

heretical and schismatical Old Catholic party; Germany was preparing for the great conflict known as the Kulturkampf; each was notified of Leo's election in tones that were kind, nay, even affectionate. None could fail to understand. That isolated majesty, disarmed and feeble, was bending towards them with gently outstretched hand. Nor did this attitude ever change—always was he kind and indulgent, averting his eyes from their faults until duty compelled him to speak—then, how fatherly the reproof! Heaven blessed the efforts of the peace-maker. True, great events intervened, illustrious deaths occurred. Russia drew nearer; in Germany, Catholics arose with renewed strength from their struggle. Gentleness had won the day. This told, on good authority, that a letter bearing on some political difficulty being submitted for correction, he said: "It is not thus you will win hearts; hearts must be won. Efface those words, they are too harsh." While thus flexible in his external relations, Leo XIII. never sacrificed a single principle, never relinquished a shred, an iota of eternal truth. Such was his conduct towards the governments of earth.

But, under the rulers, are the people. It is a widespread truth that the people are not for the government, but the government is for the people. This principle is now dominant in the world, for democracy is upheaving society, a force at once strong and deep-rooted. Men now see that liberty in the republics of Greece and Rome was but a partial liberty, supreme power being in the grasp of a privileged class. Later, aristocracy lost some of its power, but the burghers (bourgeois) were still uppermost, the people beneath. In recent times, this lower stratum has been upheaving itself with a sustained and mighty effort. Would the universal outcrop of democracy come as a surprise to Leo XIII.? How many would have advised him to avert his eyes! But no, he bent upon the great movement his Heaven-enlightened glance, and projected into its very depths the searchlight of the Gospel. The fundamental idea of democracy is that power exists for the common weal; whatever is opposed to the latter is only fit to be rejected, whatever does not contribute to it must be pruned away as superfluous. The true democratic principle is luminously set forth by Balme, in his great book, "Protestantism and Catholicity Compared." Leo XIII. seems to have drawn inspiration from the same source. He has proclaimed that, if there be a democracy hated by the Church, there is also one which she loves. As time goes by, and the grand countenance of Leo glows with an ever-increasing radiance before the gaze of posterity, it will be more clearly seen what he has done for the people.

The central act of Leo's reign is, to my mind, that which we shall now consider. We are grateful for all the rest; but this fitly crowns the splendid whole. Over and above the momentous issues with which we have seen him grapple, there is one that has ever agitated the minds of men—the social question. Could the great Pope of modern times remain oblivious of it, or indifferent to it? Our best answer is the encyclical "Rerum Novarum," published in May, 1891, on the condition of laborers. It is a treatise on sociology, socialism is refuted, the question of the relations between capital and labor is laid down from the Catholic standpoint. It is a work eternal and imperishable. Courage was needed to trace its fearless words, dictated from the Chair of infallible truth. None will ever tear that page, no sacrilegious hand will ever touch it. When the utterance rang out over the universe, uncovered and bowed were the heads of its hearers. One page above all is graven upon imperishable stone, that on the workman's salary. There breathes a calm majesty, seemingly unconscious of the mighty emotion it must rouse—yet Leo knew full well the meaning and scope of each word. Those words themselves are noble; it has been said that there is no Latin so majestic as that of the Popes. The lecturer then read a part of the famous encyclical where it is laid down that the workman's

labor, being at once "personal" and "necessary," he may not only stipulate for just remuneration, but has no right to accept less than his due, since self-preservation is a law. Yes; Leo XIII. has boldly proclaimed the rights of the workman, appealing, like Antigone of old, to "a law above humanity," eternal as God himself, in favor of suffering and laboring humanity. The artisan's wages must be sufficient; if he accepts "starvation wages" he injures himself, and justice protests. This had not been said before Leo XIII. The results of the saying are incalculable. The world of thinkers was stirred to the depths, and hearts thrilled to the masterly touch. Truly, it is an immortal work. Leo's law has passed into the very life of humanity.

One thing saddens us sons of the Church: the vain and unwise attempt to make comparisons between the pontificate that has just closed, and the one that is even now beginning. It is as yet but a dawn, yet that dawn, how beautiful it is, how serene and luminous! Our new Pope, all unite in saying it, is pious and charitable. Let your hearts rest in assured tranquility. The hand that now holds the rudder will steer Peter's bark with unerring skill, the Pilot's eyes will discern the dangerous undercurrents of modern times, even though invisible to all besides, and he will safely guide it to that harbor of which St. Paul tells us that its "promise is in Our Lord Jesus Christ." Is not all this a splendid development, a most striking application of Cardinal Newman's immortal words?

"He (St. Peter) is no recluse, no solitary student, no dreamer about the past, no doting upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church." (The Idea of a University, page 13).

We enclose you with this week's issue a supplement, descriptive of the Life of Pope Leo XIII. which we give as a premium, see advertisement on page 8, and article on page 1. Good till January 1st. only.

THE LORD'S DAY ALLIANCE.

The Rev. Mr. Shearer, organizer of the Lord's Day Alliance agitation for a better observance of the Sunday, having approached His Grace the Archbishop of St. Boniface and requested him to appoint some priest to speak at the meeting on Oct. 29 in the Y.M.C.A. auditorium, Mgr. Langevin graciously consented and named Rev. Father Drummond. Accordingly on Thursday evening of last week, at 8.30, the proceedings began by a short and gracious address by the chairman, Rev. Dr. Sparling, who introduced Father Drummond to a serious looking audience of some sixty people.

In a carefully prepared historical review of the Sunday question, Father Drummond first showed that the Jewish was at all times distinct from the Puritan idea of the Sabbath. The Book of Deuteronomy dwells with characteristic kindness on the Sabbath as the privilege of rest for the slave and even for the beasts of the field. Hosea (2: 13) alludes to it as "a day of joy." The Levitical Code enforces the obligation of rest in minute detail, but not a word is said against recreation on the Sabbath. The apparent exception in Isaiah 53: 13, "If thou turn away thy foot . . . from doing thy pleasure on my holy day," etc., is not really a condemnation of pleasure, for the Hebrew word really means 'affairs' or 'business.' Even the Pharisees, though they multi-

plied rules against servile work, never prohibited recreation, and we see in St. Luke, 14: 1, that a chief Pharisee did not scruple to entertain on the Sabbath.

Christ did not, during his earthly life, abrogate the Sabbath. To do so would have been inconsistent with his position as "one made under the law." But He did expose the inconsistency and hypocrisy of men who loosed the ox or ass on the Sabbath, and were shocked when He on the same day "loosed a daughter of Abraham whom Satan had bound." Moreover, He enunciated two great principles: "The Sabbath is made for man, not man for the Sabbath," and "the Son of Man is Lord also of the Sabbath."

It was the Christian Church under the Apostles that completely abrogated the Sabbath. The universal teaching of the Fathers is that the Sabbath is abrogated in the letter, and that it is kept "spiritually" by rest from sin, or will be kept by eternal rest with Christ. The classical text adduced in proof is Coloss. 2: 16: "Let no man judge you . . . in the matter of a feast or of a Sabbath-day" (not 'Sabbath-days'), which things are a shadow of things to come, but the body is Christ's." Only once does the New Testament refer to a Christian Sabbath (Heb. 4: 9). "There is left therefore a Sabbath-keeping" (Greek, 'sabbatismos'; R.V., 'sabbath rest'; A.V., 'rest'; Douay Bible, 'day of rest') "for the people of God"; but the reference evidently is to no earthly Sabbath, but to that eternal rest of which the Sabbath was a type. The word, 'Sabbath,' is kept in the Greek and Latin of the Catholic Church to denote Saturday, a day which is not sacred among non-Judaizing Christians.

One passage of the New Testament mentions 'the Lord's Day': "I was in spirit on the Lord's Day" (Apoc. or Rev. 1: 10). In two other passages (Acts 22: 7; 1 Cor. 16: 1) 'the first day of the week' is mentioned in a way that indicates that Sunday was already a sacred day, which began to be observed in the Apostolic age. But these passages are not sufficiently explicit to account for the momentous change from the Saturday to the Sunday. The origin of that change can be due only to ecclesiastical law, for there is no trace of any positive Divine law. Sunday is therefore merely an ecclesiastical institution, established by the Church in memory of the resurrection of Our Lord, and dating from the time of the Apostles. Its observance should therefore be regulated according to the practice of the Church which instituted it. Now Tertullian, in the second century, tells us that on that day business was set aside in order that the soul might be free for God's service. This brings out strongly the

Contrast Between Sabbath and Sunday.

In the Old Law the Sabbath was primarily a day of rest, and only secondarily, in consequence of the rest, a day of optional worship. No law of Sabbath worship was imposed on the Israelite. On the contrary, the Christian Sunday is primarily a day of worship, and only secondarily, in order to secure freedom to worship, a day of rest. Hence Constantine, the first Christian emperor, exempted soldiers from work that they might have leisure to pray. (This point was so new to the audience that the subsequent speakers did not catch its paramount significance).

Passing on to the practical application of these principles, Father Drummond insisted on the fact that fervent Catholics had always protested, especially in France, against the desecration of the Lord's Day. He also instanced the example of Belgium, the most Catholic country in Europe, where the postage stamps had a perforated slip to the effect that letters were not to be delivered on Sunday, thus requiring a positive act on the part of the Sunday-desecrator, who had to tear off the slip if he wished the letter to be delivered on that day.

Father Drummond counselled moderation in the framing of the proposed Federal Sunday Bill. "The better," he quoted, "is often the enemy of the good." For in-



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stance (conformally to instructions received from the Archbishop of St. Boniface) he saw no harm in allowing Sunday cars. They enabled poor people to attend church more easily; they afforded the poor a lawful and much needed recreation after the toils of the week. Look at Main street north on a Sunday afternoon and evening in the hot summer days. The poor are gasping and crowding that thoroughfare for a breath of air which they cannot get, and in the evening the street corners are thronged with listeners to socialistic or infidel preachers whose influence is positively harmful. Would they not be much nearer to God in the open parks by the river's bank?

The abuse of a good thing does not militate against the use. After all, how few are those who really make a sinful use of a Sunday outing? True, several men would be employed in running the Sunday cars; but their number is insignificant compared to the vast numbers who would be benefited thereby; and even the street car employees could easily stipulate that they were to work only on alternate Sundays, so that they could attend church once a fortnight.

Father Drummond also pleaded for permission to have musical and literary entertainments, with an admission fee, for church purposes on Sunday. This was almost a necessity in country districts, where



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