

Church of England, and of the Protestant Episcopal Church of America, do not possess the same prerogatives because they have neither succession nor mission.

In answer to Dr. Dowling's appeal to popular pride, we need not say more than to quote the sacred book of Proverbs, xv, 25:

"The Lord will destroy the house of the proud."

THE POPULATION OF FRANCE.

For some years past there has been felt considerable anxiety among French statesmen arising out of the fact that the increase of the population of France had been growing less and less year after year, until it had come down almost to nothing. A number of schemes had been proposed to remedy this state of affairs, none of which were practicable. The latest of these proposals was to induce a number of French Canadians to settle in the country in order that new life should be infused thereto. It is needless to say that this proposal was fantastical. But Mr. Waldeck-Rousseau, the French Premier, has now informed some French Senators that the alarming decadence appears by the last census returns to have ceased. During the last five years there has been an increase of 112,864 inhabitants, whereas during the five years previous the increase recorded was only 175,027, and during the ten years ending with 1896 the increase was only 299,072. It is encouraging to know that the decadence, the evil consequences of which were a cause of consternation, is no longer to be feared.

LEAGUE OF THE SACRED HEART.

General Intention for August.

THE OBSERVANCE OF SUNDAY.

American Messenger Sacred Heart.

Sunday is fairly well observed in the United States. It is notably a day of rest from labor; business is suspended, social intercourse limited, and the most necessary duties are performed as privately and in as brief a time as possible. The very atmosphere is still, even in our busy cities; there is less hurry in the movements and less care on the faces of the men and women we meet in our thoroughfares. The calm demeanor and spiritual air of most of them tell why they are abroad and whither they are going; the more than usual self-restraint of others who are not on the same errand is, wittingly or unwittingly on their part, a tribute of respect to those who keep the day religiously.

No one can witness the observance of Sunday in America without drawing the conclusion that Christianity is still a most powerful influence at work among our people; and this conclusion is borne in upon us more forcibly now that we are described by others, and have come to regard ourselves, as a material, industrial and money-loving nation. Truly it requires some super-human influence, something more than the craving for an occasional day of rest or pleasure, to make us, rich and poor alike, agree one day a week to stop the vast and mighty systems of machinery, which require fortunes to set going again, to close our markets, to cease from toil, to forego in great measure the enjoyments and conveniences which would require the laborious services of others, and to discontinue the disposition of some to pursue their daily avocations on this day or to spend it in boisterous or unseemly relaxation.

The extent of this Christian observance of Sunday in the United States is all the more remarkable when we reflect that fully fifty millions of our people are not active members of any church, though they profess Christianity of one or other denomination. Of the twenty-five millions who claim to be active members of the different sects, very many, no doubt, observe Sunday in a worldly way and with a worldly motive. Some Catholics also are negligent in this as in other duties of their religion. Still, fully ten millions fill our churches from morning until night every Sunday, and over twenty million members of the various Protestant sects meet in their churches, occasionally, at least, for their respective forms of worship, and the vast multitude of fifty millions of people nearly four-fifths of them professing Protestantism, the remainder infidelity, observe the precept of resting on that day, out of respect for those who wish to keep it religiously. There can be no doubt that many of them observe the day piously after their own fashion.

What makes this fact more remarkable still is that there is no Scriptural ordinance for the institution of observance of the Sunday at all. It is purely an ecclesiastical institution originating at the time of the Apostles. It would seem to be the "Lord's Day" mentioned in the Apocalypse 1, 10. The first day of the week was surely a day of meeting for common worship, as we gather from the Acts 20, 7, and from the First Epistle to the Corinthians 16, 1. Such passages as these report what was customary. To know that the observance of Sunday was obligatory from the first, we must accept the tradition of the Church. From this source we learn it was an apostolic institution, a substitute for

the Sabbath of the Old Law designated to commemorate Our Lord's Resurrection, and observed, now one way, now another, always by worship in common, especially by the celebration of the Eucharist, and always as a day of rest from servile labor. It is surely wonderful that the reformers of the sixteenth century, who repudiated tradition, should have allowed their followers to adhere to this sacred institution of the Church without the Scriptural warrant they always demanded for observances far less burdensome than this.

From the beginning the Church has "remembered" to keep holy a day known as the Lord's own day. When abrogating the Sabbath of the Jewish covenant, she did not lessen the number of days on which public worship should be paid to God, but simply substituted the first for the last day of the week and consecrated it, first, by making it a day of rest and then by sanctifying it in His Name. From the beginning it was a day of public worship, especially for the celebration of the Eucharistic mysteries. The tradition of this practice is so clear and unquestioned, and the practice itself is so thoroughly in accord with the spirit of our faith, that we never think of inquiring for any special ordinance or sanction for our obligation to sanctify Sunday by hearing Mass. If it be the providence of God that the sects which have separated from the Church still maintain some observance of this day, it is a special blessing of His providence that we still keep it just as the Apostles and early Christians did in the beginning; and who will deny that the example of ten million Catholics, scattered in every town and village of this country, assembling faithfully every Sunday in their churches, to assist at the same august sacrifice, to hear the same divine doctrine, helps more than any other influence to keep alive the spirit of religion among our fellow countrymen not of our faith?

In speaking thus optimistically about our Sunday observance we are not exaggerating the fidelity of our Catholic people or the benefits accruing to our selves and others from this observance. Neither are we overlooking the negligence of the thousands who do not hear Mass, or the indolence of the multitude who are content with this one duty as if it were all they could or should do for the sanctification of Sunday.

There are too many, unfortunately, who act as if they would like the Church to accommodate them by the gospel-wagon system, by having Mass said in a place, or at a time, to suit their convenience; so many who do not mind coming late to Mass, or hearing it in a distracted way, so many who seize the slightest excuse for remaining away from it—an indisposition which a walk to the church might relieve; friends whom they wish to entertain, forgetting that frequently the friends would prefer to go to church; distance from the church, frequently a matter of their own choice, especially in this summer season; need of recreation which they imagine they can satisfy in no other way than by a Sunday outing begun too early to permit of their hearing Mass. Then we have the Sunday newspapers which, with all their poor paper, blurred type, flaring pictures, trashy and sensational, if not positively obscene, reading matter, are preferred to the book of instruction in Christian doctrine, church history, or spiritual reading. How common it is to hear fully educated Catholics deplored the misrepresentations of our belief and practice they find in these very newspapers, and excusing their own inability to explain points of our doctrine to the men and women they meet the six days of the week, or refute the stale, old calumnies that are, and will be, rehearsed, everywhere and forever, precisely because they will not devote one hour every Sunday to reading something that would confirm their own faith and enable them to satisfy others as to its reasonableness!

But Sunday observance consists in something more than rest from servile labor and hearing Mass. Sanctifying the Sunday means doing some special good works on that day, good reading, for instance, teaching catechism, etc., and it means also some additional acts of piety, such as attending Vespers, Benediction of the Blessed Sacrament, the Sunday evening devotions and sermon, if there be one. Sanctifying the Sunday means one thing for all who can possibly do it, viz., assisting at the late Mass, which is properly the Sunday service of the parish. In many parishes in which several of the parishioners receive Holy Communion at earlier Masses, it may not be possible to have a large attendance at the late Mass, nor will it be always convenient to have all the members of each family in the parish assist at it; but it is clear that it is the parochial and family Mass of the day, and it is worth the effort to have as many of the parish, and as many of each family as possible present at it. There is a distinct Catholic stamp on every parish in which this is customary.

The service always seems better and the sermon likewise; it is worth while to make them both the best they can be, when the congregation is present. The parishioners are more intelligent in religious doctrine, and more spirited and loyal on account of the edification there is in such a regular and numerous attendance at the special service of the day.

There is much to be done for the proper observance of the Lord's day. Though intended primarily for His honor, it is by His mercy a day of rest and of innocent recreation for us. We should, therefore, in gratitude devote part of it to the study of His truths, and pray that men commonly may use this temporal rest as a means of attaining

the eternal, which is to know God and Christ Whom He has sent.

THE CHURCH IN THE XX. CENTURY.

N. Y. Freeman's Journal.

One morning in April, 1895, the English speaking world read in their newspapers a Papal document which concerned them very closely. Fifty years ago an encyclical from the Pope to the English people would have been treated with scorn and insult. But the world has been moving since the establishment of the hierarchy in England and Scotland. Catholics have become a power in the British Empire, and they have at last succeeded, in spite of the existence of statutes and customs insulting to the Catholic Church, in forcing their way into the national life of the people. When, therefore, Leo XIII. reminded the people of England of the claims of the Catholic Church to their allegiance, in spite of the four centuries during which they had been separated from her, his words were received with attention and respect.

The Protestant Morning Post, writing on the subject, declared that the figure of this Pontiff, who thinks to unite all Christians into one single community for the defense of social order against its enemies, must be regarded as extraordinarily grand and noble both by the people of England and by those of all Christendom. The ideal set before the world by the Vatican bestows a greater power upon the Papacy than a vast realm or an immense number of subjects could confer upon it. Another great organ wrote: "This is one of those facts which show to what an extent the hopes of the Papacy have been revived and its confidence in the future increased; nothing of the kind could have been done 30 or 40 years ago without exciting mockery of the whole world. Certain it is that the century ends, leaving the Papacy rejuvenated, more full of vigor and of confidence in the future than it has been for a long time."

A couple of years later Leo XIII. seemed to many to destroy the good effects of his letter, *Amantissimae voluntatis*, by declaring *ex cathedra* the invalidity of Anglican orders. Gladstone had made a pathetic appeal to His Holiness not to reach, or at least not to publish, such a decision; thousands of Protestants benevolently disapproved toward the Catholic Church echoed the same wish. But Leo fearlessly proclaimed the truth, and the policy, corporate union has been shown to be very improbable, if not altogether impossible, in England; yet the cause of reunion has progressed by leaps and bounds since the Pope published his letters. Converts are becoming more numerous every day—especially converts from the cultured classes and from the ranks of the Anglican clergy. Catholics are being better understood, and the minds of the people are being prepared for the great movement of return to Rome which is sure to be inaugurated before the twentieth century has become very old.

The innumerable sects of the United States were certainly included in the Holy Father's invitation to the Protestants of England, and as a matter of fact the encyclical *Amantissimae* excited equal attention there. But Leo XIII. was not content with this. In his letter *Longinqua* of January, 1895, he referred to our separated brethren of North America as follows: "Our thoughts now turn to those who are separated from us in the faith. * * * In our letter *Fraterna* we have expressly declared our yearning for their salvation, and our solicitude for their return to the bosom of our common Mother, the Church. We firmly hope that this will one day be accomplished. Meanwhile we must not abandon them or leave them to themselves, but must draw them to us with gentleness and great charity, persuading them by all means in our power to study all parts of Christian doctrine and so become divested of their prejudices."

In America, as well as in England, Leo's words are bearing fruit every day. At the beginning of the twentieth century the Catholic Church in the United States towers above all the other churches in the land. The period of Catholic losses in America through want of priests and the middle of last century has passed away, and the future of the Catholic Church in the most progressive country in the world is assured.

But Leo XIII. has not been content with encyclical letters and general exhortation as a means of bringing about the union of Christendom. Here in Rome he has established a Pontifical Commission, with his cardinals, consultants and secretaries, to treat all questions arising in connection with this great subject. He never fails to preside himself over the deliberations of this august body. It has been existence for six years, and though the results of its labors are not bruted abroad, they are none the less effective, solid and lasting.

On November 30, 1894, Leo XIII., in his letter *Orientalium*, promised Eastern Christians, whether separated from the Catholic Church or not, that he and his successors would always maintain their rights and prerogatives. He even goes so far as to forbid priests of the Latin rite to endeavor to wean members of the Oriental Churches from their own rites. By this wise policy the Pope has broken down barriers of distrust and prejudice which seemed irresistible. To hasten the reunion of the disunited he has founded a college in Rome for the Armenians and Maronites; at Philippopolis and Andrinople;

institutes for the Bulgarians; at Cairo a seminary for the Copts; at Moscow two colleges for clerics of the Syrian and Chaldean rites; he has heaped favors and privileges on the international noviciate of the Capuchins at Bondja, which is designed to supply priests for the Oriental nations; he has founded a college at Athens for the Greeks; he is protecting the college of St. Anne at Jerusalem for the Greek-Melchites; he has reorganized the Greek college of St. Athanasius in Rome, and he has created in the Eternal City another college for the Ruthenians. Finally, he has recommended the generals of the Jesuits and the Assumptionists to pay special attention to the Eastern missions, and to do all in their power for the establishment of schools and theological colleges.

Leo XIII. was not aware, when he set his heart on this great work for the reunion of the churches, of the tremendous difficulties that confronted him on all sides. But he knows of one infallible means of conquering them, and he never ceases to refer to this in his encyclicals. It consists "in praying with humility, fervor and perseverance, for God holds the key to men's hearts, and His grace alone can enlighten their minds."

He knew that he would never live to see a thousandth part of the fruits of his great crusade, but he knew also that he was called by God to be the mouthpiece of a Church which is to last forever.

JOHN HENRY, CARDINAL NEWMAN.

A century just past since the birth of John Henry Newman, and a decade since his decease. What his wonderful personality has done for the Church of God in England itself is well stated by the late editor of the *London Spectator*, a candid Protestant, in the following passage written ten years back: "No more impressive testimony could have been afforded to the power, sincerity and simplicity of the great English Cardinal's life than the almost unanimous burst of admiration and reverence, on the occasion of his death, from all the English Churches and all the English sects for the man who had certainly caused the defection of a larger number of cultivated Protestants from their Protestant faith than any other English writer or preacher since the Reformation. Such a phenomenon as this expression of heartfelt English sentiment for a good Roman Catholic would have been impossible a quarter of a century ago; and that it is possible now is due certainly to the direct influence of Cardinal Newman's life and writings. And the honor and reverence paid to him are justly due. In a century in which physical discovery and material well-being have usurped and almost absorbed the admiration of mankind, such a life as that of Cardinal Newman stands out in strange and almost majestic, though singularly graceful and unpretending, contrast to the eager and agitated turmoil of confused passions, hesitating ideals, tentative virtues, and groping philanthropies, amidst which it has been lived." This witness is true; it was far less the commanding intellect, the versatile genius, or the philosophic depth of the great English Cardinal, which won for him the respect and admiration of his fellow countrymen, than his high character, his thorough sincerity, his simplicity of life and humility—in a word, his austere sanctity. Both as the real leader of an unpopular movement, while yet an Anglican, and as the champion of Catholicism in the latter half of his life, he ran clean counter to the ingrained prejudices of Englishmen, and calmly ignored all their most cherished ideals; yet by his strong convictions, his indomitable courage, his unselfish aims, and his abnormally gentle and affectionate nature, he conquered many of his contemporaries, and silenced the rest. Let me give a few examples of his beautiful character, and particularly of his ever "speaking the truth in love." Long will the English race be haunted by the mild and gentle, but austere, form of John Henry, Cardinal Newman, and of John Henry, as he sings of his own patron, St. Philip Neri:

"He comes by grace of his address,
By the sweet music of his face,
And his low tones of tenderness,
To melt a noble, stubborn race."

—HIS INTENSE DESIRE TO FULFILL THE WORD OF GOD.

While struck down with fever in Steyly, in May, 1833, he kept saying, "I have a work to do for England; I shall not die, for I have not sinned against light." A month later, while at sea, he wrote "Lead, Kindly Light." In the spirit of this prayer he lived on. He died showing him where his work lay. And surely his work he did for England during those twelve long years of waiting was indeed a mission from God—the preparation of England for a return to the Catholic Church. In spite of cruel misjudgment of his single hearted effort—a very special cross to his affectionate and sensitive nature—he never swerved (though, in his humility, ever distrustful of self) from any task appointed him by God. But, though he judged himself severely, he never judged others, and remained all his life on most intimate terms with Dr. Pusey, Mr. Keble and other Anglican friends. Hear his most heart breaking farewell mission from God in a parting sermon: "O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you to praise God; if he has ever told you what you know about yourselves, or what you do not know; has read to you your wants or

feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the enquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfill it."

2—THE EARNESTNESS AND THOROUGHNESS OF ALL HIS WORK.

His whole heart and soul is thrown into every piece of work he did; so much so, that it never seems possible to a do it, or improve it. His deep but crystal intelligence beholds a subject in all its bearings before he writes a word; his pen, as it glides over the paper so smoothly, seems touched with celestial fire. Take, as examples (1) his wonderful essay on Development, wherein (many years before Darwin wrote) he anticipates all that is true in his scientific system; (2) his beautiful reply to Dr. Pusey on the place of Our Lady as the second Eve; and (3) his crushing answer to Mr. Gladstone's charge against the Vatican decrees that they made Catholics disloyal subjects, which compelled a withdrawal of his charge from that great statesman.

But indeed every single sermon show the same mastery of his subject. I will mention but one remarkable instance of this, his wonderful sketch of the religious history of England in the sermon entitled "Christ upon the Waters," preached at the installation of Dr. Ullathorne as the first Bishop of Birmingham. Here is a short extract:

"We rejoice to-day, as those who love men's souls so well that they would go through much to save them, yet love God more, and find the full reward of all disappointments in Him; as those whose work lies with sinners, but whose portion is with the saints. We love you, O men of this generation, but we fear you not, heart, that we will do the work of God and fulfill our mission, with your consent, if we cannot. You cannot touch us except in a way of which you do not dream, by the arm of force; nor do we dream of asking for more than that which the Apostle claimed, freedom of speech 'an open door,' which, through God's grace, will be 'evident,' though there be 'many adversaries.' We do but wish to subdue you by appeals to your reason and to your heart." And a little further on: "Let us be true to ourselves, and the blustering wind will drop, the furious sea will calm. No, I fear not, my brethren, this momentary clamor of our foe; I fear not this great people, among whom we dwell, and who have still, under the habits of these later centuries, the rudiments of that faith by which, in the beginning, they were new-born to God; who still, despite the loss of heavenly gifts, retain the love of justice, manly bearing and tenderness of heart, which Gregory saw in their faces."

HIS ARDENT FAITH.

In "Loss and Gain" there occurs a description of the Mass written for the Anglicans, which will suffice to illustrate our third point. "I declare to me nothing is so consoling, so pleasing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses for ever and not be tired. It is not a mere form of words—it is a great action, the great action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of sacrifice. They hurry on, as if impatient to fulfill their mission. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning, 'What thou doest, do quickly.' Quickly they pass; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass; because as the lightning which shineth from one part of heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth. And as Moses on the mountain, so we too make haste and bow our heads to the earth and adore. So we all around, each in his place, look out for the great Advent, 'waiting for the moving of the water.' Each in his place, with his own thoughts, with his own intention, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation—not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and

simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and scope of it. Its wonderful!"—Athenasius in Australian Messenger of the Sacred Heart.

THE NEED OF LAY-ACTION.

The first public pronouncement of the new Bishop of Portland, Mgr. O'Connell, on returning to America to assume the duties of his new See was a plea for lay co-operation, a subject which is more and more being agitated by the clergy and all who have at heart the best development and full growth of the Church in America.

"We have passed the days, and passed forever," said Bishop O'Connell, "when we quietly stole unnoticed to our humble little chapel, and were grateful for being ignored. The Church has grown to immense proportions—its cathedral spires tower above our great cities—our men are a power in the nation, and to direct our growth along the lines of greatest profit to our Church and our country, not alone the voice of Bishop and priest from the sanctuary, but the voice of our best, most influential, best conditioned laymen, must be heard and felt in public life, indicating and proclaiming to all the highest Catholic public sentiment. This is your object."

These are good and wise words.

"It is well," comments the Catholic Transcript, "that these sentiments were uttered by a Bishop in the metropolis of New England. It is evident to all who follow the Catholic progress of the country that the laymen of this section are not phenomenally active in matters which appertain to the external well being of religion. It is true that here the Church is more prosperous and, apparently, more capable of caring for itself than in some other parts of the country. But however strong and progressive and successful, it cannot do its best work when deprived of the loyal and enthusiastic support of the laity—and by the laity let us not understand the pious female sex and the drooping octogenarian, but the robust and able bodied members of the present generation."

"One thing is settled to a demonstration—the co-operation of the laity is necessary to the wellbeing of the Church to-day. When men of Bishop O'Connell's standing remind them of their duty and call them aside, there should be no hanging back. To prove remiss in this particular is to court that religious indifference which has made it possible for an anti-Christian minority to enact tyrannous laws in France and subject the unoffending religious of Spain and Portugal to the howling insults of a Godless rabble."

Even stronger words than these were those spoken on the same subject in the address delivered at the graduation exercises at Fordham, New York, by Rev. James Dougherty, of St. Monica's Church, New York.

"That which the United States needs to-day is an educated, courageous laity," he declared, "men who are neither ashamed of their faith, nor ashamed to work for it in the sight of men, in spite of antagonism, if such must come. There is too much of burden placed on the shoulders of the priest. He can do much, but he cannot do it all." Then followed a stirring passage that almost took the audience off its feet.

"It is time that the influence of Catholic laymen is felt," he said, "if there was an army of them, it would not be possible for the Holy Father to be a subject of an Italian King; the laymen would lift up their voices and speak in tones which would not be denied and demand that the Pope should bear allegiance to no king."

If there were more active laymen," Dr. Dougherty said, "who took an interest in the affairs of the Catholic Church, it would not have been possible for the administration to have done what was done in the Philippine Islands, a Catholic country, to which the government had sent a commission which did not include a single Catholic. Justice has not been done to the Catholics, and it is time laymen should get together and make their strength known."

CHINESE NUNS.

It may not be known to many that there are Chinese nuns, women of good family, who take all the vows. The Mother Superior of an order in China, taking with her a Chinese nun who had been many years in the order, visited our Holy Father the Pope. When she knelt for his blessing he asked her: "My child, why does your nation treat those I send to preach to them, with so much cruelty?" She burst into tears and could not answer, it hurt her so to think of all the martyred ones.

The perfect faith of the Chinese Christian is very beautiful to behold. About a year ago, on a bright sunny morning in Shanghai, the day suddenly became darker than the darkest night. It was a darkness that could be felt. Because of it people ran into each other in the street and every one grew pale with fear of some dreadful catastrophe. A Catholic Chinese servant was observed by his employer straining his eyes and trying to see into the street. "What are you looking for?" he was asked, to which he replied: "I think it is the last day, and I want to be the first to meet my Savior!"—Standard and Times.

"A Catholic layman leading, in the midst of Protestants and non Catholics of all kinds," says the Sacred Heart Review, "life in accordance with the commandments of God and the Church, is much more of a missionary than he a ways imagines."