

CHRISTIAN UNITY

The Means of Attaining It

By
A MISSIONARY



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CHRISTIAN Unity is much discussed at present, because the need of it is widely felt. Some of the causes underlying the felt need are: the evident waste of men and means in the overlapping of the sects, the powerlessness of other forces to soften the antagonisms of our industrial system, the decline of sectarian organizations relatively to the growth of organizations in the world of business and politics, the decay of faith resulting from the disunion and antagonisms of those who assume to speak in the name of Christ, and the obstacles which disunion and discord are found to place in the way of missions to the heathen world. The seventeenth chapter of St. John's Gospel is more widely studied to-day than it ever was before. It is a true instinct which leads Christians to turn to that chapter for light on the subject. The whole chapter is a prayer, Christ prays first for Himself, then for the Apostles, and lastly for all true believers in Him; and the great object of His prayer is Christian Unity; "that they all may be one." The following pages are a study of part of this prayer. In the quotations, one or more words are sometimes added in parentheses, when the context or the meaning requires them.

Christ's Prayer for His Apostles. "I have manifested Thy name to the men whom Thou hast given Me out of the world: Thine they were, and to Me Thou gavest them; and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee; because the words Thou gavest Me I have given to them; and they have received them, and have known in very deed that I come out from Thee, and they have believed that Thou didst send Me. I pray for them. I pray not for the world, but for them whom Thou hast given Me; because they are Thine. And all things are Thine, and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name, whom Thou hast given Me, *that they may be one*, as We also are. While I was with them I kept them in Thy name."

The Dividing Line. Here is a deep dividing line. On one side of it is the world; on the other side, the Apostles with Christ. He had separated them from their work in the world, and from kith and kin, and had attached them to Himself. And He mentions four forces which separate them from the world and attach them to Him. First, their vocation: "the men whom Thou hast given Me out of the world." Secondly, their fidelity to that vocation: "and they have kept Thy word." Thirdly, their Christian faith: "they have known in very deed that I came out from Thee." And fourthly, His own guardianship of them: "While I was with them I kept them in Thy name." With Him as their Head they ~~are~~ separate Society, united with one another by their

union with Him. But now He is about to leave them in the world, and His great desire is that they may continue united in the highest kind of unity, "that they may be one, as We also are."

**Christ's Prayer
for Us.**

After praying for the Apostles, our Lord looks at His Church in the centuries to come. He sees us. He sees that the dividing line between His Church and the world remains, but also that the vast multitudes of people who have passed over from one side to the other have brought with them those forces of the world which divide men into mutually hostile races, nations, classes, and parties. His own guardianship had been the visible, uniting force in the case of the Apostles, and, after praying that we all may be one, He expresses by the one word "glory" the corresponding uniting force in the case of His Church. His words are:

"And not for them (the Apostles) only do I pray, but for them also who through their word shall believe in Me, that they all (pastors and people) may be one, as Thou, Father, in Me; and I in Thee; that they also may be one in Us. . . . And the glory which Thou hast given Me, I have given to them, that they may be one, as We also are one; I in them and Thou in Me, that they may be made perfect in one."

**A World-Wide
Unity.**

The unity our Lord prayed and worked for is not a mere local unity. It is a world-wide unity. It embraces all who through the word of His Apostles believe in Him. That is the scope of His prayer. To see what means He adopted, in addition to prayer, to secure the accomplish-

ment of His design, it is necessary to know the nature of the *glory* He gave us for that purpose. The key to all knowledge of Christian Unity is that word: "The glory which Thou hast given Me I have given to them, that they may be one." What glory did the Father give to the Son? The Gospels record three public manifestations of the glory which the Father had bestowed upon the Son before the period of his seventeenth chapter. On each of these occasions the heavens opened to glorify the Son and to teach us the nature of that glory. At His Birth, in presence of the shepherds, He was glorified as the Saviour of men. At His Baptism the Father sent the Holy Ghost in visible shape upon Him and proclaimed His heavenly Sonship. At the Transfiguration He was glorified as King. A study of these gifts of glory will enable us to understand the glory which makes the Church one.

"And there were in the same country shepherds watching and keeping the night-watches over their flock. And behold an Angel of the Lord stood by them, and *the glory of God shone round about them*, and they feared with a great fear. And the Angel said to them: "Fear not, for behold I bring you good tidings of great joy that shall be to all the people; for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will" (St. Luke ii).

**Christ, Our Saviour
Through His
Priesthood.** The Epistle to the Hebrews shows at great length that it is by His priesthood that Christ is the Saviour. "And whereas indeed He was the Son of God, He learned obedience by the things which He suffered; and being consummated He became to all that obey Him the cause of eternal salvation, called by God a High-Priest according to the order of Melchisedech. . . . He hath an everlasting priesthood whereby He is also able to *save* for ever them that come to God by Him, always living to make intercession for us. . . . But Christ having come a High-Priest of the good things to come, through a greater and more perfect tabernacle not made with hands—that is, not of this creation, nor by the blood of goats or of calves, but by His own Blood, entered once into the Holies, having obtained eternal redemption." In Christ, therefore, the titles Saviour and Priest are identical in meaning. It was at the moment of Incarnation that His priesthood was given and accepted. "Christ did not *glorify* Himself that He might be made a High-Priest; but He that said unto Him: Thou art My Son: this day have I begotten Thee." And the Son accepted, saying: "Behold I come to do Thy will, O God" (Heb. x). His ordination as Priest took place when "a body had been fitted unto" Him. And at His Birth the glory of His priesthood was manifested to the world, as told by St. Luke.

If the word *Apostles* had been translated into English instead of being transferred bodily from the Greek, we should speak of them as The Sent. They are called Apostles because they were sent. What the word implies depends on what they were sent to do. Christ tells in His

prayer what they were sent to do. "As Thou didst send Me into the world, even so have I sent them into the world." The Father sent the Son into the world, in the first place, as Priest of salvation; and the Son sent the Apostles into the world as priests of ministration—that is, as His ministers in placing that salvation within reach of each succeeding generation. "And the glory which Thou hast given Me I have given to them." The Apostles did not glorify themselves that they might be made priests; but He who said to them: *This do in commemoration of Me.* The Prayer was uttered immediately after the Last Supper. At that Supper He had instituted Christian Public Worship. He had offered up His own Body and Blood under the forms of bread and wine, and then said to the Apostles: *This do in commemoration of Me.* The priesthood, with all that it involves, is one gift of glory to the Church. And this gift makes powerfully for unity in various ways.

**The Priesthood
a Unitive Force.** The dignity of the priesthood and the reverence it develops are uniting forces. Racial and social differences tend to disunion in religion. One race hates or despises another. The rich go in one direction, the poor in another. In both race and class differences oppression often widens the breach. Now, the priest may belong to a despised race or class, but none can despise him, unless he is personally unworthy; and the respect shown to him raises his race or class in the esteem of others. In a lecture given at Oxford University, Mr. James Bryce, M.P., well known

to Americans by his work *The American Commonwealth*, said:

“It is worth remarking that in respect if not of their practical treatment of the backward races, yet of their attitude towards them, Roman Catholics have been more disposed to a recognition of equality than have Protestants. The Spaniard is the proudest of mankind. He treated the aborigines of the New World as harshly as ever the Teutonic peoples have done. But he does not look down upon, nor hold himself aloof from, the negro or the Indian, as the Teutons do. Perhaps this may be owing to the powers of the Catholic priesthood and the doctrine of Transubstantiation. An Indian or a negro priest—and in Mexico the priests are mostly Indians—is raised so high by the majesty of his office that he lifts his race along with him.”

The history of England after the Norman conquest is an instance of this same force acting on a large scale. For some generations the bitterest enmity existed between the victorious Normans and the conquered Saxons. Macaulay's phrases are anti-Catholic, but his narration of the facts may be taken as accurate:

“It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulation nor by physical force. . . . It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion; and it may perhaps be doubted whether a purer religion might not

have been found a less efficient agent. The benevolent spirit of the Christian morality is undoubtedly adverse to distinctions of caste. But to the Church of Rome such distinctions are peculiarly odious, for they are incompatible with other distinctions which are essential to her system. She ascribes to every priest a mysterious dignity which entitles him to the reverence of every layman; and she does not consider any man disqualified, by reason of his nation or his family, for the priesthood. Her doctrines respecting the sacerdotal character, however erroneous they may be, have repeatedly mitigated some of the worst evils which can afflict society. That superstition cannot be regarded as unmixedly noxious which, in regions cursed by the tyranny of race over race, creates an aristocracy altogether independent of race, inverts the relation between the oppressor and the oppressed, and compels the hereditary master to kneel before the spiritual tribunal of the hereditary bondman. To this day, in some countries where negro slavery exists, Popery appears in advantageous contrast to other forms of Christianity. It is notorious that the antipathy between the European and African races is by no means so strong at Rio Janeiro as at Washington. In our own country this peculiarity of the Roman Catholic system produced, during the Middle Ages, many salutary effects. It is true that, shortly after the battle of Hastings, Saxon prelates and abbots were violently deposed, and that ecclesiastical adventurers from the Continent were intruded by hundreds into lucrative benefices. Yet even then pious divines of Norman blood raised their voices against such a violation of the constitution of the Church, refused to accept mitres from the hands of the Conqueror, and charged him, on the peril of his soul, not to forget that the vanquished islanders were his fellow-Christians. The first protector whom the English found among the dominant caste was Archbishop Anselm. At a time when the English name was a reproach, and when all civil and military dignities in the kingdom were supposed to belong exclusively to the Conqueror, the despised race learned, with transports of delight, that one of themselves, Nicholas Breakspear, had been elevated to the Papal Throne, and had held out his foot to be kissed by ambassadors sprung

from the noblest houses of Normandy. It was a national as well as a religious feeling that drew great multitudes to the shrine of Becket, the first Englishman who, since the conquest, had been terrible to the foreign tyrants. A successor of Becket was foremost among those who obtained that Charter which secured at once the privileges of the Norman barons and of the Saxon yeomanry. How great a part the Catholic ecclesiastics subsequently had in the abolition of villanage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant counsellors of Elizabeth. When the dying slave-holder asked for the last Sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ died. So effectually had the church used her formidable machinery that, before the Reformation came, she had enfranchised almost all the bondmen in the kingdom except her own, who, to do her justice, seem to have been very tenderly treated" (*History of England*, vol. i.)

This last sentence is significant. It happens at times that the normal influence of the Church is in advance of the individual action of ecclesiastics. This seems to have been the case also in the Philippines. It shows that the Church has an inner life of her own, and does not subsist merely in the men who, for the time being, fill her offices.

**The Mass
a Bond of Unity.** The Sacrifice of the Mass, which priests are ordained to "do in commemoration" of Jesus on the Cross, is a uniting force. Christian unity is threefold, being unity in faith, worship, and organization. The Mass gives unity of worship. No matter where a Catholic goes, in any foreign country, whether he understands the language of the people or not, he can and does unite with them in worship at Mass and feels at home. The Mass is the offering to God of the Victim of the Cross, who is

present on the altar under the forms of bread and wine; and that highest of worship is everywhere and always the same. All sorts and conditions of men are equal in presence of the Infinite, except so far as degrees of grace or of sin may differ, and at Mass this humble-mindedness is felt. The Catholic poor feel as much at home in the Cathedral of New York as do the wealthy contributors. The Mass lifts worshippers to a height from which they can be in communion with the whole spiritual world. All Christians are as one in reserving the best they have in public worship for God alone. Those who have nothing higher than prayer, praise, and thanksgiving to offer in worship do not feel at liberty to use these in public veneration or invocation of any saint. The awful majesty of the Most High would seem to them lowered if they did. But the Sacrifice of the Mass, which can be offered to none but God, makes us free to use the lower worship of prayer, praise, and thanksgiving in veneration and invocation of Saints and Angels, and prevents any possible confusion of thought regarding the infinite distance between God and any creature. It is through the Mass especially that we have access to "the company of many thousands of Angels, and to the assembly of the first-born who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament, and to the sprinkling of Blood which speaketh better than that of Abel." The rich variety of devotions thence resulting help to limit the encroachment of worldly interests and to form auxiliary bonds of union in societies, confraternities, sodalities, fes-

tivals, and other "joints and bands" knitting the Church together.

**Communion
a Bond of Unity.**

Holy Communion, the joint-partaking of the Victim of Sacrifice, is a uniting force. It unites the faithful with our Lord, and therefore with one another. "For we, being many, are one bread, one body, all who partake of the one Bread" I. Cor. x). The effect of the Bread of Life, as stated in vi. of St. John, is: "abideth in Me and I in Him." The effect of the "glory" given for unity is: "I in them and Thou in Me."

A common political interest can bring people together; but fails to bridge the social gulf. A common religious interest is a stronger bond of union; but nothing short of sincere mutual respect can make intercourse mutually beneficial and lasting when people are far apart socially. Now, when the Lord of Heaven comes to people in Holy Communion, He thereby lays the foundation of this sincere mutual respect. The respect or reverence for persons thus honored at the Table of the King counteracts undue regard or undue aversion for social superiority. The sense of equality thus engendered is very noticeable in Catholic countries. In his Encyclical on the Holy Eucharist Pope Leo XIII. says:

"Very beautiful and joyful too is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that the multitude of be-

lievers had but one heart and one soul (Acts iv. 32), there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the Divine Table; for we find it recorded of them: "They were persevering in the doctrine of the Apostles and in the communion of the breaking of bread" (Acts ii. 42)."

**The Offices
of a Priest.**

The priesthood in the Church is an association by power-sharing with Christ. Its first function is to offer up Sacrifice in worship and administer Holy Communion. Its second function is to exercise the power given by Christ, when He breathed on the Apostles and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." The same power is spoken of by St. Paul (II. Cor. v.): "All things are of God, who hath *reconciled* us to Himself by Christ, and *hath given to us the ministry of reconciliation.*" This ministry of reconciliation is a uniting force. It reconciles men to God, and therefore unites them with one another. Family quarrels and disputes between neighbors give way to peace and renewed friendship all over the world, every day of the year, through the action of this ministry. In the Church, as in every other society, unity is bound up largely with the action of the men in office. A society is strong when it develops a deep sense of responsibility in its officers, and this can only be done when they have real powers to exercise. Such powers bind the officers to the members, and the members to the officers. Now, Christ developed this sense of responsibility in the officers of His Society by placing in their hands real spiritual powers. He gave

them power to forgive sins. What is it that makes a Catholic priest brave promptly any sort of dangers to himself when called to minister to the sick and dying? He may be very far from being naturally a man of heroic mould; but he does not hesitate, because he is conscious that the salvation of a soul may depend on his ministry of reconciliation. Such services attach the people to the priest, and form one of the "joints and bands," as St. Paul calls them, which knit the Church together. The practice of hearing confessions keeps the priest in touch with the real moral and spiritual needs of the people. When he preaches he is not as one beating the air. He knows what is needed. Novelties have no attraction for him. The miseries of the sin-laden soul are too clearly realized to permit of his wandering far from the only remedy, "Christ and Him crucified." Not that he can make use of particular knowledge gained in the confessional—that is not allowed; but the general impression which remains after all particular facts are forgotten has a wonderfully steadying effect, and is one of the forces which make for unity, because it removes the danger of unreality. Again, all selfishness is antagonistic to unity. The selfishness of pride is lessened by the practice of confession, and the morbid selfishness which a bad conscience always engenders is relieved.

The whole sacramental system united with the priesthood is a uniting force in another way. In every society there is variety of conduct in the members. Some are zealous, others are lukewarm. Some are loyal to the society, others are disposed to rebel. Some are ever hopeful, others are always critical and fault-finding. Some are

good, others bad. There must be some arrangement for keeping weak members from falling below a minimum requirement for membership. Civil society would fall into anarchy to-morrow if the law courts ceased to inflict punishment. Hence, a penal code is a necessary bond of union in every society. But how can a spiritual society

**Disciplinary Power
of the Sacraments.**

inflict punishments which shall at once be spiritual and effective? Officers can be punished by dismissal, but ordinary members cannot thus be reached. Our Lord solved the problem for His Church by making the Sacraments the ordinary channels of special graces and favors from Him. Without those graces the soul is dead, and to appear before the Judgment Seat in that state means eternal death. To exclude one from the Sacraments thus becomes a severe punishment, and is found in fact to be effective. It is never inflicted unconditionally. There is always that condition that on repentance and reparation (if necessary) the backsliding member regains his right to the Sacraments. The power conveyed by the words, "whose sins you shall retain they are retained," is used frequently in dealing with those who are unwilling to comply with all the essential duties of a Christian. The world is jealous of this power, and thinks that men should not be entrusted with it; but Christian Unity without powers of this kind is as impossible as is the solar system without the force of gravity.

**The Principle of
Christian Life.**

John was baptizing in the Jordan. Jesus came with others to be baptized, and then, for the second time, the heavens opened to glorify the Son of Man. The Holy

Ghost descended in bodily shape as a dove, *remaining upon Him*; and the voice of the Father in heaven said: "Thou art My beloved Son; in Thee I am well pleased." The glory here witnessed to is twofold: (1) the abiding presence of the Holy Ghost, and (2) the divine Sonship. This twofold glory Christ gave to His Church that it might be one.

**That Principle is
the Holy Spirit.**

1. Every society has a spirit or principle of life. Otherwise it is a corpse, not a living body. What gives to civil society its enduring life is our social human nature, and the spirit of a business corporation is the love of gain. Now, the Church of Christ differs from all other societies in this, that its animating principle is a divine Person dwelling in it. Our Lord sent His own Spirit to abide in the Church and to be to the Church what the soul is to the body of a man, so that His Church is in very truth the Body of Christ, as St. Paul calls it. "All these things one and the same Spirit worketh, dividing to every one according as He will. For as the body (of man) is one and hath many members, and all the members of the body, whereas they are many, yet are one body; so also is (the Body of) Christ. For in one Spirit were we all baptized into one Body. . . . Now you (Christian people) are the body of Christ" (I. Cor. xii.) By this indwelling of the Holy Ghost the Church is a living organism, and, and its corporate activities, such as the administration of the Sacraments, have thence a divine efficacy. "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever." He still abides with those included in that "you." The

comment of St. Augustine in the fourth century is very suggestive:

“What the soul is to the body of a man, that the Holy Ghost is to the body of Christ, which is the Church. What the Holy Ghost does in the whole Church, that the soul does in all the members of one body. But see what ye have to beware of, to watch over, and to fear. In the body of a man it may happen that a member, the hand, the finger, or the foot, may be cut off. Does the soul follow the severed member? While it was in the body it was alive; cut it off, its life is lost. So a man is a Christian and a Catholic while he is alive in the body; cut off, he becomes a heretic. The Holy Ghost does not follow the amputated limb. If therefore ye would live by the Holy Ghost, hold fast charity, love truth, desire unity, that ye may attain to eternity.”—*Sermon on Pentecost Day.*

**The Promise
of the Spirit.**

That this indwelling of the Holy Ghost is included in the Gifts of Glory may be proved from II. Cor. iii., and

the numerous texts quoted in proof by Newman, Serm. 18, vol. iii., *Parochial and Plain*. How it makes for unity is as evident as it is difficult of analysis. How is a tree one? How is any organism one? All we can say is that the Spirit of God has on earth a Body, a social Body, and that this Body is one. “One Body and one Spirit” is St. Paul’s description of the Church. But Scripture does inform us fully as to some aspects of the unity effected by the Spirit. Christ said to the Apostles: “I will not leave you orphans: I will come to you. . . . The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring

all things to your mind, whatsoever I have said to you." Unity of faith through possession of the Truth is evidently one intended effect of the indwelling Spirit of Truth. Christ significantly calls this unity *peace*, and St. Paul: "Be careful to keep the unity of the Spirit in the *bond of peace*." We know by experience and history that diversities of faith mean war, often in the military sense of the word, and always in the social and mental sense.

**Personal Union
With God.**

2. *The Divine Sonship*.—Christian unity is not the unity of a race or a nation. Neither is it, on the other

hand, built on the basis of our common humanity. If this had been a suitable basis for a world-wide unity in religion, the institutions of the Old Law would not have been restricted to one nation. A new basis had to be created, and Christ created it. For "as many as received Him, He gave them power to be made the sons of God, to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; and therefore, in their degree, like unto Him of whom St. John adds: "We saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth." Elsewhere in Scripture the gift of divine sonship imparted to Christians is variously spoken of as "grace," "glory," "life," "regeneration," "the new man," "partakers of the divine nature." It is a

**And Brothers One
to Another.**

new life which manifests itself in the activities of faith, hope, and charity. It is not simply a new way of life that can be learned, but a new life super-added by gift to the

natural life of man. By this gift the Church is, in the strictest sense, a brotherhood. All sons of God are brothers of Jesus Christ. We are more intimately related one to another by this bond of brotherhood than we are by our common descent from Adam. The latter can be the basis of a world-wide political unity or world power only when naval and military force overawes, and even then the expansion is limited, and the imperial power must often content itself with the externals of loyalty. But our brotherhood in Christ is the basis of a world-wide body politic, a spiritual empire, which secures unity in faith, worship, and discipline, without the aid of one gun on sea or land. This body politic is the Catholic Church. To become a citizen of this Empire the natural man has to be born again. "Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God." When the new life thus received is allowed to develop and is suitably nourished, it gives the person possessing it a power of attraction which is an added uniting force. It is the power of holiness, and a conspicuous example of it in the world was the personality of Pope Leo XIII.

**The Rich
Mr. King.**

A parable shall introduce this chapter. A certain very rich man, known as Mr. King, wished to contribute to the welfare of his country. One day he invited some of his friends to visit him, and when they were seated in his office he said:

"I have made my last will and testament, and I have named you the executors of it. As it is somewhat complicated I think it advisable to give you the outlines in

advance. You are to take a billion dollars of my money and invest it. The annual proceeds of this amount you are to distribute, in the manner directed by the will, among the poor of this state for three hundred years."

One of the friends interrupted him, smiling: "Mr. King, we are willing to act for you in this patriotic design—at least I am; but you surely do not expect us to live three hundred years?"

"No," replied Mr. King, "I do not expect any of you to live so long; but by the terms of the will you are formed into a corporation, and it is the corporation which will, I hope, live for three hundred years. I have arranged for the appointment of successors in office, and also for the addition of others to your number when need of them is felt."

Another of the friends had been thinking of the whole scheme, and did not quite like it. He said:

"It seems to me that the work imposed upon the corporation is not likely to prove an unmixed benefit to the country. The beneficiaries under the will are the poor of this state. But will not the undeserving poor of other countries flock in, attracted by the prospect of aid from the corporation?"

"I have forseen that objection," replied Mr. King. "If the work of the corporation attracts good citizens, so much the better, even if they be poor; but, as you say, there must be discrimination. Considering the motives which actuate politicians in times of election contests, I fear I cannot leave it to the public authorities to draw the line. I have therefore provided that all those who are to benefit by the provisions of my will must become mem-

bers of this corporation and form one society with you—not all distributing officers, of course, but all one society. Now, to become and remain members of this society they must possess certain qualities and perform certain duties which will be effective in enabling you to discriminate.”

The friends were still far from conviction that the scheme was feasible. One of them remarked:

“This society, when fully organized, will cover the whole state. It is easy to imagine divided interests. One section will claim, for instance, that other sections are getting more of the benefit than their due share. Fault will be found with the management of the fund, with the distribution of proceeds, with the conduct of officials. Disputes may result in complete rupture of the society, each side claiming control of the fund. The means of the society may be wasted in litigation, and the poor of the society may not know where or how to obtain the intended benefit.”

“That,” replied Mr. King, “is an aspect of the matter to which I have given much thought. I cannot wholly prevent disputes and divisions; but I have made provision that the poor may at least always know where to look for redress. It is necessary to provide that, in case of rupture, there will be no reasonable doubt as to which of the separated bodies will continue to be *my* society. You will, of course, have a president. Now, I have not left it to you to elect the first president. I have named him myself, and have given to him such powers that his co-operation and sanction will be essential to the operations of the society. His successors in office will suc-

ceed to his powers, so that on whichever side he is *there* is my society."

Thus, any large scheme of benefit to men must reckon with the various interests, prejudices, selfishnesses, and local jealousies inherent in human nature. Careful organization may not alone suffice to save it from ship-

**Our Lord
Desired Unity.**

wreck on these rocks; but without careful organization disaster is swift and inevitable; and the more far-reaching the scheme the more elaborate the organization must become. Our Lord foresaw all our difficulties and divisions in religion, and He foresaw especially the tremendous dividing power of race and nationality. Nevertheless He prayed and worked for a world-wide unity. Is it possible to think of Him providing for this unity and at the same time leaving the essential element of organization to efforts and disputes of men? The fruitless efforts made in our day to unite bodies which are alike in faith and worship, as well as in race and language, show that a divinely provided organization is essential to unity. Even if unity in faith and worship could be otherwise secured, the evils of sectarianism would still flow from numerous independent organizations. Such bodies, when in contact, are essentially antagonistic, no matter how much alike they may be. St. Paul says: "Let the *peace* of Christ dwell in your hearts, wherein also you are called in *one* body." That is, one body, one organization, is the divinely appointed means of peace. The unity with which Christ repeatedly compares the unity of His Church is that between Him and the Father, "that they may be one as We also are." Now,

the unity of Father and Son is a unity of substance as well as of mind and spirit, and the corresponding unity of the Church must be organic as well as mental and spiritual. Hence our Lord speaks to the Apostles as to a corporation having a perpetual succession: "I am with you even to the end of the world." "The Holy Ghost will abide with you for ever." "You will

Unity for All Time. sit on twelve thrones judging the twelve tribes of Israel." This last sentence was addressed to the Apostles when Judas was still one of the twelve, though it could not apply to him personally. It included him only as one of the corporation. St. Peter so understood it, for his first act of authority was to move in the appointment of a successor to Judas (Acts i.) To expect to find elaborate organic provisions in the Gospels would be to look upon Christ as a man, whereas He is God made man. The universe is marvelously elaborate, but the creative act which brought it into being was far from elaborate. If you wish to know who made the world, the clearest informant is the Book of Genesis; but if you wish to know what kind of world it is that God made, the better way is to examine the world itself. This is what men of science do, and they are right. Similarly, if you wish to know who created the Church, the clearest informant is the New Testament; but if you wish to know what kind of Church it is that Christ created, the more scientific way is to examine the Catholic Church of to-day, especially since an organism like the Church develops from within, as does a grain of mustard-seed, and is more easily understood in a state of maturity than in its first stages of growth.

However, many have denied that this Church is the work of God, and Christ has deigned to let us see enough of His creative act to make that denial unreasonable.

Christ is a King; He was proclaimed a King at His birth, and He was put to death for claiming to be King. His kingdom is the kind called imperial, His subjects are not a homogeneous people, nor confined to one territory. They are in Heaven as well as on earth, and all power is given to Him in Heaven and on earth. To see His Kingdom of Angels and Saints in Heaven men have to

**Christ's Kingdom
Is One.**

pass through death; but one day He told the Apostles that some of them, even before tasting death, would see this Kingdom of God. "And it came to pass that about eight days after these words He took Peter and James and John, and went up into a mountain to pray. And whilst He prayed His countenance was altered, and His raiment was white and glistening. And His face did shine as the sun, and His raiment was white as the light. And, behold, two men were talking with Him. And they were Moses and Elias appearing in majesty; and they spoke of His decease which He should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep. And awakening they *saw His glory*. . . . And a voice came out of the clouds saying: This is My beloved Son; hear ye Him."

It was such glimpse as mortal man could bear; but it gave to the Apostles ocular proof that in the life beyond the grave Christ is King, the centre and light of a Kingdom in Heaven, with power to call the highest there to attend upon Him. Hence St. Peter says in his second

epistle: "We have not followed cunningly devised fables when we made known to you the power and presence of our Lord Jesus Christ; but have been made eye-witnesses of His Majesty. For He received from God the Father honor and glory, this voice coming down to Him from the excellent glory: This is My beloved Son in whom I am well pleased; hear ye Him." Christ refers to His Throne in Heaven when He speaks of the time when "in the regeneration the Son of man will sit on the Throne of His Majesty." He came to extend this Kingdom on earth, to acquire a new Kingdom by right of conquest. Secular powers extend their sway by shedding the blood of others, Christ extended His by shedding His own. And the Kingdom on earth thus founded He committed to the Apostles. The Kingly glory which the Father had given to Him and manifested on the Mount of Transfiguration, He gave to the Apostles, saying: "I dispose to you, as My Father hath disposed to Me, a Kingdom that you may eat and drink at My table in My Kingdom, and may sit upon thrones judging the twelve tribes of Israel."

Here certainly is organization. A Kingdom with royal honors and thrones and judicial functions involves a high order of organization. The twelve tribes of Israel are the administrative divisions of the people of God, and the Apostles are set over the administrative divisions of the new Kingdom. Though there are as many thrones as there are Apostles, it is still one Kingdom, because they are all subject to Christ as King. He is the center of unity. All the other thrones are subordinate to His. Are

**On Earth
and in Heaven.**

all the other thrones of equal authority? We may assume that they are essentially equal, since He speaks of them as exercising their authority in separate administrative divisions. What, then, will become of the unity of the Kingdom when He ascends to the Throne of His Majesty? Observe that He has two Thrones. The Church on earth is, as it were, an outlying Kingdom of His Empire. He has a Throne on earth as well as in Heaven. This is what the Angel said in announcing His coming: "The Lord God shall give unto Him the Throne of David His father, and He shall reign in the house of Jacob for ever." This throne is on earth. We might confidently anticipate that He would not leave it empty on ascending into Heaven. Indeed, the words of the Angel would have no fulfillment in that case, for an invisible throne on earth is no throne at all; and His provision for unity would have been evidently inadequate. But we are not left to conjectures on this point, for on no other part of the organization of the Church are the Gospels so clear and explicit. The authority given to Simon Peter, apart from the other Apostles, is not represented in Scripture as intermediate between that of Christ

**The Throne of
Christ on Earth.**

and that of the Apostles. On the contrary, the Apostles appear immediately subject to Christ, while the place of Peter in the administration of the Church appears to be identical with that of Christ, as far as mortal man can possess such authority. If the Apostles are made subject to Peter, it is not because Peter has greater Apostolic power than they; but because they are subject to the

Throne of Christ on earth, and because Peter is placed upon this Throne to represent Him as Viceroy or Vicar, and to maintain unity. Let us place in parallel columns the prerogatives of Christ as Supreme Ruler on "the throne of David His father" and His own words conveying special authority to Simon Peter, thus:

PREROGATIVES OF CHRIST.

1. My Kingdom is not of this world. . . . Pilate said to Him: Art Thou a King then? Jesus answered: Thou sayest (truly) that I am a King. For this I was born and for this I came into the world, that I should give testimony of the truth (John xviii.)

2. I am the good Shepherd. . . . And other sheep I have that are not of this Fold; them also I must bring, and they shall hear my voice, and there shall be one Fold and one Shepherd (John x.)

3. He hath the key of David; he openeth and no man shutteth; shutteth and no man

CHRIST TO PETER.

1. He that is the leader among you (the Apostles), let him be as he that serveth. . . . I am in the midst of you as he that serveth. . . . I dispose to you, as My Father hath disposed to Me, a Kingdom. . . . Simon, Simon, behold Satan hath desired to have you (all) that he may sift you as wheat; but I have prayed for thee (Simon Peter) that thy faith fail not, and thou, being once converted, confirm thy brethren (Luke xxii.)

2. Lovest thou Me more than these? He said to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs . . . Feed My lambs. . . . Feed My sheep.

3. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou

openeth (Apoc. iii.) All power is given to Me in Heaven and on earth (Matt. xxviii.)

shalt bind on earth, it shall be bound in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven (Matt. xvi.)

4. The Stone which the builders (the Jews) rejected the same is become the head of the corner. By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you that the Kingdom of God shall be taken from you (the Jews), and shall be given to a people yielding the fruits thereof. And whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder (Matt. xxi.) The Stone is Christ (Acts iv. 11).

4. Thou art Simon the Son of Jona; thou shalt be called Cephas (Peter), which is by interpretation Rock. And upon this Rock I will build My Church, and the gates of hell shall not prevail against it (John i. and Matt. xvi.)

That is, in the words of St. Augustine, "to Peter as to another self, He entrusted His sheep; He willed to make him one with Himself, that so He might entrust His sheep to him." He made Peter the Confirmer of His followers in the faith, the Guardian of His whole flock, the Recipient of His power to open and shut, and the foundation Rock of the social edifice He built. In this He is but following the ordinary course of human affairs in the government of an outlying dominion, with this difference: that while He creates and animates the whole special edifice of His Kingdom, human rulers can but use the powers inherent in the social life of men. In the Philippines the President

of the United States is represented by a governor. In India the King of England is represented by a viceroy. In the Church Christ as King is represented by His Vicar, the successor of St. Peter. There is no other way of securing organic unity among men. A Filipino refusing to acknowledge the authority of the Governor of the Philippines would be treated as disloyal, even if he advanced the plea that he could only recognize the President at Washington as Head of the State. In the same way, a Christian refusing to acknowledge the authority of the Vicar of Christ is disloyal to the Kingdom of Christ, even if he so acts because he thinks that Christ as Head of the Church can have no representative on earth. The moral responsibility of his disloyalty may not rest on him—he may be acting in good faith; but that does not change either the fact or the other effects of his disloyalty. The multiplication of sects and the decay of faith go on whether the rebellion is conscious or unconscious. Whoever shall fall on that Stone shall be broken. Every word and act and prayer in the life of Jesus Christ had for object the creation of His Kingdom of the regenerated. If He taught, it was to make known the conditions, the duties, and the benefits of membership in it; or by parables to convey a conception of the Kingdom itself, its evolution, its priceless value, its method of action, etc. If He instituted rites, it was to make initiation into a formal and visible act, and to bind the members of it to Himself and to one another by ritual bonds. If He died, it was to remove, by the sacrifice of His life, the obstacle which stood in the way of establishing His Kingdom. If among the Jews He chose a number of disciples, and

among the disciples twelve Apostles, and among the Apostles one Vicar, it was to leave it sufficiently organized to begin the work of regenerating the human race. If He sent the Holy Ghost, it was to enter into His Kingdom and make it a divine living body. In this Kingdom there

Christ's Vicar are many thrones and many palaces—
Reigns Upon each Bishop's See is a throne and each
His Throne. cathedral a palace; and the "Throne of David his father" remains "in the house of Jacob for ever," and on it sits the Vicar of Christ, Pope Pius X, to keep all in the unity of faith, worship, and government; because the glory which the Father gave to the Son, the Son gave to us that we might all be one.

The Offices of Christ. In His Transfiguration Christ manifests His three offices; He is King, Priest, and Teacher—a King in the majesty of His power and presence; a Priest in the sacrifice which was the subject of conversation with Moses and Elias, "the decease He should *accomplish* in Jerusalem"; and a Teacher in the voice of the Father in the cloud, "Hear ye Him." Newman says:

"When our Lord went up on high, He left His representative behind Him. This was Holy Church, His mystical Body and Bride, a Divine Institution, and the shrine and organ of the Paraclete, who speaks through her till the end comes. She, to use an Anglican poet's words, is 'His very self below,' as far as men on earth are equal to the discharge and fulfillment of high offices which primarily and supremely are His. These offices, which specially belong to Him as Mediator, are commonly considered to be three: He is Prophet, Priest, and King;

and after His pattern, and in human measure. Holy Church has a triple office too; not the prophetic alone and in isolation, but three offices, which are indivisible though diverse, viz.: teaching, rule, and sacred ministry."

With so many functions to fulfil, and so many aims to keep in view, and so many divergent interests to safeguard, a strong central authority is essential to unity. It is only the Catholic Church that undertakes those various functions consistently. The Anglican and the Greek Churches hand supreme church government over to the civil power, and thus surrender what Newman calls the "political power," using the word "political" in its ecclesiastical and not in its civil sense. The other denominations hand the teaching office, as far as it is authoritative, over to the judgment of each individual, and thus reduce the ministry of teaching to that of exhorting or of interesting. They would all be much more divided and subdivided than they are if they undertook to be at once ecclesiastically independent of the civil power and authoritative in doctrine and worship. The Catholic

**The Church Fulfills
Them All.**

Church undertakes them all, and succeeds in holding in the "bond of peace" more people and more nations than all the other hundreds of churches and sects in Christendom combined. This is a phenomenon for which a non-Catholic can find no rational explanation. Of course, as Newman adds, "however well the Church may perform her duties on the whole, it will always be easy for her enemies to make out a case against her, well founded or not, from the action or interaction, or the chronic collisions or contrasts, or the temporary suspense

or delay, of her administration, in the three several departments of duty—her government, her devotions, and her Schools,—from the conduct of her rulers, her divines, her pastors, or her people.” But nothing urged against the Catholic Church can weigh in the balance with the service she does the world to-day in showing by her example that Christian Unity is practically possible, and that Christ’s Prayer for unity was not made in vain.

The subject-matter of theology is revealed truth. Theologians assume that nothing has been added to the deposit of revealed truth since the days of the Apostles, and their task is to give it systematic statement, to defend it, and to define its relations with human thought. Its official guardians, as against rationalizing, are the Bishops and those tribunals in Rome, called Congregations, through which the Pope ordinarily acts. Occasionally, perhaps once in a century, the whole machinery of the Church is put in operation to elicit a final decision on some disputed point of doctrine; and then, after it is weighed and sifted in every conceivable way, the Pope or a General Council, relying on the promised assistance of the Holy Ghost, proclaims that the decision arrived at is part of the truth revealed to the Apostles. Thus is secured unity of faith.

In the sphere of piety and devotion, enthusiasm may result in the founding of a new sect. It may act like a strong stimulant upon an unbalanced system. How to combine it with unity, when it forms part of a strong character, is a problem which Protestantism has failed to solve. John Wesley had no wish to leave the Church of England. He looked upon his following of Methodists

as a society within the Anglican Church, and yet he led multitudes out of that Church into a new one. The founding of the Salvation Army in our own day is a similar phenomenon. Intense zeal for souls is too valuable a quality to be sacrificed, and yet no amount of good in other directions can compensate for unhappy divisions. In the Catholic Church intense zeal, united with other necessary qualities, results in the founding of Religious Orders and adds strength to the Church. Macaulay attempts an explanation of this contrast. The contrast to be explained he states thus:

“Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first general of a new society devoted to the interests and honor of the Church. Place St. Teresa in London. Her restless enthusiasm ferments into madness. . . . Place Joanna Southcote at Rome. She founds an order of barefooted Carmelites, every one of whom is ready to suffer martyrdom for the Church.”

These particular results might not follow, but the general contrast is undeniable. Macaulay's explanation is, that the rulers of the Catholic Church have, by centuries of experience, learned how to deal with enthusiasm. He says:

“The polity of the Church of Rome is the very masterpiece of human wisdom. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which

have been devised for deceiving and controlling mankind, it occupies the highest place.”

We can pass over the word “deceiving” as that of a Protestant; but what is the value of his explanation? The accumulated experience of the Catholic Church must be extremely valuable, of course, when proposed constitutions have to be examined or disputes settled; but that alone does not account for the fact that Religious Orders flourish in the Church without causing divisions. They flourished in the Church before those “forty generations of statesmen” began their work. And when we examine in detail the founding of recent flourishing orders, we find that they showed no tendency to secession; that they adopted their constitutions, their manner of life, and forms of dress, before the governing authorities in the Church took any action; and that when they asked to be formally incorporated, so to speak, in the Church, the action of the governing authorities confined itself to consenting or approving. Macaulay’s explanation does not square with the facts, except to this extent, that good government in the Church is a necessary condition of the existence of Religious Orders, as good government in the state is a necessary condition of the existence of flourishing industrial companies. Social peace, whether in Church or State, results from a combination of several causes, one of which is wisdom in government. If the orders had not found in the Church solidity of faith and inexhaustible resources of spiritual life, no amount of wise statesmanship could account for their age-long vigor. Solid faith and permanent spiritual life are beyond the “ingenuity and patient care” of human wis-

dom to devise. It is a simpler explanation, as well as more consistent in a Christian, to say that the oldest, the largest, and the strongest Institution of Christendom owes its power of control to the wisdom and power of Christ. John Wesley's explanation of the contrast in question would have differed materially from that of Macaulay, as may be inferred from his words regarding converts: "What wonder is it that we have so many converts to Popery and so few to Protestantism, when the former are sure to want nothing, and the latter almost to starve?" That is, he found spiritual food plentiful in the Catholic Church, and scarce in the Protestantism of his day. He thought he had supplied the needs of the latter by his society of Methodists, and he did do much to revive faith in the reality of God's grace; but a century of experience has told how all such efforts among Protestants must end in the multiplication of sects,—there are seventeen Methodist sects in the United States,—in extravagances of religious sentiment, in subsequent reaction and loss of faith, and in final submission to the ways of the world

**The One and
Only Way.**

Christian Unity is a vaster and higher structure that it is assumed to be by those who talk as if it depended on them to bring it into the world. It has been in the world these many centuries. The new Jerusalem came down from Heaven with all essential parts in place, having the *glory of God*, and the wall built of precious stones, each of the twelve large gates consisting of a single pearl. Nations walked in the light of it, and kings brought their honor and glory into it. After several centuries the

streets and houses and wall of the New Jerusalem became to the nations and kings as common a sight as the sun in the sky. To appreciate the value of what is thus common requires more effort than men are disposed to put forth. How seldom we reflect on the immense benefits we derive from the sun! And in the case of the New Jerusalem it was easy to find fault. Centuries of peace had lulled the officials of that city into too great a sense of security, and the nations began to realize that it would be pleasant and perhaps profitable to furnish their own separate lights. The people in the German quarter of the city began to speak about building a holy city of their own by using materials which they could take with them out of the New Jerusalem. A large body of them did in fact do this, and several other nations followed their example, so that the population of the holy city was greatly diminished. Now, after four centuries of separation, the seceders acknowledge that they made a great mistake. They do not acknowledge that their mistake consisted in withdrawing from the New Jerusalem. They no longer see that city. Great dark clouds of prejudice, traditional antipathy, political interests, new learning, and self-confidence rise up between them and it, hiding it from their view. But they do acknowledge that they made a great mistake in building so very many different cities of their own. They talk now of building one large city, or at least a few large cities, out of the many hundreds of small cities, villages, and hamlets which prey upon each other and fill the air with the sound of their contentions. But the discussions about the site of their new city and about

the foundation and shape of it only add another element of discord. They cannot agree about the way to begin building. What is still more discouraging, it is found that the materials which they took with them out of the New Jerusalem are withering in their hands. Many things they were quite sure about when first they separated are now in great and growing doubt, and the documents which served as guides in building hitherto are now found to guide no longer, because they have been defaced by people who call themselves Higher Critics. The undertaking is doomed to failure. Meanwhile, the New Jerusalem is still there behind the clouds, but as visible as a mountain on a clear day to the many millions whom it makes of one mind, and of whom it makes one body. It is well and wisely governed, and more populous than it ever was before. It has the gifts, and it shows by its uniting power that it has the gifts, of glory which Christ gave that all might be one. For those who so loudly confess and regret that they have not Christian Unity there is only one possible remedy, and that is, to break through the clouds and return to the New Jerusalem, which has Rome for its centre and the whole world for its territory.

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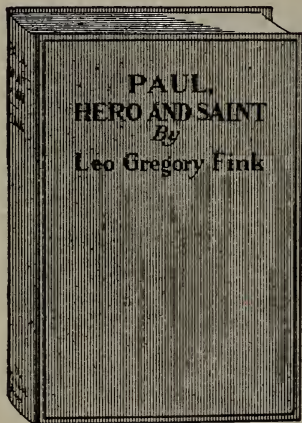
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