

The Catholic Journal

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Weekly Church Calendar.

SUNDAY, Mch. 16—Fourth Sunday of Lent Gospel, St. John vi, 1-15. St. Finian the Leper.

MONDAY, 17—St. Patrick, Apostle of Ireland.

TUESDAY, 18—St. Edward, King.

WEDNESDAY, 19—St. Joseph, Spouse of the B. V.

THURSDAY, 20—St. Eugene, Bishop.

FRIDAY, 21—St. Benedict, Abbot.

SATURDAY, 22—St. Basil, priest and Martyr.

NATURAL VS. POLITICAL RIGHTS.

Last week we commented on Prof. Huxley's article in the Nineteenth Century with the above title. We reached the point where Huxley says "Natural Right" must stand for two or more different ideas. We conclude next week.

He repeats a story of a tigress in an Indian village, who carried off a villager, took him to her lair and set him down before her cubs, who commenced worrying him to the best of their infantine ability, while their tender mother complacently watched their sport. But if the man succeeded in obtaining a momentary advantage, a blow from her paw reduced him to a state in which the cubs could safely resume their worry of him. Mr. Huxley supposes all his readers sympathized with the native, and were not sorry when a rifle shot laid low the ferocious tigress; no one of course thought she was justified in her course of action by "the law of Nature." Still he thinks as moral philosophy it is sound. Because whatever tigers be and do, they were adopting the creative hypothesis, made so by God; their organism is such as to admit of their tearing to pieces other quadrupeds and their wanton and cruel acts are necessary and intentional consequences of the divine creative operations.

On the other hand, if we prefer to say no more than there is no good evidence for saying, it is unquestionably true that the "nature" or innate tendency of the whole race of tigers is to prey on other large animals, men included, inasmuch as not only is their bodily and mental constitution especially fitted for that operation, but since they must perish if they fail to perform it. Inquiring into history, we find that the whole race of cats have been since creation engaged in butchering other animals. Therefore to deny that tigers have a natural right to devour men is to impeach not only tigers, but the whole order of nature. And if we are the products of the same order of nature, what right have we to deny the exercise of their natural rights to those beings who stand upon the same foundation of natural rights as ours? To be and to have a right to be, to possess a faculty and to have the natural right to exert it, are all one.

Having established the "rights of tigers," to the exercise and enjoyment of their "natural rights," Mr. Huxley follows out the logical development of the doctrine in this wise: It is admitted a tiger has a natural right to eat a man; if he may eat one man he may eat another, so a tiger has right of property in all men, as potential tiger meat; any one tiger has no more natural right of property in men than any other tiger, so tigers are free to eat any man they may seize, and if two tigers pursue one man, their "natural rights" to that man are equal; all tigers have an equal right to eat all men. But if advocates of "natural rights" of tigers try to force us to admit that, because tigers have a right to eat men we are not bound to prevent them from doing so we protest. In fact, we must do so in preservation of our "natural rights" to preserve our existence. So "natural rights" of man and of tigers, though alike founded on the same principle, are diametrically opposed.

therefore, they are rights of which the exercise may be impeded or prevented, without the perpetration of wrong. And that is just the difference between "Natural Laws and Rights," and "Moral and Civil Rights." Moral and civil laws are commands of an authority which may be disobeyed; but the sanctioning authority threatens and visits with penalties those who disobey.

THE EXCISE BOARD.

Last week the JOURNAL, said it hoped Mayor Carroll would appoint excise commissioners that would not grant licenses to disreputable or unworthy persons. It now repeats the hope. But the citizens must not forget they have a duty to perform in the matter. Whether people know it or not, the excise commissioners have had a great deal of pressure brought upon them to grant licenses to people notoriously unfit to have them. Every person who travels South St. Paul street, knows what a place "Dan" Donovan keeps, and what a record the proprietor has. Nevertheless, not long since, when an effort was made to prevent Donovan receiving a license, the writer was shown a petition sent to the excise board, signed by a number of well-known citizens, stating that Donovan kept a decent place, and requesting a license be granted him. This sort of doings is radically wrong. If certain citizens are going to insist that licenses be given to their "pets," any excise board will be so hampered as to be of no account, provided they accede to such demands. If they do not, then these citizens will set up a howl against the board. If the low dens of Rochester are ever rooted out, the citizens must participate largely in the work, both by word and influence.

SUPPORT GOOD PAPERS.

The Rt. Rev. Bishop of Linz, Austria, recently sent out a pastoral in which he said:

"Bad journalism is the very worst enemy of our Holy Church, the interests of Jesus-Christ, and our own. You know, dearly beloved brethren and souls, how much have grown among us religious indifference, contempt for religion in public life, hatred to the clergy, immorality, anti-patriotic aspirations, etc. The cause, in a very great measure, must be ascribed to bad journalism, that irreconcilable hater of the Church. To oppose and check such an enemy is a most sacred duty unto us all."

This evil is growing rapidly in this country. Sheets are published and circulated which pander to the lowest and most depraved tastes of the human race; the daily papers, too, are not what they should be, and are often prostituted to serve political purposes and further political ends. One way to counteract and rebuke this growing evil is for people to subscribe for a good Catholic journal; then they will be sure their family reads nothing unwholesome.

Reader: Did it ever occur to you what a burlesque upon American justice it is that every day or so a man, high in social standing, respected and trusted by his friends and acquaintances, betrays the trust reposed in him, and defaults for a large sum, often reaching many thousands of dollars; his friends endeavor to condone and gloss over the offense, he is given the freedom of the city, and he walks the streets a free man; another poor wretch, who has had no bringing up, no one to impart to him a knowledge of right and wrong, steals a few dollars or some paltry article, he is sent to prison for a term and no pity is accorded him. Whose sin is the greater? Why should fish be made of one and fowl of the other?

A bill has been introduced in the English House of Commons to remove the last disability against Catholics and make them eligible to the office of Lord High Chancellor of England. It is probable the bill has been introduced for Sir Charles Russell's benefit, as it is considered he can, if he wishes, be Chancellor if Glad-

The Jewish Tidings is circulating a petition to Congress protesting against the passage of any one of Senator Blair's idiotic bills. The New Hampshire "hard shell" is becoming monotonous. Why don't his constituents incarcerate him in a lunatic asylum?

ST. PATRICK'S DAY.

How It Will Be Observed in the City.

Monday will be celebrated the feast of St. Patrick, the apostle and patron saint of Ireland. The place of his birth is uncertain, but he died in Down, Ulster county, March 17th, 473 or 495. Pope Celestine bestowed on him the name of Patricius, his original name having been Succath. According to Appleton's Cyclopaedia, St. Patrick, after being consecrated bishop, went to Ireland about 432, and preached the Gospel with extraordinary success. He has always received the credit of its general conversion. He baptized the kings of Dublin and Munster, and the seven sons of the king of Connaught, with the greater part of their subjects, and before his death had converted almost the entire island to the faith. St. Bernard testifies that he fixed his metropolitan see at Armagh, and it appears he appointed several bishops, with whom he held councils to settle the discipline of the Church. The Church keeps his festival on March 17th. St. Patrick devoted the lands bestowed on him to the foundation of churches, of cloisters for both sexes, and of numerous monastic schools, which flourished during the next three centuries. He was also zealous for the suppression of slavery, which was one of the great incentives to the piratical expeditions so frequent in his day.

Rt. Rev. B. J. McQuaid will celebrate Pontifical High Mass at the Cathedral at 10 a. m. The panegyric will be delivered by Rev. Thomas F. Hickey of Moravia, N. Y. In the evening, as is usual, there will be two concerts for the benefit of the English speaking orphans of the city—one at City Hall and the other at Cathedral Hall.

Prof. Eugene Bonn has prepared an excellent programme for Cathedral hall: Part I will include: "Chorus, 'Thou Dark are Our Sorrows,' by 24 young ladies of the choir; piano solo by Prof. Bonn; tenor solo with chorus accompaniment, 'Good-bye, Mavourneen,' M. J. O'Brien and choir; soprano solo, 'Ave Maria,' Miss Frances Rogers; baritone solo, 'The Heart Bowed Down,' Dr. James F. Crowley; violin solo, Miss Cecelia Bradford; chorus, 'Meeting of the Waters,' by the choir; Sextette, selection from 'Lucia de Lammermoor,' Misses Martha Cosgrove, Mimmie O'Loughlin, Messrs. Eugene Sackett, E. Darcy, M. J. O'Brien, Dr. J. F. Crowley. Part 2 opens with a chorus, 'The Night,' by the choir; with Miss M. O'Loughlin accompanist, Miss Rose Schantz, assistant; tenor solo, 'Eily Mavourneen,' E. Sackett; soprano solo, 'In Old Madrid,' Miss F. Rogers; male chorus, 'Prayer of the Soldier,' Messrs. Sackett, O'Brien, Darcy, Denzler, Heislein, Kavanaugh, Donnelly, Stone, McNamara, Dr. J. F. Crowley; recitation, Miss Charlotte Bradford; violin duet, the Misses Bradford; chorus, 'America' audience, led by the choir.

The programme for the City hall concert will include in Part 1 an overture by the Mandolin Orchestra; solo, 'Kathleen Mavourneen,' Mrs. Marcia E. Englehardt; accompanist, Frank Mandeville; chorus, 'Oh, Hail Us, Ye Free,' St. Mary's choir; solo, 'Flower Girl,' Mrs. John F. Norton; Recitation, Miss Anna Wiggins; solo, 'Because of Thee,' Mrs. W. F. Rampe; duet, 'Come to my Heart,' Midge and Marie Keyes; piano 'Waltz' by Willie Sutherland; solo, 'Take me, Jamie Dear,' Tella Hicks. Part 2: Tenor solo, 'Farewell Margueretta,' George J. Mooney; overture, Mandolin Orchestra; solo, 'Springtide,' Mrs. Englehardt; piano, 'Tarantelle,' Willie Sutherland; solo, 'To Sevilla,' Mrs. W. F. Rampe; chorus, 'Clear Shining Heaven,' choir; male duet, 'Serenade,' the Misses Midge and Marie Keyes; solo, 'The Daisy,' Miss Tella Hicks; finale, 'Red, Red Rose,' male choir. Accompanist, Miss Tella Hicks.

LENTEEN SERMONS.

Instructions to the Faithful by Divinely Appointed Ministers.

ST. PATRICK'S CATHEDRAL.

A series of sermons on "The Passion of Our Lord" is being preached at the Cathedral. The third was delivered last Sunday evening by Rev. J. J. Hartley, and was on "Christ Before Caiaphas." Wednesday evening Rev. J. P. Kiernan preached on "Christ Before Pilate." To-morrow evening's sermon will be devoted to "On His Way to Calvary," next Wednesday evening's to "Christ on Calvary." In the course of his sermon Wednesday evening last Father Kiernan referred in opening to the sermons that had been preached on the "Passion." He briefly sketched what had happened up to the time Our Savior was taken before Caiaphas. He then detailed in graphic language the incidents in the trials before Pilate and Herod, the return to Pilate and the subsequent condemnation of Christ. He then said: "The Jews were like too many so-called Christians of to-day, who will go and listen to orations by Ingersoll and his ilk, who deny and denounce the Christian religion. Instead of rising and rebuking the blasphemer, they indirectly crucify Christ again. 'Crucify Him!' That sentence, sent up by the rabble in tones of frenzied hate, has gone thundering down the ages. And it was said by the Jews, God's chosen people. No jury on earth would have pronounced a man guilty after the judge had declared he was innocent. But the rabble cried out the more 'Crucify Him!' So Pilate called for a basin of water and washed his hands, declaring himself innocent of the death of this just man. His persecutors cry out 'His blood be upon us and—Oh, my God, yes—and upon our children.' The self-imposed curse has been fulfilled. Thirty-six years later, on the very spot where Christ was sentenced, 3,600 Jews were condemned to death; a few years later thousands of mangled forms belonging to Jews could be seen in sight of Jerusalem. And so it has gone on age upon age. Pontius Pilate, too, met with a direful fate. He was recalled to Rome ten years later and banished to Gaul; in the year 38 A. D. he committed suicide.

"Mark closely the meekness and forbearance of Christ. His Father, apparently had abandoned Him and Satan himself seemed to have full sway. No sign of glory hung around His sacred head as at Jordan when he was baptized. Yet through all Christ opened not His mouth to utter any word of malice or resentment. Dear brethren, what would we have done had we been living at that time? You say, you would not have been in the rabble; perhaps you think you would have sacrificed your lives for Him. Yet every time you commit a mortal sin you join the rabble and cry out for the blood of Christ, who gave His life to save you from sin. You are just as guilty as the Jews, yea, more so, because you have more light than they. That young woman who has consulted a fortune teller was in the rabble. Why? Because she knowingly and willfully broke the first commandment; preferred an ugly sinner to virtuous teachers. The young man who becomes intoxicated, falls in with wild companions, listens to and indulges in impure talk, goes to places he should not, and finally falls into the damnable sin of impurity, he was there also. The young person who exposes herself to bad company and perhaps, too, falls into this sin, was there; perhaps she calls herself a friend of Jesus; perhaps she has received Him at the holy altar, yet, carried away by passion or other temptation, she yields and cries 'Crucify Him!' the mother of a family who is careless about the morality of her children, not bringing them up in the way of truth and right, she belonged to the rabble; the father who drinks to excess, who is guilty of abusing his wife, family and children, who does not support them, he is also as guilty as the Jews; more so, as he has repeatedly been guilty of this offense; it is only through the way of penance he can find his way back to Christ, who is willing to forgive all our sins. Let us keep before our mind Christ before Pilate, and not be found among the rabble who cried 'Crucify Him!'

IMMACULATE CONCEPTION.

Rev. J. F. O'Hare, D. D. preached Wednesday evening, taking for his subject the Sacrament of Baptism. He said that baptism must be received before any of the other sacraments could be. We are told that, "Unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God." When we find who uttered these words, we realize how necessary this sacrament is to salvation. Unless we are baptized we are not of Christ—we are not Christians. Baptism does not depend for its efficacy upon the merits of the priest who administers it, but upon the ordinance and institution of Christ. Christ left with his ministers the power of baptizing, but in case of necessity any lay man or woman could baptize a child and the baptism would be valid, provided true natural water was used, the words "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost" repeated, and the right intention present. Many Catholics baptizing children in danger of death omitted some of the essential words, thus failing to baptize at all. If in baptizing a person, the priest was in doubt as to whether the person had received the sacrament, he made use of this form: "If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Cases had been known where instead of natural water, scented cologne and the distillation of flowers had been used in administering this sacrament. Such baptisms were not valid. Many Catholic theologians hold that in deferring the baptism of a child beyond eight days a mortal sin is committed, while all agree that to defer it beyond fifteen days, unless in case of necessity, is to commit a very grave sin. Father O'Hare said that the effect of baptism upon mankind was as great a miracle as the creation itself. By it we are made children of God and heirs of the kingdom of Heaven. The closing words of the speaker, as he spoke of how few kept the promises made in baptism, were indeed eloquent.

CORPUS CHRISTI.

Father Leary continued his course of sermons on the Stations of the Cross Wednesday evening. He said our Lord came on earth and was crucified for our redemption. He carried the instrument of His death on His shoulders until he fell through weakness, and when He could no longer carry His cross He was roughly beaten, although had He chosen He could have blotted out the sins of the world by a single drop of blood. Let us with sorrow and overwhelming grief meditate upon the third station. What were His thoughts when, on His way to Calvary, He beheld His blessed mother! He no longer felt the pangs of the crown of thorns, and the heavy weight of the Cross. On the other hand, how great was the sorrow of His blessed mother when she beheld her son, His body mangled and covered with dust, while the rude soldiers would not let her near Him. But her sense of duty brought her to his side. Here let parents learn their duty. Most of them are willing to give their children a Christian education and those who are not cannot expect them to grow up in the fear and love of God.

There are a great many children who have all but spiritual education. See that your children are at home and not on the streets at night—the school from which loafers graduate. Let parents be zealous in giving their children a Christian education, and not criticize the actions of their spiritual advisers. And now, dear children, we should learn a lesson of duty to our parents. Give them an honored place in the family, and when old age overtakes you you will know that you have done your duty.

Fairport.

The Forty Hours Devotion at Fairport opened Sunday last, and closed Wednesday. Rev. John Codyre was assisted by several priests from other places; Rev. J. E. Hartley, of the Cathedral, Rochester, preached Sunday evening, and Rev. R. J. Hanna, D.D. delivered Monday evening's discourse.

Rob. Ben. Court, D.D., and...