

The Catholic Journal.

VOL., II NO. 17.

ROCHESTER, N. Y., SATURDAY, JANUARY 24, 1891.

PRICE, 3 CENTS.

A Protestant Answered.

CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

Which is the Unchangeable Church?—
Truth is Immutible.—Protestant-
ism Essentially Changeable.
Contributed to the JOURNAL.
[CONTINUED.]

The strangest and queerest question that you have thus far put is the following: "Did you ever think that the church was (is?) not like the old Apostolic Church when Christ was on earth?" Why, flexibility and changeableness are essential features of Protestantism. And you, a Protestant, object! For your sake this is a hopeful sign.

"You change," said Bossuet, of Protestantism, "and that which changes is not the truth." The unchangeableness of Catholicity perplexes and irritates the Protestant and the Infidel. But this quality is the quality of truth itself. Were the Catholic Church to change, you Protestants would not find fault with her on this score. You would love her for this Protestant feature. All Protestant as you are, then, you do honor to the Catholic Church in this stroke. It proves how even Protestants take ill the variations, incongruities and inconsistencies of their religion, while they are forced to admire the consistency, beauty and holiness of Catholic truth, whenever their bigotry or prejudice slumber or are set aside. You continue: "They did not believe as they do now." Why this indefinite they? Who did not believe as they do now? The heretics in the time of Christ and the Apostles certainly did not believe as Catholics, neither do Protestants, or heretics of the present time believe as the first Christians or Catholics did. Is it consciousness of this fact that forced you to make use of the indefinite "they"? The champion of truth is not afraid to speak in clear, precise and pointed language. His greatest dread is that he may not express himself with sufficient clearness and correctness. The champion of untruth, on the contrary, is forced from the nature of his case to indulge in quibbling, deceit and misrepresentation. A Protestant, therefore, cannot write against the Church without making prominent or notorious the intemperateness of his position or writing himself down. What in the name of reason and common sense can a man defend or conclude from the Principle of Private Judgment? It gives everybody right and everybody wrong.

The first so-called Reformers never intended to establish this principle as a permanent fixture. They merely asserted it as a means to withdraw themselves from the authority of the Church, of which Christ declared: "He that will not hear the Church, let him be to thee as a heathen and a publican." By denying and disobeying the authority of Christ in His Church they became what He designated them: *heathens* and publicans. They created a *perpetuating* pandemonium, and called it by the hallowed name of religion. But no sooner did they see the drift of their principle than they sought to recall it, and to subject dissidents of the Church of God to their dicta. Erect rebellion into a principle and all rebellion becomes justifiable to those who adopt such principle. Luther, Calvin and Zwingli could not, therefore, become authorities for those what had rejected the authority of Christ. For if they could disregard divine authority and violate the law of God by principle, they could not be held by the laws or creeds of human ecclesiastical establishments.

JACK AND TOM.

(Written for THE JOURNAL by Nawn.)

(Continued.)

CHAPTER III.

"My answer is: Christ was offered once in a bloody manner, and it is of this sacrifice that the Apostle speaks. But in the Mass He is offered up in an unbloody manner. Though He is daily offered on ten thousand altars, the sacrifice is the same as that of Calvary, having the same High Priest and victim, Jesus Christ. St. Paul's object is to contrast the sacrifice of the New Law, which has only one victim, with the sacrifice of the Old Law, where the victims were many; and to show the insufficiency of the ancient and the all-sufficiency of the sacrifice of the new dispensation."

"What, then, is the need of a commemorative sacrifice of the Mass, if the sacrifice of the cross is all-sufficient?"

"Why do you pray and go to church, and why were you baptised, and receive Communion, and (Episcopalians) receive the rite of Confirmation? What is the use of all these exercises if the sacrifice of the cross is all-sufficient?"

"In all these acts we apply to ourselves the merits of Christ's passion."

"In like manner, in the sacrifice of the Mass, I apply to myself the merits of the sacrifice of the cross, from which the Mass derives all its efficacy. Christ, indeed, by His death, made a full atonement for our sins. But He has not released us from the obligation of co-operating with him by applying His merits to our souls. And what better or more efficacious way can we have of participating in His merits, than by assisting at the sacrifice of the altar, where we vividly recall to mind His sufferings, where Calvary is represented before us, where 'we show the death of the Lord until He come,' and where we draw abundantly to our souls the fruit of His Passion, by drinking of the same blood that was shed upon the cross? The sacrifice of the Mass is a sacrifice of praise and thanksgiving, a sacrifice of propitiation and supplication, and hence that valued book, the *'Following of Christ,'* from which Episcopalians, at least, love to quote, says that "when a priest celebrates Mass, he honors God, he rejoices the angels, he edifies the church, he helps the living, he obtains rest for the dead, and makes himself a partaker of all that is good." To form an adequate idea of the efficacy of the divine sacrifice of the Mass, we have only to bear in mind the victim that is offered—Jesus Christ, the Son of the living God."

"I must say, Tom, you get a great deal more out of your religion, and have a great deal more faith than I. You believe all I do and a great deal more; you are not over credulous or superstitious; you sincerely believe. I envy you your faith."

"My dear fellow, can't you embrace the truth? Can't you accept the Church as your guide?"

"Not yet, my dear friend."

"I wish you could and would. Every moment you wait you are in danger. I will pray that you may yet be brought to see this matter in the light sent into a dark and gloomy world from the Cross of Calvary."

"Thank you, Tom. There is one question I would like to ask: Of what is the Mass composed? Does the Bible figure very extensively in it?"

"Are the Scriptures a prominent figure in Protestant services?"

"I think they are."

"I must be quite stupid, for I never discovered it; you must be mistaken."

BETWEEN A BROTHER'S LOVE.

AND
The Seal of the Confessional.

(From the German for the JOURNAL.)

By J. A. S.

[CONTINUED.]

"Can you prove an alibi?" he asked. "That would be decisive and settle the matter."

"I cannot remember having met a single person during my ride. I was not inclined to be companionable, and therefore sought the most solitary roads."

"Then we must place our faith in God alone, that he will lift the veil that conceals the author of this dark crime."

In a short time after this conversation Alfred was on his way to the prison in Rouen with the commissioner.

Pinaud was now less convinced of the guilt of Alfred than he had been before he made the arrest. In the study of the parsonage he had once more asked the question of the young officer if he had seen anyone in the forest. This time the answer was different. Yes, the Captain now recollected that he had seen a very dilapidated and suspicious looking fellow, who appeared to him suddenly but immediately concealed himself as he observed the captain.

Pinaud had noticed that the priest turned pale and a tremor ran through his frame, as his brother described the man. But he said nothing. He was thereby fortified in his belief that the priest knew more of the crime than he would say. But he was satisfied, as far as the fulfillment of duty was concerned—he had placed the person suspected of having committed the crime under arrest, and as it was most likely that Major Magnier would regain consciousness before death, and could then name his assailant, a judicial error would be avoided.

As soon as the abbe was left alone he sank upon his knees before the crucifix, which hung upon the wall, and prayed to the Redeemer of all mankind to reveal the innocence of his beloved brother to all men even as it had been revealed to him.

The last scene of our story takes place in a ward of the hospital at Rouen, in which lies Major Magnier. Besides the surgeon and the nurse, no one is present but the commissioner and the abbe. The prediction of the surgeon had been verified; the Major had regained consciousness, but, as the surgeon had said beforehand, he had but a very short time to live. Pinaud hastened to improve the opportunity.

"You were assaulted this morning in the forest of Pontenay-aux-Roses?" he inquired. As the Major nodded in the affirmative, he continued: "Do you know your assailant?"

"Yes."

"Was it Captain Alfred de Soubeiran?"

"No, it was not."

Pinaud had no time to lose in astonishment. "Who, then, was it?" he quickly asked.

The dying man turned his eyes to the priest. "Have they who forgive hope that they, too, shall be forgiven, even if they sinned grievously?" he asked.

The priest bowed his head in the affirmative.

"Then I forgive my murderer. He has retaliated for a grievous injustice committed against his family—it has cost me my life. I have suffered for my sins, and I have suffered what was my due."

"Then you will not name your murderer?" Pinaud asked.

"No. But it is not Captain de Soubeiran. Tell him, for me, that I

wish him to be a good husband to Helene Lapeyre, and that she should not think in an unfriendly manner of a man who truly loved her. Now, please allow me to be alone with God and his priest."

It is scarcely necessary that we should add that the captain was immediately discharged from custody. Helene Lapeyre ever after looked back upon the time in which she suspected her lover of being a murderer as upon a frightful dream. The Captain soon became her husband, and they lived together most happily. The priest, ever after the day when his beloved brother was under a most grave suspicion, has thanked heaven for his timely deliverance.

THE END.

DIOCESAN NEWS.

Dansville.

Miss Bettie Zimmer, of Hammondsport, visited Miss Margaret Schubmehl last week.

Miss Rosa Schlick has gone to Rochester for a visit.

A benefit dance was given the Jackson Hose Co. No. 2 in Hoffman hall Wednesday evening, the funds raised to go towards purchasing a hose-cart.

A High Mass of Requiem was celebrated in St. Patrick's church Tuesday morning for Rev. P. McManus.

Penn Yan.

Patrick Mitchell has joined the U. S. Army.

The solicitors who have been canvassing for the benefit of the church met at the parochial residence last Sunday. Nearly \$1,200 was raised by their efforts. Father Pagani contributed \$100 and an elegant supper to all who were present.

The funeral of Mrs. John Maroney took place Saturday morning.

Macedon.

James Connolly, of this place, and Miss Maggie O'Keefe, of Farmington, were married at 10:30 a.m. Wednesday in St. Patrick's church, Father Holmes officiating. John Welsh, of Fairport, acted as best man, and Miss Mary Brodick, of Farmington, as bridesmaid. The happy couple left on the 4 o'clock train for an eastern bridal tour.

Miss Mamie Brick, of Palmyra, and Miss May Bushnell, of Scranton, Pa., were guests of Miss Allie Quinn last week.

Geneva.

Wm. F. Predmore, leading tenor of the Immaculate Conception church, of Rochester, sang with the choir of St. Francis de Sales church Sunday. He rendered several solos during the Mass and a beautiful offertory.

Miss Kittie Gurnell and a lady friend, of Watkins, have been visiting friends on Exchange street.

E. W. Toole has bought out the grocery store of Thos. Mulcahy on Exchange street.

The resignation of Thos. D. Rogers, who was lately appointed trustee of the Third Ward, to fill vacancy, was accepted by the Board Tuesday night.

Brockport.

Frank and Joseph Monaghan, of Aspen, Col., who have been visiting their mother for the past few weeks, left here Monday, the former for Aspen, and the latter to New York.

Miss Luella Doyle entertained the Young People's Social Euchre Club at her home Thursday evening.

Victor Albert was given a pleasant surprise party by a number of his young friends Tuesday evening.

Miss Alice Nugent is suffering

from a severe attack of inflammation of the lungs.

The funeral of Patrick Slavin was held from the Church of the Assumption Monday.

Alexander McDonald was found dead in his home a short distance west of here on the tow-path Saturday. He had been missing since the previous Wednesday. One of the neighbors, fearing something wrong, entered the house and found the lifeless body of Mr. McDonald lying on the floor. He was 80 years of age and had lived here many years. A wife and six sons survive. The funeral was held from the Catholic Church Tuesday at nine a.m.

Mrs. Margaret Demerest, an old lady living alone on the corner of North and Adams Sts., was found dead in her bed Sunday.

Auburn.

Mrs. Hickey, of Franklin street, is in Albany visiting her daughter, Mrs. Doyle.

About ten Auburnians took advantage of the excursion Wednesday to visit Washington.

The attendance at the Free Reading Room for Workingmen has been larger for the past two weeks than for any two weeks since its organization. Nearly 5,000 men have called during the two weeks.

Miss Alice Purdy, formerly organist at St. Mary's church, will take charge of the organ at the Catholic church in Geneva, February 1st. The best wishes of her many Auburn friends will follow her to her new destination.

Osborne's mailable shop commenced operations Monday morning. This looks as if the shops were soon to start up. It is to be hoped they will, as some of the men have been out for seven months.

Misses Anna E. Purdy, Elizabeth M. Burke, Nellie Wall, Annie Wall, Anna T. Rattigan, Marie Galvin and a number of other young ladies of the Holy Family Church, have formed a literary club known as the Cardinal Newman club. The club meets every week and the member discuss literary subjects, read selections, debate, etc.

The new electric road was tried last Saturday. Two of the new cars were spinning through State and Seymour streets during the day. Everything seems to be in excellent condition, and in a few days the cars will begin making regular trips. The cars are prettily painted and handsomely finished on the outside as well as inside. In riding none of the jolting and jamming characteristic of the old cars is experienced, as the cars rest on springs which are sensitive to the least jar and sets the car rocking up and down. The Genesee and Seymour street branches will soon be in running order, but the remaining branches will be propelled by horse power until spring.

Thomas Murphy of Scipio and Miss Maggie Fitzgerald of this city were married at St. Mary's church Wednesday morning. Thomas Redmond and Maggie Foley acted as groomsmen and bridesmaid respectively.

Next Tuesday evening delegates from the different Branches of the C. M. B. A. will meet in the rooms of Branch 59, in Franklin street, to select medical examiners for the year.

Caledonia.

The marriage of Thomas Reed to Mary Rullehan took place Wednesday morning at St. Columba church, Rev. G. J. Eisler officiating. The happy couple took the B. R. & P. train East immediately after the ceremony.

There are rumors of another wedding in the near future, which will consolidate two of our business places.

Thursday evening of last week the barns of Stephen Reed, living two miles south of this village, were burned.