

The Catholic Journal

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Weekly Church Calendar.  
SUN. Oct 5—19th Sunday after Pentecost. Gospel, St. Matt. xxii, 1-11. Feast of the Holy Rosary.  
MON. 6—St. Bruno, Confessor.  
TUES. 7—St. Mark, Pope and Confessor.  
WED. 8—St. Bridgett of Sween, Widow.  
THURS. 9—St. Louis Bertrand, Confessor.  
FRI. 10—St. Francis Borgia, Confessor.  
SAT. 11—St. Tarachus & Comp., Martyrs.

OUR SECOND YEAR.

With this issue the JOURNAL enters upon its second year. We take this opportunity to thank all who have assisted us during the first year when the paper was struggling for a foothold. To every one, priests, subscribers and advertisers we feel profoundly grateful and trust we will receive their help and patronage in the future as in the past.

When our little bark was launched upon the journalistic ocean one year ago it was with misgivings. Rochester had been the graveyard of so many papers, and a Catholic paper is so uncertain a venture that we hesitated lest our journal might but swell the list of failures. Not a few predicted the JOURNAL would be a thing of the past inside of six months. But, thanks be to God, we have survived and enter upon the new year with bright hopes for the future. Our little sheet of four pages has doubled its size and we entertain hopes of its still further enlargement.

During the years to come we will endeavor to make the JOURNAL more and more what our aim was at the outset—a good home Catholic paper.

We invite the attention of our readers to the articles we present for their perusal this week. The contribution "A Protestant Answered" is continued and grows in interest; on an inside page will be found a very entertaining sketch of the Ober Ammergau "Passion Play" by a writer who will be heard from again in our columns; Father Stewart's sermon will be found very interesting. It is our aim during the coming year to spare no pains to give our subscribers the choicest reading matter possible.

It will be observed that the editors' names are placed at the head of these columns in this issue. There has been no change in the management; this action has been taken simply to obviate the necessity of answering questions.

As we will meet your anticipations and thereby gain your support,

Yours truly,  
THE CATHOLIC JOURNAL CO.

UNION IN ONE KIND.

We noticed a few of the objections to the Catholic ministering communion. We will now endeavor more.

asked why did Christ institute the Blessed Sacrament under the words of bread and wine unless it was an implied necessity of being under both kinds? We answer the words of Very Rev. Dr. "Christ instituted the Holy Eucharist under both species, and

the consecrating priest is bound to partake of it under both species, because the Holy Eucharist, besides being a Sacrament, is also a sacrifice. It is requisite for a sacrifice that the victim should be really present and immolated or destroyed, at least mystically, in order that it may represent the death of the victim. This was done at the Last Supper, and is still done in the Mass, by the symbolical severance of the Body and the Blood of Christ through the separate consecration of each of them. It is also requisite for the completion of the Sacrifice that the priest who has immolated the great Victim, by mystically separating, by a distinct consecration, the Body and Blood of that Victim, should consume it in both these kinds, as often as he celebrates Mass, in order to show forth in a still more striking manner, 'the death of the Lord until He come' (Corinth. xi 26); whereas, neither priests nor bishops, nor the Pope himself, even upon their death-bed, receive Communion in the western parts of Christendom otherwise than the rest of the faithful, namely, only under the species of bread which has been previously consecrated by a priest during Mass."

We have already remarked that the Apostles used to give Communion under one kind. St. Paul writes thus in 1 Corinth. xi 27: "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord." If a person become guilty of sacrilege by partaking of Communion under one kind alone, it necessarily follows that by receiving under one kind a person receives the entire Sacrament and the whole Jesus Christ. It may be of use to our readers to state that in the Protestant version the conjunction "and" is in the place of the disjunctive "or;" the rendition is contrary even to the German translation of Luther, which has the word "oder" "or."

What more need we say to those who have mutilated and mangled the Sacrament of Holy Eucharist, in fact, deny that it is a Sacrament at all? Really, men who subvert the words of Holy Scripture to their own ends, and to vindicate their own rebellious opinions, will obviously be impervious to any and all arguments. It is only to their deluded followers that we can hope and pray light may come that they may see how they are being defrauded of their God-given birthright.

COMPULSORY EDUCATION.

The State cannot justly enforce compulsory education, even in the case of utter illiteracy, as long as the essential physical and moral education are sufficiently provided for. The right of enforcing compulsory education is denied to the State on the obvious grounds that compulsory education infringes on the natural rights of parents and children, and, if admitted as lawful, leads to the most absurd and baneful consequences. From the admission of this right it would follow with logical necessity that the State has the right to prescribe the quality of the food, clothing and exercise of its children, since the State is even more concerned for the outward or physical, than for the inward, or spiritual, man; a theory which no man of sound sense will allow. The State has the right to exterminate, or at least, diminish illiteracy as far as this is possible without the violation, however, of divine, personal and domestic rights. The State may erect and equip schools, appoint teachers, etc., in those cases in which private enterprise, charity and the united efforts of parents fail to provide. In justice only those parents who use them, are to be taxed for such schools, if we except institutions for the education of the poor and helpless. Only those children have a right to be reared and educated at the public expense whose parents are unable, or unwilling, to support them; and those only in default of private charity. The State can educate such helpless and abandoned children only to the extent of making them sufficiently intelligent, useful and self-supporting members of society.—Father Conway in "Rights of Our Little Ones."

WHAT HAS CONGRESS DONE ?

But few Congresses will leave upon the pages of history a record more smirched and unsavory than the one now closing. From beginning to end it has been one succession of tyrannies by the majority and unmanly filibustering and obstruction by the minority. Speaker Reed has acted the part of a bully, domineering over his colleagues opposed to him in the House in a shameful manner, arrogating to his precious self the right to abrogate all parliamentary rules; in this task he has been sustained by such members of his party as are held in leash by the party whip. The tactics pursued by the minority were hardly less creditable. They refused to vote; filibustered against and delayed all important measures, and, generally speaking, played the parts of little children, who were afraid of an overgrown, bossish companion. The disgraceful speech made by Representative Cannon, of Illinois, in Congress not long since, is still fresh in the minds of the citizens, while Congressman Kilgore's escapade, in which he kicked open the door of the House is yet a topic of conversation.

What has the Fifty-first Congress done? Its principal claim to notoriety is the passage of the McKinley tariff bill, on the expediency of which there is a diversity of opinion; one thing is certain, it places too much power in the hands of the President, power which eminent constitutional lawyers say is contrary to the constitution. Then it formulated and tried to pass the infamous Federal Election bill a measure which interfered in an unwarranted and arbitrary manner in the election of Federal representatives in the several States; if the Congress can find any cause for glory in this they are welcome to it. The one act passed for which credit is due is the anti-lottery bill, which will undoubtedly act as a great check upon that octopus, the Louisiana Lottery.

It is nonsensical to rail against the Democratic minority for the slow, dragging way in which business has been done; they are worthy enough of blame; but the Republicans had a working majority and are entirely responsible for the non-attendance of a quorum and any and all legislation of the Congress.

BALFOUR'S STUPID POLICY.

It looks as though Mr. Balfour is paving the way for the retirement of the Salisbury government from control of the affairs of Great Britain. His arrest of Messrs. O'Brien and Dillon a few days since, on merely trumped up charges, seems but the climax to the series of brilliant blunders the Tories have been making. The Englishmen were pretty mad when they discovered Salisbury had been tricked into ceding Heligoland and the protectorate of the best part of Eastern Africa to Germany in return for a petty territory on the same coast of Africa. The arrest of the Irish patriots, just on the eve of their departure for America added fuel to the fire already kindled in the breasts of every thinking Britisher. If the arrests had been made last June when it is alleged the incendiary speeches were made, no particular interest would have been aroused. Made now they look like an indefensible piece of tyranny and spite. The end looked for—depletion of American subscriptions to the Home Rule fund—will be attained in a manner wholly contrary to the desires of the Balfour-Salisbury clique.

The scenes at the trials of the men arrested excited even the ire of so staid a person as John Morley. A magistrate who had a personal prejudice against Mr. O'Brien, thought he was an eminently proper judge to try the case and refused to allow it to be taken before another justice. Such high-handed proceedings must come to an end pretty soon. And when Mr. Balfour's name goes down to history, who would care to bear the obloquy, the infamy which of him will be chronicled?

We tender our congratulations to Father Pascal and the congregation of St. Michael's on the completion of their handsome new church.

A Protestant Answered.

(Continued from first page.)

institutions of Europe. From these all our modern literature sprang, and, therefore, does the world owe a perennial debt of gratitude to our heretofore much abused monks of the "dark ages." These same religious of the Catholic Church transcribed, translated, preserved and transmitted to posterity the greatest of all books—the Bible. To borrow the words of Dr. Brownson, "The truth is, the leading scientific discoveries and inventions of which we boast, Christendom owes to Catholics." Parchment and paper, printing and engraving, improved glass and steel, gun-powder, clocks, telescopes, the mariner's compass, the reformed calendar, decimal notation, Algebra, trigonometry, chemistry, counterpoint, equivalent to a new creation in music, are all possessions inherited from our Catholic ancestors. The great maritime discoveries, the discovery of Cape Hope, another new world, were all made by Catholics before Protestantism was born. The principle of the steam-engine was discovered by Roger Bacon and the application of steam to navigation was first made by a Spanish Catholic in the early part of the Seventeenth Century. The application of the sciences to the industrial arts received its principal development in Catholic countries. The Catholic Church is, and always has been, deeply interested in the education, religious and secular, of all classes, with the difference between them that he places the religious above the secular, on the ground that God is infinitely greater than man, that Heaven is above earth, that the soul is more precious than the body and that everlasting life unspeakably outweighs all time and space.

In view of the monuments of ages, the facts of history and the work done by Catholics and their priests, and still progressing as time goes on in our own midst, the bare intimation of opposition to education on the part of the Church is preposterous not to say monstrous.

A Protestant gentleman, Mr. Lang, in *Notes of a Traveler*, page 442, comes to my aid on the following particulars regarding education in Catholic countries. "In Catholic Germany," he says, "in France and even Italy, the education of the common people in reading, writing, arithmetic, music, manners and morals, is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance and not by keeping back the advance of the people, that the Popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands; and they might, perhaps, retort on our own Presbyterian clergy and ask if they, too, are in their countries at the head of the intellectual movement of the age. Education is in reality not only not repressed but it is encouraged by the Popish Church, and is a mighty instrument in its hands and ably used. In every street in Rome, for instance, there are at short distances public primary schools for the education of children of the lower and middle classes. Rome, with a population of 158,487 souls, has 372 primary schools, with 482 teachers and 14,000 children attending them. Has Edinburgh so many schools for the instruction of those classes? I doubt it. Berlin, with a population about double that of Rome, has only 264 schools. Rome has also her university with an average attendance of 660 students; and the Papal States, with a population of two and a half millions, contain seven universities. Prussia, with a population of fourteen millions, has but seven." This Mr. Lang, it may be well to say, was neither a friend of Catholics, nor favorably disposed towards the Catholic Church, but he was honest and spoke the truth as facts revealed it to him.

"If they have called the master of the house Beelzebub, how much more they of the household?" St. Matt. x, 25. The Jews of old accused our Blessed Lord before Pilate, saying: "We have found the man perverting

our nation and forbidding to give tribute to Cæsar." Luke, xxii, 2 whereas, the same just and merciful Lord had taught them to "render unto Cæsar the things that are Cæsar's, and to God what belongs to God." Even so our clergy are falsely accused of forbidding the reading and study of the Holy Scriptures, of keeping the people in ignorance, etc. They are no more guilty of these charges than was Christ of teaching the non-payment of just tribute to Cæsar. I take your letter, as no doubt you intended I should, for a true specimen exhibition of Protestant enlightenment, and, therefore, want none of it. [CONTINUED.]

DR. O'REILLY'S RESIGNATION.

Some rather uncomplimentary reflections have been made on Dr. O'Reilly's conduct as treasurer of the Irish National League, some going so far as to hint that his recent resignation as pastor of St. Patrick's Church, Detroit, was in compliance with a request from Bishop Foley. We have at hand copies of the Michigan *Catholic* and Detroit *Sunday News* which dispel anything of the kind. The former paper publishes Dr. O'Reilly's letter of resignation and Bishop Foley's letter accepting it. In neither is aught but expressions of the greatest friendliness. Bishop Foley, himself, succeeds Dr. O'Reilly as pastor of St. Patrick's, which will hereafter be known as St. Peter and Paul's Cathedral. The *News* says, "Dr. O'Reilly still remains a priest of the diocese of Detroit in the fullest ecclesiastical recognition and favor, and has of his own motion declared that he will stand ready for duty whenever the exigencies of the diocese shall require his services. He will proceed to Europe; where he will engage upon the work he has laid out for himself at an early date." Father Stewart, recently returned from Europe, stated to a JOURNAL reporter this week that he heard Dr. O'Reilly spoken of in the highest terms by leading Irish Nationalists.

Did the opponents of parochial schools, who are outspoken in their denunciation because they allege them to be subversive of American Institutions, notice the large contingent of parochial school pupils at the dedication of Memorial Pavilion at Highland park, and did they remark how lustily they cheered when the national flag was unfurled?

On an inside page will be found an illustrated description of the workings of the new ballot law that will be of interest to voters at the coming election.

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