-uous prayer to the triune God, that in His great power and mercy He would over-rule all things to the end that the visible unity of the Church may be a length fully manifested according to

His purpose."
With these two great forces so powerfully and mutually attracting each other it will be as difficult to prevent the consummation of their desires in a close Christian union as it will be to stop the onrushing of the rivers to the

LET US COME TOGETHER.

In order to secure a reunion of Christendom the more quickly it is necessary as a first step to come together the more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other; for most of our misunderstandings and animosities come from not knowing each other well enough, or having a proper apis necessary to bridge over the streams of ignorance, error and prejudice that run between the various bodies of our common Christianity. These streams are the great barriers that keep us The first is the barrier made by the want of knowledge of each other's peculiar doctrines, a simple indifference to the important vital principles that consolidate the great bodies into denominations—a simple "I don't know" and "I don't care to know;" the second is the stream of error, that is, thinking that churches believe certain doctrines when they do not.
Josh Billings, in his homely way, says that " It is better not to know so many things that are not true." Where ignorance is the vice of the non religious mind, who does not care, error is ometimes the vice of the calm, reasoning, educated mind. How often have the doctrines of the Baptist communior been misrepresented, and by intel-ligent men who have at hand the means of knowing better. The old Mother Church, too, has been placed in the same false position. It has been said, "Those Catholics believe that sin can be pardoned by the mere telling of it to another man, that something equivalent to divine honor can law fully be paid to creatures, that Pope, Bishop and priest have a right to dominate our liberty and intelligence beyond the authority of God."

Finally not only the streams of ignorance and error separate us, but also the dark and noisome stream of prejudice so different from the others because it is filled with poison of hatred. It is this spirit of prejudice that makes the malicious charges, that throws mud, hoping some of it will these charges made from pulpit and platform against the different churches; ate sources,
Seeing each other afar, as they leap from the
rocks, and pursuing
Each one in its devious path, but drawing nearer and nearer. would unite Church and State, that its purpose is to smother the aspira-

Prejudice knows that all these malicious charges are unfounded, and other than postponing the blessed day of Christian unity these slanders do no harm; for it is too late in the nineteenth century for reasonable people

to believe these things. But the streams of ignorance, error and prejudice must be bridged over, and to do it we must have some com-mon ground to stand on whereon we can place the pediments of the bridge and from which we can swing the arches, so that a broad and unobstructed roadway may be made over which children of the next generation may pass. We may not hope that this generation will consent to forego their traditional belief, but it is an easy thing for us to come together on some neutral ground, for some great civic purpose say, or in the interests of the great cause of temperance, or for some other common purpose - come together so that we may know each other better. so that we may appreciate each other's integrity of life and rectitude of purpose; then we shall find that there are infinitely more points in common than we ever dreamed of, and, instead of harboring suspicions of each other's good will, we shall see how little there is to be yielded in order to be one soul and one body.

A COMMON PLATFORM.

The next step will be to find some doctrines that are common to both. To go no further back, we may take the great vital doctrine of our common Christianity, the acceptance of Christ and his teachings. There can be no doubt that the true union between Christians is that which Christ institut-"There is no other name under heaven given to man whereby he must be saved." When lifted up from earth, He said with divine assurance that He would draw all things unto Himself. "Father," again He prayed, "keep them in Thy name that they may be one in us." This Christo centric religion, I am sure, will be read-ily accepted as the common startour race, where liberty and intelligence have met and kissed; that man of men—Leo the Great. (Applause.) tends to Christian faith. And as in the barriers will disappear. We may

the creation of the world in all probability the primordial matter was first wantey the primordial matter was first was dead endowed with certain vital principles whereby in the process of evolution the beauteous forms of nature were wrought out, ascending from grade to grade until the highest was reached; so accepting Christ as our startling-point in place of the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are, first, a devotion to truth, and, second, fidelity to conscience.

TWO VITAL PRINCIPLES.

Truth alone can command our intel-lect; what is true is but a manifestation of the Divine Being, and on it alone can the soul feed; and the attraction of the magnet for the lodestone is no surer or stronger than attraction of minds for the truth. To attain the truth has been the spur to all the great achievements of humanity. A sweet and tender maiden she is. Men have given up all the joys of this world that they may woo and win her; to reject her is a species of atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all-consuming devotion to her that will leave one infinitely discontented unless one possesses her fully, that will lead one to search through earth and sky until one finds her, that will fill one with a hatred of the false and the untrue, that will not allow one to rest until the truth, the whole truth, and nothing but the truth, is in possession—this all-consuming passion that will brook no half meas ures, that will permit no earthly tie to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and profit for its attainment, such a principle will start

us on our paths to a common goal.

One of the good effects of coming to gether more frequently is the disapat ing of that suspicious mistrust that separation engenders. We get to realize that for all of us conscience in the last analysis must be out guide, and that fidelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration. There is no religious field to absolutely barren in which some beautiful flowers of devotion have not grown, and there is no Christian field that has not, generation after generation, been literally covered with

How often do we hear the cynic say -and cynic, you know, is but another name for a man out of whose heart all good has gone, and has been replaced by vice—well, says the cynic: are all a set of hypocrites. Preacher work for the money there is in it, women go into public life for the sake of notoriety, priests are merely grati fying their desire to rule." But, mind you, it is the cynic only

who will say this, and in every case, and none, perchance, more so than in this case, "it is out of the fullness of the heart the mouth speaketh." It is quite true, then, that the presence of a strong yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness sake-it is quite true that such a conscience is found in every Christian heart throughout the various denominations, and herein lies a great, broad, strong and all pervading bond of sympathy. The Decalogue is the same for me as for spiracy against the liberties of this you. I worship in spirit and truth the country; that, did it have its way, it same God as you do. The road to heaven for me is obedience to my Christian conscience, just as it is for you, and when we reach the much desired end through fidelity to our consciences,

in the many mansions there will be no distinctions of rank or race. This principle of conscience, because it is the voice of God speaking in our souls, is absolutely supreme. As Cardinal Newman says, for me as well as for you: "It is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas and even though the eternal priest-hood throughout the Church could cease to be, in it the sacerdotal principle would remain and would have

It may come somewhat in the nature of a revelation to some of our non-Catholic friends, who think that the Church cramps a Catholic in his liberty by crowding conscience and usurping its place, to say that it is a decree of the Fourth Lateran Council that "he who acts against his conscience loses his soul." ("Quid quid fit contra con scientiam ædificat ad Gehennam. So like the mariners on the broad

posom of the deep, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely they come at last into the harbor of refuge, so to men of every religion, and to men of no religion, conscience is the beacon light, and only by following it faithfully and steadily can we be guided to the same

place of safety. Here then are the two great principles that, working themselves out to their legitimate consequences, will ultimately bring about the one fold and the one Shepherd we so earnestly pray for. Our immediate duty, then, while loving and seeking the truth at every risk and following the light of our own conscience at all hazards, is to empha size, and to keep on emphasizing, what we already hold in common. Bring these things into the foreground and let our difference sink into obscur-ity. There then will be no stubborn defense of old sectarian posi-tions, no blind insistence on the old

look for restatements of positions and readjustments of old relations. There be a new disclosure of the prophetic spirit that through a quickening in Christ will make for a completer and fuller realization of the Divine model in the hearts of men.

At the conclusion of the address, or motion of Rev. Frank R. Morse, D. D. of the Calvary Baptist Church, a special vote of thanks was tendered to Father

### A Good Deed Rewarded.

Father Lacordaire, the eloquent preacher of France, gave the following remarkable incident in one of his conferences, so popular and so fruitful

A Polish Prince De Xbeliever and declared materialist, had written a work against the immortal ity of the soul, and was upon the point of having it published, when, while walking one day in his park, a woman bathed in tears suddenly threw herself at his feet and in tones of deepest sorrow said to him: "Good prince, my husband is dead. At this very moment perhaps he may be in purgatory, may be suffering, and, ah me! I am in such misery that I have nothing to have a Mass said for the repose of his soul. Deign in your goodness to help me to relieve my husband."

The gentleman, although he did not believe in a future life or in purgatory, nevertheless had not the courage to refuse this earnest and tearful request. He took a gold piece in his hand and gave it to the woman, who went joyfully to the parish priest to have some Masses offered for her husband.

Five days afterwards, towards evening, as the prince was shut up in his study revising his manuscript, he raised his eyes and saw standing be-fore him a man dressed as a peasant of the country: "Prince," said this unknown person, "I come to thank you. I am the husband of that poor woman who asked assistance of you a few days ago that she might have some Masses said for the repose of her husband's soul. Your charity has been accepted by God, who has permitted me to come to thank you; your alms was the means of opening for me the gates of paradise.

Having said this, the peasant disappeared like a shadow. The emotion of the prince was indescribable; the effect on his mind was so irresistible that he immediately committed his manuscript to the flames, had recourse to the confessional, entirely changed his life, and persevered in the fervent practice of Christian faith until death.

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Terrible Condition.

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