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DENNIS DOYLE.

STRICKEN WITH PARALYSIS IN ST. MARY'S SACRISTY.

He Dies at St. Mary's Hospital Saturday Evening—Sudden and Unexpected Ending of a Well-Spent Life.

Dennis Doyle is dead. This announcement, made Saturday evening last, sent a pang of regret through the heart of all who heard it, and had an acquaintance with the deceased. But to none did it come with greater sorrow than the people of St. Mary's, and particularly to the priests of that congregation. To them he had for years been almost a brother; a loving companion and devoted friend he always was. They mourn his demise with unfeigned regret.

For many years past Mr. Doyle has been a constant attendant at St. Mary's. He was more than an attendant; he was a devoted worker. He acted as server at the early masses, took up the collections and performed many other services. For this he always refused to accept any reward. It was his delight to be in the house of God and a pleasure to serve His Creator in that manner. During the past two or three years his tall slender figure and finely chiseled features were seldom absent from St. Mary's on any Sunday or holyday. In fact so thoroughly good was he that the people called him "Father" Doyle.

Death came to him in the spot he loved so well and in a manner wholly unexpected. Saturday afternoon, as was his usual custom, he went into the sacristy at St. Mary's to arrange the vestments for Sunday's masses. About three o'clock he was stricken with paralysis and lay unconscious until the Sisters of Mercy from St. Mary's Convent discovered him and notified Rev. J. P. Stewart. As soon as possible Mr. Doyle was removed to St. Mary's Hospital, where everything possible was done to relieve him, but to no avail, and about 8 o'clock Saturday evening he breathed his last. At Sunday afternoon's meeting of the Rosary, Scapular and Altar Society of which Sodality Mr. Doyle was a member, Father Stewart referred feelingly to the deceased, and asked the prayers of the members for the repose of his soul.

The deceased was 66 years old and a former resident of Auburn, where he was the senior partner in the dry goods firm of Doyle & Hogan. He leaves one brother, Peter Doyle of Auburn, and one sister, Mrs. Ellen Hughes of Oransee. Mrs. M. H. Hogan of this city is a niece of Mr. Doyle.

Mr. Doyle's birthplace was in Ireland. He was married to a sister of J. C. O'Brien and his wife died about fifteen years since.

The remains of the deceased remained at St. Mary's hospital until Tuesday morning, many old friends visiting the institution to take a last look at the features of the one they loved so well in life and whose memory they cherished after death.

At 9 a. m. the funeral cortege left the hospital and proceeded to St. Mary's Church, which was filled to overflowing. The procession was met at the door by Fathers Stewart, O'Hanlon and Cloney. When the casket had been placed on the bier in front of the altar, the solemn high mass of requiem was begun. Rev. J. P. Stewart was celebrant, Rev. Felix O'Hanlon deacon, Rev. M. J. Cloney sub-deacon, Rev. W. H. Harrington master of ceremonies. Very Rev. J. F. O'Hanlon, V. C., and Rev. J. M. Fitzgerald of Charlotte, occupied seats in the sanctuary. The music rendered by the choir was most solemn.

At the close of the mass Father

Stewart said, in a voice choked with emotion: "When Father O'Hanlon asked permission of the Bishop to preach a sermon over the departed, his reply was 'Go ahead and preach all you want to. You cannot say too much of Mr. Doyle.' But my heart is too full and I cannot say what I want to. You know what his life was and you know what I want to say." At this point Father Stewart was so overcome by his feelings that he had to retire. Dr. O'Hare pronounced the absolution and blessed the corpse. Then the bearers tenderly lifted the casket and bore it to the hearse. All the priests mentioned went to the Holy Sepulchre cemetery and assisted in the services there.

The bearers, honorary and active, included John Sullivan, Owen Sullivan, Joseph Mahon, Joseph Loughney, Mr. Kennedy, Thomas Christie, Michael McDermott, John Sheil, William McCarthy, John Howe and James Dignam.

May the soul of the departed rest in peace.

IRISH NEWS.

Rev. John McElhatton, C. C., Strabane, is on his way to America for the purpose of collecting funds to help in the erection of a new church, which is badly needed in the capital of North Tyrone.

At a meeting of the Limerick Board of Guardians, on September 16, the following resolution was unanimously adopted: "Resolved, That we protest in the strongest manner against the barbarous treatment inflicted on John McEnery, editor of the *Limerick Leader*, in Tullymore prison."

Late on Saturday night, September 13, a carpenter named Michael Houlihan was proceeding to his lodgings in Church street, Rathkeale, when he fell into the Deel, at the bridge, and was drowned. The body was discovered by a man named John O'Keefe, under one of the arches of the bridge. He leaves a widow and family, who are at present in America.

A great deal of excitement prevailed at the Revenue Pier, Killybegs, on September 16, when Ellen Butler, who was returning from Killybegs, dropped dead on board the *Merman* steamer going to Foynes. She was a native of Ballynecety, county Limerick. She had been treated for heart disease.

Mrs. Bridget O'Reilly, relict of the late Henry O'Reilly, esq., and mother of P. H. O'Reilly, esq., chairman of the Belmont Board of Guardians died a few days ago at the advanced age of 86 years. The funeral was a large and representative one. She was a sister of the late Rev. Anthony Goran, P. P., Killala.

Patrick J. Kelly, who was for some time secretary of the Roscommon Branch of the National League, died recently in Orange, Australia. He was 36 years old, and leaves a wife and four children to mourn his loss. He was a sterling Nationalist and at home and abroad was deservedly popular.

Accounts received from Stewartstown state that on the night of August 18th, a party of Orangemen entered the town and wrecked upwards of thirty houses, including the house of the Parish Priest and the Catholic school room. The utmost possible indignation prevails amongst the Catholic people in the neighborhood, and it is stated that a public meeting will be called to denounce the authorities for their laxity. Extra police have been called in, and information is being sought with a view to the arrest of persons who took part in the riot.

A Protestant Answered.

CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

The Bible and the Teaching Authority of the Church—No Inconsistency in the Latter's Claims.

(Contributed to the JOURNAL.)

Continued.

As if your sturdy misrepresentations were unquestionable truths you proceed with unhesitating assurance to assign a reason why the "Priests," as you say, "believe in keeping the Bible from the people." You tell us it is because "they claim the people cannot understand it," and you forthwith ask the very strange question—

strange I mean for a Protestant, whose great principle is private judgment: "Why not educate them to understand it?" Now, we have seen that in the Catholic Church the Bible is not kept from the people and by virtue of this fact the reason you assign falls to the ground pitiless and lifeless together with your false statement. What the Church does say is that, "All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice;" II Tim. iii, 16, and that in them "are certain things hard to be understood, which the unlearned and unstable wrest to their own destruction, II. Peter iii 16. To obviate this difficulty and consequent danger, of self-deception and destruction, the priests do precisely what your question supposes they do not. They teach, or educate the people in the knowledge of the truths contained in "the traditions" handed down "whether by word or by epistle," II. Thes. ii 14. They teach by the authority and in the name of Jesus Christ and we have, therefore, the highest possible reason for the faith we yield to the teachings of the Church, since Christ has declared, "He that will not hear the Church, let him be to thee as a heathen and a publican," Matt. xviii 17. "He that heareth you heareth me, Luke x 16. By virtue of this commission Christ continues His mission, the work of the Incarnate God for the redemption and salvation of men. This authority will always remain with the Church, for says Christ: "I will be with you all days, even to the consummation of the world;" Matt. xxiii, 20, and "the gates of hell shall not prevail against my Church," Matt. xvi, 18.

Thus does our Blessed Lord give proof that "This is the will of God, your sanctification," I Thes. iv, 3. He did not then leave weak man on the important journey through this life to grope his way in darkness. But the Protestant ministers have no share in this commission. "They run without being sent." They protested against the teaching authority of God's Church. Christ declared to the Church, "He that heareth you heareth me." They say "no, every man has a right to his own judgment, and is bound in spiritual things by no authority on earth." Can man teach better than God? "Say not that flattering unction to your soul." In the first place then, the Protestant minister having no authority has no right to teach. "Neither doth any man take the honour to himself, but he who is called by God as Aaron was;" Heb. v 4. The Reformers broke off from the Church and took this honour to themselves. They are, therefore, without God's assistance in the ministry and against his work, of whom Christ speaks in the following words: "Amen, I say to you; he that entereth not by the door, but climbeth up another way, the same is, a thief and a robber," John x. 1. In the second place they cannot assert or claim for themselves this authority to teach, and be consistent because as Protest-

ants their principle of private judgment confronts and condemns them. "It is hard to kick against the goad," Acts ix, 5. And, finally, as a consequence, each Protestant individually as such is doomed to wander outside of the Church, the paternal home, like the prodigal child and without a guide to go into "strange" vagaries and pine away in the darkness of doubt and error and too often despair. Would to God that more of them would reflect upon their hazardous condition, think of the beauty, the peace and promise of the paternal home and with resolute soul imitate the prodigal to a return to the one fold in which is hope and salvation.

In virtue of the Divine commission we have absolute certainty of the truth of what the Catholic Church teaches, because God, who can neither deceive nor be deceived hath spoken it. "As the Father has sent me, I also send you," (to teach all nations) "He that heareth you heareth me." Therefore, did the Apostle declare, "He that knoweth God heareth us. He that is not of God heareth us not; by this we know the spirit of error." Here is the test. "They who gather with the Apostolic authority are of God; they who separate from that communion and hear not that authority are not of God." You must then test the spirit by the communion or the Church of the Apostles. It is the misfortune of Protestantism that it must reverse the maxims of the Apostles as well as those of common sense. The Apostolic commission was ample for all time, for all nations and for all truth, and, therefore, did the Apostles denominate the *Church Catholic*. This commission then being ample, the Scriptures were not a necessity for the enlightenment of the faithful in the knowledge of God. They are merely the exuberance of God's merciful kindness, "profitable to teach, to reprove, to correct, to instruct." There were believers in the world before a syllable of the Sacred Volume was written, and all of the New Testament was written after the founding of the Church, and portions of it many years after. Now all this proves that the Bible was never intended as the rule of faith as Protestants claim, otherwise the first Christians were without this rule. Now, why did not our Blessed Lord, in view of the Protestant position, either have stenographers take down his heavenly words, his golden eternal truths? Why did not our Lord establish the fact of the necessity of the Scriptures as the sole rule of faith as clearly and firmly as He did the Apostolic authority which is to last "All days until the consummation of the world?" You answer, God says, "Search the Scriptures," John v, 39. We will see what there is to this text so fluent upon the lips of the Protestant Biblical enthusiast. In the first place it is a question whether our Blessed Lord spoke in the imperative or in the indicative mood, since in the original Greek the second person plural of the imperative and the second person plural of the indicative are written alike, that is, in the same letters. The text should then be translated either, "Search the Scriptures," or "You do Search the Scriptures." According to the latter translation it would be merely a statement of fact and no command; therefore, it could in no wise contribute to your purpose. We will suppose however, the translation "Search the Scriptures" to be the correct one. Now Christ was addressing the Pharisees who had read the prophecies concerning Him and yet they would not believe Him. Christ, therefore, referred them to the Sacred Scriptures, saying, "Search the Scriptures, for you think

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AROUND THE GLOBE.

It is proposed to hold another exhibition of Catholic art and industry at the Vatican in 1893, on the occasion of the Holy Father's Jubilee.

According to the Polish papers the Russian Government has forbidden the erection of roadside crucifixes in Poland, and has ordered the removal of some of those already in existence.

The *South African Catholic Magazine* is the name of a new periodical to be started in the interests of the Church in South Africa, and the project has the entire sympathy and approval of the various Ecclesiastical authorities of the different colonies.

It has been erroneously stated that the golden jubilee of St. John's College, Fordham, will take place during this month. The college was formally opened in June, 1841, and students were received the following September. The jubilee exercises will, therefore, take place next June.

An attempt to exort a violation of the seal of the confessional was recently made at the court of Assizes of the Loire, where M. l'Abbe Jeanjean, refusing, as he was bound in conscience to do, to answer certain questions, a fine was imposed upon him.

At a recent meeting of the Kilmallock National League the following resolution was passed unanimously: "Resolved, That we call on every Nationalist in our parish to subscribe more than usual to the collection to be made for our Holy Father, the Pope, as a proof of our attachment to the Holy See and our belief in the Pope's love for Ireland."

The Very Rev. Joseph P. Cowley, O. C., has recently arrived from the Carmelite College, Terenure, Dublin, having been assigned to the Carmelite Church on East Twenty-eighth street, New York city. He is a graduate of the Royal University of Ireland. The General of the Order, Most Rev. Agalli, O. C., now visiting the houses of the Order in Ireland, is expected in this country early in October.

The Archbishop of Alexandria has consecrated at Port Said a cathedral dedicated to St. Eugenia—the first Catholic cathedral built in Egypt for thirteen centuries. Port Said is a town purely of modern Egypt and owes its existence to the canal. In 1869 the Empress Eugenie was present at the inauguration of the waterway which was so great a glory to the Empire, then in its splendor. In her honor a chapel was dedicated to her patroness, and in the days of her desolation the Archbishop has not forgotten her name.

In accordance with the agreement between the Russian Government and the Holy See the exiled Bishop of Wilna, Mgr. Hirniewski, who has been residing for five years under police surveillance at Jaroslay, in the interior of Russia, has been set at liberty, and has arrived at Cracow, in Austrian Poland. According to the agreement the Bishop is to be allowed to take up his residence beyond the Russian frontier, and to receive a small pension of 1,500 roubles from the Russian Government.

The national pilgrimage to Lourdes was among the most imposing that have yet taken place. It was joined in by forty thousand pilgrims, and headed by a thousand priests. As each priest celebrated a Mass at Lourdes, more than a thousand Masses were offered in connection with the pilgrimage. Eye witnesses say that the processions in honor of the Blessed Sacrament were on a larger scale than any yet seen in that part.