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THE TWO BROTHERS,

1a

(By Orestes A. Brownson.)

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

IV.

"In every proposition, be it what it may, which I believe because God reyeals it, I do believe him, do I not?" "So it follows from what we have said."

"But if the more essential point is to believe God, the more essential error must be to disbelieve him, must it not?"

"Certainly, to disbelieve God is the most heinous offense of which man can be guilty. The grossest insul, we can offer even to a fellow-mortal .s to call him a liar; and we call God a mar whenever we disbelieve or refuse to believe him."

"But do I not disbelleve or refuse to believe God, and therefore make usd a liar, whenever I refuse to believe a proposition because I have only ins word for it?"

"You do, and are guilty of the sin of infidelity."

"Then, if God has told me, no matter for what reason, that Toby had a dog and the dog wagged his tail, and I refuse to believe it, do I or do I not err essentially?"

"You err essentially, as it appears from what we have said."

"Then there may be essential error, where the matter or proposition denied is not in itself essential?" "So it would seem."

"Then you will concede what you call the non-fundamentals, if revealed truths can no more be denied without essential error than the fundamentals themselves?"

"Not at all. Doubtless, where the matter is clearly and manifestly revealed, refusal to believe is essential error; but it does not therefore follow that it is essential error to refuse to believe, where it is not clearly and manifestly revealed, where it is uncertain that God speaks, and, if he does what is the exact meaning of what he says."

"This uncertainty, not the funda-

nothing. The differences in ques ion are positive differences, and these must consist either in believing things to be revealed which you deny to be revealed."

negative difference and amounts

"I do not see how that follows."

concern matters of faith, and nothing, I suppose you will grant, is or can be matter of faith which is not a divinely revealed truth. Or, rather, no man can hold anything to be a matter of faith unless he holds it to be matter of revelation, that is, a revealed truth."

"I do not know about that." "But you do, for the faith we are speaking of is religious faith, and we have agreed that there can be religicus faith only where the proposition believed is a revealed proposition."

"Very well, proceed." "If, then, you admit differences as to matters of faith may exist without essential error, you must admit that the non-essentials may be either believed or disbelieved without essential error, unless you choose to admit that you yourselves are in essential error." "How so?"

"You certainly deny some things which you call non-essentials, to be revealed truths; such, for instance, as the divine institution of the episcopacy, which is asserted by Protestant Episcopalians. But if the non-essentials cannot be denied without essential error, then you err essentially in denying it. On the other hand, you assert infant baptism to be a divine command, which your Baptist brethren deny. Infant baptism, yon say, is a non-essential; if ,then, non-essentials cannot be positively denied without essential error, your Baptist brethren err essentially, and are not, as you have admitted, substantially orthodox. Moreover, unless you admit that nonessentials may be either believed or disbelieved without essential error. your distinction between essentials and non essentials avails you nothing, and you must come back and assert that none, who differ positively in any matter from Presbyterians, have or can have the essential faith, and then you must recall your denial and say that Presbyterianism and Protestantism are one and the same thing and

that Presbyterians are the only Protestants."

it, or do they have to take the privata . interpretation of it?" Catholics may and do read all parts of the Bible. Concerning its Interpretation and its meaning, they must revealed or in denying certain things hear and accept the meaning of the to be revealed which you believe to be Catholic Church in all matters of faith and of morals. Catholics do not have to take the interpretation of the indi-"The differences we are considering vidual priest, since he has no more right to interpret the Bible for the faithful than the layman. The infallible voice of the Church, expressed either in a general council or by the Pope himself as the representative of Christ, is the only authoritative interpretation of scripture.

Catholic

"Does the Catholic Church teach predestination?

We must understand first what is meant by predestination. If by predestination is meant that God creates some souls to be damned, no matter what they do, the Catholic Church does not hold such a doctrine. God certainly knows all things and foresees them. Nevertheless, He creates men free. God will not deprive them of this great gift. If He did, they would cease to be men. The constitution of our country guarantees liberty to all citizens. No doubt its signers foresaw that some would abuse this liberty, but no one can say that their fore-knowledge is the cause of crimes against liberty. We may draw a comparison with God. This foreknowledge does not move a man one way or another. It leaves him entirely free.

"Wbat is the meaning of the infallibility of the Pope?" The supreme judge in all disputes as to the teaching of Christ is the head to there. of His Church. The successor of St. Peter is the head of the visible Church on earth. There must be a supreme court of final appeal if unity of faith is to be a possibility; a house divided against itself must fall. When that court speaks the Church is committed ! to its decision by the very nature of things. if that court of final appeal over teaches as Christ's gospel what is not a part of that gospel, then Christ's word fails. Christ has said to line apostles and their successors-who have always constituted the teaching authority of the Church: "He that heareth you heareth Me." If at any

Truch is one and there can be out? one true church, but we cannot and do BISHOP MCOUNID REPLIES one true church, but we cannot and do had the opportunity to know the complete gospel of Ohrist will be condemn- to Bishops Dosne and Kinsolving ed for not knowing, through no fault of their own. If their faith is housest, bharges Against the Reman Cathelle they belong to what is called the soul Privathand, Made in Addresses Before the to the Harvella of the church-Gor mearches the heart. Episcopal Missionary Cumference Vigoress If they have the grace of them, as the soul may well have, and belong to the soul of Christ's Church, as they often do, bration of the feast of the Immaculate Concention. they must share in the same eternal joy of heaven that God promises to still His servants. The grace of God all church last Sunday morning was a reply this servants. The grace of God all church last Sunday morning was a reply to the addresses of Hishop William Gross well Doane of Alliany and Hishop Lorden L. Kinsolving of Brasil, delivered at the sessions of the Episcopal missionary con thoroughly and recognizes the croiten-tials of the Church and then refuses to secont it he refuses Christ. As Christ thoroughly and recognizes the true to the property lands as the church and then refuses to the the responditure of Bishop Dosne. If the property lands as the countries where the Roman Catholic Church and the property lands as the analysis will not hear you, shake off the dust from off your feet. Varily, it will be instant to reject the truth if one recognizes that it is the truth. It is the no more jurisdiction in Manilla than he time houses of refuse sin against the Holy Ghost-the un- has in Rochester. And the Catbolic could tome in their pardonable sin-that will be forgiven canon which is said to confine our His-did away with the ne

The New Jersey colony for wealthy driving a burglar out of someboly class pro Catholics will be at Chetwood, where that where unlawful terms of communion for two prominent Catholic women who keep people out of the Catholic Church, married fitled foreigners have al and where the frightful corruption of I ready a large estate. This colony will morals in the priesthood makes the peobe on the lines of the Tuxedo, N. Y., ple's religion a mere superstitions the of colony, but it is expected that it will forms, with no influence upon the life, but on a bound a be designated especially for Catholics, the church is called to so, that it may wrongs a A Catholic church will be crected teach the doctrines of a true faith and inposent

A FALLEN GOD.

Man is a fallen god whose thoughts

uprise To that high world where he was born to reign;

Thence banished, he bears of hits and calumnions." loss deep /pain 12

And walks the earth remembering the skies, And, as a bird from coming winter

files

Spring's Warm

Across vast continents, m'er hill and plain. To unseen climes, all fresh with

hearing and newspaper talk they in themselves open to just in

of moral life."

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NO. DO STOR

pardonable sin-that will be forgiven canon which is said to comme our the dia away with the need of neither in this world nor in the next, hops to our own need has its first appli-the country leaving no to his. Intruding upon an intruder is the plan that the month to his. Intruding upon an intruder is the planting in not necessarily intrusion, any more than immoral and co

> offer the secrements upon the primitive robber terms of communion and set an example

Bishop McQuaid, in introduction, expressed his regret that the reversal gen-ful in the language used before giving expression to "sconstions that are table

tion," he said, "the right of calling in quite in the said, "the right of any religious demonination to come to Rochester to hold conventions or synche for the fur-thering of their own church period play but when they amail, the comression of

tal or non-fundamental nature of the matter in question, then, is that which saves the refusal to believe from being essential error?"

"That seems to follow.

"If the same uncertainty existed with regard to what is fundamental. the refusal to believe the non-fundamentals?"

"That seems also to follow."

"In order, then, to determine what are the essentials, that is, what must be believed, and cannot be denied without essential error, and what are the non-essentials; that is, what without essential error may be either believed or denied, it will be necessary to inquire not what are the fundamentals, and what is or is not clearly and manifestly revealed?"

"Since the fundamentals are all clearly and manifestly revealed, I have no objections to saying so.

"Whether the fundamentals are all you must so say, or abandon .ne ground you have taken. The essentials, then, are what is clearly and manifestly revealed?"

"Be it so." "The non-essentials what is not clearly and manifestly revealed?" "Agreed."

"He who believes all that is clearly and manifestly revealed believes all the essentials, is free from essential error, is substantially orthodox?" "Agreed, again."

"He who rejects any truth clearly and manifestly revealed errs essentially?"

"He does."

"But he who rejects only the nonessentials does not err essentially?"

"Stop there a moment. Men may, differ as to the non-essentials without essential error but to differ in opinlon about a point is not necessarily to deny it, for both parties may intend to believe it, and would, if they could only ascertain the truth involved."

"But individuals may differ in some respects, even as to matters of faith, from Probyterians, without erring essentially?"

"I do not deny it."

. . .

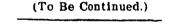
"The point on which they differ must be non-essentials. otherwise the difference would be essential. In regard to these points they must differ from Presbyterians either by holding some things to be revealed truths which Presbyterians do not, or by denying some things to be revealed truths which Presbterians' believe are revealed truths?"

"They also differ from them by simple ignorance."

"That is true, but then they differ only negatively, not positively. Presbyterians in this respect must differ from one another, for some are better informed as to what Presbyterianism is than others are or can be, but they are, nevertheless, all alike Presbyterians. So I, as a Catholic, may be ignorant of some points of the Catholic faith, and in this respect differ from the one who knows them all, but I am as true a Catholic as he, because I intend to believe all the Church teaches, because I am ready to believe all as soon as explicity propounded to me, at a recent mission to non-Catholics and because the points on which I in New Tork: am ignorant I believe implicity, since they are implied in what I believe ex-

Very well, I will not insist on the point. Say the non-essentials are matters which one may either believe or disbelieve without erring essentially." "We now seem to be in a fair way of

determining what Protestantism is. :t is. you say, the essentials, and the essentials are the truths clearly and manifestly revealed in the Scriptures of the Old and New Testaments. 1011 me what these truths are and you will | tell me what Protestantism is, and take the preliminary step towards answering my question. Why are you a





Protestant?"

THE ENLIGHTENMENT OF NANY THROUGH THE QUESTION BOX.

Such as Is Adopted by the Paulist Fathers During Their Missions to Non-Catholics-Some of the Queries' Presented by Our Separated Friends.

One of the most important and interesting features of a successful non-Catholic mission is the public answering each evening of the questions of non-Catholics through the medium of the question box.

At the Congress of Missionaries tc non-Catholics held at Winchester, Tenn., Father Conway, C. S. P., said: "We often fail to realize that possibly one question answered of an evening was the starting point of a convert's return to the true fold. Father Bartlett, of Baltimore-himself a convert from Quakerism-told me that it was the nailing of one lie regarding the immorality of the nuns and clergy that led him, a young man of 21, to study the Catholic Church. The question box nalls many a lie and answers many a difficulty, thus practically giving many a convert his first glimpse of the truth and beauty of the Church

of God. "'' 'Until to-night,' said a Campbellite minister in southern Illinois to me one evening, 'I had always thought that infallibility implied the Pope's power to declare new dogmas by inspiration." 'I was sure that Catholics adored the Virgin Mary and that they believed the Pope could do no wrong,' said a college bred woman to me in Richmond, Va. 'I was glad to hear your statement,' said a fairly intelligent Protestant of Chicago, 'that the Secreta Monita of the Jesuits was indeed a torgery. Many of the immoral principles that I ascribed to Catholicism I read in that book.' 'Why the prayers of your morning service are indeed for calling its symbolism mummery. merely because I was ignorant of its tain they shall be retained." meaning'-thus another after listening to the reading of the liturgical

prayers." Following are a few queries asked

"May Catholics read all parts of the plicitly. This is, therefore, a mere Bible and take it as they understand

that teaching authority we listen to an error, then Christ has failed and has Himself led us into error by His; precept to listen to His Church. "The gates of hell shall not prevail against ? My Church. The Holy Ghost will teach her all truth."

"Can Mass and prayers bring a person to heaven who has led a very low As though it knew the pain with which lite? And what is the object in paying a certain sum to have a mass said for the dead?"

If a man dies in mortal sin God in His justice condemns him to hell forever. "The wicked shall go into everlasting fire," and then all the masses and prayers that could be offered could A Project to Raise Priests for Uur not redeem him from that eternal heil. if a man repents of his sintui life towards the end of it and yet his soul not being entirely purified nor made in every way worthy of God's piesence, he is sent to purgatory to be cleansed there, and the masses and prayers of the faithful upon earth may urge God to have mercy on his soul and lead him the sooner to the joys of . paradise. Catholics pay no sum of money for a mass. The mass cannot be bought. But Catholics do make an offering oftentimes when mass is said for them, and that offering is made in the spirit of thanksgiving and grat- men there, assembled voted that there itude. The mass is not bought. An was urgent need of the existence of a offering is made when the sacrament, seminary for the home and colonial of baptism is conferred or that of matrimony is received. The money does not buy the baptism nor the marriage no more than does the onering for mass Tuy the mass.

"How can your priests forgive sins, when Christ says He alone forgivet. sins?"

Christ said quite the contrary. It was the enemies of Christ who wanted it some of the languages to know how He dared to forgive sins. spoken in the Philippines and physi-He replied to His critics by a miracle: cally trained for the life of suffering. "that you may know that the Son of Man hath power on earth to forgive reer of a missionary, even at home, sins." Christ told the passled man to implica.

Sec.

Do you believe that all non-Catho- and will be speedily pushed to really lics are going to hell, or at best some sation "half-way station?"

The Church believes that God wishes all men to be saved and to come The Journal offices Prices right. to the knowledge of truth. No man can be condemned except for sin

So he to heaven lifts imploring ever, And like a wandering exile homeward turns.

Dreaming of peace and love that hover there, Of the glad fire that on his - hearth

To welcome his return through frosty sir.

he yearns. To sit again in the long vacant chair.

-Bishop John Is. Spalding.

FOR AMERICAN MISSIONS

Lately Acquired Possessions.

The project of founding a new Roman Catholic seminary, a main feattion under American auspices of clergy for the Philippine Islands, was one of the matters taken up by the Catholic Archbishops of the country at their recent meeting in Baltimore. It received their hearty approval.

The project was first mooted at the convention of missionaries to non-Catholics, held last August at Winchester, Tenn, The Catholic clergymissions, which should be placed under the direct control of the hierarours in some such way as is the American College in Rome, and which should not be dominated by any religious community nor narrowed by any diocesan limits.

The immediate motive for the ex-Istence of this seminary is the finding of a place where young levites with a missionary vocation can be thoroughpoverty and self-sacrifice that the ca-

take up his bed and walk. It is not ; As a matter of fact, missionary work for us to prescribe the manner of the in the home field is an important part. pardon of sin. In the world of nature of the project. There are wide regions. God uses secondary causes and sec- in the South and West where the ondary agents for all natural commu- Catholic Church is very poorly repnication between Himself and the hu- resented. A band of missionaries is man mind. It is because man is con- already in existence whose purpose in stituted as he is with body as well as to make periodic trips over these rescul, that God speaks to man through gions with the object of evangelizing these secondary causes. Man remains, the inhabitants. They are, known as man when he worships God and when the "missionaries to non-Catholics." God deals with him. God must deal The Archbishops, in their meeting with him in religion in a manner anal- at Baltimore, showed the komest inogous to all His other dealings with terest in the project, and expressed man. Therefore, the need of an in- desire that the executive committee of carnation, and of a visible- Church, the mission to non-Catholics should. and a sacramental system, and so of a at once formulate a practical scheme Sacrament of Penance, through which for the founding of this seminary alone can come the assurance of par- for the Home and Colonial Missions don. Christ has given His word: "Re- and submit It as soon as possible to ceive ye the Holy Ghost. Whose sins the hierarchy. The executive committee beautiful. 1 must apologize, indeed, you shall forgive they shall be for- tea is to meet for this purpose on Dec. given, and whose sins you shall. IT 17, probably in New York, and it is expected that early in the new year the project will begin to take formed

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"One of the Episcopal ha inissionary conference in this of ing to prove that his church start the tion had a right to be totale Philippine Islands and establish his churches and other means of propagating intermediate forms of religion which no went out of his way is sellify and calumniate worthy and deserving prices of his Catholic Church by as any there was frightful corruption of a seller the intermediate prophets religion and the making the people's religion and the pertitious use of forms. with no infupertitious use of forms, with no inflaence on life.".

"I have certain knowledge that the conduct of the friars in the Phillippine islands can be fairly compared with the

conduct of the ministers in the history the own thurch or any other church in the this country. I do not wish to denyment among these friars there may have been among these irlars there may have been at times a black sheep, as Judas among the twelves where Chris had chosen as His own. Will this behave or any of his companion bishops dars as sert that there have been no grave and serious miscoings in the design of the series of the serie

their own denomination v -'My knowledge is direct and from parties thoroughly well informed on the state of religion among the dengy of the Phillippine Islands. The trians of shows island are a body of most of compare most favorably with the clear of the most favorably with the clear of the count that over 800 years ward of these islands among barbaryos peoples out of their barbarity they brought into Chris-tainity and civilization from 7,000,000 ac 6,000,000 of these people "They were civilised in the sense that

they were made Christians. They were not civilized in the ways of American in dustrial labor, by which precedently they would have been made alayse, working ten or more hours a day. They climate did not require any such enhanced as a forts to make a living. They were comrtable, and plenty to eat and wrote and lying of starvation. 'It is false to assert that education was not given to the great majority of was not given to the great majority of these people, the educational, institu-tions of Manifila will compare favorably with most similar institutions in Europe. The masses of the people learned and ob-served the councils of the goupel of Christ which were not superstitions practices encopy in the months of their maligners. They had a morality that I ass afraid they will never more again.

never will snover brown as also have been introduction of American civilization When our armies took possession of La zon they found in Manila only four a 200 they found it manife out four and loons and six months after the arrival of American troops that mame city was cursed with over 400 askoons. Letter from the Phillippines islands written to distinguished men, not of the Osthonic fails and who make without a mind, represent the movally of the solution ley hat no is was divorce.

I suspose that now our America civilization, through the instrumentation of the Episconsi denomination and oth denominations that have support the people will bring in divorce and the post contitant degradation But who are the A merican and ecclemisatics who are to our condition of the natives in a

CITAL READER COVAL SUD. 7

