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THE TWO BROTHERS.

(By Orestes A. Brownson.)

Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading Up to Former's Conversion.

Continued From Last Week.

"The brothers met again in the morning in the breakfast parlor. James was exteriorly composed, and greeted his brother in the blandest tone; but a careful observer would have suspected that he intended to play the part of the civil and courteous host, rather than that of the warm and affectionate brother. Breakfast passed pretty much in silence. John was disposed to wait the motions of his brother, and James was undecided whether to breach Catholic questions or not. But he could not converse freely with his brother on indifferent matters; he felt that sooner or later he must discuss the question, and perhaps the sooner the better. Revolving the matter for some time in his mind, he at length, throwing aside the morning paper he had been pretending to read, broke the silence by remarking to his brother:

"So it seems the result has been that you have turned Papist?"

"I am a Catholic," replied John, with a slight emphasis on the last word, intended as a quiet rebuke to his brother for employing a nickname.

"It is strange! What in the world could have induced the son of a Presbyterian father, piously brought up, well instructed in the Protestant religion, and not wanting in natural ability, to take a step so foolish, not to say so wicked?"

"Let me rather ask my brother why he is a Protestant?"

"Why am I a Protestant?"

"Yes; I am much mistaken or that is the harder question of the two to answer."

"I am a Protestant because the Roman church is corrupt, the Mystery of Iniquity, the Man of Sin, Antichrist, the Whore of Babylon, drunk with the blood of the saints, a cage of unclean birds, cruel, oppressive, tyrannical, superstitious, idolatrous."

"But you are simply telling me why you are not a Catholic; my question is Why are you a Protestant?"

"Protestantism is a solemn protest against Rome and my reasons for not being a Catholic are my reasons for being a Protestant."

"Jews, Pagans, Mahometans, Deists, Atheists, protest as earnestly as you do against Rome; are they, therefore Protestants?"

"Protestantism is, indeed, a protest against Rome; but it is also a positive religion."

"Unaffected by supposing the Catholic church to have never been or to have ceased to be?"

"Yes; Protestantism is independent of Romanism."

"A Protestant is one who embraces Protestantism in this independent, positive sense?"

"Yes, if we speak properly."

"Before telling me why you are a Protestant, it will be necessary to tell what, in this sense, Protestantism is."

"It is the religion of the Bible; the Bible is the religion of the Protestants."

"And the religion of the Bible is—"

"The truths revealed in the Bible."

"And these are—?"

"The great evangelical doctrines asserted by the Reformers against the false and corrupt doctrines of Rome, and which we commonly call the doctrines of grace."

"These doctrines are Protestantism?"

"They are."

"So Protestantism is the religion of the Bible and the religion of the Bible is Protestantism?"

"There is nothing absurd or ridiculous in that. Protestantism, sir, is the religion of the Bible alone—that precious gift of God to man—the word of God, the charter of the liberties, the source of redemption, the ground of the Christian's hope, carrying light and life, the blessings of truth, freedom and civilization, wherever it goes, and which you Papist with characteristic cunning, look up from the people, because you know full well that, were they once to read it for themselves, they would make short work with the Pope and his minions, break their covenant with death and hell, and put an end to their blasphemies, idolatries and oppressions."

"I suspect, brother, you have accommodated that from the speech you made at the last anniversary of the American Bible society. It may do very well to address such to the mob that collects on anniversary week; but can you not give me a clear, distinct, and precise statement of what Protestantism really is?"

"Protestantism is the great truth asserted by the Reformers against Rome, that the Scriptures of the Old and New Testaments contain all things necessary to salvation, and that they are the sole and sufficient rule of faith and practice."

"If I believe the Scriptures are sufficient, and are the sole guide of faith and practice, do I believe the whole of Protestantism?"

"No; you must also believe the word of God as contained in the Scriptures."

Lord Jesus Christ, and thou shalt be saved."

"To believe on the Lord Jesus Christ is to believe—"

"The truths he has revealed, whether of himself, or other things."

"These truths are—?"

"The great evangelical doctrines enunciated by the Reformers."

"That is, they are Protestantism. Therefore Protestantism is—Protestantism! But can you not be a little more particular, and tell me what these truths or doctrines are?"

"You will find an excellent summary of them in the Westminster Confession of Faith, and the Larger and Shorter Catechisms."

"That is, they are Presbyterianism? Protestantism, then, is Presbyterianism."

"What else, from my profession as a Presbyterian minister, should you infer to be my belief?"

"I am rather slow to infer a Presbyterian minister's belief from his profession. But, if Protestantism be Presbyterianism, none but Presbyterians can be Protestants. Is this your belief?"

"Not exactly; for there are Protestants who are not Presbyterians."

"These, of course differ more or less from Presbyterians or else they would be Presbyterians. Consequently Protestantism must differ more or less from Presbyterianism."

"In non-essentials, but not in essentials. All who embrace the essentials are Protestants."

"Do Catholics embrace the essentials?"

"According to the opinion of Protestants, they do."

"Then, according to the general opinion of Protestants, Catholics are Protestants?"

"But I think differently, and our General Assembly will soon, I hope, solemnly declare that Rome does not retain even the essentials of the Christian faith."

"That will be a sad blow for Rome, no doubt; but what, in your judgment, are the essentials?"

"They are the great evangelical doctrines of the Reformation, embraced by all orthodox Protestants."

"And orthodox Protestants are—?"

"All who agree in accepting the sufficiency of the Scriptures, and the great essential doctrines of revelation."

"Which means that the essential doctrines are the essential doctrines and orthodox Protestants are orthodox Protestants."

"The essential doctrines are substantially what is held by Presbyterians."

"Those orthodox Protestants who are not Presbyterians differ from Presbyterians only in relation to non-essentials?"

"That is all."

"Presbyterianism, or what is the same thing, the orthodox faith, then is made up of two parts, one essential, the other non-essential?"

"All parts of the orthodox faith are not alike essential. But there may be differences which are not differences of faith. The Congregationalists, Evangelical Episcopalians, Dutch Reformed, the Calvinistic Baptists, etc., differ from us in matters of discipline and church government, while they embrace substantially the same faith we do."

"Is infant baptism a matter of faith?"

"Not strictly."

"Then you do not baptize infants because you believe Almighty God commands you to baptize them?"

"We do; but the point is not so essential, that those who differ from us must needs err essentially."

"One may, then, reject a positive command of God, without essential error?"

"We think our Baptist brethren err grievously; but, as they hold the great cardinal doctrines of the Gospel, we do not think their error is absolutely essential. In the present state of the religious world, it is the duty of God's people to make the platform of Christian union as broad as possible, to discountenance theological wranglings, to seek to heal sectarian divisions, and to follow after the things which make for peace."

"But if you had no fears of Popery, and felt that your own sect had the power to make converts, I suppose you would regard the Baptists as an essentially wrong?"

"Not even when they deny you the Christian character, by denying that your baptism is baptism—and when they refuse to commune with you, on the ground that you are unbaptized persons; that is, infidels, in the proper sense of the word?"

"There they are wrong; but still not essentially so, because baptism itself is a non-essential."

"Then you do not agree in opinion with our Lord, who says, 'Unless a man be born again of water and of the Holy Ghost, he shall not enter in the kingdom of heaven.'"

"Christian doctrines are distinguishable into fundamentals and non-fundamentals. The fundamentals are the essentials, the non-fundamentals are the non-essentials. All who believe the former are substantially orthodox, though they may differ about the latter."

"The non-fundamentals are either revealed truths, or they are not. If they are not, your distinction of fundamentals and non-fundamentals is

simply a distinction between what is revealed and what is not revealed; between the word of God and the words of men or of devils; and, on this supposition, the essentials will be what God has revealed, and the non-essentials what he has not revealed."

"If they are revealed truths, you imply that a portion of the revealed word is unessential, and may be believed or rejected without essential error. Which do you say?"

"Suppose we say they are no portion of the revealed word?"

"You cannot say that, because you have declared them to be revealed truths, by asserting that Christian doctrines are distinguishable into fundamentals and non-fundamentals. But pass over this. If you say the non-fundamentals, that is, the non-essentials, are not revealed truths, you imply, by making the fundamentals essential to be believed, and therefore deny that there can be any differences of opinion as to any portion of what is revealed, without essential error, which renders your distinction between fundamentals and non-fundamentals of no avail, since no one unless a Protestant is likely to contend for anything more than what is revealed. Is it not so?"

"So it appears."

"Then, again, you say men, though differing about the non-essentials, that is, about what is not revealed, are substantially orthodox, if they believe the essentials, that is, what is revealed. Now, they may differ about the non-essentials, by believing, some, that they are, and some, that they are not, revealed truths, or portions of the word of God, as we see in the case of you and the Baptists concerning infant baptism, you believing it to be revealed and commanded by God himself, they believing it not revealed and implicitly forbidden. Now, if men may believe the non-essentials to be revealed, they may, according to you, without essential error, believe that to be the word of God which is the word of men or of devils. Do you admit this?"

"Of course not. 'Cursed is every one that addeth to the words of this book.' The condemnation of Rome is not so much that she denies the essential truths of the Christian religion, as that she overlays them by her corrupt additions and renders them of no effect through the tradition of men. It is as much an error to add to the word as to take from it."

"Then you abandon this supposition, and take the other—that the non-essentials are revealed truths, portions of the word of God?"

"Be it so, for the present."

"But you must say, since you allow men to believe or reject them, without essential error. Do you hold that one man can be substantially orthodox, and yet deny a portion of God's word?"

"Even your doctors distinguish between fundamentals and non-fundamentals, and teach that faith in the fundamentals suffices for salvation."

"This, even if true, would not avail you; for our doctors are no authority for you, and you cannot urge them against me in this discussion, since I am not defending the church. But it is not true. Our doctors distinguish between the articles of the creed which are logically fundamental or primary, and those which are secondary. I admit but they do not teach that faith in the primary alone suffices for salvation. They teach that the whole must be believed, either explicitly or implicitly, and simply add, that explicit faith in the primary articles, with implicit faith in the secondary, is all that is necessary (necessitate medii). That is all I ask. He who believes explicitly the primary believes implicitly the secondary; for the primary implies the secondary. So, on the other hand, he who explicitly disbelieves the secondary, implicitly disbelieves the primary; for the secondary presupposes or implies the primary. No man believes implicitly what he explicitly denies. But you hold the non-fundamentals may be explicitly denied without essential error; therefore, you cannot assume that they are implicitly believed."

(To Be Continued.)

State of Ohio, City of Toledo, Lucas County, ss.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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Hall's Family Pills are the best.

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THE NEW TESTAMENT

BEFORE IT WAS WRITTEN OUR RELIGION WAS IN EXISTENCE.

The Church was not based upon the Scriptures. Did not receive her charter from the Bible, but was founded by the Saviour.

The Catholic church has always taught that the Bible, which is the inspired and authoritative word of God, is not the church's constitution or charter, because as a corporate body her existence is prior to the Scriptures of the New Testament. The Christian religion existed in all its plenitude before the first line of the New Testament was written. It is historically certain that the apostolic church, commissioned to teach, baptize and save souls, had entered on its mission long before the New Testament was written. It is equally certain that the books composing the New Testament were addressed to the church already existing.

The church, then, was not founded on the Scriptures, did not receive her charter from the Bible, but was founded immediately by the Saviour, who gave her commission and authority through the apostles and which was to remain with her all days to the consummation of the world. Without her prior existence, divine authority and official teaching the Scriptures would be valueless for the propagation of the Christian faith.

The conversion of a heathen nation by simple perusal of the Scriptures has not been ever effected; hence the insufficiency of the Scriptures. Hence, too, it is that Bible societies that circulate innumerable copies of the Bible, realizing this fact, send their missionaries to pagan lands with doctrinal tracts to explain their creed. Even then, at the very threshold of his missionary labors, without a divinely authorized church, how is the zealous missionary able to prove that the Holy Scriptures are inspired and are presented by him exactly as dictated by the Holy Ghost? Before he succeeds the heathen must take it for granted that the Bible which he presents is God's inspired word. Even then the neophyte is not free to select his own interpretation of the Scriptures, but must square his faith with the creed of his instructor.

The wisdom of the Catholic church, which they condemn, is followed, namely, to read the Bible under the light of her teaching after being first instructed in the principles of Catholic belief.

Another very significant fact regarding the Catholic church's attitude toward the Holy Scriptures is that she always encouraged the reading of the Bible as good and desirable. She has always approved of its use and objected only to its misuse.

She does not, however, teach that the Bible was the original medium of revelation or that it is in itself sufficient to teach the Christian faith without primary instruction in that faith. Placing it in the hands of an infidel or pagan and asking him to search its pages and learn from its contents his sublime vocation and relation to God would be like asking a pupil who has not learned the rudiments of arithmetic to begin the study of algebra.

The same principle that governs the church's policy extends to all denominations. A Presbyterian, Methodist or Congregationalist reads his Bible only in the light of the sect's tradition; hence he naturally professes that creed. The Catholic pupil reads the Bible or studies his religion in the light of Catholic tradition, which dates back to the days of the apostles. The accusation made against the Catholic church of ignoring or neglecting the Holy Scriptures is both false and absurd. She teaches no article of faith that is not expressed or implied in the Bible. Everything relating to faith and morals and which is a part of the deposit of faith will be found in harmony with holy writ. There is no straining of the plain, obvious and natural meaning of texts of Scripture to make them conform to her dogmatic teaching. For twenty centuries she has, without traditions, harmonized her teaching with the written word and in that length of time never changed one article of her creed to suit the spirit of the age nor mutilated a text of Scripture to make it conformable to her teaching.

Not does she interfere with her members in interpreting the Scriptures, provided their interpretation harmonizes with sound doctrine. This same restriction is placed on all its members by every Protestant sect which allows no freedom to impugn sound doctrine or the creed of the church. The same cannot be said of the contradictory doctrines of different churches, and sometimes of the same church, within a decade of years drawn from the same texts of Scripture. The principles of the Catholic church are plain, simple and in accordance with common sense as well as the actual facts in the case. She teaches that God in the beginning revealed himself—not in writing, but orally to man. Christ revealed himself to the apostles, who in turn commended God's word to others.

The early Christians believed and knew the Christian religion as handed down by the apostles.

Testament was written. The religionally taught by the apostles to their successors, was his been and is the light by which the Scriptures were and are still expounded. This light is visually needed and serves as a key to unlock the treasury of God's word. Without it the Bible becomes a mass of disjointed, full of apparent contradictions and meaningless, ultimately leading to carnal and intelligent persons after truth to the threshold of infidelity or apostasy—Intermittent Catholic.

THE MOTHER OF GOD.

Doctrine of the Immaculate Conception of the Blessed Virgin.

A great gathering of cardinals, archbishops and bishops from all parts of the world assembled in Rome on Dec. 8, 1854, when Pope Pius IX. settled forever the question of the immaculate conception of the blessed Mother of God and proclaimed it of faith that she was immaculate in her conception, that Satan never had any dominion over her and that sin never was in her.

In the very first moment of her existence God's mercy came to her, and she was preserved from the original sin which belonged to her as a child of Adam. Christian children are sanctified in baptism. St. John was sanctified before his birth, but Mary was sanctified in the first moment of her conception.

This was a privilege which came to her from the merits of Christ, whom she was to bring into the world, and hence it is called the privilege of the immaculate conception. He who is deemed or released here he who is sanctified in baptism sanctified here in her very conception.

How can this doctrine be so fully explained? "Thou, O Christ, art innocent by nature; Mary, by grace; thou art exalted above all creatures; thou art Redeemer of the world; thou art the first of those whom the blood has purified."

The feast of the Immaculate Conception, which occurs Dec. 8, is a holy day of obligation, and all Catholics are obliged to hear mass and abstain from meat on this day.

The great sign of the times is the revival of the regular press, which discusses the next coming of the able successor of Leo XIII. The Cardinal of the Holy See, who may be the next pope, is about to leave the Vatican for the United States of America, anywhere. We say this because the amount of action is already in the rounds of the press about Catholicism and plots for elections, and sort of talk is always popular with the non-Catholic masses. Since even the cardinals themselves are so situated in the dark as the humblest seminarian of the church, yet also forced to strongly and think deeply, it is that at an election of a pope, a immense amount of enthusiasm will prevail. The cardinals, being in different countries and different languages, yet bound together by common interests of the church, have formed their own opinions of the character of papacy, and of their attitude in the present and present needs of the church. We trust there are many who are more for the present than for the past of the church.

St. James' Church.

On the completion of the new cathedral at Westminster, a very interesting relic will be removed from the Little Church of St. Peter at Westminster, where it has been preserved for very many years. It is the relic of James the apostle, which is preserved in a crystal casket. The relic was brought from Germany to England in the year 1120 by the Emperor Henry V. as a present for his father, Henry I., who greatly prized and valued it. The famous Benedictine abbey of St. Edmund was founded in London, and the shrine might be provided for the relic, and the abbey, founded by St. Edmund, St. Thomas of Canterbury, who remained there until the Reformation, and it subsequently came into the possession of Dr. Benet, who was canon of the shrine. The relic was placed in the museum at Reading, and eventually it passed to Mr. Scott Murray, whose family has been associated with Marlow and the neighborhood for many years. London Chronicle.

WEEKLY CHURCH CALENDAR.

Sunday, December 1.—Gospel, St. Luke, ch. 1, v. 26-38. Edward Connel and others.

Monday 2.—St. Barbara, virgin and martyr.

Tuesday 3.—St. Francis Xavier, confessor.

Wednesday 4.—St. Barbara, virgin and martyr.

Thursday 5.—St. Babas, Abbot.

Friday 6.—St. Nicholas, bishop and confessor.

Saturday 7.—St. Andrew, apostle, confessor and martyr.

Feast and octave of St. Andrew.

This is a season when the church is in a state of mourning for the loss of her great leader, Pope Leo XIII. The church is in a state of mourning for the loss of her great leader, Pope Leo XIII.

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LIFE OF ST. JAMES

THE PATRARCH OF JERUSALEM.

St. James the Apostle, brother of the Lord.

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