

The Catholic Journal

PUBLISHED EVERY SATURDAY.

at 327 E. Main St., Rochester, N. Y.

BY THE

CATHOLIC JOURNAL PUBLISHING COMPANY.

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If paper is not received Saturday notify the office Report without delay any change of address. Communications solicited from all Catholics, accompanied in every instance by the name of the author. Names of contributors withheld if desired. All communications intended for publication should be addressed to the Editor; all business communications to the Business Manager. Pay no money to agents unless they have credentials signed by us.

SUBSCRIPTION RATES:

Per Year, \$1.00; Six Months, 50 Cts.

Entered as second class mail matter.

Weekly Church Calendar.

SUN. 9.—24th Sunday after Pentecost. Gospel, St. Matt. xiii, 24-30. Patronage of the B. V. M.
MON. 10.—St. Andrew Avelino, Confessor.
TUES. 11.—St. Martin, Bishop and Confessor.
WED. 12.—St. Martin, Pope and Martyr.
THURS. 13.—St. Stanislaus Kostka, Conf.
FRI. 14.—St. Lawrence O'Toole, Abp. C.
SAT. 15.—St. Gertrude, Virgin and Abbess.

MIXED MARRIAGES.

There is an evil in our midst, one that, in nine cases out of ten, brings sorrow and unhappiness to those who participate therein. We refer to that of mixed marriages.

We base our objections to mixed marriages upon (1) the sad results accruing to the participants themselves; (2) the bad influence they exert upon the offspring.

If your partner in life differs from you in matters of religion, and both are firm in their convictions, each refusing to yield to the other, mutual disagreement is almost certain to ensue. There cannot be perfect harmony between husband and wife, when each go to different churches; there is a certain lonesomeness and wish for the other's presence, that is liable to distract the attention at the services. If you be a Catholic you cannot, should not, restrain a longing that your better half might participate in the benefits of your religion; if this desire is not gratified, there is always something wanting in your life; try as you may, it haunts you like a ghoul, so that your happiness is never perfect. If you be a sincere Protestant, a certain pity for your "priest-ridden, deluded" companion over has a corner in your heart, and you hate to see her go to the confessional, that place where the true Catholic unburdens the heart and leaves behind the load of sin and guilt, and, good-humoredly, but none the less sincerely, try to deride her into remaining away. Once that is accomplished, to weaken and crush out the Catholic faith is an easy matter. We could go on presenting reasons against mixed marriages, but those we have given should be enough to make all contemplating such a step pause and shudder.

But those objections we have cited are weak when compared to the dire consequences apt to be entailed upon the unfortunate offspring. Without doubt, the fate of the children depends largely upon the early training given by the parent. Suppose you, a Catholic, marry a non-Catholic, and consent to your children being baptized and educated in the Protestant faith, do you not realize that you yourself are committing a mortal sin and also very likely damning the souls of those dear ones whom God committed to your care to bring up, in such manner that they shall be fitted to behold Him when this fleeting life is ended? And those children grow up, are unable to distrust, and, perceiving their Catholic parent, or weakening, the respect that should children and parents have for each other in later years, realize that the only author of their hearts' content for surrendered to the enemy?

And can you live happily when you know your children are being brought up to despise, revile and trample under foot the blessed religion that piloted your ancestors safely through the shoals of the stormy and treacherous ocean of life?

But you may say "I have received a promise that the children shall be educated as Catholics." That sounds well. But are you certain it will be kept? You would not be the first one gulled into a marriage by a promise of that sort made only to be broken. Have you any guarantee that the contract will be kept? You may have man's word, but man's word, unfortunately, is easily broken. Suppose you die. Are you certain your children will be educated Catholics? What does your consort know of the education a Catholic child requires? If he or she marries a Protestant, will not the second companion be apt to have the children brought up Protestants? Then, again, the same distrust is likely to be felt by the children toward a Protestant as a Catholic parent. According to their education, they cannot but regard their Protestant parent as a heretic, and thus again, filial love is ruptured.

There is only one absolutely safe way in which a Catholic can contract a marriage with a Protestant—that is for the Protestant party to become a Catholic. In that way there is no mixed marriage. Any other course is fraught with danger.

ANSWER TO A SUBSCRIBER.

The following unique epistle has reached this office:

Editor of Journal:
Having a discussion with a friend as to which church was established as the first church by Christ, I thus write you for the desired information. In what book and chapter of the Bible does it state as to which was the first Church of Christ.

If you will give me an answer in your journal you will do a favor for a subscriber.

SUBSCRIBER.

Rochester, N. Y., Oct. 27, 1890.

The epistle is unique because evidently written in a sarcastic vein (certainly in very good chirography) by a Protestant who is better informed than he pretends to be. Generally we pay no attention to anonymous communications, but for the benefit of other readers to whom the desired information may prove beneficial we will endeavor to answer this one briefly.

Our correspondent intimates there were several churches established by Christ. "Which Church was established as the first Church by Christ?" Our Divine Lord founded but one Church and that when He commissioned the Apostles. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world" (St. Matt. xviii, 19, 20); "and He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (St. Mark, xvi, 15, 16).

Christ declared the stability of His Church when He said to Peter, "and I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (St. Matt. xvi, 18).

Our anonymous friend evidently wishes to dispute the fact that the Catholic Church is the only Church today bearing a commission from Christ. There can be but one such Church as Christ speaks to St. Peter of "My Church," not of "My Churches." What Church can claim such commission save the Catholic Church? Surely no Protestant denomination! They were never heard of before Luther and Calvin. Certainly then, Protestant denominations can claim no Divine institution. Granting the utmost, Protestants cannot trace back their ecclesiastical lineage further than the Aryan priest, Arius, who lived 400 years after Christ. What about the 400 years? How bridge the chasm?

We are aware some non-Catholics aver there was during all the centuries since Christ a sort of invisible Church, whose tenets and members were

known only to God. Such a belief would only entail a series of endless contradictions. Where are the evidences of this invisible Christianity? How prove its existence? By history? History bears evidence only of things palpable and visible. By reason? Reason has nothing to do with it; besides, reason tells us to admit no historical fact without proof. By the Scriptures? The Scriptures are silent. So, in the absence of more substantial evidence, we must dismiss the case of the invisible Church. It is something like the testimony of the Roman soldiers: "His disciples came by night and stole Him away, while we were asleep." What was their evidence worth if they were asleep?

Some may raise the objection that Christ makes no specific designation of Catholics in the Scriptures. But, it must be remembered that Christ was not a writer; he was a preacher; neither were His Apostles writers; He did not command them to write; He enjoined them to preach the gospel to all nations. And that commission has been handed down to each successor of the Apostles since the time of St. Peter. We are not altogether dependent upon the Bible; the Catholic Church was recognized before the Bible was written, as our government was recognized before the constitution was written; the last book of the Bible was not written until the close of the first century; the Catholic Church had then been in existence 65 years. So, then, in the absence of authenticated evidence to the contrary, we must accept the Catholic Church as the Church founded by Christ, as it is the most ancient in existence; having an unbroken succession of rulers, and compared to which the oldest dynasties extant dwindle into puny littleness.

FAVORITE TACTICS.

It is characteristic of infidels and other haters of the Catholic Church to imagine they have the privilege of slandering and abusing those who are not willing to accept their own peculiar views yet, when taunted with their own follies, when their own ideas are held up to scorn and ridicule, to indignantly protest against such treatment. The ease with which they drop the role of impudent aggressor and assume that of inoffensive gentleman would be amusing were not such hypocrisy disgusting—nauseating. In short, their own feelings and convictions must be respected and tenderly handled while they trample ruthlessly on everything held dear and sacred by those whom they assail. Their own favorite weapon of ridicule is unfit to be used in honorable warfare when directed against themselves. That their own medicine is not agreeable, is evident from the wry faces with which they swallow it. Their own language becomes "vulgar" when used by their opponents, their own gift and tinsel rhetoric but empty vapors. As for manly and generous argument, the charges brought against the Catholic Church might be repeated a thousand times, but the same old falsehoods would be brought up again to serve as evidence of the "enlightenment" and "liberality" of those who resurrect them. But once wound the self-esteem of the class we allude to, characterize their nonsensical conduct in the terms it deserves and their weak point is touched. They grow hysterical and cannot write a dozen lines without committing the fault they condemn in others.

Catholics are not Puritanical in their ideas; their religion does not teach them to go about with long faces. Who so quick to appreciate true humor as the Catholic Celt, whose very nature seems to be impregnated with sparkling fun? But for the humorist whose stock of ideas is so low that in order to attract attention he must make insinuations against the priests whom Catholics regard as holding positions which should secure them from caricature, they have little use.

And now, let us close by reminding the contemporary for whose benefit this is written that Catholics do not relish being preached at as though they were benighted heathens. They regard themselves quite as intelligent and as little in need of enlightenment

as any other class of citizens. They are quite willing to accept "the old chestnut that the Church cannot err." They regard as so much impudence the efforts of certain editors and preachers to convert them from error and darkness. The day when they will pay for the privilege of being insulted has not arrived.

THE ELECTION.

VERITABLE DEMOCRATIC AV-
LANCHE—WISCONSIN REPU-
DIATES THE BENNETT LAW.

Next Congress will contain a larger Democratic Majority than the Republicans Will Have Members—A Democrat Will be United States Senator from New York—Judge Kinney's Great Run.

The election is over and the country will have peace for a time. The result Tuesday was a sweeping victory for the Democratic party. The next House of Congress will have a Democratic majority of 130, a change of 135 members. McKinley, the author of the famous tariff bill, was beaten in his district in Ohio by a majority of about 250. Henry Cabot Lodge, the chief promoter of the Federal election bill, was re-elected from his district in Massachusetts, but by a majority decreased from some 6,000 to 1,000. This practically insures the abandonment of the Force bill.

Massachusetts has elected a Democratic governor and five Democratic Congressmen. This action is taken to mean a disapproval of the McKinley bill.

New York has elected 21 out of 34 Democratic Congressmen and has chosen a Democratic State Legislature. The Assembly stands 68 dem. and 60 rep.; the Senate contains 13 rep. and 6 dem. Thus it will be seen, the Democrats have a majority of 2 on joint ballot and will elect a Democratic successor to Senator Evarts in 1891.

Senator Matthew S. Quay has received a stinging defeat in Pennsylvania. Pattison has been elected governor over Delamater, Quay's candidate. The result was brought about by the active co-operation of many Republicans who rebelled against Quay's leadership.

Indiana, President Harrison's State, elected a Democratic State ticket and a majority of Democratic Congressmen.

The one State toward which the eyes of the Catholics of the United States were turned was Wisconsin, where the Republicans made the Bennett law, giving school inspectors a right to drive all children into the State schools, a plank in their platform. The Democrats pledged themselves to oppose the law. Lutherans joined the Catholics in a fight for the preservation of parochial or parental schools. The result was a crushing defeat to the Republicans, they having lost the governor, both branches of the State Legislature and a United States Senator. Hurrah for Wisconsin!

That political mountebank, Blair, will probably make no more trades in the United States Senate against the Jesuits, a Democrat being likely to take his place.

It is more than probable the Farmers Alliance contributed greatly to Democratic success in the West.

All other States show large Democratic gains.

The reason for this Democratic avalanche may be accounted for in various ways. Of course this is an off year, but the sweeping change in the political complexion of the next Congress renders it necessary to assign a more satisfactory reason. The probable cause is the McKinley bill. Sprung on the public on the eve of a Congressional election, the Democrats used the increased tariff as a lever to persuade the rank and file of the voters they would have to pay largely increased prices for necessities of life. The voters were persuaded and voted accordingly. Viewed from an independent standpoint, the McKinley bill was passed as a party measure, and that at an inopportune time as the Mills bill, providing for a lower tariff. Both bills have been boomerangs.

In New York city the Tammany ticket was elected over a coalition of Republicans, county Democrats, Mugwumps, and the "Reform League." Grant received a handsome majority as mayor. Tammany's victory means a solid Tammany delegation hereafter from New York city. The county Democracy is utterly routed. Republicans learned a lesson too. It is unlikely they will fuse with any party again. Tom Platt received a just rebuke for preventing the World's fair coming to New York.

MONROE COUNTY AND ROCHESTER.

In this county, Halbert S. Greenleaf was elected to Congress over John Van Voorhis. This can hardly be claimed as a purely Democratic victory. The Republican candidate was not the most popular man in his party and the present member did little or nothing to help his party. Mr. Greenleaf was exceedingly popular in his own party and had many friends in the opposite one.

Judge John F. Kinney succeeds himself as special county judge, receiving a majority of 835 over his opponent. Mr. Kinney's run was a remarkable one and he deserves great credit. His election is an earnest of the great popularity he has achieved since his incumbency of the office to which he has been returned by the people. The JOURNAL is more than pleased to tender its congratulations to JUDGE KINNEY on his unparalleled success.

We are sorry to announce George Engert's defeat as county treasurer. Mr. Engert is a thoroughly honest, capable man and would have filled the office very creditably. But the fortunes of war decreed otherwise.

Burton H. Davy was elected sheriff and Cornelius R. Parsons chosen to the Assembly for this city. William H. Denniston and Frank M. Jones will represent the county at Albany.

Many friends of the JOURNAL were pleased at Mr. Davy's election, because of the reputation of his father for justice and integrity.

The number of divorces in the United States from 1867 to 1886 inclusive, was 328,716. The rate of increase has been 150 per cent. This rate for 20 years to come, would give 510,700 divorces for the 20 years from 1887 to 1907, inclusive. To what is this country coming? It is a satisfaction to know that the evil of divorce and the pernicious principle of promiscuous marriage is confined exclusively to our non-Catholic brethren. The Catholic Church regards marriage as a Sacrament, and, therefore, divorce a vinculo is out of the question. This accounts for the higher relative standard of morality among Catholics.

The Catholic Standard of New Haven, Conn., has entered upon the second year of its existence and celebrates the event by donning a handsome new dress.

OFFICIAL ORGAN

C. M. B. A.

N. Y. State Grand Council C. M. B. A.

The Reserve Fund of this Association may be loaned on bond and mortgage, on real estate to the amount of fifty per cent. of the estimated value of said real estate, exclusive of buildings.

The Board of Trustees hold regular meetings on the second Wednesday of each month.

Before the next meeting there will be \$7,800 cash on hand to loan.

Applications for loan with description of property offered for security may be made to

JOSEPH CAMERON,

Grand Secretary,

Hornellville, N. Y.

C. M. B. A. members, not only in this county, but throughout New York State, feel a sense of pride and gratification in the elevation of Grand Vice-President John F. Kinney to the office of special county judge of Monroe county. "John" is deservedly one of the most popular C. M. B. A. men in the State, as he has always labored zealously to further the interests of the organization and induce young men to become identified with it. Irrespective, therefore, of party affiliations, C. M. B. A. men feel highly elated at Judge Kinney's success.

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