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THE TWO BROTHERS.

(By Orestes A. Brownson.)
Controversial Dialogue Between
Presbyterian and His Catholic
Brother. Leading Up to For-
mer's Conversion.

VII.
"And some who are essentially or-
thodox 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 essen-
tials to be essential?"

"No one."
"And no one can believe anything
to be the word of God without believ-
ing it to be essential, as we have
proved in the case of Toby and his
dog?"

"Unless essentially orthodox Protest-
ants 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 mani-
festly 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 es-
sentially in believing, when what he
believes is the word of God."

"Then you will take the ground
that all essentially orthodox Protest-
ants are, and always have been, vir-
tual infidels, believing if 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 dis-
believes to be the word of God, is es-
sentially 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 con-
versation?"

"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 es-
sentially 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 es-
sentials is essentially orthodox, what-
ever else he believes or disbelieves to
be the word of God, provided he be-
lieves nothing to be the word of God
which is not his word."

"Then none of those who believe
anything to be revealed which Presby-
terians deny are essentially orthodox."
"I do not see that."

"What they believe exceeds what
you believe, you hold to be either re-
vealed 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 Protest-
ants."

"Be it so."
"You must also deny those to be es-
sentially orthodox who believe less
than you do. If the matters you be-
lieve which they do not are not re-
vealed 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 essen-
tially orthodox all who believe more
or less than yourselves; that it, all
but yourselves. If then you insist on
the proviso you have adopted in your
definition, and say no one can be es-
sentially 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 es-
sential 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 es-
sential 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 es-
sential error. Consequently, it is pos-
sible that Presbyterians themselves
are in essential error, and, therefore,
impossible for them to say with cer-
tainty that they are essentially ortho-
dox, 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 es-
sential, 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 re-
vealed 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 re-
vealed, 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 re-
vealed but what is clearly and mani-
festly revealed. Almighty God is
good, and natural reason suffices to
prove that he cannot have made that
necessary to be believed which is ob-
scure or doubtful. If he has made his
whole word necessary to be believed,
the whole must be clearly and mani-
festly 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 rela-
tive 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 mis-
taken by no one."

"But I mean, what is alike clear and
manifest to all men?"

"The word is revealed in the scrip-
tures, 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 mar-
kind, 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 insuffi-
cient. That can hardly be questioned.
But let us confine ourselves to those
who can read and claim to be teach-
ers among Protestants, so-called.
These all admit the scriptures contain
the whole revealed word?"

"They do."
"That they are the sole and suf-
ficient 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 some-
thing else?"

"But there is no honest disagree-
ment for the matter is clear and mani-
fest, and none who do not willfully
close their eyes to the truth can mis-
take it."

"Are all parties dishonest?"
"No."
"Which is the honest, which the dis-
honest 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 signalled by
unusual success is Rose Cecelia Shay,
daughter of Thomas F. Shay, the not-
ed Cincinnati criminal lawyer who
was at one time president of the Ham-
ilton 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 so-
cieties 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 re-
markable for many exceptional quali-
ties of mind and heart. A western ex-
change says of him: "Bishop Lenihan
was a very lovable person from
boyhood. He was a favorite in col-
lege; a favorite among his fellow-
priests; a favorite among the Bishops.
He was not a man of affected good-
ness or artificial suavity. He was
generous by nature, and to his fond-
ness of heart was added a genuine
piety that made every man dear to him
as a brother. He was beloved by Prot-
estants as well as Catholics; and it
was the former who first spoke of pe-
ditioning Rome to send him back to
Iowa. He was a great patron of edu-
cation, and his parochial schools
were the best in the province, and a
model of efficiency and completeness
of equipment. He felt the great ne-
cessity of supplying to the rising gen-
eration that religious 'mille' which
in this country is not to be found out-
side 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 Leni-
han strove to supply the deficiency by
building and maintaining parochial
schools. This was perhaps his great-
est achievement; and one to which his
name will be linked longest."

The Ave Maria has the following re-
garding the lamented prelate:

"Though Bishop Lenihan, of Chey-
enne, 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 labori-
ous 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 in-
stitutions 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 Horts-
mann, of Cleveland, Ohio, mentions
the fact that Mother Katherine Drexel,
Superior of the Sisters of the
Blessed Sacrament, gives \$70,000 an-
nually to the education of the Indian
children.

A great grandson of Paul Revere,
of patriot fame, died recently in Mor-
ristown, 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 con-
vert 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 "Dom-
inant Church."

A sermon as gloomy as the death
typified 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 fav-
orable 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 clas-
sicism in Germany and France and
the icy conservatism which has been
the outgrowth of it.

The growth of charlatanism, as ex-
emplified 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 re-
gard Roman Catholicism as their most
powerful enemy, said Dr. Lorimer.
Now, however, they must seek the
causes of their peril within. In them-
selves, not in their enemies, is the
danger, and the foreshadowing of de-
struction.

To an outsider, it seems a little sur-
prising that the brethren are only be-
ginning 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 neigh-
bor's exceeding weakness—still, as
Dr. Lorimer points out, it is not Cath-
olicism, 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 remark-
able how much notice he pays her in
this very sermon. He calls her the
"dominant Church" with grudging em-
phasis. 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 to-
day attacks the fundamental prin-
ciples of our faith," he says, "who is
there to raise and declare the Bible
inspired? The Pope. While Protest-
ant 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 the 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 influ-
ence 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 fear-
ing 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 avowedly under instruction
for reception into the Church, and it
is probable that thirty-five will eventu-
ally 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 litera-
ture 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 en-
tire 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 improve-
ments 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 in-
destructible, and prefer stone to ordi-
nary 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.

Scholarship for The Catholic Journal.

BISHOP LENIHAN

LATE BELOVED ORDINARY OF
SEE OF CHEYENNE.

At the Impressive Funeral Obse-
quies 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 Arch-
bishop 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 thou-
sands 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 friend, com-
rade or relative. 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 thou-
sands of citizens mourn him as a good
citizen—energetic, tireless and always
seeking public good. In distant Wy-
oming 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 ex-
ample and pushing on in that heroism
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 ex-
ample for many years. All felt sure
that the brightest of his brilliant car-
eer was yet to come. But the great
Captain called a halt. And the sol-
dier 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
parable of the talents and alluded to
the talents of the dead prelate. Con-
sidering the latter he said:

The first talents he received were
the gifts of nature. The Lord gave
him gifts of intellect, gifts of pen-
dence, gifts of fact and energy, gifts
of fortitude, gifts of perseverance that
enabled him to reach to heights inac-
cessible to men. And every one of
these gifts he kept—not one was
thrown to waste. All he laid at the
Savior's feet. And to these gifts of
nature God gave gifts of grace and to
whomsoever God gives gifts of na-
ture, 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 so-
ber deeds. And in his home he was
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
vocation. Many voices he heard—
voices of temptation, voices telling
him of allurements of the world, and
of the pleasure of life. He heard
them all, but he listened 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 won-
dered 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
Savior said to him, "Follow me," and
thus it was that on this very altar
ary he fell prostrate before the feet of
Jesus at its full significance. When
James and John asked Jesus to be
joined in the apostolic which 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 Savior! What
the fruit of these talents? Some-
times 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 hap-
piness while on earth, to see it grow
and spread. 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 our
Blessed Savior, "come now, others
follow. What a 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 lesson that is! Is
it not eloquent? Is he friends who
shall take that lesson and keep it?
We shall have from him that it is
to labor for the Lord. And over
we will read this economy
gave and saved many."

Archbishop Keane then spoke of the
parable of the talents and alluded to
the talents of the dead prelate. Con-
sidering the latter he said:

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the gifts of nature. The Lord gave
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place where everyone must choose a
vocation. Many voices he heard—
voices of temptation, voices telling
him of allurements of the world, and
of the pleasure of life. He heard
them all, but he listened 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 won-
dered 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
Savior said to him, "Follow me," and
thus it was that on this very altar
ary he fell prostrate before the feet of
Jesus at its full significance. When
James and John asked Jesus to be
joined in the apostolic which 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 Savior! What
the fruit of these talents? Some-
times 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 hap-
piness while on earth, to see it grow
and spread. 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 our
Blessed Savior, "come now, others
follow. What a 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 lesson that is! Is
it not eloquent? Is he friends who
shall take that lesson and keep it?
We shall have from him that it is
to labor for the Lord. And over
we will read this economy
gave and saved many."

Archbishop Keane then spoke of the
parable of the talents and alluded to
the talents of the dead prelate. Con-
sidering the latter he said:

The first talents he received were
the gifts of nature. The Lord gave
him gifts of intellect, gifts of pen-
dence, gifts of fact and energy, gifts
of fortitude, gifts of perseverance that
enabled him to reach to heights inac-
cessible to men. And every one of
these gifts he kept—not one was
thrown to waste. All he laid at the
Savior's feet. And to these gifts of
nature God gave gifts of grace and to
whomsoever God gives gifts of na-
ture, 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 so-
ber deeds. And in his home he was
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
vocation. Many voices he heard—
voices of temptation, voices telling
him of allurements of the world, and
of the pleasure