

The Christian Sunday.

That it is man's duty to consecrate some regularly recurring time to the special worship of God and to rest from hard labor is deeply engrained in the fleshy tablets of the heart. To God belongs all time: He made the dawn: His is the day, and the night is also His. But conscience further dictates that we should consecrate a day at stated periods to His honor and service. To give expression to this sentiment, to formulate it, the command of the Jewish Sabbath was given by Moses in the ceremonial law of the Israelites. The law reigned from Moses unto Christ. What is the law under the Christian Dispensation depends upon the authority of Him who claimed that the Sabbath was made for man, not man for the Sabbath. Now, the change from the seventh day of the week to the first was a serious one. By whose authority, and when, was it done? The only voucher for it is tradition, and the only legitimate power that could do it was the Church. And when Protestants observe Sunday they give testimony to that tradition which they pretended to reject, and they yield to the teaching power of the Church, which they strive to deny. Certainly, our Blessed Lord did not observe the Sunday. And so far as we may judge by His acts, His observance of the Sabbath was not strict enough to please the rigid Pharisees.

Let us consider some of the cases pointed out in the gospels—for upon this subject as on many others His acts are laws for us. As frequently as seven distinct occasions He lays down His doctrine of the Sabbath in opposition to the Pharisees. This was for a purpose, and these things are recorded for our instruction. Take the example of the woman bowed with the spirit of infirmity for eighteen years, as recorded by St. Luke, who was healed in the synagogue on the Sabbath. She does not ask to be relieved, but Jesus calls her, lays His blessed hands upon her, and she is made straight. "The ruler of the Synagogue (being angry that Jesus had healed on the Sabbath) answering said to the multitude: Six days there are wherein ye ought to work; in these, therefore, come and be healed, and not on the Sabbath day." And the Lord vindicated His action, beginning with the significant words, "Ye hypocrites." Could not our Saviour have said to the woman: "You are suffering a long time: One day more will not make much difference. Come to me therefore to-morrow, since to-day is the Sabbath, and I will heal you?" But He did just the contrary—He healed her there and then. Is there no historical parallel in our own time? Certain rulers of synagogues tell the workmen of Chicago that they have six days wherein they may go to the World's Fair, but they should not go on the seventh. Our Lord's conduct towards this poor woman was the part taken upon the Sabbath question by Him who doeth all things well.

The Apostles, by the authority entrusted to them, changed the first day of the week for the last in the obligation placed by the third commandment of the decalogue. This was the only commandment amongst the ten

which was required to be observed figuratively; the others we observe, not in any figure, but by their own terms. For, continues St. Augustine, not to take God's name in vain, not to steal, these things do not signify anything mystically, but require observance according to the terms employed. Although it is of Divine law that a certain time should be given to the worship of God, the settlement of the details was left by Christ to the Church. The change to the first day of the week was made in honor of our Lord's resurrection and the descent of the Holy Ghost. Sunday was also the day upon which Almighty God began the creation of the world. St. John Chrysostom remarks: "All being now, heavens, earth and man, God should have another day; the rest, in the alliance of truth, had need of another date than that which belonged to the figurative alliance." Thus the Church, from its inception, consecrated the first day of the week to God; and as during the week man is the slave of work—in order that he may remember his sin, so does he rest on Sunday to celebrate his deliverance therefrom by the triumph of Jesus Christ over death. But this repose, which forms the negative part of the command, is, as in the days of our Lord, the subject of various opinions. Against the observance of the Jews St. Augustine wrote very strongly. "One of the grossest errors of the Jews," he says, "consisted in the fact that they observed only the letter of the third commandment of God, and did not disturb themselves about the spirit. They gave themselves up, it is true, to no servile work, but they neglected all the practices of devotion, and did precisely what God had forbidden them. They passed the Sabbath in wrong-doing, and in lascivious and enervating idleness."

But the end aimed at in the sanctification and rest of Sunday is not only God's honor but man's welfare. Certain kinds of work are allowable. In general works are divided into liberal, common and servile. The liberal works are those in which the mind has the principal part, as reading, writing, teaching, etc., etc. The common works are those in which body and soul have an equal part, and which are performed by all classes *e.g.*, walking, driving, fishing, hunting, etc., etc. Servile or corporal works are those involving severe bodily labor, and which tend directly to the advantage of the body. These last, except in cases of necessity, are forbidden. The second class are permitted as long as they remain common. If hunting, fishing, or any such work is done with great fatigue for gain, then they rank as servile work.

When these principles are carried out in that spirit of simplicity and moderation which characterizes Christian theology; when we have neither the exaggerated strictness of Puritanism nor the contemptuous laxity of irreligion and atheism, then does society honor God and keep itself in the conservatism of true moral, economical and physical laws.

Sir John Thompson and Hon. C. H. Tupper expect to return to Canada by the first week in August.

The Catholic Educational Exhibit.

At the formal opening of this Exhibit at the Chicago Fair Bishop Spalding, who presided, said: "I have listened with great pleasure to the various statements made by Brother Maurelian, and I heartily congratulate him and all his many helpers on the completion of their work. Yes; this beautiful and beautifully arranged collection is truly Catholic. We have heard Brother Maurelian speak of all of the principal cities and states of the union, and we have heard him also speak of France Spain and England. We have every reason to be proud of an exhibit which shows so well, and advantageously, and so conspicuously the work done and the educational method followed by our brotherhoods and sisterhoods, and catholic teachers throughout the world. There seems to be an idea abroad that our religion is the absorbing subject taught in our schools. This grand collection is the brightest and most emphatically concrete contradiction of this error. That we do not neglect the culture of the mind, or the training of the hand, is abundantly proved by all that surrounds you. But we do not forget religion is necessary for the well-being of the soul, as learning is for the mind, or skill in various handicrafts for material success in life. While we believe that religion is the essential part of education, we applaud the efforts of all who endeavor to instruct youth, to perfect the individual and thus form a manly race. I have great pleasure in handing over this Catholic exhibit to the authorities of the exposition, so well represented on this platform by Dr. Peabody."

Dr. S. H. Peabody, chief of liberal arts, congratulating Bishop Spalding, Rev. P. J. Muldoon, chancellor, and Brother Maurelian, secretary and manager, and all their co-operators on the splendid success and result achieved, said: "It seemed almost incredible that in such a short space of time such a vast array of meritorious exhibits from all parts of the world should have been so compactly and artistically arranged in the space allotted them. He thanked all, in the name of the World's Fair Officials, for such an acquisition as the Catholic educational exhibit, which could not well have been dispensed with. The favorable opportunity for inspecting the work of so many different schools would convince the multitude of the strenuous efforts of the Catholic educators to prepare the youth of America for the responsible positions which so many of them were destined to fulfill."

Canada was represented upon the occasion by Canon Bruchesi of Montreal. After the opening the Bishop visited in company with Brother Maurelian and others the Catholic Canadian exhibit and pronounced it most creditable to all.

The Pope's Letter.

The party feeling which has manifested itself so frequently of late in the United States has been more lively than usual since the reception of the Pope's letter to Cardinal Gibbons. Each side claims it as favorable to itself. Thus the disedifying spectacle haunts the columns of the press, keeps alive the spirit of discord and prevents the proper action of religious zeal and Christian charity. It would be a thousand times better if the newspapers were satisfied with

merely publishing the document the interpretation being left to the proper authorities. The *Moniteur de l'Unité* has received a just reprimand for such interpretation, as the following cablegram from Rome to the New York *Catholic News*, dated June 30, testifies: "The *Moniteur de Rome* received on Thursday a letter of admonition from the Vatican, condemning the articles published by the *Moniteur* on the 27th and 28th instants, relative to the recent Papal letter on the School Question in the United States, and forbidding further discussion upon the subject. The Pontifical letter is considered here the strongest of any previous Papal utterance in favor of the Parochial Schools."

The following despatch from New York appeared in the *Globe* of Tuesday last:

It is understood in well formed Catholic circles that Archbishop Corrigan's refusal to restore Dr. Burtwell to his old parish at the request of Delegate Fathall will result in a demand for the reopening of the case at the Roman propaganda. Dr. Corrigan refused the request of Mr. Fathall on the ground that a Roman tribunal had pronounced sentence in the Burtwell case, and should be the first to reverse the sentence of the matter, were it to be revived. Dr. Burtwell will certainly ask the Roman officials to give him another hearing. He is confident of success, but many are of a contrary opinion. Dr. Burtwell was tried and condemned on charges which sprung from the McGlynn troubles. When Dr. McGlynn began lecturing at Cooper union, Archbishop Corrigan put an interdiction on him, such as prevented Catholics who wished to remain in communion with the church from attending his lectures. One McGuire died suddenly while listening to Dr. McGlynn's lecture, and his body was not allowed to interment in Calvary. Suit was brought to compel the cemetery trustees to receive the body. Dr. Burtwell was a witness in the dead man's favor. His testimony formed one of the charges against him. Later a lady who was devoted to Dr. McGlynn's theories died suddenly after returning from one of the forbidden lectures. Dr. Burtwell gave her a public funeral from his church, although she died under the ban of excommunication. This public funeral is a serious offense. Dr. Burtwell hopes to convince the Judges in the propaganda that these charges have no foundation in law, because they depend on the removal of Dr. McGlynn from his parish without formal trial. Dr. McGlynn was condemned without a hearing, which is against the law of the church; he was excommunicated without a proper trial, to which he was entitled; the ban put upon his Cooper union lectures depended for its force upon the legality of removal and excommunication, but as these were illegal all consequent acts of the authorities depended on what was illegal. If this reasoning prevails at Rome, not only will Dr. Burtwell get back his parish, but Dr. McGlynn will also return to St. Stephen's. Dr. Corrigan is said to have no apprehension of these reverses. His friends maintain that the Roman court, if they should upset their first decision would be compelled to listen to other charges against Dr. Burtwell and Dr. McGlynn before restoring them to their former parishes. Dr. McGlynn attended mass last Sunday instead of officiating. It is not known whether the bishop of Brooklyn refused him permission to say mass in public, but as this is within a bishop's powers, it is likely he did. Dr. McGlynn cannot get permission to say mass in public in any diocese of New York or New Jersey.

Richmond Hill Catholics.

The Roman Catholic congregation of Richmond Hill contemplates erecting a new church in that village at an early date. A certain fund has already been donated, and it is the desire of His Grace the Archbishop that a further sum should be raised to sufficiently complete the edifice. With the end in view, the pastor, Rev. P. McMahon, intends holding a picnic at Richmond Hill on Toronto's Civic holiday, August 28th, when it is expected the friends of the pastor who are residing in Toronto and neighborhood, and interested in the good work in contemplation, will be present and lend their aid to the enterprise. Father McMahon is very popular amongst his people, and no doubt a considerable sum will be raised.

Personal.

The REGISTER office was favored with a visit by Rev. John A. McEllin of Philadelphia, who is spending a few days in Toronto, the guest of his cousin, Mr. John McEllin, of Bathurst street. We welcome Father Mac to the "Queen City," and hope his stay amongst us will prove agreeable.