

The Catholic Record

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OFFICIAL

The public have been given some baseless information regarding the position of the Diocese of London in connection with the regrettable suspension of the Home Bank of Canada. I think it is due to the clergy and faithful of the diocese that they should know the facts.

M. F. FALLON, Bishop of London.

"SABBATH OBSERVANCE"

A short time ago this staid city of London experienced a tempest in a teapot over Sabbath observance. It was proposed to allow the children to use the municipal swimming pool during the sweltering weather we were then having.

Imagine the consternation in the ministerial association and the jubilation amongst the hosts of hell when they read in the London Free Press of this dastardly flank attack on their citadel of sabbatarianism!

"That Sabbath observance in the strict sense of the law of Israel, whether on the traditional or any seventh day, is no concern of the Christian, was the assertion of Rev. J. Marion Smith, of Emmanuel Baptist Church, Toronto, in his evening sermon yesterday at the Talbot Street Baptist Church."

And this under a two-column heading: "Sabbath Observance Not Any Part of Man's Duty as a Christian!" True, Mr. Smith was speaking to the "interrogative subject," "Can a Saved Man Be Lost?" That is quite a big subject in itself; but we shall take first his pronouncement on the Sabbath, which evidently struck the reporter and the city editor as the more sensational if not the more important part of the sermon. The report of the Free Press continues:

Christian, I observe certain rules of conduct and habit. But that is a matter of personal purity."

It will be noted that the last paragraph purports to quote the very words of the preacher.

To the Toronto Star the Rev. Mr. Smith gave an explanatory interview which, though it may tend to allay Sabbatarian indignation, does not claim that he was misrepresented; indeed he further emphasizes the fact that the Jewish Sabbath and Christian Sunday are quite distinct and separate institutions.

We quote from The Star: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday," said Mr. Smith. "The Sabbath is not binding upon a Christian as a means of justification from sin," he went on.

"The keeping of Sunday, the Lord's day, is quite a different matter, and springs not from any obligation to the Jewish Law, but is the ready response from the heart of the Christian who observes Sunday as a day set aside for worship and rest. This observance is one of the highest privileges of mankind, and it is only reasonable that one-seventh of a man's time should be devoted to special worship and spiritual refreshment."

And further to mollify the critics he added in conclusion: "One of the greatest blessings of Canada has been due to the strict observance of the Lord's Day. To throw Sunday wide open would be to paralyze much good that is now accomplished and to throw unlimited temptation before the young life of our boys and girls."

The ministers of London who criticized Mr. Smith's sermon left the real crux of the question untouched. And that is not surprising, for on Protestant principles there is no possible explanation of the substitution of the Christian Sunday for the Jewish Sabbath; for this plain abrogation of the express commandment of God as recorded in the Bible.

Protestants reject Divine Tradition, the Unwritten Word, which Catholics accept as of equal authority with the Written Word, the Bible. The Divine authority given by Christ to the Church to teach in His name, to bind and to loose, Protestants deny. For them—and it is their boast—the Bible and the Bible alone has Divine authority.

Now in the matter of Sabbath Observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week.

For Catholics there is not the slightest difficulty. "All power is given Me in heaven and on earth; as the Father sent Me so I also send you," said our Divine Lord in giving His tremendous commission to His Apostles. "He that heareth you heareth Me." We have in the authoritative voice of the Church the voice of Christ Himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third—Protestant Fourth—Commandment of God. As the Rev. Mr. Smith rightly points out: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday."

The Christians who so speak are "Bible Christians," those who make the Bible the sole rule of Faith; and the Bible is silent on Sunday observance, it speaks only of Sabbath observance. The Lord's Day—Dies Dominica—is the term used always in the Missal and the Breviary. It occurs in the Bible once (Apoc. 1.10.) in Acts xx. 7 and 1 Cor. xvi. 2 there is a reference to "the first day of the week;" but in none of these is there the remotest intimation that henceforth the first day is to take the place of the seventh. That is the crux of the whole question, what authority does the Bible give for the change?

And that difficulty Mr. Smith and his critics, though pious and effusive and vaguely eloquent about many things, have each and all sedulously evaded.

It affects very materially and very intimately the question of the proper observance of the Lord's Day. In the first centuries the obligation of rest from work remained somewhat indefinite. The Council of Laodicea, held at the end of the fourth century, was content to prescribe that on the Lord's Day the faithful were to abstain from work as far as possible.

At the beginning of the sixth century St. Cæsarius and others showed an inclination—very familiar to us—to apply the law of the Jewish Sabbath to the Christian Sunday.

But the Council of Orleans in 528 reprobated this tendency as Jewish and non-Christian. Thus by that same Divine authority, in virtue of which she did away with the Jewish Sabbath and substituted therefor the Christian Sunday, the Catholic Church legislated as to how the Lord's Day should be observed.

Due to the exaggerated importance given the Bible after the Reformation and to the influence of Puritanism, the Lord's Day in England and still more in Scotland came to take on all the rigorism of the Jewish Sabbath. That heritage, though somewhat softened, we still have with us. A game of ball where participants and spectators enjoy health-giving rest and recreation in the open air is "desecration of the Sabbath."

The swimming pool controversy is another good example.

We would not be misunderstood. With much of the activity of the Sabbatarians we are in sympathy. Their insistence on a day of rest being given all workers is admirable. But their middle-headed confusion of the Lord's Day with the Jewish Sabbath—against which the Rev. Mr. Smith so vigorously protests—finds no sympathy amongst Catholics who receive the Lord's Day itself as well as its mode of observance from the Church and not from the Bible.

It might serve a good purpose if the Sabbatarians would meditate on Mark II, 23-28. "And it came to pass again, as the Lord walked through the cornfields on the sabbath, that his disciples began to go forward and break the ears of corn. And the Pharisees said to Him: Behold why do they on the sabbath-day that which is not lawful?"

"And He said to them: Have you never read what David did, when he had need, and was hungry himself and they that were with them? How he went into the house of God under Abiathar the high-priest and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them who were with him?"

"And He said to them: The sabbath was made for man, not man for the sabbath."

That is the great principle that is forgotten under the damose heredities of Puritanical sabbatarianism.

Our Divine Lord observed the Sabbath; but by word and deed he set Himself against the absurd rigorism that made man the slave of the day.

The train of thought and discussion set in motion by the Rev. Mr. Smith if followed up to its logical conclusion should serve a very good and very practical purpose.

In Italy, was, under the influence of demagogues of socialistic tendencies, suddenly turned into another huge siphon for getting something for nothing out of the government; in other words out of the taxpayers. For it cannot be too strongly emphasized that governments have no money save what they take out of the taxpayers either directly or indirectly. There is a tendency to look upon a government as a mysterious entity which has mysterious sources of wealth, and can pay out money forever and in sums of any amount without causing any harm to anyone. So, the communist agitators represented to the cooperatives of Italy, the government that country could do; and elections were run and carried on that idea.

The Legislature was so broken up into groups that strength and certainty in pursuing policies of State were no longer possible, and governments lived from day to day by compromises and by deals made at the expense of the taxpayers.

We believe firmly in the future of cooperation as a system of doing business. It had had success in Italy as it has had success everywhere else, when proceeding carefully and upon true cooperative principles; and its breakdown in certain cases was due to failure on the part of workmen and farmers who composed its membership to realize that their own knowledge of business was not sufficient and that they had need of hiring business men to manage the concerns for them.

In some cases, also, ignorance of the fundamentals of finance was at the root of their troubles, and so some of them came to grief. One of the dangers ahead of the cooperative movement is, that demagogues will see in that movement a chance to promote some of their "isms," and will thrust themselves and their crude theories into its management.

That is just what happened in Italy. The communist demagogues, always alert for a chance to do something to promote their main idea of having the State manage all business, saw the difficulties which, in the natural course of things, the cooperatives were involved in in cases where they had taken up businesses which they did not understand; and they whispered in their ears the magic formula that the government should make good their losses.

There followed a whirlwind of agitation for State aid to the cooperatives. The most indefensible excesses were demanded and granted by governments which were helpless without the hour-to-hour support they received from groups representing this and that interest in the classes throughout the country. It was a veritable orgy, and it had to come to an end. That it came to an end without breaking up the whole political and social organization of the nation is due solely to the Providence of God, and under Him to Benito Mussolini, one of the most remarkable characters of the age we live in.

NOTES AND COMMENTS

ENLIGHTENED OUTSIDERS may take it as indicative of the vitiated atmosphere which Catholics are obliged to breathe in Ontario that the meretricious trash which was deemed unfit for publication in a popular magazine should now be exploited in book form as the "Great Canadian Historical Novel" and be given a special boost by such organizations as the Upper Canada Tract Society. Anything it seems is good enough if only it panders to the debased ultra-Protestant appetite of which this Province has more than its share.

LOVERS OF good literature every-

where, whether Catholic or not, will rejoice at the honor recently bestowed upon Canon William Barry by the Holy See. Dr. Barry has just celebrated the golden jubilee of his ordination and it was in honor of this event and in recognition of his great services to the Church both as priest and as writer that the Holy Father has promoted him to the dignity of a Prothonotary Apostolic. The honor comes with special fitness to one whose long life has been characterized by every priestly virtue and by intellectual achievements of the highest order.

Few living ecclesiastics have been witness to events of such momentous importance as Mgr. Barry. Born in England of a Norman-Irish family, he was educated at Oscott and at the English College, Rome, where he studied under such eminent theo-

logians as Cardinals Franzelin and Tarquini. As a student Mgr. Barry saw the opening and closing of the Vatican Council, and three years before his ordination watched the Italian troops take possession of Rome through the breach in the Porta Pia. It was in Rome, too, that he won his doctorate, after an examination by Father Perrone.

In the field of English letters Mgr. Barry long ago attained to a foremost place and is now universally recognized as one of the most brilliant and scholarly men of his day. A mere enumeration of his writings, permanent and periodical, would fill several pages. They embrace various departments of learning, historical, philosophical, Biblical, and that he has not disdained the lighter vein is evident by the half dozen novels he published, all of them of a high order. As a linguist too, he is well-known, being master of seven living languages, a profound Latin and Greek scholar, and deeply learned in Hebrew, Sanscrit and Persian. Taken altogether it is not often that even the Roman prelate is conferred upon a more worthy subject. Dr. Barry, it may be added, visited Canada in 1893.

LONDON CORRESPONDENTS devote considerable space to the re-appearance after many years of Eleonora Duse, the great Italian actress, upon the metropolitan stage. Owing to the prevailing financial stringency and consequent dullness of the theatrical season her performances have been few, but, as enchanted everybody, and greatly extended her fame. And it should be an encouragement to those on this side of the Atlantic who are striving after better things for the stage, that Duse's greatest London success has been in a play with a Catholic atmosphere, "Cosa Sia" (or "Amen") by Gallarate Scotti.

THIS PLAY is thus outlined: It exhibits Duse as a peasant mother about to lose by illness her only child. She prays to Our Lady for the child's life, and sacrifices the only precious possession she has, the friendship of a man whom she really loves, but quite innocently and purely. The child recovers, and twenty years after, we find the mother weary, feeble and in rags, wending her way to a mountain-shrine of Our Lady. She meets the son who has abandoned her and who rejects her with scorn, declaring she has been unfaithful to his father, a misconception. She passes on to the shrine and there offers up her heart and soul in one long prayer for the child, presenting all she has left to give, her life. Release comes to her, and she gently dies at the feet of the Madonna.

It is, in the judgment of competent London critics, the acting which makes this simple little play a wonder, and Duse's acting emphasizes the provincialism of those who would rob the English-speaking stage of all that is not English. The artist's emotion bridges all barriers of language, and finds the one great human interpreter of the heart. She is sorrow, and disappointed human hope, and regret, and weariness in well-doing, and all these emotions which play so large a part in most lives, and, for Catholics, she is in the depth and intensity of her sympathies the faith which saves from catastrophe and transforms the dross of earthly suffering into the pure gold of supernatural merit. It were to be wished that in the interests of the theatrical reform the art of Signorina Duse could be exhibited on this continent.

LISEUX, the little French town which enshrines the memory of Blessed Teresa of the Holy Child, more widely known as the "Little Flower," is also the possessor of relics of especial interest to English-speaking pilgrims—for the Carmelite Convent of Lisieux is rapidly becoming a famous place of pilgrimage. The relics we refer to are associated with the person and name of St. Thomas of Canterbury. In the historic cathedral are preserved the Mass vestments worn by St. Thomas when in exile. After being driven out of England by Henry II, the great prelate found asylum for a time in Lisieux, and the vestments then worn by him have been carefully treasured through the centuries. Another relic, more

precious still, is the napkin with which the Martyr's wounds were staunch when struck down by the four Knights in Canterbury Cathedral.

POPE BLESSES PILGRIMS

By Mgr. Enrico Pucci

Rome, August 9.—An Italian pilgrimage has left for Lourdes. Before leaving the pilgrims asked for the blessing of the Holy Father, who not only consented but received in audience the priests who are accompanying the pilgrims to charge them personally with the giving of the Benediction in his name to the pilgrims and to tell them with what sympathetic sentiments he bestowed it.

Pius XI. is particularly devoted to Our Lady of Lourdes and he has dear remembrances of the Sanctuary, for he himself presided over the Italian pilgrimage which went to Lourdes in 1921, a few weeks after he was elevated to the purple and just before taking possession of the Archdiocese of Milan. More than once in his speeches the Pope has declared that in that pilgrimage the Blessed Virgin took him under her protection in order to bring him in a short time to Rome where, through the hidden secrets of Providence, he should be called to bear the weight of the High Pontificate.

Pius XI., therefore, takes particular interest in these pilgrimages to Lourdes and last year received the sick and the Roman pilgrims. This year, however, he did not wish to receive the sick, having seen how painful the waiting and the assistance at the audience was for many of them.

So the Pope instead called to him the priests who will leave with the group of Roman pilgrims and manifested to them all his paternal goodness for them and for the faithful whom they will guide to the miraculous Grotto. His Holiness said that he had celebrated Mass that morning for the pilgrims and he would accompany them in his thoughts and prayers every day, during all their journey, until they arrived at the very venerated Sanctuary whose name always roused in his heart so many moving and sweet memories. At the end he authorized them to give the Papal Blessing in his name to all the sick and to the pilgrims.

The pilgrimage which left Italy for Lourdes this year numbered 200 pilgrims and 300 sick people and was presided over by Cardinal Tosi, Archbishop of Milan. From Turin on, the sick had a special train in which Mass was celebrated during the journey.

Last year the Italian pilgrims who went to Lourdes numbered 1,600 with 200 sick. Among the latter, five astonishing cures took place, duly verified by the sanitary corps that accompanied the pilgrims. Three out of these five cures were subjected to the canonical process when the favored pilgrims made their return to their respective dioceses. That they were miraculous was accepted by the Church authorities after the investigations, which were made subsequent to the issuance of the medical certificates.

One of those cured was Signorina Innamorati, of the diocese of Rome, who suffered from cancer. Her cure was instantaneous and complete.

She has returned this year to the Sanctuary as assistant nurse to the other invalids, desiring to render thanks to the Blessed Virgin and to give that charity she herself received to the other sick people. Her doctor, who had attended her and who had scientifically verified the miracle, has gone with her to Lourdes.

NEW IRISH DAIL HAS MANY CANDIDATES

Dublin, August 11.—The number of candidates at the General Election will be greater than had been anticipated. Almost every interest in the country has selected or is about to select nominees. The Government Party and the Republicans will put forward candidates in every constituency. Next to these the principal parties will be Farmers and Labor. The Farmers are very well organized and it is expected that they will return a large proportion of the new Dail. Some recent events have given a set-back to Labor. Excesses in connection with the farm strike in county Waterford and the holding up of the ports owing to a dispute with shipping companies, the closing of ship building works and paper mills in Dublin in consequence of labor trouble have reacted so much against labor that indications go its supporters will not fare as well as at the election last year.

Further, labor is no longer a united organization. James Larkin has split the labor forces. The leaders in control during the past few years were level-headed men. They sought as much as possible to avoid strikes and to settle disputes by conference. Mr. Larkin, extreme and socialistic, has forced the pace and the more reckless among the workers follow him. All thoughtful workers are however somewhat disgusted with him. Other bodies about to nominate candidates are Town Tenants, unpurchased agricultural Tenants, the Progressive organization started in

Cork, and the School Teachers. Many individuals, not backed by any particular organization will stand as independent candidates. In the County Wexford fifteen candidates have so far appeared in the field, although there are only four seats to be filled. This gives a tolerably good idea of the scramble for seats.

C. T. S. THIRD ANNUAL CONVENTION

The Third Annual Convention of the Catholic Truth Society, the Programme of which is announced in another column, promises to be one of the notable events of the ecclesiastical year in Canada. The Convention will be held in Ottawa, September 25th, to 29th. His Grace Most Rev. Joseph Medard Enard, Archbishop of Ottawa, the Patron of the Convention Organization Committee, has issued the following flattering approval:

"One of the first acts of my episcopate was to welcome the proposal that the 1928 Convention of the Catholic Truth Society be held in Canada's Capital. The programme of this convention which will be held September 25th, to September 29th, has now been completed. Already a large number of my venerable colleagues from all parts of Canada have graciously consented to take part. They with the well-known priests and distinguished laymen who are on the programme guarantee a wonderful Catholic Congress. The object of this Convention, the spread of Catholic Faith, is one which should appeal to any Catholic heart. The Catholic Truth Society has as its object to spread the knowledge of the Catholic Faith both among Catholics and among our dear separated brethren, by publishing and circulating cheap Catholic literature by public lectures and by personal contact. As regards Catholics, it forms a useful auxiliary to the pastoral ministry. While as regards those who do not share our Faith and who so often have such strange misconceptions concerning it, the Catholic Truth Society has a sphere of usefulness, the greatness of which is only beginning to realize in Canada. It is hoped that many priests and zealous laymen will take part in this coming Convention and formulate plans for a great Catholic Truth activity during the scholastic year which is about to begin. The advantage of this coming together, under the leadership of the bishops, to exchange views, to acquire information, and to awaken and burnish zeal, is obvious. As it is scarcely feasible to send an individual letter of invitation to every priest in Canada, I take this opportunity of extending a general invitation to them all and to assure them that they will be welcome. While in Ottawa they will be the guests of the Ottawa branch of the Catholic Truth Society, who will be honored to entertain them in their homes. In conclusion, I wish merely to say that the Convention Programme, dealing as it does with such diverse subjects as the Bible, Religious Instruction, Home and Foreign Missions, Sociology, International Ethics, Philosophy, History, Literature, Experimental Science and Art, illustrates the comprehensive all-embracing unity of the Catholic Church, which unites all truth in one vast synthesis, as she would unite all men in one universal religion."

ANDALUSIA MOURNS DEATH OF APOSTLE OF GYPSY CHILDREN

Madrid, Aug. 10.—All Andalusia is mourning the passing of Padre Andres Manjon, a saintly and scholarly man who was known by many as the "Apostle of the Gypsies" because of his work in behalf of these people and who leaves as his monument a free school dedicated to the Blessed Virgin near Granada which now has three thousand pupils, mostly gypsy children.

Padre Manjon was a professor of Canon Law in the University of Granada prior to his ordination. He retained his position after entering the priesthood, at the same time assuming a post in the College of Sacro Monte.

Attracted by the gypsies who dwell in the caves on the slopes of the Sacro Monte he often alighted from his donkey to talk with them and to distribute fruit and cakes to the gypsy children. Thus he gained their confidence and soon there was scarcely a journey made to or from the College that he did not gather about him a group of youngsters who listened enraptured to the stories he told of the life of Our Lord and the trials of the Holy Family. They were particularly enthralled with the narrative of the flight of Jesus, Mary and Joseph into Egypt to escape the cruelty of Herod and he was called upon to repeat this simple Bible story over and over again.