

A MERRY CHRISTMAS TO ALL.

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# The Catholic Journal.

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## THE TWO BROTHERS.

Much to the relief of James, while he was considering what he should reply to John's last demand, the conversation was suspended by the entrance of Mr. Wilson, a brother Presbyterian minister, settled over the oldest Presbyterian congregation in the city. He was of Scottish descent, and upwards of 70 years of age—a man of anti quated notions, with little respect for the younger ministers in his denomination. Presbyterianism, in his view, had nearly lost its original distinctive character. Wesley and Whitefield, by their appeals to heated passion and mere animal excitement, instead of reason and voluntary affection, had well nigh ruined it. Presbyterians were now Methodists, Armenians, in all except name and outward organization and government, and the new methods and measures lately adopted for the conversion of sinners appeared to him likely to prove in the end its total destruction. He saw with pain the lecture-room and rostrum superseding the pulpit, strolling evangelists and revival preachers taking the place of the regular pastors, and "inquiry" and "anxious" meetings the orderly ministrations of the word.

Between him and James there was little sympathy. James was a man of his times. He understood the tendencies of his age and country, and held that it was the part of wisdom, if not of duty, to yield to and obey them. To have power over the people, he held it to be necessary to consult them, to change with them, to take the direction they indicate, to be always just in advance of them, and never to lag behind them. He availed himself of their passions and tendencies as the readiest way of occupying the post of leader, and, if he could only occupy that post, the direction he followed or the final goal he might reach was comparatively indifferent. He was adroit, shrewd, unscrupulous, but he did not know that he who leads the mob only by yielding to them leads them only by being their slave. The true leader is he who makes the multitude follow him, not he who follows them. He who has principles and will stand by them, though he stand alone, or be hewn down by the maddened multitude for his fidelity to them, is by many degrees superior to him who sacrifices his principles, if he have any, to popularity, or who has no principles but to ascertain and yield to the passions, and tendencies of the age and country. But of all this James knew he at least cared nothing. He lived in an age and country of demagogues, and he did not aspire to be thought superior to his age and contemporaries. The greatest modern achievement in the state, he was accustomed to hear it boasted, had been to establish the rule of demagogues, and why should it not be as glorious to establish this rule in the church as in the state?

Little as James sympathized ordinarily with Mr. Wilson, he welcomed him in the present instance with great cordiality, and introduced him to his brother. After some commonplace remarks, he told him he had just learned that his brother, who had been absent for many years, had become a Catholic. He recapitulated the conversation they had just had, stated the point of which it had arrived, and begged Mr. Wilson to answer the question they were debating. Mr. Wilson was not pleased with the course adopted by James, and replied:

"If I had had the management of this discussion from the beginning, I should have given it another direction. Your brother has, doubtless, been under the training of the Jesuits, is versed in all their scholastic refinements and subtleties, and a perfect master of all the sophistical arts by which they entrap and bewilder the simple and unwary. When you dispute with such a man, mind and keep the management of the argument in your own hands. Consent to play the laboring oar yourself, and you are gone. The great secret of dialectics is in knowing how to put your questions. You gentlemen of the modern school are far abler demagogues than logicians, and much better skilled in exciting the passions of the mob than in managing a discussion. I have often told you the folly and madness of neglecting severer studies. You have studied only to conform to the multitude; you have made the mob supreme, and taught them to lord it over their pastors, loosened them from their old moorings, set them adrift upon a stormy and tempestuous sea, without helm or helmsman, or rather with the helmsman bound, to obey the helm. Their passions are a favorable gale for you today; but what certain have you that they may not make the port of Rome, or be stranded on the rocky beach of popery, to-morrow? Attempt to guide or control them, cross in anything their prejudices or their wishes, and where are they—where are they? How often must I tell you it is hard making the port of the gospel with the devil for pilot. If you had had a grain of common sense, you would have insisted on your brother's answering your question—why he had become a Catholic—instead of consenting, as a great fool, to answer his question why you are a Protestant. If you had been acquainted with the old Protestant controversialists, you would have seen that they leave Protestantism to take care of itself, while they reserve all their forces for the attack upon Rome."

"Never mind that, now, brother Wilson. I could hardly force the turn the conversation would take, for those Catholics I have known have generally contented themselves with replying to the charges brought against their Church, without going far in their attacks upon Protestantism; and, besides, it is no more than right, since Protestantism is a positive religion,

that they who profess it should denounce what they mean by it, and give their reasons for believing it."

"If the old Protestant masters of whom Mr. Wilson speaks," interposed John, "had thought of that, and, before attacking Catholicity, had defined and established a religion of their own, my brother would have had an easy task now, if indeed any task at all."

"The true polemical policy is always to keep yourself and party on the offensive; but if you imagine that Protestantism, as a positive religion, is indefinable and indefensible, you are very much mistaken."

"The readiest way to convict me of that will be to define it, and give me good and valid reasons for believing it."

"In becoming a Catholic you injured Protestantism. Am I to infer that you abjure you knew not what?"

Mr. Wilson pays me but a sorry compliment, if he supposes I shall voluntarily surrender what he terms the true polemical policy. The question is not what I may or may not know of Protestantism, what I may or may not have abjured on becoming a Catholic, but what Protestantism is, as understood by those who profess it."

"But, if you were not fully informed as to what Protestantism is, as understood by those who profess it?"

"But, if you were not fully informed as to what Protestantism really was, how could you know that in abjuring it you were not abjuring the truth?"

"He who has the truth has no need of knowing the systems opposed to it, in order to know that they must be false. But suppose you proceed with

your definition. You profess to be a Protestant, and so able, experienced and learned a man cannot be supposed to profess to believe he knows not what. If you know what it is, you can easily tell me."

"I will give you Dr. Owen's definition. I dare say your brother James has never read Owen's works nor Boston's, nor those of any other man who was in breeches fifty years ago. It is a shame to think how the old worthies are neglected. Nobody reads them nowadays. The study of school divinity is wholly neglected. Our theologians are frightened at a folio, tremble at a quarto, can hardly endure even an octavo. The demand is for works, short, pithy and pungent. It is the age of petty tracts, penny magazines, Peter Parleys, Robert Merry's trash, nonsense and humbug."

"And yet it is the glorious age on which the glorious sun of the glorious reformation beams in all its effulgence. If the reformers were here, they would exclaim, Et tu, Brute!"

"I hope Mr. Wilson will not heed my brother's sneer," interposed James, "but proceed with his definition."

"Brother Milwood, have you Owen's works? No? No, I dare say not. But I presume you have Dowling, D'Aubigne and the last new novel."

"I do not read novels."

"The best thing you have said for yourself yet. Well, I see I must quote from memory. Protestantism—remember I quote the great Dr. Owen, one of those sound old English divines who cared as little for popery as for heresy, and said as little for Rome as for London."

It will be long before we shall look upon their like again. They were God's freemen. The pomp and vanities of the world could not dazzle or blind them. They cared not for crown or mitre, and the blood of a king was to them as the blood of a common man. They went straight to their subject, England was not worthy of them, and Lord directed them here. Here they laid the foundations of a noble empire. This is their work; this land is their land, and their children after them, and a crying shame it is, that a miserable, idolatrous papist should be suffered to pollute it with his accursed foot."

"But you are thinking of the Independents rather than of the Presbyterians. The Presbyterians were from king and covenant, and pretend to have disapproved of the execution of Charles Stuart."

"No matter. The Independents only completed what the Presbyterians began, and soon sank into insignificance when left to struggle alone. In the glorious war against popery and papacy they were united as brothers, as I trust will always be their children."

"But the definition?"

"Remember I quote the words of the great Dr. Owen, great and good, notwithstanding he left the Presbyterians and became a Congregationalist, excepting in matters of church government, rigidly orthodox, and as much superior to the degenerate race of ministers in our day as a huge old fellow is to a modern penny trash, and whose works I recommend to every man who reads. Protestantism is that which

Lord and his apostles and is the vision of that religion which the Lord God and will accept. I do not as yet know unto faith, obedience, and salvation of the church, what they taught, revealed and commanded is contained in the Scriptures of the New Testament, witnessed unto and confirmed by the Old. All that is required, that we may please God, and be accepted with him and come to the eternal enjoyment of him, is that we truly and sincerely believe what is so revealed and taught, and yield sincere obedience unto that which is commanded in the Scriptures. If anything they (Protestants) teach be found to deviate from them, if it (what they teach) exceed in any instance what is so taught and commanded, if it be defective in the faith or the practice of anything so revealed or commanded, they are ready to renounce it. What do you say now, clear brief, comprehensive, and concise than that?"

(To be Continued.)

The new school house built in South Lake, L. A. is now completed, and the congregation of that Mission will soon enjoy the benefit of a Catholic school.

St. George's church, Cleveland, Ohio, is fast approaching completion, and it is considerably expected that it will be ready for occupancy before long.

## SWEET CHARITY.

CARE OF THE POOR IN  
ALL COUNTRIES.

The Great Chicago Movement for the relief of poverty has been a success. The work has been done by the people, and the people have been helped. The work has been done by the people, and the people have been helped.

London, which still has many of its poor, has been helped by the work of the people. The work has been done by the people, and the people have been helped. The work has been done by the people, and the people have been helped.

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