

# The Catholic Journal.

VOL. II NO. 20.

ROCHESTER, N. Y., SATURDAY, FEBRUARY 14, 1891.

PRICE, 3 CENTS.

## A Protestant Answered.

### CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

The Catholic Church has never changed her Doctrine—She has always had Visible Head—Ceremonies—Definitions of Faith—Steps to preserve the doctrine and guard against change.

Contributed to the JOURNAL.  
[CONTINUED.]

Thus was Peter made *supreme visible Head* of the Church to feed the lambs and the sheep, or the whole flock, and thus be the *bond of unity*, for "there shall be one fold and one shepherd." (John X, 16.) "And behold I am with you all, even to the end of the world." The Apostles were not to survive the limit of human life, but the corporate identity of Christ's Church was to continue until His coming again, for Jesus did not say that the Apostle "should not die, but so I will have him remain till I come." (John, XXI, 23) Peter "remains," then, in his successors. His immediate successor was St. Linus, who was succeeded by St. Cletus, and so on down to the present Pope, Leo XIII, has there been a continuous and unbroken succession. Christ was Pope; but He was and is, moreover, the Founder, Life and Guarantee of the Church; therefore, there was a "Pope in that time" even, (if I may so designate the Founder and first *Supreme Visible Head* of the Church.) Christ built or established His Church, and loves the work of His hands; and the Pope was no after-thought supply, for the church from the beginning was fully equipped, endowed and commissioned to teach "all nations." All nations are taught *in unity*, from the seat of the supreme visible Shepherd. But you wander from the pasture, partake not of his feeding, and, alas, glory in this unhappy, erratic state! Remember the words of God: "There shall be one fold and one shepherd. One body and one spirit, as you are called in one hope of your vocation." (Eph. IV, 4.)

You insist that the "unchangeable Church" has changed, for you say: "Men have added in councils and meetings since that time" (the time of Christ) "one ceremony and belief and creed after another until, even within fifty years the Immaculate Conception and the infallibility of the Pope have been made part of your belief."

From the way in which you jumble together the words "ceremony," "belief" and "creed," it is very evident that you propose to practice a little deceit or that the meaning of the words is not very clear to your mind. I prefer to believe the latter. But neither would surprise me, because vagueness, indefiniteness, incorrectness and misrepresentation are in the line of Protestant polemics, and because you have displayed anything but knowledge on the facts against which you have volunteered to write. Ceremonies are certain external acts of religion essential to divine worship, or adopted for the sake of decency, solemnity, and the edification of the faithful. Those that are essential never change, while those that are not essential may be changed. Thus the words of Consecration in the Mass can never be changed because they are essential to the Mass. The matter and form of Baptism, that is the water and the words, can never be changed or done away with, because essential to the Sacrament. And the same of those, with many other like instances that I could name, are ceremonies, because they are external acts of religion, and they are essen-

tial because without them the sacraments would be null.

In reference to the non-essential ceremonies, or those made use of for the sake of decency and solemnity, and the edification of the faithful, St. Paul says: "Let all things be done decently and according to order." Protestants generally spurn the very thought of ceremony in religion, yet they make ceremonies contribute to the beauty, solemnity and grandeur of the camp, the bar, the drawing room, the civic feast etc. They deride the Catholic who believes in the ceremony that speaks to him of the power of God, the grandeur of heaven and of divine mercy dispensed in the mysteries of religion! But truly: "What nation is there so renowned" as the Catholic "that hath ceremonies and just judgments and all the law?" Deut. iv, 8. Ceremony illustrates the unchangeable doctrine, the invisible grace, the unseen reality—and is as much more effectual in enlightening the mind and inflaming the heart as the arithmetical illustration of the process by which a given sum is obtained is more effectual than the simple statement of the fact that several numbers added give a certain sum. I rather think you would not highly exalt the teacher who would ignore the blackboard and chalk, deeming it a wiser plan to instruct his pupils by merely talking to them. Seneca once sang, and truly, too:

"Long is the road by precept;  
Short and efficacious by example."

The use of burning candles upon the Altar of Sacrifice, for example, is not an essential ceremony, but it adds splendor to the occasion, while at the same time it illustrates the three necessary virtues of faith, hope and charity. The light is emblematic of faith enlightening the mind, the upward glare portrays hope ever looking heavenward, and the heat of the flame reminds us of the flame of charity that should ever burn in our hearts. The Catholic Church ever teaches that these virtues are absolutely necessary for salvation. You see, therefore, how a non-essential ceremony revolves around unchangeable doctrine and becomes an adjunct to the language of truth. Ceremonies, then, no more prove change or mutability of doctrine than the illustration of two and two making four destroys the truth or fact that two and two make four. Now, I will ask: Did you understand the meaning of the word "ceremony," or did you think you could mislead me by making me think there is change where these facts—ceremonies—plainly prove or demonstrate the contrary?

(TO BE CONTINUED.)

### Rushville.

The festival for the benefit of St. Mary's church, held in the Opera House Wednesday evening, Feb. 4th, was a financial success, the amount realized being \$2,500. Numbers were sold on different articles. A very nice lap robe was donated by M. J. Wilson, a beautiful ring by Miss Susie Hogan of Rochester, a barrel of flour by the Smith Bros., millers, of Canandaigua, and a handsome silver cake basket by Misses M. and A. Hogan of Rochester. Miss Ella Hogan realized \$38.00 on the ring, which was drawn by Mrs. Rodgers, of Geneva; M. Honolly, \$40 on the robe, drawn by J. Kelley; Addie Kelley \$33.00 on a barrel of flour, drawn by D. Francisco. Numbers were sold on the silver cake basket by four young ladies, Misses J. Dawson, M. Hennessy, J. Sheehan and M. Gilligan. It was drawn by T. Hennessy, and the amount realized was \$39. A year's subscription to the CATHOLIC JOURNAL, donated by the Catholic Journal Publishing Co., was won by Miss Kelley, of Geneva. Much credit is due the pastor, Father Dougherty, for his untiring efforts to make the festival a success, and for the good and noble work he has done since he has taken charge of the parish.

## AROUND THE GLOBE.

The anniversary of Archbishop Williams' elevation to his present dignity also marks the birthday of Buffalo's first prelate, Right Rev. John Timon, who was born Feb. 12, 1797, at Conewago, Adams county, Pa. Dr. Timon was a member of the Lazarist community, was ordained in 1825, and became the first American visitor of that congregation when its houses in this country were made a province in 1835. Three years later Rome made him perfect-apostolic of the Texan missions, and in 1847 he was nominated for the new diocese of Buffalo, which is indebted to him for its magnificent cathedral, built and dedicated by him, and also for many of the numerous religious institutions which are to-day to be found in the episcopal city and see.

Last Wednesday was the sixth anniversary of the death of Cardinal McCabe, the predecessor of Archbishop Walsh in the metropolitan see Dublin, in which city he was born in 1813. Ordained by Archbishop Murray in 1839, Father McCabe, before his elevation to the purple, was curate at Clontarf, administrator of the cathedral parish, pastor of the church of St. Nicholas Without and of Kings-town. In 1854 Rome nominated him for the bishopric of Grahamstown, Cape of Good Hope, but after nine months of persistent effort on his part, the nomination was withdrawn, and Dr. McCabe was allowed to remain in Ireland, to attain the higher honors which subsequently came to him.

Archbishop Ireland has prohibited the raising of money for religious or charitable purposes by the sale of chances, the use of wheels of fortune, or any method savoring of lottery.

On February 22, Miss Catherine A. Drexel, a daughter of the late Francis A. Drexel, who for over a year has been in the Convent of the Sisters of Mercy in Pittsburgh, Pa., will make her profession. The ceremony will be conducted as quietly and unostentatiously as possible, and only relatives and a few of her most intimate friends will witness it.

May 13, 1892, will be the centenary of the birth of Pius IX. A committee has been formed in Italy to celebrate the occasion, by completing and solemnly inaugurating the monument to the great Pontiff at the Basilica of San Lorenzo, outside the walls, by erecting a monument to Pius IX, at his native place, Sinigolia, by presenting an address of loyal devotion to the reigning Pontiff, Leo XIII, in a special audience on the day of the centenary.

Four French priests, whose stipends were stopped on the ground of political interference in the elections of 1889, and who have been especial objects of attack on the part of Freemasons, have just received honorary titles from the Pope. Two of them, the Abbe Hiriort, cure of Begnois, and the Abbe Meriateguy, cure of St. Just, are named missionary apostolic.

A cablegram from Paris says that Cardinal Lavignerie, Archbishop of Algiers, in his letter to the clergy of the Algiers, while advocating adherence to the French republic, pleads for the formation of a purely Catholic party, distinct from monarchical and imperial elements. He recommends that French priests adopt the programme approved by the Vatican—recognition of the established form of government—in order to be in a better position to defend religion openly. In addition, he recommends that the priests should strive to separate Catholic action from that of the old parties.

## THE LOST TEN TRIBES OF ISRAEL.

(For the CATHOLIC JOURNAL, by J. A. S.)  
(CONTINUED.)

What is more natural than that the Israelites soon inter-married with the Assyrians and in due time were assimilated with their conquerors. Under such circumstances every trace of the Israelites, who had been brought into Assyria, and their descendants, were lost in a few generations. The "Ten Tribes," as far as that part of them which was carried to Assyria is concerned, were lost, never again to be found. As soon as their religion and language was lost they were also lost, forever, as a peculiar people.

Such was not the case with the people of Judea, the two (or rather three or four) tribes who remained true to the house of David, and were later on carried away captive by Nebuchodnasser into Babylon. Although they, too, had sinned against God, they had not left the God of their fathers and His worship in so base a manner as had the great majority of the Israelites. When they saw how greatly they had offended God, and what dire punishment their sins had brought upon them, they repented and worshipped Him more faithfully than before their captivity. Although the Chaldaic, the language spoken in Babylon, became their language in time, and the Hebrew language remained their sacred language only, their religion, which differed so widely from that of the idolatrous people about them, stamped them as a peculiar people, a people differing most materially from that among which they were compelled to live. And, therefore, the two tribes were not lost. They were enabled to return to the land of their fathers, when permission to do so had been granted them, to rebuild their temple, again to become a people, a nation. And it is their peculiar religion that has preserved this race to this very day.

But to return to the "Ten Tribes." The descendants of these tribes were not all lost in Assyrian captivity. When many people of the ten tribes saw the degrading idolatry into which the majority of their brethren had fallen, and when the kings of Israel forbade their subjects to make pilgrimages to the temple at Jerusalem, they were seized with a holy horror, left their native country and emigrated to Judea, where they would always be near the centre of Jehovah worship. This was particularly the case with the tribe of Levi, the Levites, who alone were eligible to the sacerdotal offices. It is said that very few Levites remained in Israel. Furthermore, nearly the whole of the territory of the tribe of Simeon was included in the kingdom of Judea, and, therefore, this tribe cannot be said to have been lost in Assyrian captivity. Eight tribes only can be truly said to have been carried away, while Judah, Benjamin, Levi and Simeon formed the kingdom of Judea. Many of the Israelites, however, were allowed to remain in their native country, and were afterwards called, by the Jews, Samaritans. They had mixed with the colonists Salmanassar sent to take the places of the captives he had carried into exile, and were not regarded as true descendants of Abraham by the Jews. They were, however, in the main, Israelites, the descendants of the ten tribes. As is well known, they worshipped the true God, but did not consider the temple at Jerusalem as the centre of such worship. A number of their descendants are still to be found in Palestine, where they have several synagogues, but their sacrifices upon Mount Garizim have ceased, as have those of the Jews in Jerusalem.

It must be plain to every true student of history that the "Lost Ten Tribes of Israel," or their descendants have been lost in the manner described above, never to be found again, unless it is in the Jew of to-day, in whom we behold the descendant of the twelve tribes of Israel, before the division of the realm of David and Solomon.

[THE END.]

## JACK AND TOM.

(Written for THE JOURNAL by NAWA.)  
(Continued.)

### CHAPTER IV.

"The Stole ranks fifth in the catalogue and was the long, narrow strip of cloth you saw around the priest's neck and crossed on the breast. The right-to-wear the stole begins from the time of one's ordination as deacon. The deacon, however, cannot wear it as the priest does—that is around both shoulders—but only, as yet, over the left shoulder, and fastened on the right side; and this is to remind him of his inferiority in orders to a priest, and of his obligation to be as little encumbered as possible, especially about his right hand, when acting as his assistant minister. The bishop wears the stole pendent on both sides, without crossing it on the breast as a priest does, and this because he wears a cross already on his breast—viz, the pectoral cross—whereby this necessity is obviated. The following prayer is recited by the priest while vesting himself: 'Restore to me, O Lord! the stole of immortality which I lost through the transgression of my first parents, and though I approach unworthily to celebrate the Sacred Mystery, may it merit, nevertheless, eternal joy.' According to the present discipline, only the Pope wears the stole in daily life, and this in evidence of his jurisdiction over the Universal Church. The papal stole is ornamented with three crosses, the keys and tiara.

"The Chasuble, the outside garment you saw on the priest, is open at both sides, and as it rests on the priest, it reaches down in front to about the knees, and a few inches further behind. Its material is required to be of precious cloth, such as brocade, silk, or the like, and its color one of the five mentioned in the rubrics—viz, white, red, violet, green or black. Without a dispensation from the Pope, no other kind of chasuble can be used. The prayer recited in putting on the chasuble is as follows: 'O, Lord! Who hast said 'My yoke is sweet and My burden light,' grant that I may so carry it as to merit Thy grace.' In its figurative significance the chasuble is usually emblematic of charity, on account of its covering the entire person, as charity ought to cover the soul. According to Gavarrus, the Amice is the veil that covered the face of our Lord; the Alb the vesture he was clothed in by Herod; the Cincture, the scourge ordered by Pilate; the maniple, the rope by which he was led; the Stole, the rope which fastened him to the pillar; the Chasuble, the purple garment worn before Pilate. Of course, all the vestments must be blessed by the Bishop before being used at the altar.

"The Berretta is the square cap with three corners or promontories rising from its crown. You see priests wear it in the church and in the parochial residences. The three corners are symbolic of the Blessed Trinity. A cardinal wears a berretta. A four-cornered berretta is exclusively the property of a doctor of divinity, and he can wear it by right only when teaching in the doctor's chair."  
(TO BE CONTINUED.)