

The Catholic Journal

Published every Saturday

at 127 East Main Street, Rochester, N. Y.

by the

CATHOLIC JOURNAL PUBLISHING
COMPANY.

SUBSCRIPTION RATES.

One Year.....\$1.00
Six Months......50

Entered as second class mail matter.

Weekly Church Calendar.

SUNDAY, Feb. 23—First Sunday of Lent.
Gospel, St. Matt. iv, 1-11. St. Damien,
Bishop and Confessor.

MONDAY, 24—St. Matthias, Apostle.

TUESDAY, 25—St. Walburga, Abbess.

WEDNESDAY, 26—St. Alexander, Patriarch
and Confessor.

THURSDAY, 27—St. Julian, Martyr.

FRIDAY, 28—St. Leander, Bishop and
Confessor.SATURDAY, March 1—St. David, Bishop
and Confessor.

"POSITIVE RELIGIOUS INFLUENCE."

Thomas J. Morgan has been confirmed as Commissioner of Indian Affairs notwithstanding his avowed determination to run the Indian schools wholly in the interests of the Protestants to the exclusion of Catholics, who have labored so faithfully and contributed so generously to Christianize the Indian and thus make of him a true and loyal American citizen.

In his recent report, Mr. Morgan avows his purpose to secularize the Indian schools, and make them non-sectarian. Does he really mean the latter assertion? By no manner of means. He proposes to make them *sectarian*, because he does not disguise his intention to break up the present school system, replacing it with the public school system now in vogue throughout the country. We all know that system is thoroughly godless. But Mr. Morgan, in his report, says:

"Special stress is laid upon the moral fitness of the candidates, and, though no religious test is applied, those are preferred who are able to exert a positive religious influence over the pupils."

This is rather a contradiction. The schools are to be modeled after that of the public school which requires no religious principle whatever, yet the Indian teachers should "exert a positive religious influence over their pupils." If no religious test be applied, how is the commissioner to judge they have any "religious influence?" And what is wrong with the present teachers? Do they not exert a "positive religious influence" over their pupils? Certainly they do. But, unfortunately, it is not the sort of "religious influence" Morgan wants. It is mainly Catholic and the commissioner intends to make the Indian school system one vast *sectarian*, Protestant machine, to be propelled by one T. J. Morgan.

Now, then, whose money is it Mr. Morgan proposes to expend in carrying out these innovations? Is it the money of the Indian, or gold the United States government obtained from Heaven, or some other equally unforeseen source? It is the general opinion it is the Indian's own money the government owes him for lands bought from him and for which he received but a meagre pittance. If the latter is true, why then should not the Indian be allowed to "choose what 'positive religious influence' shall be exerted in his schools? There is much more in the report to be noticed, but we must postpone consideration until next week.

HERESY AND SCHISM.

Heresy, according to St. Thomas, makes a profession of Christian belief, so that persons who have never been Christians, or who have, utterly renounced Christianity, are infidels and apostates, but not heretics. The heretic, he says, is right in the end, which he proposes or professes to propose to himself—viz., the profession of Christian truth—but he errs in his choice of the means he takes to secure this end, for he refuses to believe one or more of the articles of faith as affirmed by the authority of the universal Church. St. Thomas adds that this rejection of Catholic dogma must be deliberate and conscious.

so that his teaching, which is that of all theologians, may be summed up in the following definition: Heresy is error pertinaciously held and manifestly repugnant to the faith, on the part of one who professes the faith of Christ. It is clear from this that such Protestants as are in good faith and sincerely desirous of knowing the truth are not heretics in the formal sense, inasmuch as they do not pertinaciously reject the Church's teaching. Their heresy is material only—i. e., their tenets are in themselves heretical, but they do not incur the guilt of heresy, and may belong to the soul of the Church.

"Schismatics," says St. Thomas, "in the strict sense, are those who of their own will and intention, sever themselves from the unity of the Church." This unity of the Church, consists in the connection of its members with each other, and of all the members with the head. "Now, this head is Christ, whose representative in the Church is the Supreme Pontiff. And therefore the name of 'schismatics' is given to those who refuse to be under the Supreme Pontiff and to communicate with the members of the Church subject to him. Further, he thus explains the difference between heresy and schism. Heresy is opposed to faith, schism to charity, so that, although all heretics are schismatics, because loss of faith involves separation from the Church, all schismatics are not heretics since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all that which the Church proposes for our belief. * * * Schismatics do not, of course, lose the power of order; their priests can say Mass, their bishops confirm and ordain. But they lose all jurisdiction, so that they cannot either absolve, excommunicate or grant indulgences, or the like; and if they attempt anything of the kind the act is null."

LENT.

The holy season of Lent is upon us. All Catholics know too well what their duty is during its forty days' duration to need any reminder here. Our city is so well provided with means of necessary instruction, making special acts of devotion and receiving the sacraments, that no excuse can be offered for non-observance of Lent. Ash Wednesday afforded another striking picture to the observer, both Catholic and non-Catholic. At each Catholic church, the faithful approached the altar rail, and individually, one by one, received upon their foreheads the dust of which they were made, with the accompanied injunction: "Remember, dust thou art and into dust thou shalt return." What could better be calculated to extinguish pride and passions in the heart of the recipient? And too, it brings the thought, through 1800 years the Church has had each individual salvation at heart as though no one else existed. Should it not bring to each heart the reflection: "I am to live and be judged individually; I myself, I shall meet God at the day of judgment; no excuse for negligence, no palliation for indifference, will be available then; there will be no good father or mother to plead my case; I must bear the responsibility myself." Should we not so live that when our days in the world are numbered and the time comes to audit the accounts of life, a balance will be found to our credit?

STRANGE BUT TRUE.

There is one priest in this country that deserves the praise of both Catholics and non-Catholics. He is Rev. Thos. Brown, of St. Alphonsus church, St. Louis. On Wednesday of last week, there was a wedding in his church. Both the contracting parties were of high social standing, and the guests represented the ultra-fashionable element of the city; consequently none were allowed in the church save they had invitation cards. To begin with, most ladies were in full dress or dress, seemingly imagining they were to attend a play, instead of witnessing the solemnization of a holy

the Most High. They employed the interval between their arrival and that of the bridal party in laughing, joking, hanging their wraps on images and confessionals, and passing candy around. Twice Father Brown remonstrated with them on their conduct. The first time he expostulated, the second he reproved them in very plain language. Neither reproof availed anything. The semi-barbarians to whom he spoke continued their shameful conduct and, when the bridal party arrived, went so far as to stand on the seats that they might obtain a better view.

Could anything be more scandalous? In what way could these people display their ignorance of good breeding and utter disrespect for God's house and Christ there present to better advantage? What sharper reproof could be administered to those who complain the Catholic Church is not quite fashionable enough to suit their fastidious tastes?

The Journal thinks Father Brown would have been amply justified in calling a policeman and having the offenders ejected. But we suppose the good priest threw over their offenses the mantle of charity, when he reflected they were educated in godless state schools, and were never taught the difference between a theater or a church, nor a play and one of the most solemn ceremonies they were ever privileged to witness.

TO BE REGRETTED.

It is a matter of deep regret that among the participants in the Magnanor-Liedertafel ball Monday evening were several Catholic young ladies and gentlemen. One Catholic young lady took an active part in the masquerade, attired in a costume that should have brought the blush of shame to her cheek. While the affair may have been highly proper, as the saying goes, Catholics should know their place was not there.

All Catholics know, or should know, that in this country the rules of the Church forbid their attendance at least participation in any masquerade ball or masquerade, unless in a private family where all the participants are known. All round dancing and waltzing is also forbidden, unless under the same restriction before stated.

To those who think the rule too strict, we beg leave to address the following question: Would you be pleased to see your sister, clad in décolleté dress, being swung hither and thither in the arms of any Tom, Dick, or Harry, who chose to ask her to dance? If you would, we have nothing further to say?

Joseph G. Biggar, one of the most earnest Home Rulers and a trusted lieutenant of Parnell, died very suddenly Wednesday. By his death, the Irish cause has been deprived of a resolute and sagacious leader and one whom even his enemies esteemed. Mr. Biggar was born in Belfast, Aug. 1, 1828, was educated in the academy of his native place, and went into the provision business with his father, succeeding to the headship of the firm in 1861. He was an unsuccessful candidate for Parliament from Londonderry in 1872, but in the general election of 1874 was elected from Cavan, and has since continuously represented that constituency. He was the first to inaugurate the policy of obstruction. April 22d, 1876, he arose to speak against a coercion bill and talked four hours from 5 p. m., giving not only his views on coercion but everything under the sun. From that time on, Parnell and Biggar began to block every bill presented by the government, and continued the policy until they had a party which the government had to treat with respect.

It is a matter of congratulation that Thomas C. Platt has been forced to bow to the overwhelming flood of public sentiment and withdraw his opposition to the original World's Fair Committee. That that body was regarded as representative and non-partisan was shown by the fact that Chauncey M. Depew, ex-Senator Warner Miller and a host of others, of whose names there was a long list

were in favor of it and fought to the bitter end any attempt to foist Platt's henchmen upon the committee. They have succeeded, and all good citizens, irrespective of party, rejoice thereat. Platt's interference was unwarranted, impertinent and unnecessary. It is hoped he will hereafter keep his nose out of other people's business, but we fear the creature will soon be at his dirty work again.

A paragraph with luminous headlines is going the rounds of the various papers to the effect that the Holy Father broke a vow he had taken never to leave the Vatican during the reign of the house of Savoy, and went *incognito* to visit his dying brother, Cardinal Pecci. Has the Pope ever taken such a vow? Where is the authority for such statement? There is none. No such vow has ever been taken. The Holy Father, however, as a matter of policy, does not leave the Vatican, preferring rather to remain there than expose himself to the insults which would undoubtedly be offered to him did he make a practice of going out. And was there anything wrong in going *incognito*? No. It was expedient thus to do, for the reasons we have stated above.

Canada will soon rank among the intellectual nations of the world. Tom Paine's "Age of Reason" has been taken from the list of forbidden books and can now be imported at will. When the *Police Gazette*, now prohibited from entering the Dominion, is allowed on sale in every book store, Canada will have reached the acme of civilization.

Rev. James M. Early.

News from Hornellsville Monday morning announced the death at that place of Rev. James M. Early, priest of St. Ann's parish. Father Early came to this city in 1862, and was pastor of St. Mary's. In March, 1862, he succeeded the Rev. Father O'Brien as pastor of the Cathedral. Bishop McQuaid took charge in Rochester in July, 1868, and from that time up to the period of Father Early's departure from this city, in 1876, he was vicar general of this diocese. Father Early has left a void that the people of the Buffalo diocese will find it difficult to fill. The remains of the dead priest laid in state in the church from Tuesday morning until 10 a. m. on Thursday, at which time the funeral took place. Bishop Ryan and the clergy from the surrounding country participated in the burial services.

Links from Lima.

Dr. Guinan and wife and Prof. Eagan spent last Sunday in Geneseo.

The many friends of Mr. and Mrs. John Eagan, of Rochester street, gave them a surprise party Monday evening. Their spacious parlors were filled to overflowing and, with games, music, and a fine lunch, the hours sped all too swiftly.

Miss Joanna Dalton, Lima's popular milliner, has sold her business on East Main street to Mrs. Boughton and Miss Jennie Gilmore, of Lima.

Patrick Guinan's oldest daughter is suffering from lung trouble, caused by that very fashionable disease, La Grippe.

Ash Wednesday was appropriately observed at St. Rose's church. Lenten services will be held Wednesday and Friday at 7:30 p. m.

The Cathedral Subscription.

On Sunday last, Rev. J. P. Kiernan distributed to the Cathedral congregation the list of subscriptions to the fund to pay off the debt on Cathedral hall. Appended was the following statement:

To the members of the Cathedral Congregation: In presenting this list, I wish to extend to all those who have subscribed my sincere thanks for their kind and generous co-operation in this work just completed. In the beginning the prospect of raising a large sum was not the brightest. We asked for \$5,000, and had it not been for the pressing needs and the want of work on the part of so many, there is no doubt that our wish would have been more than realized. The entire subscription amounts to \$4,287.30, of which \$3,479.80 have already been reported in our financial statement for 1889. The balance, \$807.50, will be added to the receipts of the current year, and will appear in our next annual statement. We appreciate the kindness of those who started this work for us, and we realize the fact that this list represents many sacrifices and self-denials on the part of the donors. These sacrifices made in the name of religion, are recorded in Heaven, and we are confident that God will bless the giver even to the end of time.

Geo. W. Terry, of Lima, started Tuesday on a business tour in the interests of two popular Rochester newspapers, one of which is the Journal. Mr. Terry will be at Auburn in the early part of next week, where we hope he will be given a kind reception and secure many new subscribers to the Journal.

AT ST. MARY'S.

An Able Sermon by Rev. Father Clifford, of Rome, Ga.

Rev. Felix O'Hanton celebrated the 10:30 a. m. Mass at St. Mary's last Sunday. Rev. Father Clifford, of Rome, Ga., gave the instruction. He is in the city for the purpose of taking a course of treatment at St. Mary's hospital from Dr. Moore. His discourse was listened to with interest. Taking the Lenten season as his theme, Father Clifford said: It needs no foreign eloquence to remind you of that which the Church brings before you in the approaching season—the spirit of penance and mortification. We depend too much upon preaching and eloquence and do too little thinking. The Church of God fails not year after year to bring before her children those stern and startling truths necessary to their salvation. She says: "Unless we do penance we shall likewise perish." It is a thrilling truth and one that should impress itself upon everyone, that if we be Christ's followers, we must take up our cross and follow him. The first part is what the Church calls upon us to do to-day. No time shall ever come in the history of the Church when penance will be void. There is no royal road to Heaven, no way but the narrow path laid down by our Savior. What do we mean by denying ourselves? Follow the life of Jesus Christ and you will learn.

The season of Lent lasts forty days. God's commandments are ten in number. We can break each of these commandments in four different ways—by thought, word, deed and omission. Thus we break the ten commandments in forty ways. For these forty ways of offending God, the forty days of Lent are calculated to make satisfaction.

It is for us to decide how we may best observe this self-denial. If we do not ponder deeply over the instructions laid down for this holy season all the eloquence of angels will avail nothing.

Turning to the Old Testament, we learn that in the heat of a great battle with the Philistines, David greatly desired a drink of water. The only spring lay beyond the line of the enemy. Three soldiers of David risked their lives to procure the coveted water. When they brought it, David did not drink it but poured it out as an oblation to God. This may seem a small act, but God's Church holds this one of the bravest acts of David's great career. St. Ambrose says David gained more by refusing to kill his deadly enemy, Saul, when he had him in his power, than by killing Goliath. Cannot we do something during Lent, if not more than David's denying himself the drink of water he coveted? Cannot we forgive our enemies? exercise charity toward those we dislike?

Father Clifford concluded by asking all to ponder over the fact that each would be judged at the last day individually, and that no excuse or palliation would avail to save from the consequences of misdeeds.

A Successful Fair.

Thursday evening closed a three nights fair at Colise, Mich., where Father Champion, formerly assistant at the French Church, is now stationed. Father Champion went from this city, taking with him a gold headed cane and a handsome pair of bracelets. There was a spirited contest for the articles; the total sum realized being \$600. The fair was for the benefit of the organ fund and netted over \$1,000. The participants presented Father Champion a fine life-sized portrait of Father Champion. The latter's many Rochester friends will be pleased to hear of his success in his western home.

St. Regis Indian Basket Store, at 14 State Street.

The people are delighted with the grand display. Everyone invited to come in and look at them—they will be sold at very low prices. It is worth 20 cents to see them, and costs