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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.

VII.
"And some who are essentially orthodox do so believe them, or at least some of them, to be the word of God?"
"They do."
"Yet no one is essentially orthodox who believes anything but the essentials to be essential?"
"No one."
"And no one can believe anything to be the word of God without believing it to be essential, as we have proved in the case of Toby and his dog?"
"Unless essentially orthodox Protestants believe, then, the same thing at the same time to be both essential and not essential?"
"That is not possible."
"Then it will be convenient to drop the distinction between essentials and non-essentials, and say that all who believe anything to be the word of God, except what is clearly and manifestly revealed, err essentially, will it not?"

"No; for all that is revealed in the Scriptures evidently is not clearly and manifestly revealed, and it would be absurd to say that a man can err essentially in believing, when what he believes is the word of God."
"Then you will take the ground that all essentially orthodox Protestants are, and always have been, virtual infidels, believing it no essential error to make God a liar?"
"Not that, by any means."
"You fall back, then, on your former ground, and say Protestantism is the essentials; he who believes these, whatever else he believes or disbelieves to be the word of God, is essentially orthodox."
"Very well."
"But the non-essentials, or matters it is lawful to believe or disbelieve to be the word of God, are not the words of men or of devils, but revealed truths, as we agree in our former conversation?"
"Certainly."
"But to believe the words of men or of devils to be the word of God, is, as you have said, essential error."
"True."
"Then, after all, we cannot say that he who believes the essentials is essentially orthodox, whatever else he believes or disbelieves to be the word of God; for this would imply that it is no essential error to add to the word of God the words of men or of devils."
"Say, then, he who believes the essentials is essentially orthodox, whatever else he believes or disbelieves to be the word of God, provided he believes nothing to be the word of God which is not his word."
"Then none of those who believe anything to be revealed which Protestants deny are essentially orthodox."
"I do not see that."
"What they believe exceeds what you believe, you hold to be either revealed or not revealed. If revealed, you are guilty of the sin of infidelity in not believing it; if not revealed, you must hold they err essentially, for you hold they believe that to be the word of God which is not his word. The last is what you do hold, and therefore you cannot hold that they are essentially orthodox Protestants."
"Be it so."
"You must also deny those to be essentially orthodox who believe less than you do. If the matters you believe which they do not are not revealed truths, you err essentially in believing them to be revealed; if they are revealed, you must believe they err essentially in disbelieving them; since in disbelieving them you must hold they disbelieve God."
"That seems to be so."
"Then you exclude from the essentially orthodox all who believe more or less than yourselves; that is, all but yourselves. If then you insist on the proviso you have adopted in your definition, and say no one can be essentially orthodox who believes anything in addition to the word, you must either give up your definition, as I have said, between essentials and non-essentials, or else say it is no essential error to disbelieve God. Which will you do?"
"Neither."
"But you either believe the non-essentials to be revealed truths, that is, the word of God, or you do not. If you do not, your distinction between them and the essentials avails you nothing, as we have seen. Hence you have insisted that they are revealed truths. But if you hold them to be revealed truths, you must hold them to be not non-essential, but essential, as Toby and his dog have proved to us, since to disbelieve them would be to make God a liar. This you admit, do you not?"
"I have admitted it over and over again."
"Then on no ground whatever can you admit any portion of revealed truth to be unessential, and, willingly or unwillingly, you must abandon your distinction between essentials and non-essentials, and either say Protestants have been and are virtual infidels in teaching that it is no essential error to disbelieve God, or else that they have never meant that

any portion of the revealed word, clearly and manifestly revealed or not, can be disbelieved without essential error. Which alternative do you select?"
"If either, the latter."
"Presbyterians, then, are the only essentially orthodox Protestants?"
"Very well."
"Presbyterians are fallible, liable to be mistaken?"
"We do not, like Romanists set up a claim to infallibility."
"If they are fallible, it is possible they take that to be the word of God which is not his word, or deny that to be his word which is his word. In either case, they will be guilty of essential error. Consequently, it is possible that Presbyterians themselves are in essential error, and, therefore, impossible for them to say with certainty that they are essentially orthodox, and, therefore, they must admit that it is uncertain whether there are any essentially orthodox Protestants at all."
"But you forget that the essentials are clearly and manifestly revealed, and, therefore, may be known with all necessary certainty."
"You also forget that we have just agreed that all revealed truth is essential, and that you have surrendered the distinction between essentials and non-essentials. You assumed, as you were obliged, the non-essentials to be revealed, for otherwise they would be simply the words of men or of devils, which it is not lawful to believe to be the word of God; but the moment you admit them into the category of revealed truths, you must either concede them to be essential, or else that it is no essential error to disbelieve God; that is to be an infidel, and make God a liar. This last you could not do; therefore, you were obliged to say all that is revealed is essential. But, if you say this, you must say, either that the essentials are not restricted to what is clearly and manifestly revealed, or else that nothing but what is clearly and manifestly revealed is revealed at all. Which will you say?"
"For the present, that nothing is revealed but what is clearly and manifestly revealed. Almighty God is good, and natural reason suffices to prove that he cannot have made that necessary to be believed which is obscure or doubtful. If he has made his whole word necessary to be believed, the whole must be clearly and manifestly revealed, and what is not so revealed can be no part of his word."
"His word, being clear and manifest, cannot be mistaken, or, at least, there can be no difficulty in determining what it is."
"None."
"But clear and manifest are relative terms. A thing may be clear and manifest to you, and not to me. To whom, then, do you say the word is clearly and manifestly revealed?"
"What is clear and manifest is clear and manifest and can be honestly mistaken by no one."
"But I mean, what is alike clear and manifest to all men?"
"The word is revealed in the scriptures, and in the scriptures alone, and these alone are sufficient."
"Yes; that is what all Protestants agree. The word is revealed in these alike clearly and manifestly to all men?"
"Yes."
"To those who cannot read, as to those who can?"
"There should be none who cannot read."
"But nineteen-twentieths of mankind, at the lowest calculation, cannot read, and nearly as large a proportion of those who can read cannot read so as to understand what they read. Do you say the revealed word is clearly and manifestly revealed to all these?"
"Of those to whom little is given little will be required."
"That is to say, Almighty God does not require faith in his word of the immense majority of the human race?"
"I say not that. Those who cannot read he instructs by his pastors and by His Holy Spirit."
"But if the instructions of pastors and the direct revelation of the Holy Spirit, are necessary in the case of the larger part of mankind, how can you say the scriptures are sufficient?"
"The scriptures are sufficient."
"That is, for whom they suffice, and when and where they are not insufficient. That can hardly be questioned. But let us confine ourselves to those who can read and claim to be teachers among Protestants, so-called. These all admit the scriptures contain the whole revealed word?"
"They do."
"That they are the sole and sufficient rule of faith and practice?"
"Certainly."
"And that the word revealed in them is clear and manifest?"
"Unquestionably."
"And that only what is clear and manifest is revealed?"
"Be it so."
"Then they all agree as to what the word is?"
"No; I am sorry to say they do not."
"There is a disagreement, then—some saying the word is one thing, others saying it is not that, but something else?"
"But there is no honest disagreement for the matter is clear and manifest, and none who do not willfully close their eyes to the truth can mistake it."

"Are all parties dishonest?"
"No."
"Which is the honest, which the dishonest party?"
"The orthodox party is the honest party."
"Which party is that?"
"The one which believes what, and only what is clearly and manifestly revealed."
"So say all parties; but which is that party?"
"The scriptures must decide."
(To Be Continued.)

A prima donna whose initial attempt at grand opera has been signalized by unusual success is Rose Cecelia Shay, daughter of Thomas F. Shay, the noted Cincinnati criminal lawyer who was at one time president of the Hamilton County A. O. H.

A convention of the Polish societies of St. Joseph's Union will be held in Braddock, Pa., on Jan. 14. These societies have a membership of over 2,000.

A TRUE FRIEND OF THE YOUNG

The Late Bishop Lenihan of the See of Cheyenne.

Bishop Thomas M. Lenihan, of Cheyenne, is the last American Bishop to pass to his reward. He was remarkable for many exceptional qualities of mind and heart. A western exchange says of him: "Bishop Lenihan was a very lovable person from boyhood. He was a favorite in college; a favorite among his fellow-priests; a favorite among the Bishops. He was not a man of affected goodness or artificial suavity. He was generous by nature, and to his fondness of heart was added a genuine piety that made every man dear to him as a brother. He was beloved by Protestants as well as Catholics; and it was the former who first spoke of petitioning Rome to send him back to Iowa. He was a great patron of education, and his parochial schools were the best in the province, and a model of efficiency and completeness of equipment. He felt the great necessity of supplying to the rising generation that religious 'milleu' which in this country is not to be found outside the parochial school. Our social atmosphere is not Protestant; it is worse; it is absolutely non-religious. The normal nature of the child dies from spiritual atrophy. Bishop Lenihan strove to supply the deficiency by building and maintaining parochial schools. This was perhaps his greatest achievement; and one to which his name will be linked longest."

The Ave Maria has the following regarding the lamented prelate: "Though Bishop Lenihan, of Cheyenne, was known to be in delicate health for some time—almost since his consecration in 1897—news of his death last week came as a painful surprise. As chief pastor of a diocese of vast area and small population Bishop Lenihan's life was as laborious as that of any frontier missionary. What Cardinal Manning desired most of his priests, 'very hard work and very little money,' was the lot of the Bishop of Cheyenne. We may add that Cardinal Manning would have found in the lamented prelate many of the other qualities that go to make up an ideal priest."

The tearing down of St. Mary's old Church, Jersey City, preparatory to the erection of a new one will begin in a few weeks. The new church will be a \$500,000 building.

Rev. Father Morendino, who has been teaching an Italian school in Thurber, Texas, for several months, has received a letter from the Italian consul at New Orleans, in which the latter congratulates Father Morendino for having established the school and promises to supply all school books for the pupils free of charge. Father Morendino has our best wishes for his success.

The prize of \$100 offered by the American Catholic Historical Society of Philadelphia, open to all Catholic institutions in the United States, Canada and Mexico, was won by Miss Pauline Lancaster Peyr, a pupil of St. Mary's Academy, Notre Dame, Indiana.

Work is proceeding very rapidly on St. Michael's Church for the Italians at Portland, Oregon.

In a pastoral letter Bishop Hortmann, of Cleveland, Ohio, mentions the fact that Mother Katherine Drexel, Superioress of the Sisters of the Blessed Sacrament, gives \$70,000 annually to the education of the Indian children.

A great grandson of Paul Revere, of patriot fame, died recently in Morristown, N. J. He, too, was named Paul Revere. He was a lawyer, a veteran of the Mexican and Civil wars and a Catholic, having become a convert twenty-five years ago.

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DR. LORIMER'S FEARS

HE SPEAKS ON "THE PERILS OF PROTESTANTISM."

The Gloomy Utterances of his New York Preacher and Some of His Obvious Comments—He Refers to Our Holy Mother as the "Dominant Church."

A sermon as gloomy as the death typhoid in the passing of the year, and almost as hopeless of the future, was preached recently by the Rev. Dr. George C. Lorimer before his fashionable New York congregation. His subject was "The Perils of Present Protestantism." The reasons for the gloomy prospect were chiefly four: Depleted treasuries and diminished congregations.

A complete lack of enthusiasm in its people, due to the revival of classicism in Germany and France and the icy conservatism which has been the outgrowth of it.

The growth of charlatanism, as exemplified by the "Holy Ghost and Us" group and similar offshoots of present day Protestantism.

A disposition to neglect "doctrine," for which the people crave.

Protestants have been wont to regard Roman Catholicism as their most powerful enemy, said Dr. Lorimer. Now, however, they must seek the causes of their peril within, in themselves, not in their enemies, in the danger, and the foreshadowing of destruction.

To an outsider, it seems a little surprising that the brethren are only beginning to realize that very old truth that it is not in the strength of others but in our own weakness that we fall. If the Church profits by the accident of contrast, if her old strength still lifts itself in the face of her neighbors' exceeding weakness—still, as Dr. Lorimer points out, it is not Catholicism, but Protestantism, that is killing Protestantism.

Considering, however, that the good doctor has cast off all his fear of the "old-time antagonist" it is remarkable how much notice he pays her in this very sermon. He calls her the "dominant Church" with grudging emphasis. He says she has "troubles of her own" and yet admits that she is still quite ready and able to saddle the troubles of the world.

"When the higher criticism of today attacks the fundamental principles of our faith," he says, "who is there to raise and declare the Bible inspired? The Pope. While Protestant sanctuaries resound with the clamor of the 'new thought,' where is to be found the custodian of inspired religion? In the Vatican. While the spirit of the theological sacra of the Holy See may be too doctrinal, the spirit of Protestantism is from opposite—a tendency away from positive statement and the old established foundations on which all religious truth rests."

The Rev. Dr. Lorimer seems to have put himself into something like a logical dilemma. He doesn't fear the Catholic Church. Not he. Her influence is waning. Protestantism must look for its peril in its own apathy. Yet—yet—the Catholic Church is the custodian of inspired truth, and the preacher ends up by finding he fears her strength a good deal, after all. No wonder he is puzzled and tangled up in his own reasoning. Perhaps it is not yet given him to see what must be so obvious to many of clearer sight—that the very same weakness which he admits is the peril of Protestantism is the thing which is the strength of the Catholic position. So that in fearing the inadequacy of Protestantism he is really fearing the contrasting sufficiency and steadfast power of the Catholic Church.

Twenty-six members of the class of inquiry formed at the Church of the Assumption, Philadelphia, Pa., as a result of the mission to non-Catholics are now solemnly under instruction for reception into the Church, and it is probable that thirty-five will eventually unite with the one fold of Christ. Some of those under instruction speak of members of their families and other relatives and friends who have been impressed by the lectures and literature and who are considering the question of placing themselves under instruction.

One of the largest stone walls ever built in this country is soon to be erected by the Sisters of St. Clare Convent in Hartwell, Ohio. The entire farm of seventy acres is to be fenced in with a wall eight feet high and two feet thick. Several large buildings are to be erected on the grounds, and numerous other improvements made. The Sisters will not build the wall because they wish to be shut off from the rest of the world, but they wish the convent to be indestructible, and prefer stone to ordinary fencing for this reason.

PITTSFORD.
The Young Men's Catholic Association will hold a ball and festival at the National Hotel Hall, Jan. 26th. The proceeds are for the benefit of St. Louis Church.

BISHOP LENIHAN

LATE BELOVED ORDINARY OF SEE OF CHEYENNE.

At the Impressive Funeral Obsequies of the Lamented Prelate at Dubuque, Iowa—Archbishop Keane Pays a Tribute to His Memory.

The obsequies over the late Bishop Lenihan at Dubuque were of the most imposing character.

At the conclusion of the mass Archbishop Keane ascended the pulpit and spoke in substance as follows: In the name of the Father, Son and Holy Ghost, Beloved Brethren—This is a day of mourning. What thousands of hearts there are who bewail the death of him who lies before us. In this city of his childhood how many hundreds bewail him as friends, comrades or relatives. To them who were connected by ties of blood our hearts go out in affectionate sympathy.

In Fort Dodge how many thousands are sorrowing for him, as a good pioneer priest, as a kind father, who gave them their first communion, married them and made their homes happy! And how many other tens of thousands of citizens mourn him as a good citizen—energetic, tireless and always seeking public good. In distant Wyoming other tens of thousands mourn him as the good bishop, as the devoted leader of that little band of priests, as the indomitable leader who ever pointed up, aiding by word and example and pushing on in that heroic way which he had learned from the saintly Loras and Creton. All supposed that he would still be with us for many years to come. All looked for his word of comfort and his good example for many years. All felt sure that the brightest of his brilliant career was yet to come. But the great Captain called a halt. And the soldier lay down his weapon. His life's hopes fell. And we bow down at the feet of the altar and say, "Not our will, but Thine, be done, O God."

Ah, yes, let us follow him as his guardian angel leads him to God. Let us stand there with him. We loved to watch him in life, let us stand there with him before his Judge. He was always a priest and an instructor. To-day he gives us a most eloquent lesson.

The archbishop then spoke of the perable of the talents and dilated on the talents of the dead prelate. Concerning the latter he said: "The first talents he received were the gifts of nature. The Lord gave him gifts of intellect, gifts of prudence, gifts of fact and energy, gifts of fortitude, gifts of perseverance that enable him to reach to heights inaccessible to men. And every one of these gifts he kept—not one was thrown to waste. All he laid at the Saviour's feet. And to these gifts of nature God gave gifts of grace and to whomsoever God gives gifts of nature, He always gives gifts of grace. Bishop Lenihan always heard the voice of God in his soul, calling him to higher things, calling him to noble deeds. And in his home he saw examples of virtue that helped him to listen to that voice, and above all, he had the blessing of a good Christian education. Thus after receiving the gifts of nature and grace he was led to the great crossroad of life, the place where everyone must choose a profession. Many voices he heard—voices of temptation, voices calling him of allurement of the world, and of the pleasure of life. He heard them all, but he hearkened only to that one voice speaking louder than all others, speaking with greater force and telling him to strive upwards and onward. Often as he served mass on the altar of this sanctuary he wondered if he ever would be standing in the place of the priest offering the divine sacrifice. And when he reached the crossroads the voice of the sweet Saviour said to him, 'Follow me, and thus it was that on this very anniversary he fell prostrate before the feet of Jesus at its full significance. When James and John asked Jesus to be joined in the apostolic union he said to them, 'Can you drink the cup that I have drunk?' And they answered, 'Yes.'"

These were the five talents that God gave Bishop Lenihan. How he laid the mat the feet of the Saviour! What is the fruit of these talents? Some think the Lord chooses men to do His work and they do it well, but are not granted the blessings of seeing the fruit of their labor. Thus it was with Christ. He worked on earth a short while, did his work, but although he sowed good seed, he had not the happiness while on earth, to see it grow and prosper. All he had was a few poor, weak disciples, who ran away and left him. All the apostles were not men like St. Paul. "Oh!" said one Blessed Father, "Some now observe Jesus' words, 'glorious thing it is to toll for the Lord and not take in the sheaves.' Bishop Lenihan could say truthfully to the sweet Jesus, 'I didn't gather sheaves, O Lord, but I lost my life in thy service. O! brethren, what a service! O! brethren, what a lesson that is! It is not eloquent! As his friends we shall take the lesson and keep it sweet. We shall bear from now on that it is to toll for the Lord, and never to take in the sheaves.'"

Archbishop Keane then spoke of the late prelate's life and his work. He said that the late prelate was a man of great energy and tireless work. He was always seeking public good and was a devoted leader of his people. He was a good pioneer priest, a kind father, and a good citizen. He was a man of great energy and tireless work. He was always seeking public good and was a devoted leader of his people. He was a good pioneer priest, a kind father, and a good citizen.

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