

# The Catholic Journal.

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## A Protestant Answered.

### CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

No Inconsistency in the Church's Claim—  
The Protestant Fallacy—Non-Cause  
for Cause—Pauperism in Prot-  
estant Countries.

(Contributed to the JOURNAL.)

[CONTINUED.]

The point he wanted to make in the case of his direct address to the Pharisees was to prove to them by facts with which they were familiar, such as his miracles, the testimony of John the Baptist and the Scriptures, that they rejecting Him, constituted themselves veritable unbelievers, "for" said He, "whom he (the Father) hath sent you believe not." They rejected Christ whom the Father sent as Protestants reject the ambassadors of Christ of whom he declared: "As the Father has sent me, I also send you, John x, 21. They believed or received those who spoke in their own name, that is, friends of the private judgment theory. "I am come in the name of my Father, and you receive me not; if another shall come in his own name, him you will receive," John v, 43. How pointedly this context tells against your right of private judgment in matters of religion. To be wise then disregard not these words of the Apostle. "And we have the more firm prophetic words, whereunto you do well to attend, as to a light that shineth in a dark place understanding this first that no prophecy of Scripture is made by private interpretation." II Peter, i, 19-20. Prophecy then, no certainty, no security, no salvation for yourself on the strength of your private interpretation or your private "searching of the Scriptures." "Dearly beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets have gone out into the world. They are of the world, therefore, of the world they speak, and the world heareth them. We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not; by this we know the spirit of truth and the spirit of error," I John iv, 1.

It ought to be a humiliating surprise for unsuspecting Protestants who judge themselves to be so learned, so enlightened and so wise to find themselves so straitened for argument, poverty stricken in fact when put to the test. Like the drowning man they catch for a straw. Here it is: "Did you know that Romanism has had the whole continent of South America for 300 years? Go there and to Mexico, to Spain, Portugal and Italy and compare them with England, Germany and America and see the difference. How the poor are kept poor for the support of the Church; how superstitious and ignorant they are; believing anything the priests tell them and never able to better their condition." This is a terrible arraignment for poor South America, for Mexico, Spain, Portugal and Italy! But I rather think of the exhibition you have made of your knowledge of things nearer home, that you are not qualified to speak with much ability or correctness on foreign matters. But by the way; Romanism is not the proper term. Our religion is Catholicity, our Church the Catholic Church, and we are Catholics or Roman Catholics if you wish, the word Roman designating the centre of Unity. The terms Romanism and Romanist were originally applied to our Church and to us in bitterness and contempt as the name of Nazarene was to our Blessed Lord. We like to designate persons and things by their proper names. A disposition to act otherwise is evi-

dence of deficiency of some kind.

It is not very plain what you mean when you say "Romanism has had possession, etc." By "Romanism" do you mean the whole Church? But South America is not and never has been church property nor is any Church official, Pope, Bishop or Priest, king or ruler in their affairs of State. Your meaning must then be that all or the majority of South Americans are Catholics. The majority are, but the majority may not and Catholicity certainly is not responsible for the turmoil and division that exist within the state. Was the majority actually responsible for the terrible havoc and destruction wrought by our late civil war? Since you seem to classify American I suppose you mean the United States, with the so-called Protestant governments, I ask, was Protestantism, according to your judgment, amenable for the mighty destruction of life and property resulting from our late civil war? According to your principle the verdict must be, "it was guilty in the first degree."

The bad Catholics in those countries named by you are so in spite of their religion, as there are bad American citizens in spite of our excellent civil laws. The law certainly cannot be responsible for violations which it is enacted to prevent, nor is a principle false and to be derided because men forget or violate it. "All are not Israelites that are of Israel," Rom. ix, 6. Be it said then to the honor of God: Your criterion is false and, therefore, proves nothing against the Church. It is the criterion or argument of the infidel and the anarchist. Thus God is the Supreme Universal Ruler and yet inequalities and poverty exist everywhere and crimes are committed. Ingersoll and men of his calibre blasphemously charge these to mal-administration on the part of God. The anarchist says: "Laws are everywhere enacted, yet crimes are perpetrated, misery is abroad and poverty bedims the habitations of men." "Down with law makers." "Abolish law and order." But "from pride all perdition took its beginning," Tob. iv, 14. Those who judge independently for themselves act in pride, and forget that "it is like the crime of idolatry to refuse to obey," I Kings xv, 23. They worship their own will, their own understanding and refuse the homage God asks for himself through his representatives and in this are they guilty of idolatry or a species of superstition. Now, you can "see how superstitious they are," I mean those who protest against the order of our Blessed Lord.

"He that heareth you heareth me and he who despiseth me" "It is hard to kick against the goad." At some future day a Protestant as wise as yourself may make you responsible for crimes committed by your neighbor on the ground of your proximity to or contemporaneity with them. From your argumentative standpoint I do not know how you can defend yourself! Protestantism is built on a fallacy and in argument must always indulge the very unpleasant pastime of "kicking against the goad." The fallacy of which you are guilty—unconsciously so, no doubt—is what is called in logic, "Non-cause for cause." It displays itself in ridiculous judgments like the following: "This man is a recalcitrant because his horse is a kicker." "That horse is no trotter because the cow pastured in the same field is not." "This man's religion is false because there are anarchists in his country or the people are poor." Now I am a citizen of the United States of North America and would defend my country against any of your so-called Catholic countries, or any other, since my religion is one thing and civil government another.

The alleged decline of those so-called Catholic countries can be traced to political, commercial and economical influences which issue not from the Church. Climate and temperament must also be taken into consideration. I will defend no man in the wrong, but the Church is above man, is the oracle of God having a heavenly, not a worldly mission to fulfill.

You have written to me designedly on the question of my religion. I am not, therefore, bound to discuss the question of the relative greatness or smallness of Catholic and Protestant countries but inasmuch as you have introduced the subject I will consider it not in the spirit of recrimination but merely to show you that your admiration for Protestant England as the lover and protectress of the poor is misplaced, also that Protestant Germany is not so free and generous as you would have us believe. Dr. Brownson, with characteristic precision, sums it up in the following: "He who would admire England must limit his observations to the respectable classes, which are after all a small minority of the nation. The officers of the army and navy are all from the aristocracy or the respectable classes; so are all the members of the government and the employes of the administration and the national church. The rural population, the peasantry proper, are the least moral, the most ignorant and brutish in the world; the operatives have very little morality, very little intelligence, are to a terrible extent infidels, whose Bible is the Weekly Dispatch and whose temple is the gin shop. They barely support themselves by their labor, and exhausted by toil, they have no heart to seek mental or moral cultivation, and live and die but as a better sort of brutes. Below these is another class, large in all the towns, who sell combs, toothpicks and other small articles, and who are really thinly disguised beggars; and down still lower is a swarm of petty thieves and nondescripts, living no one can tell how; and then in England and Wales out of a population of some sixteen or seventeen millions, from twelve hundred thousand to two millions are or were a few years ago shut up in poor houses, to say nothing of those receiving outdoor relief. There may be continental states where there is more poverty than in England, but there is none as it has been well said by the North British Review, where there is so much squalid wretchedness, so much hopeless, unmitigated misery."

(TO BE CONTINUED.)

## AROUND THE GLOBE.

The Pallium will be conferred on Archbishop Cleary of Kingston, Ont., Sunday, Oct. 26.

St. Matthew's Church, Washington, D. C., celebrated the fiftieth anniversary of its dedication, September 21. Rev. Dr. O'Connor of Assumption College, Windsor, will be consecrated bishop of London, Ont., to-morrow. It is expected Most Rev. Archbishop Walsh, Bishop O'Connors predecessor in the see of London, will officiate.

Seven postulants received the holy habit of St. Francis, and entered on their novitiate at the Franciscan Monastery, Arnadown, a few days ago. On the same occasion six novices made their profession of the sacred vows, consecrating themselves to the order of St. Francis.

The funeral of the late Sister Mary Alberta (Rebecca McQuillan) eldest daughter of the late John McQuillan, Masserene House, Antrim, who died in the Convent of Mercy, Catharine street, Newry, took place on September 16.

## IRISH NEWS.

It is estimated that the population of Belfast is between 300,000 and 308,000, exceeding that of Dublin, which has considerably decreased.

Mr. Harrison, M. P., recently telegraphed from Tipperary to the Dublin Freeman's Journal as follows: "Kindly give widest contradiction to the unpleasant fiction that I am an Englishman."

Rev. P. M. O'Leary, C. C., whose health is extremely delicate, has left Wexford, in obedience to the peremptory orders of his medical advisers, for a temporary sojourn in a warmer climate.

The Most Rev. Bishop O'Donnell and clergy of Raphoe diocese have affirmed in strong resolutions, that the potato failure will bring forty thousand people to the very verge of actual starvation.

The Guardians of Manorhamilton Union have decided to appoint a Sister of Mercy as nurse of the Workhouse hospital. The Very Rev. Dr. McGuire, has been chiefly instrumental in procuring what the chairman aptly called a blessing to the sick and poor of the district.

Rev. Wm. Cullen died at 2 St. Alban's terrace, Dublin, on September 24, in the 43rd year of his age. In the earlier years of his ministry he

acted as chaplain to his uncle, the late Cardinal Cullen. His ecclesiastical education was commenced in Castleknock College and was completed in the Irish College, Rome, where were sown the germs of that disease which closed his earthly career.

There was a meeting of the Jonesborough and Dromintee Branch of the National League on Sunday, September 21, at Finegan's Cross, the Rev. B. Donnell, C. C., in the chair. The following resolution was adopted: "That we condemn strongly and emphatically the brutal treatment of John Daly and his fellow-prisoners, immured in the dungeons of Chatham, and call upon the Government to liberate those patriots who were falsely convicted by a perjured English jury, and who, even if they were guilty, have suffered too much already."

Father Mathew's Birthday.

CORK, Oct. 10.—The celebration of the centenary of Father Mathew's birthday was conducted on a most elaborate scale in this city. There was a parade two miles long, made up of societies, municipal officers, trades organizations, etc. Sir Pope Hennessy delivered an address on Father Mathew. The city was finely illuminated to-night.

TIPPERARY, Oct. 10.—When the court opened this morning to continue the trial of William O'Brien and John Dillon, it was found neither of them were present. The court demanded that sureties come in and make good the amount of their bonds. Mr. Healy rose and submitted to the court that the sureties had fulfilled their obligation with the appearance before the court in the first day of trial of Messrs. Dillon and O'Brien. Mr. Healy argued that the crown, having in certain particulars amended the original charges against his clients, the bail could no longer be held as good. The magistrate decided that the charges after amendment remained substantially as originally made. A certificate of non-appearance was then attached to the bail and the court adjourned to enable counsel for the crown to consider what steps they would take in view of the complications created by the escape of the men. Warrants have been issued for the apprehension of the absentees. It is supposed the absentees have left for America.

## C. Y. M. N. U.

### A Large and Enthusiastic Convention at Washington, D. C.

The annual convention of the National Union of young men's societies was held last week in Washington, D. C. The delegates attended high mass at St. Patrick's Church, after which the business sessions opened in Carroll Hall. Rev. M. J. Lavelle of New York, the president, opened the proceedings with prayer. Cardinal Gibbons then delivered the address of welcome in the name of the Hierarchy; D. J. Murphy welcomed them in behalf of the Catholics of Washington, and President J. W. Douglas of the district commissioners, welcomed the delegates in behalf of the community generally. Responses were made by President Lavelle and Bishop Keane. Fathers Waters and Ryan and T. Foley Hisky of Baltimore, were appointed committee to send a cablegram to the Holy Father asking his blessing. President Lavelle's report contained valuable suggestions as to formation and work of societies. Secretary John P. Leahy's report showed that fifty-three societies had been added to the union during the past year. Father Slattery, the famous priest of Baltimore, delivered an interesting address.

Tuesday evening the delegates were given an informal reception at Carroll Hall.

Wednesday morning the convention was addressed by Rev. Dr. Chappelle of St. Matthew's Church, Washington, and popularly supposed to be slated for coadjutor archbishop of Santa Fe. Rev. Father McMillan of the Paulists made a strong plea for reading circles. Dr. Flick of Philadelphia, read a paper urging the establishment of Catholic reference libraries. T. C. O'Sullivan of New York, delivered an address in which he pooh-poohed the idea that Catholics are not good American citizens. Mr. Wood, a colored man, and delegate from New York, made a ringing speech on the condition of the colored race in the Catholic Church, and said the improved condition of the negro in America was due solely to the Church. Another colored delegate, Mr. Kelly of Baltimore, urged that some Catholic philanthropist establish an industrial school at which colored boys and girls could be received. It was voted to give the secretary of the union a salary of \$100 per annum.

Amid cheers a telegram was read from Cardinal Rampello, Papal secretary of state, stating that the Holy Father most lovingly imparted to the National Union his benediction.

Officers for the ensuing year were elected as follows: President, Rev. M. J. Lavelle of New York; first vice-president, Rev. Wm. Birmingham of Wilmington, Del.; second vice-president, Henry W. Sohn; secretary and treasurer, Chas. A. Webber, Brooklyn. The next convention will be held in Philadelphia next fall.

The resolutions adopted render most cordial love, gratitude, obedience and respect to the Holy Father, and all archbishops, bishops and pastors; affirm the necessity of Catholic schools for Catholic children; urge all Catholics to support the Catholic press; urge the establishment of young men's societies throughout the land; deprecate the evil of intemperance; favor the establishment of diocesan unions of young men's societies; praise the reading circles; heartily commend the efforts of the various Catholic historical societies; hail with approval the work of the recent Cincinnati Colored Catholic Congress; note with pleasure the great work carried on by the Bureau of Catholic Indian Missions; deplore the deaths of Cardinal Newman, John Boyle O'Reilly and County Clerk Edward F. O'Reilly, of New York.