

tures. Therefore, I myself had as much responsibility as Dr. Pusey. The Church of Christ must be so great and simple that anyone can recognize it. I cannot shirk my responsibility, thought I, and I consulted more authorities until my head sang with their teachings and interpretations.

CATHOLIC CHURCH FOUND THROUGH STUDY OF BIBLE

"Finally, in despair, I turned to one of my Low Church friends, and told him of my difficulties. He advised me to consult the Bible. Here I found my difficulties dispersed. I knew, of course, that the Bible was not the only criterion of truth since the Church was in existence before the books of the New Testament were written, but I knew also the written word of God was the best authority I could get. My difficulty now was that I had no one to interpret it for me. I could turn neither to the Church of Rome nor to the Church of England. I was left like so many other persons in the present day to interpret by my own private judgment.

"The nearest difficulty then presented itself. Is it reasonable for a man to be told by the Catholic Church to follow his own judgment until he is led into the Catholic Church and then give it up? I found my answer in Cardinal Newman, who had written on this point after it had been solved to his own satisfaction. He said that men may be likened to travelers on the road to the house of light through darkness. While in darkness they make use of a lantern which corresponds to private judgment; but when they have arrived at the house of light they extinguish the lantern since it has become useless.

"My difficulty on this score settled. I studied the Gospels, and through them I was led to the conviction that the Roman Catholic Church was the Church of Christ. My studies resulted in the gathering of three impressions:

First. The Catholic Church interprets the Bible more simply than any other Church, and, surely, the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read, I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing, for it is in the Gospels that I found the substantiation of the Church.

Second. I found that the Catholic Church believed the Bible more than those who claimed that it was the sole rule of faith.

Third. I found that the Catholic Church fulfilled what Christ had said of His Church, that it would be unpopular, for it had ever been my experience that in questions of controversy, all others generally agreed to disagree with Rome.

PETER RECOGNIZED AS THE ROCK

"Finally, I came to the last argument that fixed my decision, and finished my struggle. Christ had spoken to St. Peter, telling him that he was the Door, the Foundation, and the Shepherd. The Door had said to Peter, 'Knock, and it shall be opened unto you.' The Foundation had said, 'Thou art Peter, and upon this rock I shall build My Church.' The Shepherd had said, 'Feed My lambs, feed My sheep.' The Church of Christ, then, must be the one that taught as He had taught—with authority. I had not found it in the Church of England; I did find it in the Church of Rome.

"An argument against this was advanced by Anglican theologians, as follows: Christ spoke in Greek, saying, 'Thou art Petros (a little rock), and upon this petra (the whole rock foundation of His doctrine) I will build My Church.' They drew a distinction, justifiable or not, between the two words, petros and petra. Peter was in fact a chip of the old block, but not the foundation of the Church. This argument stopped my progress for a while until I realized that there are other languages than the Greek, one of them being Hebrew and another Arabic. I discovered that it was the latter that Christ spoke, saying, 'Thou art Cephas, and upon this Cephas I will build My Church,' there being no distinction between the two words. Peter, then, is the one and only shepherd of the flock, and Christ's prayer that all might be 'as I and the Father are one,' is realized in the Church of which he and his successors are the head.

"It appeared to me then that the thing was complete. I was looking for a Church that taught as our Blessed Lord taught. In the Church of Rome alone I found the unity of message. There alone was that unity which Christ's revelation must have. There alone was the voice of authority speaking to the common people. When Christ was asked by what authority He demanded belief in Him, He had answered, 'For I am the Truth'; the Church answered the same. Her authority was the authority of Christ. I found, finally, that this Church alone was like Christ, and that consequently it was the only true Church.

PEACE AND CONTENTMENT FOUND IN CATHOLIC CHURCH

"This is the answer to my question: 'Why did I become a Catholic?' There is another question: 'Will I remain one?' The words of some people that I shall not long remain one reminds me of an experience of a friend of mine, a priest now, who after his conversion from Anglicanism was then bothered with the rumor that he would return to Anglicanism.

One day, while walking in the street he was accosted by a friend, who taxed him with it. His reply was very expressive. Said his friend: 'Father, I hear that you are about to return to Anglicanism.' 'Do you?' said he. 'Yes, Father, people are talking about it widely.' 'Well,' he answered, 'you can tell them for me that it's a d— lie,' and he walked on. 'For myself, the same thing is true. I had been told of the peace and inspiration to be found in the Church, but I did not expect one-tenth of what I found. The sacrifices I made were few. At present I can recall but two friends that I lost, and one of them I have already regained as a friend. I know now what liberty is for the first time. I am more free, like a man in a rough sea with a rope around him, I have more liberty than ever before, and I can do ten thousand times more than before, because I have a strong hand behind me.'

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

SUNDAY OBSERVANCE

When God commanded us to rest on one day in the week He suspended for that day the law of labor imposed on the human race. Earn our bread as we may during six days, on the seventh we must rest. The reason for this law is not far to seek. There is a limit to man's physical endurance; he must cease from labor now and then in order to restore his strength. The time given over to food and sleep relaxes in a certain measure the strain of daily toil, but these interruptions, indispensable though they be, do not suffice to repair the waste. Nature requires at stated intervals a longer rest; otherwise the human mechanism cannot render the service it is designed to give. The Creator Who fashioned man and measured his energy and power of resistance, was the best judge of the duration of the rest he should take and the time when the rest should be taken. It was God Himself Who decreed that man should abstain from servile work one day in every seven.

Physiologists may pretend, and it may often happen, that certain individuals are able to stand more prolonged physical effort without prejudice to life. While this may be admitted, what the Creator had in view was not a law for exceptional cases but one that was applicable to the needs of the majority of men. Up to this no one has shown that He has been deceived in His legislation.

The preservation of physical strength, however, is not the only element to be considered. If a man were merely a machine, the rest which the body should take once a week would suffice to carry out God's command. But man has responsibilities in another sphere. His body of flesh is animated by an immortal soul, an element which must be cared for, with even greater solicitude than that given to the body; not in bread alone doth man live. For this reason he is commanded to keep the Sunday holy, and devote it to the service of God by acts of worship and prayer.

Unhappily there are many men who do not recognize as they should the law of Sunday observance. They are so immersed in the things of this world, in business enterprises and money-getting, that they ignore God's dominion over them and His right to their service; they scout the Church's discipline and her right to their obedience. They do not sanctify the Sunday and they prevent others from sanctifying it; they work themselves and they make others work. The petty interests of this world are uppermost with them, and the interests of the other world are ignored. This conduct runs counter to the plan of God; it upsets His legislation; it leads men to forget their duties to Him; it lowers their ideals; it fosters a craving for wealth and pleasure; it puts natural gain above the spiritual; the practice of it has in too many cases in history led to the degeneracy of Christian nations; it is in the present age leading to discontent among millions, a state of mind which is developing into Socialism, Anarchy and revolution. All this means that while Sunday, as a day of rest and converse with God, is necessary for the individual it is also necessary for the family and for human society. Man as a social being must have opportunities of exercising some sort of social action around him. His wife, his children, his neighbors, the community in which he lives, need his fellowship; the home spirit with all it stands for, namely, intimacy of hearts, fusion of souls, interchange of ideas and sentiments, is needed to weld individuals, the family and society together, and to leave all with the element of love. Sunday should be a day when this leavening is done. Naturally, God will hold the first place, and our worship of Him becomes a duty that we must not leave unfulfilled; He should not be ignored on His own day. But after God comes our fellowman, and the Christian should take advantage of one day out of seven to cultivate the social ties that bind him to those with whom he has to live; otherwise there will result a loss of the family and social spirit and the disintegration of human society.

Our religion teaches us how far we may go in this matter of Sunday observance. There are two extremes to be avoided. The first of these is the open and brutal violation of Sunday that may be witnessed in some countries. This violation, as we have

just suggested, often ends in worldliness and practically in a pagan life. When men no longer believe in God they do not see why they should observe His commandments. A visit to certain European nations will show how deeply this godless spirit has entered into public life. These Sundays so little differentiated from the other days of the week that one is forced to see therein a national crime. Defiance of God's laws will inevitably lead to defiance of human laws, and then society will reap the whirlwind. One sometimes feels that the big commercial corporations of our own country have imbibed this godless spirit also. Their greed for gain urges them to ignore the law of Sunday; thousands of their workmen are not allowed to rest even one day in seven. We refer here to unnecessary labor. Naturally, in a complicated social civilization such as ours, we must recognize certain public utilities, the need of travel, for instance, and the obligation of supplying that need. But one may be curious to know whether even in these cases the craving for profits do not influence our transportation systems to overlook the rights of God; one may ask whether much Sunday traffic could be reduced or not without disadvantage either to the systems or the public. The sacrifices that might be made by all concerned to keep the Sunday holy would profit them in the long run. This sort of reasoning may not appeal to those in whom the commercial instinct rules supreme and who feel the need of increasing their bank deposits, but they should know that open defiance to the clearly defined laws of God will bring its own retribution sooner or later.

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this great responsibility, no toleration to so grievous a dishonor to Our Lord should be permitted to exist wherever our influence or our power extend. Let our Promoters leave no stone unturned to put an end to the sin of missing Mass on Sundays; let our Associates join their prayers to the millions of upraised hearts through all the Church for the same holy purpose. If Mass is duly and reverently heard, the sources of divine grace are let forth upon souls and the flood will cleanse the world.

Evil Result of Sunday Negligence. In an article on 'The Sanctification of Sunday,' appearing in the English Messenger for July, the editor deprecates the growing lukewarmness of so many Christians toward the observance of the Lord's Day. What he says applies just as forcibly to conditions on this side of the water. We quote: 'The Christian Sunday is not the Jewish Sabbath. The Lord's Day is essentially a festival; it is the day that the Lord hath made, let us rejoice and be glad in it. It is a day to be kept holy to the Lord by hearing Mass, by being present at the sermons and reading spiritual books, and by the performance of corporal and spiritual works of mercy. No really devout Catholic is ever satisfied with the hearing of Mass only. One half-hour given to God and the remaining hours devoted to pleasure—well, the strict obligation has been fulfilled, but assuredly the day has not been kept holy.

THE LIGHTNING ROD

FRANKLIN GIVEN THE CREDIT RIGHTLY DUE A CATHOLIC MONK

The name of Benjamin Franklin is so intimately associated with the origin of the lightning-rod, that most people unconsciously take it for granted that the famous American was the inventor of the first practicable apparatus of this kind. As a matter of fact, a servicable lightning-rod had already been erected in 1754 in a Moravian village, six years before Franklin (1760) built his first working apparatus in Philadelphia. And the inventor and erector of this pioneer instrument was a Catholic monk, a Premonstratensian Father of Brenditz in Moravia.

A widely circulated German non-Catholic magazine, Ueber Land und Meer, has in its latest issue, called attention to this interesting bit of history, in connection with the erection of a duplicate of the first servicable lightning-rod in the courtyard of the castle at Znaim in Moravia. The author of the article not only states the priority of the erection of the European apparatus over the American invention but also reminds his readers that the monk, Father Procopius Divisch, had taken up the study of the problem of drawing electricity from the atmosphere without danger to the surroundings, for the purpose of preventing death and destruction by lightning, almost twenty years before Franklin devoted himself to this problem seriously.

The ancient Egyptians, the Romans and the Greeks had endeavored to protect their buildings from lightning by various devices, but their efforts unfortunately were largely unsuccessful, and partly even disastrous to the men conducting the experiments. 'Experiments, along these lines,' says the writer, 'were conducted also during the Middle Ages.' After that time during the sixteenth and seventeenth century, following the Reformation, there was a hiatus in these experiments, which were resumed in the eighteenth century after the subject of electricity had aroused a new interest in the various manifestations of this force. Kleist, Nollet, Voll, Reimann, Cunnens and others then resumed experiments in protecting buildings from lightning, but confined their efforts to more or less desultory and unsystematic attempts. 'The first to pursue these ideas systematically and intensively, says the author of the article (and we beg the reader to bear in mind that the publication from which we quote is non-Catholic) were Divisch and Franklin. It was the former, who six years before Franklin, erected the first servicable lightning-rod.

Procopius Divisch was born in 1696 at Senftenberg in Bohemia, graduated from the Academy at Znaim then conducted by the Jesuits, and entered the monastery of the Premonstratensians at Bruck near Znaim, where he received the name of Procopius in religion. Later he became rector of the parish at Brenditz, where he remained until his death in 1765.

This plain, unassuming priest enjoyed an enviable reputation as a student of physics and mechanics, and was repeatedly called to the court of Maria Theresa to demonstrate his experiments and theories. Divisch proposed to withdraw the electricity from the atmosphere gradually and to conduct it into the ground without danger to the surrounding objects or persons. At the time of his early experiments, Divisch knew nothing of Franklin's studies along the same lines, since his labors in this field antedate those of Franklin by almost twenty years.

In 1753, seven years before Franklin's experiment at Philadelphia was successful Divisch had submitted a defense of his system as opposed to those of some others, to the Academy of Sciences at Berlin. Divisch and Franklin, moreover, pursued different theories. The im-

portance of their invention is evident to anyone who considers the general use of these instruments at the present day and the great protection they afford to life and property. The fact that an unpretentious monk succeeded in this important task so long before the eminent American, and moreover had occupied himself with his experiments almost two decades before the latter should be a source of humiliation to those who thoughtlessly or intentionally malign the Church and its servants as 'reactionary' or 'unprogressive.' It is also significant that these modern inventors built up on what had begun in the much maligned Middle Ages, while the sixteenth and seventeenth centuries had but little if anything to offer them in their particular field.—Catholic Telegraph.

EVIL RESULT OF SUNDAY NEGLIGENCE

Unquestionably the week-end habit does not make for the better observance of Sunday. It is saddening to see Catholics—not once in a way, but frequently—journeying on Saturdays to places where they know they will be unable to hear Mass on the morrow. It is more than saddening to think that the servants of a Catholic household should be deprived of the consolations of their religion because of the influx of week-end guests and the extra labor they entail. 'All priests know, by sad experience, that great laxity, serious falls, and even apostasy are too often the result of neglect of Sunday Mass. To become indifferent to this obligation is certainly to take a step on the downward road that leads to the loss of all things that make for peace and salvation. On the other hand, what a power for good is a well-spent Sunday. Always it strengthens and refreshes the soul, making us ready for the fight that inevitably awaits us that daily warfare against the devil, the world, and the flesh, which no follower of Christ can ever avoid or decline.'

WHY HE READS CATHOLIC PAPERS

Why do I read the Catholic press? Is it merely to find out the news? Is it to know what the people in other parishes are doing? Is it to read the list of Catholic weddings and Catholic social activities? If that were all, then there is very little reason for a Catholic paper. The dailies cover this matter very well. Seven issues a week is the record of the evening paper that prints a Sunday edition. They print Catholic news plentifully. But if I read a Catholic paper in order to seek instruction and enlightenment; if I read to learn more of my faith and to obtain proper views on the activity of the

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true Church for my own use and for the benefit of others, then am I an appreciative and intelligent reader, and for me my Catholic paper is a distinct profit working for my good.

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