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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.

III.

"But do you pretend that everything, however unimportant or insignificant, is essential to be believed?"

"Your faith, not mine, is the matter in question."

"As a Catholic, you are bound to hold that the book of Tobias is the word of God. In that book I read that Toby had a dog, and that the dog came to his master wagging his tail. Is it essential to your salvation, that you believe with a firm faith that Toby really had a dog, and that the dog actually did wag his tail?"

"That is not precisely the question. Assuming the inspiration of the book, can you deny the fact without essential error?"

"Why not? Common sense teaches us that the fact is not and cannot be in itself essential."

"And do you hold that there can be essential error only where the matter denied is in itself essential?"

"How can there be?"

"What, in religious or divine faith, is the immediate object believed?"

"The truth of the particular proposition, whatever it may be."

"Not exactly; for the faith is religious only where the proposition believed is a revealed proposition."

"The truth of the particular revealed proposition, then, whatever it may be."

"In believing, does the mind perceive the truth of the proposition believed, or only the proposition itself?"

"Explain yourself."

"What is faith, as distinguished from knowledge or science?"

"Faith is the substance of things hoped for, the evidence of things not seen."

"Or, as says St. Augustine: 'Fides est credere quod non videtur'—Faith is to believe what you do not see. But you must see or mentally apprehend the proposition, or you cannot assent to it. What, then, is that in the proposition which you assent to, but which you do not see?"

"The truth of the proposition."

"As in the proposition, 'God exists in unity of essence and trinity of persons,' you distinctly and immediately apprehend the proposition, but not its truth; otherwise, it would be a proposition, not of faith, but of knowledge or science—knowledge, if perceived intuitively; science, if perceived only by means of discursion. Hence rationalists, when they refuse to believe the mysteries of faith because they cannot immediately perceive their truth, deny, virtually, the possibility of faith, and fall into the absurdity of contending that they cannot have faith unless it be knowledge or science, that is, that they cannot have faith unless faith be impossible! Where there is sight, there is not faith. Hence we say 'faith will lose itself in sight, hope will be swallowed in fruition, but charity abideth forever. I immediately perceive the propositions of faith, or the credenda; but not their intrinsic truth. Therefore, the truth of the revealed proposition cannot be that which is immediately believed or assented to."

"So it would seem."

"If it is not immediately believed, it must be mediately believed; that is, must be believed in something else, on or by some authority at least formally distinct from itself."

"That must be true; for faith is always by some authority distinct from the believer and the proposition believed."

"Then the immediate object believed will be, not the intrinsic truth of the proposition, but this authority in, on or by means of which it is believed?"

"Be it so."

"Now, in religious faith, what is this?"

"The Bible, as all Protestants contend, in opposition to Romanists, who say it is the Church."

"Catholics do not say the Church is the authority for believing the truth of the revealed proposition, but simply for believing it is a revealed proposition; and, if you reflect a moment, you must admit that the Bible is at best only authority for believing this or that is revealed, not authority for believing that what is revealed is true."

"We recognize no authority above the Bible."

"Then you place the Bible above God himself, which I own is what you have the appearance of doing; but this cannot be your meaning. All you can mean is, that, in determining what God has revealed, the Bible is the highest authority for determining. But the Bible, although assumed to be the highest authority for determining what God has revealed, is yet no authority for saying what he reveals is true. Why who call yourselves Protestants often through the Bible is true?"

"Because it is his revelation, his word."

"That is, you believe it because God says it. But, in believing it because God says it, what is it you immediately believe?"

"God himself."

"That is you believe the proposition because it is God's word, and you have his word because you believe him,

BUT why do you believe him?"

"Because it is impossible for him to lie."

"That is, because he is infinitely true, is truth itself, and can neither deceive nor be deceived?"

"I have no objection to that."

"Then the object immediately believed, in believing a revealed proposition, is the infinite truth or veracity of God who reveals it."

"Be it so."

"Which in religious faith, then, shall we say is the more essential point to be believed—the matter revealed, or the infinite veracity of God who reveals it?"

"What is the difference?"

"The difference, perhaps, will appear, if you tell me what it is that makes the faith religious faith, or distinguishes it, as religious faith, from all other kinds of faith."

"It is religious faith because the proposition, believed, is a revealed proposition."

"If I believe the proposition, 'God exists in unity of essence and trinity of persons,' because you teach it or because I think I have discovered and demonstrated it by my own reason, is my belief religious belief?"

"Why not, since the proposition in either case is the same? What difference can it make, if it be believed, for what reason or on what ground it is believed?"

"If I believe it because you teach it, I believe you, and what I immediately believe is that you are a man of truth and worthy of credit. Is there anything religious in my believing you?"

"Not necessarily."

"If I believe it because I think I have discovered and demonstrated it by my own reason, is to believe my own reason religious belief?"

"For, if it were every belief, whether intuitive or scientific, would be religious, and the belief of falsehood as much as truth; since, in every act of belief, whether the belief be well founded or not, I believe my reason; but if I believe the proposition, not because you teach it, not because I discover or demonstrate it by my own reason, but because God says it, and therefore because I believe him, and that he is infinitely true, and can neither deceive me nor be deceived, and, furthermore, because he commands me to believe it, is my act now religious?"

"Then it would seem that it is believing and obeying God, which makes the belief religious belief?"

"That appears to be so."

"Then the more essential point in religious belief is not simply belief of the matter revealed, but of God who reveals it?"

"Very well, let it be so."

(To Be Continued.)

## FATHER XAVIER, C. P.

### PREACHING TO NON-CATHOLICS OF NEW HAMPSHIRE.

The Typical Yankee Town, West Derry, Visited by the Eloquent Passionist, Missionary—Some Incidents of the Mission.

A correspondent writes from West Derry, N. H., of a mission to non-Catholics held recently in that village directed by the able and scholarly Passionist, Rev. Xavier Sutton, C. P., who, by the way, is a convert to our Holy Faith. The writer says:

"This is a thriving town of more than 2,000 inhabitants. It is well known as a very pleasant summer resort. It is a typical Yankee town. The Catholics are small in number, comparatively, and it may be said that to a considerable extent prejudice and bigotry prevail. Although the non-Catholics may not be members of any Protestant church they still hold fast to the old Protestant dislike for Rome."

"The Rev. Father Dunn, our pastor, has done much to win the good-will of all classes by his affable manner and genial work, and non-Catholics respect and love him almost as much as do his own people. The advent of Father Sutton created a great deal of interest. The local weekly gave a notice of his work and bills were distributed throughout the district. The first lecture was given on Monday night a week ago, the subject being 'What Catholics Do Not Believe.' The weather seemed unfriendly, as it were, for towards evening snow began to fall and the wind blew almost a gale. Nevertheless, a good audience greeted the Passionist missionary, and at least 100 non-Catholics were present."

"The church edifice is a little out of the way from the business centre and high up on a hill, so that some effort is required to visit it. Had the lectures been given in a hall in the centre of the town it would have been packed from the start, but as the week wore on the audiences grew in numbers until finally it was a case of 'packed house.'"

"No bigotry was manifested, and the very best of feeling seems to have been produced. Popular interest was kept high by the sending of dodgers throughout the town announcing the subject of each evening's lecture. Father Dunn also took occasion to distribute a number of copies of 'Clearing the Way.' He enlisted several boys, who went through the village and left a copy of the book at every non-Catholic home, with the pastor's compliments. At the close it is safe to say that every non-Catholic in Derry attended at least one of the lectures."

"The question box brought out a number of queries every night. I note the following:

"Q. Does the Catholic Church forbid her members to enter a Protestant church or attend a Protestant service? If so, is not this unjust? Catholics always are glad to have people of other denominations attend their services."

"Q. It says the commandments: 'I thy God am a jealous God.' What right have we to pray to saints and Mary? Shall we not incur the wrath of God?"

"Q. I would like to know how many years since they found there was a Purgatory?"

"Q. Are Catholics allowed to visit Catholic schools and convents? If not, why not?"

"On Sunday night of this week a large number of non-Catholics were in the church. Over 400 copies of 'Clearing the Way' have been distributed. Father Sutton expresses his delight at the result, and Father Dunn is overjoyed by the good already accomplished."

"The fruits of these missions are never to be estimated by the immediate results. The growth of grace is often slow and the plant itself may be humble and obscure. But here there was one consoling fact, learned quite by accident, as the result of a previous mission. An irreligious man with a Catholic wife had three children, now aged 11, 9 and 7 years respectively, whom he absolutely refused to have baptized. He attended these lectures without saying a word to anybody. On the last night he returned home and quietly said to his wife that the children should be baptized at once, and that hereafter they were to attend their own church and their own school."

## A JAPANESE TRIBUTE

### WORDS OF PRAISE FOR THE PAULISTS.

The Editor of the "Japanese Tribune" Writes Interestingly of the Noble Work of the Missionaries and Especially Father Wyman.

The Paulist Fathers, and particularly Father Wyman, are the subjects of a unique and eulogistic article in the November number of the "Japan Tribune," published in San Francisco. The author is Masuji Miyakawa, editor of the "Tribune," and a leader in the Japanese colony. After briefly reviewing the history of St. Mary's church, Mr. Miyakawa writes:

"For a time it was served by secular priests, and was given in charge of the Paulist Fathers who still are the zealous lights of the faith in that locality. Thousands of converts have been made through their zeal and piety during their short administration in that parish. This portion of the city as well as all the eastern part has become old-fashioned through age and is therefore the rendezvous of the poor—God's poor; as well as the abandoned prodigals of Satan—so that side by side with the most sublime self-denial and sanctity lurk the denizens of hell, the fire-brands of discord. This latter condition has brought the editor into contact with the Paulists very frequently, for it is in the near vicinity that some criminals from Japan have possessed themselves of an antiquated rockery as a dungeon in which to incarcerate and ruin poor slave girls who have been kidnapped from their native Japan. Truly have these good priests and especially the gentle, meek and saintly Father Wyman, been a father to me, Masuji Miyakawa; and great consolation and most practical advice have I ever received from these earnest, pious men in determining what I should do towards reclaiming the fallen of my people. It is the actual function of the Catholic priest-hood to pluck the brands and to obliterate the evil and 'scandal' of the faithful, so they regard me as supplemental to their persistent efforts to nip root vice from proximity to St. Mary's, a place that has long witnessed the benign fruits of their labors and the sanctity of that sacred old edifice dedicated to the Mother of the Redeemer."

"When I am troubled and embarrassed as to what I shall do in my conflicts with Japanese procurers and other friends of my race, I rush to Father Wyman, the good old father who is ever ready and glad to receive and admonish me, and never do I leave his presence without the greatest consolation. He, however, to my slight chagrin, has no vengeance for any one. He tries to console me with the promise of earnest prayers that God will show these monsters the evil of their ways or bring them to speedy justice. Again, he tells me that man proposes, but God, in His far-seeing wisdom, ultimately disposes. He exhorts me to depend more on God and assures me that no good earnest prayer will ever be lost, though its effects may not always be manifested as we, in our limited judgment, may desire or expect. In this short life, 'absolute free will is essential to God's plan of probation; and, if God promptly castigated the evil doer, it would be practically an abrogation of this free will privilege. God is omniscient; we are not. The less we investigate or criticize God's personal business, the more consistent will it be with our infinite dependent relation to His Great Majesty. Free will incipiently and necessarily tolerates pride, unlimited freedom, contempt of restraint, libertinism, enmity against God, etc., if man so chooses to manifest his probation in that way. God lets the cockle grow with the wheat until the great day of segregation. Work and wait and you will be well pleased with the result as dispensed by the All-Wise All-Just Jehovah. His judgment will be satisfactory to all. Even the damned will have already judged themselves and will acquiesce in the inevitable of their exercises of probation. Work, pray, avoid evil and do good; determine your noble works and trust the result to God. Thus counsel the good old men, the good old priest. I sometimes go to him burning with vengeance, but he soon cools me off and imbues me with the gentle Christian spirit and I go away determined to work more earnestly and to have patience for the full result."

"I often murmur to this gentle adviser, asking him all sorts of questions, and always get solace and light. For instance, I asked him why did the good, merciful, just God allow our loving, faithful and most honorable President, William McKinley, to be so cruelly shot by a cowardly man, and he asked me to read the dying words of the great President for a reply. Why did God permit His only begotten Son to be so brutally crucified by a horde of Golden-Calf worshippers frothing and howling, 'Give us Barabas, but crucify Him! Crucify Him! God permits the perpetration of the most heinous atrocities in pursuance of unlimited freedom incident to probation. It is by the use made of free will in pursuance of God's injunctions that the individual shall be judged. Ask God. There is but one Judge and he is just."

## 100 YEARS AND WALKS TO MASS.

### A JESUIT'S INVENTION.

Mrs. Ellen Coleman, of Hudson, Pa., celebrated her 100th birthday anniversary recently, and nearly everywhere in the town congratulated her. She walked to Sacred Heart church, and did every first Sunday, and received an ovation on the way home. While as vigorous as many women thirty years younger, and old residents say she has not grown older in appearance in the last thirty or forty years. She reads without glasses, and talks nothing of a five-mile tramp. When about 70 years old she was partly blind for a month, but her eyesight improved, and she has had no trouble with it since. She was born in County Mayo, Ireland, and came to this country in 1820; her memory is very good, and she recalls many important events in history.

A Jesuit's Invention.

To an Italian Jesuit Father, by name Cerebotali, the world owes it that a new invention, which is certain to be far-reaching in its consequences, has been brought within the range of practical usefulness. This invention is known as "Heliography," which means writing by telegraph. The principle of this new system, we are told, lies in a mechanical arrangement whereby the motion of the transmitting pen results in two movements always mathematically at right angles to each other. "Heliography," says the leading continental scientific journal, expressed their wonder at Father Cerebotali's invention, which they describe as a marvel of simplicity and astounding in the accuracy of its working.

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. 1900.

A. W. GLEASON, Notary Public.

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Full information as to these desirable points, rates, schedules, etc., furnished upon application to any agent or representative of the Company.

## A PUBLIC SCHOOL WITHOUT PUPILS.

### WEEKLY CHURCH CALENDAR.

There is one public school in the country in which there is not one pupil. It is in Reno county, Kansas. Every morning the teacher, Miss Mary Scroggins, opens school and holds herself in readiness for any pupil who may come. None ever comes, not because there are not twenty or thirty children in the neighborhood, but because they are all Catholic and go to the parochial school. It would be hard to find a better example of the injustice of the present school system. Here is a teacher who must be paid for doing nothing, and a school which must be kept up by a community not one member of which can in conscience use the thing he pays for. The condition all over the country is the same, but in this particular instance it is so obvious as to prove its own absurdity.

Weekly Church Calendar.

Sunday, December 9—Gospel, St. Matt., xi, 2-10—Immaculate Conception.

Monday, 9—St. Leocadia, virgin and martyr.

Tuesday, 10—St. Melchisedec, Pope and martyr.

Wednesday, 11—St. Damasus, Pope and confessor.

Thursday, 12—St. Cormac, abbot.

Friday, 13—St. Lucy, virgin and martyr.

Saturday, 14—Blessed St. Andrew Bole.

