

The Catholic Journal.

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A Protestant Answered. CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

The Jesuits and Their Motto—The Slanderous Charge that They Teach "The End Justifies the Means."—Persecution.
(Contributed to the JOURNAL.)

[CONTINUED.]

VII. It disabled them from keeping arms in their houses for their defense, from maintaining suits at law, from being guardians or executors, from practicing in law or physic, from traveling five miles from their houses, and all these under heavy penalties in case of disobedience. VIII. If a married woman kept away from (the established) church, she forfeited two-thirds of her dowry, she could not be executrix to her husband, and might during her husband's lifetime be imprisoned unless ransomed by him at 10 l. a month. IX. It enabled any four justices of the peace, in case a man had been convicted of not going to church, to call him before them, to compel him to abjure his religion, or, if he refused, to sentence him to banishment for life (without judge or jury) and if he returned he was to suffer death. X. It enabled any two justices of the peace to call before them, without any information, any man that they chose, above sixteen years of age, and if such man refused to abjure the Catholic religion, and continued in his refusal for six months, he was rendered incapable of possessing land and any land, the possession of which might belong to him, came into the possession of the next Protestant heir, who was not obliged to account for any profit. XI. It made such man incapable of purchasing lands, and all contracts made by him or for him were null and void. XII. It imposed a fine of 10 l. a month for employing a Catholic schoolmaster in a private family, and 2 l. a day on the schoolmaster so employed. XIII. It imposed 100 l. fine for sending a child to a Catholic foreign school, and the child so sent was disabled from ever inheriting, purchasing or enjoying lands or profits, goods, debts or legacies, or sums of money. XIV. It punished the saying of Mass with a fine of 60 l. XV. Any Catholic priest, who returned from beyond the seas, and who did not abjure his religion in three days thereafter, and also any person who returned to the Catholic faith or procured another to return, this merciless, this sanguinary code punished with hanging, ripping out of the bowels, and quartering."

In addition to these most cruel and unjust laws, Mr. Cobbett, sets before us 20 other penal enactments against the Catholics of Ireland, and then in view of their atrociousness he cries out: "Englishmen, is there a man, a single man, bearing that name whose blood will not chill at this recital; who when he reflects that these barbarities were inflicted on men because and only because they adhered with fidelity to the faith of their fathers, to the faith of Alfred, the founder of our Nation, to the faith of the authors of the Magna Charta, and of all those venerable institutions of which we so justly boast?"

Dr. Curry, in his History of Civil Wars in Ireland, gives the names of twenty-seven priests and a host of laymen who were put to death within a very short period on account of their religion. Henry VIII alone had executed two Archbishops, 18 Bishops, 15 Abbots and 500 Priests.

Without going any further into details, I think your question: "Have Romanists been persecuted or put to death in any Protestant country because they were Romanists?" is fully

answered. But anxious as I am to do full justice to your question and to verify my statement that "Catholics have been persecuted and murdered in every Protestant country," I must pursue the subject a little further. By the way, it is plain that by a "Protestant country," you mean that country in which the dominant element is Protestant or in which preference is given to the Protestant religion. In Holland, as in England, Catholics were doomed under Protestant domination to exile, confiscation and death. Hooft, a Protestant, reproaches his his Protestant countrymen thus: "Actuated by a hatred of cruelty you rush yourselves into acts of cruelty; no sooner have you secured your freedom than you wish to tyrannize over others." And another Protestant writer, Mr. Brand, tells us that "they (the Protestants of Holland) put to death in cold blood all the priests and religious they could lay their hands upon." In Switzerland, Denmark, Norway and Sweden, "they usurped the churches and monasteries, appropriated their revenues, forced the recognition of their innovations, proscribed the Catholic faith and worship, insulted, mobbed, plundered, imprisoned, exiled or massacred those who would not curse their spiritual mother." In this country, under the Puritans, their was a law which read: "No priest shall abide in this dominion, he shall be banished and suffer death on his return. Priests may be seized by anyone without a warrant."

The French Protestants or Huguenots in Dauphine alone, according to the testimony of Nic. Fromenteau, a Protestant, "killed two hundred and fifty-six priests and one hundred and twelve monks, and the Protestant Baron des Adriers forced Catholic prisoners to jump from the towers upon the pikes of his soldiers and obliged his own children to wash their hands in the blood of Catholics." To conclude this subject, here are the words of a philosopher on the relation of Protestantism to Persecution: "No doubt Catholics sometimes fought and fought hard against Protestants, for there cannot well be war where there is only one party; but they did so only in self-defense. They were not, and from the nature of the case, could not be the aggressors. They were in legal possession, and had been for ages before the reformers were born, and could have no occasion to make war on Protestants, if Protestants made none on them. The Protestants were necessarily the first aggressors, and therefore responsible for all the errors and bloodshed which have followed. They were needy adventurers, intruders, who had and could have nothing save as they unjustly and illegally dispossessed Catholics. They could gain a footing in the world only by displacing those already in legal and rightful possession, by robbing Catholics and plundering the Church. No other way was open to them; and this way they took. They began by assailing Catholics in their faith, which had also been their own, in which they had been reared, to which they were indebted for their science and learning; their culture and civilization, and which they had vowed and sworn to hold, and uphold even to death. They assailed it with falsehood and ridicule, . . . and as soon as they became powerful enough in any particular place, they appropriated the Catholic churches to their own use, suppressed by violence the Catholic service, and installed a profane service of their own concocting. Protestantism made its way in the world only under the protection of temporal princes, by violence against Catholicity and Catholics. It triumphed only in those States whose princes

supported it with their policy, their arms and their penal enactment against Catholics."

Now you have a little history and a little philosophy on the subject in the light of which your unblushing statement that "only at one time Protestants fought against Romanists," becomes truly ridiculous from the depth of its falsity.

[CONTINUED.]

DIOCESAN NEWS.

Auburn.

The "Two Thieves" drew a large house at "Burk's" Tuesday evening.

The Ancient Order of Hibernians will hold a dance and social at the Genesee opera house Tuesday evening.

The Board of Supervisors visited the Auburn Orphan Asylum Wednesday.

A small fire occurred last Saturday afternoon in one of the windows of Wolcott & West's bookstore.

The O'Donnell Abco Club will hold another social New Year's eve in Fireman's hall.

The firm of Reynolds, Hathaway & Co., Grocers, have dissolved, and a new firm, known as Reynolds, Whipple & Co., is doing business at the old stand.

The Auburn Orphan Asylum has been receiving numerous donations from all directions within the past few weeks. The good Sisters in charge are very thankful for the generous manner in which the orphans are being remembered. Let those who have not already done so come to the front and do what they can for so good a cause.

Frank W. Mack, formerly editor of the old Auburnian, was married in New York city last Monday to Miss Emilie Hepburn of that place. The marriage took place at the church of St. Mary the Virgin. His Auburn friends wish him the best of joy in his new life. Mr. Mack is at present one of the leading correspondents of the country. To his pen is attributed the description of Grant's last hours which was read and praised throughout the country.

Scipio.

Mrs. John Mullahey died at her home in Scipio on Sunday last at 12:30 o'clock of pneumonia, leaving a husband and four little children, the oldest being seven years and the youngest one day old. The deceased was 32 years old. She was of a family of ten. She was buried on Tuesday last, at 11 o'clock from St. Bernard's church, Scipio. Solemn High Mass was sung, a brother of the deceased, Rev. J. H. Day, of Dansville, N. Y., being celebrant; Rev. Thos. A. Hendrick, of Union Springs, deacon; Rev. Hugh Rafferty, of Scipio, sub-deacon. The burial took place in the new cemetery.

Livonia.

The head house at the salt house has been raised.

Frank and Michael Mooney have returned from the west.

Mrs. Patrick Murphy of Buffalo has been visiting her sister, Mrs. John Peel, Jr.

Macedon.

Mr. John Brick, wife and daughter visited Mr. and Mrs. P. Quinn, Sunday.

Messrs. James, Toney and Miss Sadie McGreal visited their sister, Mrs. Bernard McGarry, the past week.

Miss Mollie Sullivan, who has been visiting here the past two weeks, has returned to her home in Batavia.

Miss Hattie McGarry, who has been quite sick the past week, is now better.

Genesee.

Mrs. Richard Kerwin is quite ill. Mass will be celebrated at 11 a. m. at St. Mary's church Christmas.

The choir of St. Mary's are practicing new music to be rendered at the Mass on Xmas.

The Livingston County Poultry Association held their first annual exhibition this week at Concert hall, and there were fowls from Chicago and many other places on exhibition.

Mrs. Peter Brennan died at her home in this village on Friday, the 5th inst. The funeral took place in St. Mary's church, Monday at 10 o'clock a. m., Rev. Father Hickey officiating. The deceased was 75 years of age, and leaves surviving her a husband, a daughter in New York and two grand children.

Dansville.

Mrs. Mary Mannin has gone to Brooklyn to spend the winter.

Miss Katie Blum is recovering from a severe illness.

Henry Fedder has opened another branch store of "The Fair" in the Hedges block, and has a fine display of holiday goods.

Robert Laban and Helen Rectinwald were married in Wayland on Saturday by the Rev. Father Gleason. The young couple have many friends in Dansville who wish them many years of happiness.

Michael Owens of West Sparta died on Saturday last. He was born in Ireland in 1810 and came to this country many years ago, and has always been a resident of West Sparta. The funeral occurred from St. Patrick's church, Dansville, on Monday.

Father Day was called to Scipio on Monday by the death of his sister, Mrs. Mullahey. Mrs. Day and Miss Lizzie accompanied him. They have the sincerest sympathy of the entire community in their bereavement.

Seneca Falls.

Miss Alice Purdy, organist of St. Mary's church, Auburn, has been visiting her friend, Miss Anna Kirk, here this week.

Mr. and Mrs. M. E. Hanlin have been visiting in Rochester this week.

James Jones is home from the Rochester business college to spend the holidays with his parents.

Mrs. Mary McCarthy of Springville is visiting her sister, Mrs. J. E. Mack-in.

J. C. Ryan of Chicago spent the fore part of the week in town visiting his mother, Mrs. Jane Ryan.

Miss Mamie Nugent of Syracuse spent last Sunday in town with friends.

Wm. Christie went to New York Thursday morning.

Brookport.

Miss Lena B. Farrell has returned from Riverside, N. J.

Mr. E. C. Harrison of Rochester was in town this week.

Wm. Daily has moved into his new home on South avenue.

Mr. and Mrs. Kaspar Lester are the proud parents of a little son.

Waterloo.

Rev. J. J. Hickey spent last week in Albany the guest of his sister, Mrs. E. H. Doyle.

A. Romanos. Hence Guntown.

It was shortly after the Revolutionary war that an heir to a baronetcy in England, and possessing the warlike name of Gunn, proved himself a Tory of the most notorious stripe. Rather than live in commune with the creatures of a republic he joined the Chickasaw Indians and became a chief. He married a fair daughter of the tribe, and by the marriage a lovely child was born, and Okalah became the pride of the Chickasaw nation and was noted for her beauty, comeliness and modesty. Hence the name of Guntown.—Memphis Appeal.

JACK AND TOM.

(Written for THE JOURNAL by NAWMA.)

(Continued.)

CHAPTER II.

"One thing more. A very large portion of the human race have never read one word that Christ said, inasmuch as there are some 3,000 tongues spoken in this world and the Bible has been translated into about 300. How are the rest of the world to read the Bible and take it as their sole rule of faith?"

"Say, Tom, you push everything to extremes."

"Well, it's a poor rule that will not stand being worked to its extreme limit. But we must postpone our discussion until some other time."

CHAPTER III.

Our two friends did not resume their talk until Sunday after Mass, which Jack had attended with Tom. Both had returned to their room after dinner and both were smoking. After a few minutes silence, Tom said:

"Jack, at the close of our last talk you cited several things practiced by the Catholic Church, which, according to your statement were never even tolerated by Christ, much less sanctioned by Him. The first of these was the Mass. I believe you styled it 'tomfoolery.'"

"I did, and I think that is the proper characterization for it."

"Well, my dear friend, you are very ignorant of what you are talking this time. I will try to dispel some of your ignorance. But, in order that you may appreciate more fully the love and reverence we have for the Mass, I must inform you that we believe that Christ is always present in the Mass. In other words, Catholics believe in the doctrine of transubstantiation. I suppose you do not?"

"No, and I think you are sacrilegious when you say you believe it."

"Why so?"

"Because the idea is preposterous. If Christ's body had been partaken of by Catholics ever since his death, it would have been entirely consumed in a very short time."

"With God all things are possible. Would it be more difficult for Christ to work such a miracle than it was to perform those he did while on earth?"

"No, I suppose not. But to think of the body of a God, of the Redeemer of mankind entering that of a sinful man is to me something horrible."

"I cannot see why it should. Christ died to save sinners, and in what more effectual way can He preserve His followers from the wiles of the Evil One, than by entering their bodies after they have been absolved from the stains of sin?"

"That theory is plausible enough, but where is your authority that Christ taught such a doctrine?"

"Did not Christ say, in St. Luke xxii, 19: 'This is My body which is given for you. Do this for a commemoration of Me. This is the chalice, the new testament in My blood, which shall be shed for you.' Is not this an institution of the Eucharist?"

"I fail to see it in that light. He says 'Do this for a commemoration of me.' He would not say anything like that if He intended coming Himself to sinful humanity every time a Mass was celebrated."

"And why not? Does the presence of the victor at a banquet in honor of a great battle won, detract anything from the interest? Does it not rather render the celebration more striking? It may also be said that the presence of Jesus Christ in the most holy Sacrament of the Eucharist renders the commemoration of His death more vivid."

"True; but all that don't prove transubstantiation."

(TO BE CONTINUED.)