

The Catholic Journal.

VOL. 1, NO. 29.

ROCHESTER, N. Y., SATURDAY, APRIL 19, 1890.

PRICE, 5 CENTS

God in the Constitution.

Bishop Spaulding's Reply to Colonel Ingersoll.

CONCLUDED.

Colonel Ingersoll thinks the government of God has been found wanting in every country in which it has been tried. Yet we are indebted to God for the elevating influences which have radiated from Palestine through all the ages to the present day. It even sent Columbus to discover America.

The government of God has indeed been tried, but has the government of agnosticism or Atheism been tried? If there ever has been a government of atheists it has existed only among the lower savages. * * * Colonel Ingersoll's thesis that the recognition of God in the Constitution, must have, as its necessary result, a theocracy is untenable. Is the government of Massachusetts theocratic? The constitution of the United States contains more than the recognition of God. It also states it is "the duty of all men in society, publicly, and at stated seasons, to worship the Supreme Being, the great Creator of the Universe." The argument of Colonel Ingersoll, "if God is allowed in the Constitution, the people must abdicate, as there is not room for both," is absurd. It would prove that the greater part of the people of the United States were ignorant and superstitious, as the greater part of them believe in a God. Colonel Ingersoll's charge that the church has been in all ages the persistent enemy of the human race is abundantly disproved by history. Neither as the church been the enemy of investigation and intellectual development, for she has preserved the literatures of Greece and Rome; the authors of scientific investigation Descartes and Bacon were Christians; Copernicus, Kepler, Newton, Kepler, Newton, Liebnitz, Ampere, Fresnel, Faraday, Mayer, Gauss, Van Beneden, Pasteur—were all religious men, Catholic and Protestant.

Colonel Ingersoll continues his indictment: "It has denied the existence of facts, the tendency of which was to undermine its power." The existence of what facts, shown to the facts, has the Church denied? Only fools deny the existence of well-authenticated facts: and whatever opinion of the men who have given direction to religious thought in its relations to scientific theories one may hold, there are few who will imagine they were idiotic.

"It has always been carrying the goats to the feet of philosophy." The church bore no goats to the feet of Plato and Aristotle, who, after centuries, are the fathers of philosophic thought, but it preserved their writings, and its saints from Augustine to Thomas of Aquin, have been its most illustrious disciples.

Colonel Ingersoll continues: "It has erected the gallows for genius." Petrarch; for Lopez de Vega and Cervantes; for Corneille and Racine; for Michael Angelo and Raphael; for Milton and Fenelon; for Shakespeare, Cervantes; for Mozart and Beethoven; for Palestrina and Wagner; for Goethe and Browning; for Alberto, at all events, civilized society has rested on religion, and free government has prospered only in religious nations; and if we are wise we will not imagine that we are exempt from this law. A statesman will not to other things than questions of justice and the machinery of government. He will seek to bring the

and will know that nothing has such power to do this as true religion. What good reason, then, is there why we should not write God's holy name upon the title pages of our organic law? The doing this would add to patriotic zeal something of the glow and fervor of religious faith. It would be a recognition of the fact that man's soul craves for infinitely more than any government can give. It would awaken in us a deeper consciousness of the providential mission, which, as a nation, we are called to fulfil; and it would infringe upon the rights of no human being.

JEWES AND JUDAISM.

Interesting Communication to the Journal on the Subject.

EDITOR CATHOLIC JOURNAL:

In the *Jewish Tidings* of March 28, you are taken to task for designating Sara Bernhardt, in treating of her proposed Passion Play, as a licentious Jewess. The question is divisible; first as to her licentiousness, and secondly as to her Judaism.

In the first connection the *Tidings* has this to say: Bernhardt may or may not be licentious. That is a large word, meaning loose and dissolute. If the *JOURNAL* were called upon to defend a libel suit, it might find it extremely difficult to prove the grave charge it has presented against the celebrated actress.

The *Tidings*, it will be observed, guards itself from expressly denying the licentiousness of Sara. It could not well deny flatly a fact which all the world knows. The libel suit it imagines could not well be brought; the defendants would have to be thousands. One interrogatory, of itself, would end them all: to whom was Sara united in marriage, when her soul, still living, came into this world?

As for Sara's being a Jewess, that is equally notorious. The *Tidings*, on this branch, gives us the following:

But that is not what we started out to say. There was no sense or necessity for calling Sara Bernhardt a Jewess. Her parents or grandparents may have been Jewish, but she certainly does not profess the religion.

The *Tidings* will pardon us for denying that being a Jew is a matter, primarily of religion; and for asserting on the other hand, that Judaism is more particularly a matter of race.

What Judaism as a religion is, the *Tidings* will find it difficult to define. There is no longer in Israel, altar, sacrifice or priest; such as were in the days of prophets, judges and kings. It has no voice, inflexible, or fallible, to define or maintain its dogmas. Reform Judaism in deed, as defined by its supporters, is but a step, if anything, in advance of mere, bald Theism. "Judaism acknowledges no dogma on the belief of which salvation depends," says Rabbi Wise of Cincinnati, in his *Defense of Judaism*, p. 29.

"We believe in the Sinai revelation," he says again in the same work, page 30, "on account of the soundness, rationality, universality and pure humanism of the doctrine promulgated there, and not vice versa."

Neither does skepticism, or exterior apostasy exclude from the fold of Israel. Maimonides, that second Moses of the Hebrew race, lived during many years in the open profession of Mahometanism; his reputation for sanctity in Israel suffered nothing by reason of this. In our own day, Emin Pasha, born a Jew, baptized early as a Christian, subsequently professing Mahometanism, is pointed to us as one of Israel's sons. So, concerning Heine and Boerne, Gratz, in his *History of the Jews*, (Vol. II, page 349, Ed. Leipzig, 1870), makes

Heine did not separate from Judaism otherwise than in appearance; like combatants who have seized the arms and flag of the enemy, in order to strike and overcome with greater facility."

With regard to open skepticism, we may point to the case of Michael Berend, editor, free-thinker and Jew; who died not many years ago. Was he excluded, by reason of his skepticism from the cemeteries of Israel? Was the parting benediction refused to him, as one unfaithful to Judaism?

The *Univers Israelite*, published in Paris, is recognized as a great organ of Orthodox Judaism. From that journal, (II, p. 85-6; 1866) we learn that the body of Berend was duly interred among those of his departed brethren, and that the Grand Rabbi of Belgium, Astruc, gave his benediction.

"Son," exclaimed the Rabbi, "of an older race of persecuted ones, he took pride in raising always the banner of Israel, which is that of religious liberty. Adieu, therefore, Berend; be thou blessed! Like unto a hero of the Bible, you died in combat."

The *Archives Israelite*, organ of reformed Judaism, xxi, p. 927-928; 1866, expressed thus clearly the truth: "This is why Berend was able to become a free-thinker, remaining still an Israelite. * * * For this reason, finally, free-masonry, and free-thought likewise have been able to intervene unhindered by the side of Judaism, over the tomb of a brother, of a friend, of a co-religionist of all; Israelites, free-masons and free-thinkers equally."

Even a life of shame, such as Sara herself has been practically leading, does not sever the bond. A certain actress, born a Jewess, came to die. Her obsequies, we are told by the *Archives Israelite*, II, p. 523, June 1, 1868, were "Israelite as her soul had never ceased to be; and if she yielded like so many other women to the temptations inherent to the theatrical life, she none the less guarded piously the traditions of the domestic hearth and the sentiments of charity."

Some day, in all probability, sentiments similar will be published in connection with Sara, departed.

We do not, of course, agree with the claims set forth in the various extracts, concerning the excellence of Judaism. One of the very last actions of this Berend, champion of "religious liberty," had been to publish a sacrilegious account, under guise of a parody, of a Catholic religious procession. "Religious liberty," it would seem, should have dictated that Catholics should be permitted to hold religious exercises, without submission to malicious attacks of such kind.

The Christian world has just cause to complain against the representation of Mary Immaculate, who was the arch-type of womanly purity, by a creature of degraded life. They have additionally cause to complain, that she should be personated by one who belongs to a race which rejected her Divine Son and herself; subjecting the one to cruel death, and the other to a sorrow which was as grievous; by one of a race which has remained through ages its enmity towards Son and Mother.

In conclusion, permit us to say that we deny that the word Jewess represents in special manner purity and virtue, as intimated by the *Tidings*. We can point to Jewish confession, that that race furnishes a much larger contingent to swell the ranks of prostitution than does Christianity.

So we cannot close without declaring that the animosity, which has

during centuries is racial and not religious; that it is due in larger part to the exclusive and aggressive spirit of the Israelite, and to his persistent unity and clannishness, which builds himself and brethren up to fortune and power. F. McG.

*Archives Israelite, xv., p. 711, 1867.

Catholic Society Notes.

The *JOURNAL* has received from William A. Golden, corresponding secretary, a circular setting forth the aims of the Pioneer Diocesan Council of the American Federation of Catholic societies which has been formed by the Pittsburg diocese and sanctioned by Cardinal Gibbons, and Bishops Phelan of Pittsburg and McGovern of Harrisburg. After speaking of the great benefits of Catholic societies in general, the circular goes on to say that, in order to promote greater harmony of interest and greater success, the Catholic laity of the Pittsburg diocese has effected and cemented a grand union of Catholic societies and initiated a series of Diocesan Councils to fore-run and comprise a projected American Federation of Catholic societies, following to be its principles and objects:

"Distinct and disconnected Catholic lay unions and isolated societies, while certainly more or less powerful for good, are yet plainly too contracted in their separate fields of labor; whence arises the occasion for their aggregation into one grand whole, everywhere, for the fullest possible attainment of the general advancement of our Catholic people at large, and acquisition of the utmost success for our common efforts at a better maintenance of our co-religionists and their temporal interests generally.

"The main objects and aims of the American Federation of Catholic Societies are the more thorough cementing, maintenance and promotion of cordial fellowship among the Catholic laity everywhere, and the upholding and conserving of the public welfare of our Catholic communities, in each and all respects, as regards either the advancement of our general brotherhood or the vindication of our common manhood against any and all ignoble encroachments.

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"OBJECTS.—The objects and aims of a Diocesan Council shall be to effect, as nearly as at all may be, the cementing, maintenance and promotion of a cordial fellowship among the vast majority of our Catholic laity, as found embraced in the various societies within the territorial confines of the diocese, and rendering readily available prompt, united action of their tens of thousands' allied strength, upon occasion requiring, in the upholding and conserving the public weal of our Catholic community at large in each and all respects. The Council being one of a series of Diocesan Councils, projected and yet to be founded all over the Americas, and once several other similar councils shall have been established, with such to be and constitute the nucleus of a grand alliance to be known as the American Federation of Catholic Societies."

Generous encouragement and active co-operation is invited and correspondence solicited.

The circular is unreservedly endorsed and approved by those whose names are subjoined, composing the Outstanding Committee on Laws and Regulations of the Pittsburg Diocesan Council, A. F. of C. S.:

Joseph A. Skelly, Chairman, 1st Vice-President, R. C. U. Knights of St. John; Samuel H. Gilson, Presi-

DIOCESAN NEWS.

Catholic Notes Gathered by Our Special Correspondents.

Rev. Michael McManus is the guest of his uncle, Rt. Rev. Mgr. J. T. McManus of Geneva.

Rev. A. M. O'Neil, late of Scottsville, will supply Rev. J. A. Hickey's place at Geneseo, during the latter's absence in the west.

Frederick Murphy and Miss Margaret Rogan were married at St. Francis de Sales church, Geneva, Tuesday, at 3:30 o'clock. Rev. Wm. Payne officiated.

Mrs. Ellen O'Neil, mother of Rev. A. M. O'Neil, of Scottsville, has removed to Auburn and will reside with her daughter in that city.

During his pastorate at Scottsville, Rev. A. M. O'Neil has greatly endeared himself to his congregation and they were very loth to part with him.

Miss Mary A. McPhillips, of Scottsville, who has been suffering for some time with asthma, died suddenly Monday afternoon while sitting in her chair, aged 50 years. Miss McPhillips had resided in Scottsville nearly all her life, quiet and unassuming. She possessed those traits of character which naturally win friends. Funeral from the Church of the Assumption Wednesday at 10 o'clock.

Dansville.

The Sawtelle Comedy company is the attraction at the Opera House this week. Jack Gaughen visited John Noland in Rochester a few days last week.

Miss Ella Rowan and Bid Burke have been visiting in Avon. Messrs. Lanigan and Hassett of Buffalo spent Sunday in town.

Canandaigua.

Mrs. John O'Brien of Railroad Avenue died on Friday last after a short illness. She leaves a husband and three children to mourn her loss.

Mrs. Jacob Kuntz and children of Geneva are visiting at her mother's, Mrs. N. McCormick on Main street.

J. B. O'Brien, who went to St. Augustine, Fla., in the fall to recover his health, has returned much better.

The Forty Hours closed to-day with a large attendance. Rev. Father McGrath is assisting Father English in his duties for a few days.

Phelps.

At St. Francis Catholic church on Wednesday afternoon, April 9th, at 4 o'clock, occurred the marriage of Miss Anna Doyle to Daniel Mulchay. The ceremony was performed in a very impressive manner by their pastor, Rev. J. F. Nelligan. The bride and groom were attended by Miss Maggie Doyle, sister of the bride, and Mr. James Mulchay, brother of the groom. The ushers were Messrs. J. Fitz Gerald and J. F. McKenna. After the ceremony a reception was tendered to the many friends at the home of the bride, congratulations extended to the newly married couple, after which a bountiful repast was served, social enjoyments indulged in until the happy gathering broke up.

Mr. and Mrs. Mulchay received many valuable and useful presents which show how highly they are esteemed. They will reside in Phelps and may happiness attend them.

Miss Mary E. Cahill has returned from a pleasant visit with friends in Auburn and Seneca Falls.

Geneseo.

Miss Katherine O'Grady was elected teller of the Agonist society at the Normal school at a meeting held on Friday evening of last week.

P. Costello has sold two more lots to Dr. Southall on North Center street. Consideration \$40 each.

James O'Hara has sold his house and lot on Mill street to P. Peterson of Cayterville, for \$1,000, and will build at once on the "Neville" lot on the opposite side, which he has purchased.

Wm. Carr and Miss Maggie Martin of this village were married at Mt. Morris on Wednesday of this week. Rev. Father Flaherty officiated.

C. E. Foote, Wm. Purcell, W. D. Toole, Wm. Crystal, Bert McCone, John Kohler, Van Dusen, A. McCone, John Thompson, F. McBride, John Leonard, Jr., W. O'Connor, John Rudd, John Spencer are members of the newly organized Geneseo Cornet Band. They will probably "boot their little horns" on Decoration Day.

Fred Thompson was in Rochester Wednesday, and spent part of the day with Rev. Father McGovern of Scottsville. Mrs. Mary Joseph...