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THURSDAY, AUGUST 24, 1893.

Calendar for the Week.

- Aug. 24—St. Bartholomew, Apostle.
 25—St. Louis, Confessor.
 26—St. Zephyrinus Pope and Martyr
 27—Fourteenth Sunday after Pentecost. The Most Pure Heart of the Blessed Virgin Mary
 28—St. Augustine, Bishop, Confessor and Doctor.
 29—The Beheading of St. John the Baptist.
 30—St. Rose of Lima, Virgin.

Philosophical Talks.

ABOUT RIGHTS.

We are glad to meet our friends again in the pages of THE CATHOLIC REGISTER. We thought it well to give them a rest during the summer heat and the Sunday car controversy. Philosophy is not exactly the thing for a summer holiday, and Sunday car controversialists seem to prefer Theology, poetry, ancient and modern history, with a mixture from contributors like Dr. Carman, of ignorance, prejudice, bigotry and—bosh.

But now, when ordinary people are beginning to keep cool, and popular orators and newspaper editors will have time to listen to reason, a little philosophy may be in order again. Indeed, as this Talk will come in before the Sunday car contest is ended, it may help to uphold the right, even at the end of the contest. For this Talk is to be all about Rights, and about the rights of all—men, women and children.

Hitherto we have talked about Duties. In speaking of human acts duty comes before right. The first thing for an intelligent creature is to know what he ought to do. The next thing is to know what he may do and what he may demand. Shakespeare's hero had the true idea of human right when he said: "I dare do all that may become a man. Who dares do more is none." What is called "modern morality" confounds right with might, I may with I can. Right with the teachers in this school is no longer a matter of reason and free will, but an affair of physical force, numerical majorities, or military strength. Their principle seems to be

"That they should take who have the power,
 And they should keep, who can."

It is true indeed that right is a power, but it is a moral power, a power residing in a person, and upheld by reason and free will. A right is that in virtue of which a person calls anything his own, to the exclusion of others. Everyone, of course, calls himself his own. He has a right to himself, and a right to his actions, because he is his own. He is free, under God, to dispose of himself and his actions as he likes within the limits of law. His duty, as we have seen in former talks, is to act up to his rational nature, and his right to claim as his own what such rational nature requires: and as justice is to give everyone his own, others are bound to

respect his own and leave him free to exercise his right.

But man is not self-sufficient. His nature needs many things outside of itself to attain its due perfection, and hence man's right not only to do, but to have. His selfhood is the foundation of his right to do, his right to freedom, personal, social, civil, and religious. His self-insufficiency and his progressive social nature are the foundation of his right to possess, his right of property. The rights of man are connatural and acquired. The philosophy of the famous Declaration of Independence was pretty correct when it said: "Man has a connatural right to life, liberty and the pursuit of happiness." Acquired rights depend upon human action. Such are the rights to property duly secured by law, and all rights that come by contract. Some rights a man may not resign, such as the right to life; and these rights are called inalienable. The right of a parent to educate his child is an inalienable right. He may indeed communicate his right to a teacher, but he cannot surrender it even to the State. This goes to show that man has rights in relation to the State, and prior to, and independent of, the State.

In relation to God man has no rights, only duties. In the presence of the Supreme Being man is not his own; he is not a person, not master of himself, he is the property of the Divine Master and Owner of all things. It is sometimes said that man has a right to choose his own religion. He has, in relation to his fellow-man. He has not in relation to God. Again it is said that man has a right to have no religion if he likes—false philosophy as well as bad theology. Man is a rational creature and as such is essentially bound to acknowledge his entire, complete and perpetual dependence on his Creator, and to worship that Creator and Sovereign Lord by praise, reverence and service. It is only when man comes into relation with his fellow-man that his rights really begin. Here his right to life, liberty and happiness is absolute. Man has no right to determine the kind of worship he gives God Sunday morning. That is a matter for God to settle. But man has a right to determine the kind of rest he will take Sunday evening, and how he will take it, and this right all other men are bound to respect. It is as absurd for his fellow-man to presume to dictate to him about his rest or recreation as it is about his religion; and if such dictation takes the form of a majority vote, might rules right in civic or social slavery. Majorities may indeed regulate and even determine acquired rights; but when they dare to touch the connatural, inalienable rights of the individual, they abuse their power in the worst form of tyranny.

Rights and duties are correlative terms. That is, whenever one man has a right his neighbor has a duty to respect that right, as he has a duty to respect the rights of his neighbor. Yet there are duties without rights, and rights without duties. It may be a duty to give alms to a beggar, who has no right to one's money, but has a claim on one's charity. Infants and idiots have rights, but no duties. Yet it is our duty to give them their rights;

and it is well to remember that the rights of infants begin with their lives, and the rights of idiots and insane persons end only with their deaths.

As all persons have rights, and as women are persons, of course women have rights! Indeed all that has been here said about rights applies equally to men and women. Woman's most distinctive, highest and noblest right is the right to be respected, revered and loved. This right they will best protect by keeping out of politics and away from polling booths, even when the question to be settled is Sunday cars.

A Silver Jubilee.

No more fitting occasion can be found in the life of a priest upon which he is made the recipient of the esteem of his brother priests and of his people than the twenty-fifth anniversary of his ordination. A triple blessing from God has rested upon his life and labors. There is the blessing of being spared until that time, for it is not granted unto very many. Then the priestly character has been duly formed and fully developed: the waters of grace have been pouring down into the springs and fountains of human action, softening some, hardening others, and rendering heart and mind and soul more truly devoted and unselfish. And the labors are now manifest: the Church, which cost the energy of the pastor and the generosity of the people, stands out the monument of his priesthood; the school, now firmly established and steadily advancing in usefulness and efficiency, has been fostered by him; the parochial residence, comfortable but not extravagant, has risen to be a home for himself in his latter years and for his successors. The springtime of such a priest's life has not only blossomed into the flower of summer, it has deepened into the harvest of autumn. Upon the joyous occasion his clerical brethren gather round him, and his people, also, to thank God for all the good given. His chosen servant through all the years gone by, and to implore a continuance of them to the end. All this was done at Thorold on the 16th instant at Father Sullivan's Jubilee, an account of which will be found elsewhere. Little remains to be added except to present the congratulations of THE CATHOLIC REGISTER to our good friend, and our best wishes for many years of usefulness in that Church which he has served so faithfully and so well.

The Columbian Catholic Congress.

When the history of this year comes to be written, high amongst the great events will be the congresses which have been held at Chicago during the World's Fair. Whether the end aimed at was to attract more people (for Americans generally have an eye to the practical) it matters not. Where numbers are gathered together with one idea uniting them, and where they start discussion to find the extent to which they agree upon the subject, and how far they disagree, good will come of it—not all the good which the enthusiastic prime-movers had hoped, but distorted views are corrected, pro-

judice is removed and narrow minds widened. This is true of most subjects, to a very limited extent it is even true of religion. We are not, however, so eager for the Religious Congress, or as it is technically called "Parliament of Religions." That distinguished prelates may rise and give a reason of the hope within them, and do good by so doing, we have no doubt, but we are sure that the dignity of a Catholic prelate will save him from parliamentary debate upon religion, and that Catholic truth can never enter into discussion with error. Such a parliament needs a Saint for speaker, and the prayer of a Saint as the preamble of its measure; faith is a gift of God.

But our interest centres more about the Columbian Catholic Congress, which is to convene a week from next Monday, September 4, and which will continue its sessions daily during the week. The idea originated at the Catholic Congress in 1889, when it was proposed to hold an international congress in the city where the World's Fair would be held. The representatives from the different dioceses, colleges and seminaries will run up to the number of four or five thousand delegates. Invitations have been sent to the archbishops and bishops outside the United States, and also to distinguished Catholic laymen throughout the world. The central item on the programme is the social question as proposed by the Holy Father in his Encyclical upon "The Condition of Labor." A number of papers are to be read upon this subject. 1. The Encyclical of Pope Leo XIII. on "The Condition of Labor;" 2. The Rights of Labor: Duties of Capital, 3. Poverty; 4. Public and Private Charities; 5. Working men's Organizations and Societies for Young Men; 6. Intemperance; 7. Life Insurance for Wage-workers; 8. Trade Combinations and Strikes; 9. Immigration and Colonization; 10. Condition and Future of the Indians; 11. Condition and Future of the Negroes.

A series of papers are to be prepared upon Columbus, his Mission and Character; Results and Consequences of the Discovery of the New World; Missionary Work of the Church in the United States; Influence of the Church upon the Social, Political and Civil Institutions of the Country. Another series have been prepared for the "Isabella Day"—Isabella the Catholic; Woman's Work in the World; Woman's Work in Religious Communities; Woman's Work in Art; Woman's Work in Literature; Woman in the Middle Ages; Woman's Work in Temperance Reform; Alumnae Associations in Convent Schools.

That programme is long enough for one week of the hardest working assembly that ever met, and varied enough to suit all tastes. The papers are to be read, and then discussed before committees or sections, in which all interested may take part; a report will then be made to the Congress. Full arrangements have been made for a detailed report, and at the close an official volume will be issued containing the various papers read and the general proceedings. Its sessions will undoubtedly be watched with the deepest interest by multitudes who cannot attend, but who, nevertheless, will feel concerned in its progress and success. For our own part, we express our heart's sincerest desire when we wish God's blessing on the Columbian Catholic Congress at Chicago.