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## Current Comment

The Hamilton "Spectator," one of the best edited papers in Ontario, in the following passage, bears indirect witness to the Catholic origin of the Christian Sunday.

One thing has been definitely settled by the passage of the Lord's Day Act. Hitherto the question, "By what authority was the statute of the Lord, fixing His holy day on Saturday, the last day of the week, annulled, and the holy day changed to the first day of the week, Sunday?" has not been satisfactorily answered. Some attempt has been made to twist certain scriptural paragraphs into high authority for the change; but the attempt has not succeeded to any very great extent, and most defenders of the new "Lord's Day" content themselves by saying that the change was made by the "early Christians," and must, therefore, have had proper authority. But the question can now be promptly, correctly and authoritatively answered. The Parliament of the Dominion of Canada has formally declared the Fourth Commandment to be null and void, and has, by statute passed in the year 1906, legally substituted Sunday for the day appointed by the Most High.

To be sure, this is a thoroughly Protestant way of getting over the difficulty. We Catholics know that it was the "Most High" who, through his infallible mouthpiece, the Catholic Church, completely abrogated the Jewish Sabbath. Those "early Christians," to whom the Hamilton "Spectator" vaguely refers, were St. Paul and his disciples, who were in full communion with St. Peter, the first Pope. Writing to the Colossians (ii. 16), St. Paul says: "Let no man judge you in eating or drinking or in the matter of a feast or a new-moon or of a Sabbath Day, which things are a shadow of things to come, but the body is Christ's." The apostle means that Christians are not to be taken to task on such things, which do not furnish the materials of a judgment, good or bad, since the shadows are characteristic of the Jewish law, while the substance is Christ's Gospel.

The Jewish Sabbath having been abrogated, the Church substituted therefor Sunday worship in commemoration of Our Lord's resurrection. We say advisedly Sunday worship and not Sunday rest: for the Sunday was instituted, first and foremost, as a day on which the faithful were to assemble for the celebration of Mass; and the necessity of Sunday rest was merely a consequence of Sunday worship. This is the contrast between Sabbath and Sunday. The Sabbath was primarily a day of rest from work, and no law of special worship on the Sabbath was imposed on the Israelite. Attendance on the prophets and afterwards at the synagogue arose naturally out of the cessation of work. The Sunday, on the contrary, was primarily a day of prayer, and the words in the Apocalypse strike the keynote of Sunday observance (i. 10): "I was in the spirit on the Lord's Day." The law of rest arose as a protection to the law of worship. When Christianity became the religion of the State it was necessary to pass some law of rest; otherwise a Christian who kept Sunday might obviously suffer inconvenience from being summoned to court or from the competition of his heathen rivals in trade. But this law of rest was a very gradual growth and always appeared as a consequence of the Sunday worship. An edict of Constantine prohibited law business in towns, though the country people were allowed to till the ground on that day. Later emperors closed not only the law courts, but also the theatres and circus on Sundays. The decrees of councils also became more and more stringent. The Synod of Laodicea (between 343 and 381) threatens with excommunication those who Judaize by resting on the Sabbath, but exhorts Christians to rest on Sunday "if they can." About the same time St. John Chrysostom speaks of the Lord's

Day as bringing "rest and immunity from labors." The second Council of Macon (585) desires the faithful to spend the whole day in prayer. The third Council of Tours in 813 is still more explicit; the prayer and praise is to continue "till the evening," Sunday being then reckoned from evening to evening. The second Council of Aix-la-Chapelle in 836 tried to restore the old custom of communicating every Sunday. Nor was this wide notion of Sunday observance peculiar to France and Germany. The Council of Friuli in 791 insists on the same devotion of the whole day to prayer, and the Spanish Council of Coyaca in 1050 prescribes not only attendance at matins, Mass and the "hours," but also abstinence from travelling except in cases of necessity. Theodore of Tarsus, who became Archbishop of Canterbury in 669, assures us that his fellow Greeks would neither sail nor ride (except to church), nor bake, nor bathe, nor write any unnecessary letters on Sunday.

In all these authorities and in the Fathers generally, there is no confusion between Sunday and Sabbath. References to the Decalogue, as in any sense the warrant for Sunday are extremely rare, though Chrysostom deduces this much from God's blessing and hallowing the seventh day, viz., that one day in the week should be given to God's service. But usually the Fathers, and even mediaeval writers, appeal simply to the resurrection of Our Lord and the descent of the Holy Ghost, which happened on Sunday, to the custom of the Church and to Apostolic tradition. The universal teaching of the Fathers is that the Sabbath is done away with in the letter, and that it is kept spiritually by rest from sin, or will be kept by eternal rest with Christ.

The early Protestant Reformers, who tried to make the Bible the only rule of faith as against the Catholic and only reasonable doctrine that Tradition is prior in time to Scripture, wider in scope and more necessary than Scripture, were sorely pressed to discover a Scriptural basis for the practice of observing Sunday. Unfortunately for their consistency, they found nothing better than some indications that Christians were wont to meet for worship on the first day of the week (Acts xx. 7; 1 Cor. xvi. 2), but there is nothing in these passages to impose a perpetual obligation, nor to show that this stupendous change of day is of Divine institution. Though the Reformers would not admit it, they were driven to Tradition and the practice of the Catholic Church to justify the existing usage. But the Puritan idea of a Christian Sabbath was unknown to the first Reformers. Buckle, in his History of Civilization, relates that John Knox, having come upon Calvin playing bowls on Sunday, expressed his horror at this desecration of the Sabbath. Whereupon Calvin replied that he knew of no Scripture text that condemned legitimate and restful recreation on the Sabbath. In fact the Jewish was at all times distinct from the Puritan idea of the Sabbath, which is an unjustifiable exaggeration of Protestant principles. It is the privilege of rest for the slave and even for the beasts that the Book of Deuteronomy dwells upon with characteristic kindness. One of the earliest prophets, Osee (ii. 11), alludes to the Sabbath as a day of joy. The prophets of the Exile insist on strict rest; they enlarge on the sin of breaking the Sabbath, and the blessings which attend its observance, and the Levitical Code (Exod. xxvi.; xxxv. 3; Num. xv.) enforces the obligation of rest in minute detail; but not a word is said against recreation on the Sabbath. True, Isaiah lvii. 13, is often quoted: "If thou turn away thy foot from doing thy pleasure on my holy day"; but the context shows that the Protestant version, "thy pleasure," really means "thine own will" as it is in

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## Clerical News

As we announced last week, His Grace the Archbishop of St. Boniface blessed the new church for the Hungarians and Poles at Otthon on Friday last and administered the sacrament of confirmation there. The next day, Saturday, Mgr. Langevin made the official visitation of the Redemptorist parish of Yorkton. A reception was held in the monastery Saturday evening in his honor.

On Thursday of last week His Lordship the Right Rev. A. Pascal arrived here from Prince Albert to consult with his Most Rev. Metropolitan. After doing so, Mgr. Pascal went to St. Norbert on Saturday to visit Rev. Father Cloutier, came to Winnipeg on Saturday evening, stayed over night with his Oblate brethren of St. Mary's, and left for Prince Albert the next day.

The N.Y. Freeman's Journal Rome correspondent shows that there is no truth in the rumor, sedulously supported by the Paris "Temps," to the effect that Cardinal May del Val had lost the confidence of Pius X., and that a new Secretary of State, probably the former one, Cardinal Rampolla, would soon be appointed. Quite lately the Holy Father said to a priest who was one of his dearest personal friends in Venice: "What foolish things newspapers say sometimes, and how little they seem to know about my regard for His Eminence." And then he went on to speak most touchingly of his affection for his Secretary of State, and of his confidence in his consummate wisdom and prudence, leaving the impression that His Holiness has an extraordinary regard for him.

Saturday, the 29th inst., His Grace the Archbishop of St. Boniface will visit the parish of St. Malo and will give confirmation there.

The Holy Father has appointed nine new French bishops: Mgr. Lemonnier, late vicar general of Rouep, succeeds Mgr. Amette as Bishop of Bayeux; Mgr. Morelle, administrator of the see of Saint Brieuc, since the death of Mgr. Fallieres, becomes Bishop of that diocese; Mgr. Lecœur becomes Bishop of St. Flour in place of Mgr. Lamouroux, who resigned on account of ill health; Mgr. Villars succeeds Cardinal Perrand as Bishop of Autun; Mgr. Laurans becomes Bishop of Cahors; Mgr. Castellan becomes Bishop of Digne; Mgr. Labeuche, late vicar general of Besancon, becomes Bishop of Belley; and Canon Desanti becomes Bishop of Ajaccio.

## THEY NEED TO HEAR THE WORD

What Bishop Hedley, of Newport, says of the Catholics of England is true of other portions of the Lord's vineyard: "As regards our Catholic people in this country, two things may be confidently stated: first, that a considerable and fairly accurate acquaintance with their holy faith is an absolute necessity for them, and secondly, that there is a wide prevalence of lamentable ignorance, which is owing, in great measure, to negligence in attending sermons and instructions. The mass of our flocks are working people, who do not pretend to much education. But they are able to read, and they do read, and they talk—and they are influenced by reading and by talk. Unless, therefore, they have more than the mere elements of religious knowledge, their faith is sure to weaken, and to be more or less swamped by the numberless things that they read, and hear, and discuss. But what kind of religious knowledge have they? In their childhood they go through the Catholic schools, let us hope, and they learn the words of the catechism. At the age of 14 or 15 they are at work—and the catechism soon grows very dim in their memories. Yet a large number of young men and young women think that their learning days are over, and really never trouble themselves to get any further than the elementary notions which they acquired at school."—Catholic Standard and Times.

## Persons and Facts

The Montreal "Star," of the 20th inst., gives the following interesting news of the practical temperance campaign inaugurated by His Grace the Archbishop of Montreal.

In order to assist the movement against intemperance organized by Archbishop Bruchesi, a league has been formed by a number of business men and employers of labor, called the "Employers' Anti-Alcoholic League," whose members bind themselves to give a preference in the matter of employment to such as have temperance certificates in the league. The new league is composed of two sections, the first of which comprises young men who have taken a pledge to abstain from all alcoholic liquors, while the second is formed by the employers and business men, who promise to aid in every way possible the advancement of the members of the first section.

One afternoon last week an elderly priest entered a crowded Winnipeg street car, and seeing no vacant seat, grasped a strap and remained standing. A young lady before whom he happened to have stopped, whose face he does not remember and whose name he does not know, looked up at him in a most appealing way and said: "Please take my seat, I can't bear to see you standing." The priest protested that he was not at all tired and was quite able to keep his feet. But her genuine distress at his standing while she sat made him reluctantly accept her offer. Without waiting for thanks, she eagerly rose, moved off to another part of the car and entered into a cheerful and animated conversation with a comfortably seated lady friend, while she herself hung on to a strap with one arm and to three or four large parcels with the other. What enhances the unselfish and delicate kindness of this rare incident is the fact that her manner of addressing the priest without calling him "Father" shows that she is not a Catholic.

The new cathedral of St. Boniface is assuming monumental proportions. The splendid masonry brings out the beauty of the Tyndall quarry stone. The vestry is already up to the first floor, which is covered with temporary boarding.

It was announced three or four weeks ago that T.P.O. Connor, M.P., the well known journalist, and the Hon. Edward Blake, M.P., for South Langford and former leader of the Canadian Liberal Party, will attend the third biennial convention of the United Irish League of America, which will be held in Philadelphia on October 2nd and 3rd. And now—July 23rd—the Canadian Associated Press understand that T. P. O'Connor has arranged the itinerary of a Canadian tour, during which he will lecture and address meetings. Mr. O'Connor, during his visit here, will be the guest of Sir Thomas Shaughnessy.

The graceful and imposing brick and stone gateway to St. Boniface College grounds has lately been finished. Work on the central tower of the college is steadily advancing. The octagonal cupola which tops the front entrance is already in place and will be crowned by an ornamental finial of considerable additional height. The view from that lofty pinnacle, a hundred feet from the ground, will be superb.

Over in London, Father Bernard Vaughan's crusade against the iniquities of the "smart set" has won him praise in the most unexpected quarters, and the Press has been using terms about the learned Jesuit that are rarely bestowed on Catholic priests. The "Daily News" now joins the other papers in likening him to Savonarola, and the "Daily Chronicle" says what is more: "Roman Catholicism has rendered an inestimable service to Christian civilization in its attitude towards marriage, and Father Vaughan's

eloquent protest against the habit of regarding lightly the most sacred of all human ties is in harmony with the best traditions of his Church."

The Kansas Supreme Court has declared valid the now famous will of Joseph Benoit of Kansas City. Benoit left large sums to various Catholic charities and a half-brother contested the will. The Kansas City institutions that will be benefited are:—St. Joseph's Female Orphan Home, \$4,000; Perry Orphan Boys' Home, \$10,000; Little Sisters of the Poor, \$4,000; Sisters of Mercy, \$12,000; House of Good Shepherd, \$4,000; St. Joseph's Hospital, \$2,000; Sacred Heart Academy, \$4,000; St. Margaret's Hospital, \$4,000; Holy Rosary (Italian) Church, to build a school, \$4,000; Christian Brothers of St. Louis, to build a college in Kansas City, \$40,000. Five non-Catholic charitable institutions will also receive \$4,000 each.

Rev. Augustus Rexach, chancellor of the Porto Rican Diocese, has completed arrangements whereby five Porto Rican girls will enter St. Aloysius' Academy at New Lexington, Ohio, to be trained for teachers in their own country. At the fall term of the Ohio State University twenty-five boys from Porto Rico will take up their studies there, arrangements to this end having been made by Father Eis, of Columbus, Ohio. The expenses will be paid by the United States Government.

On July 23rd Cardinal Gibbons celebrate his seventy-second birthday. His Eminence is in excellent health. He attributes his splendid physical condition and the retention of his faculties unimpaired to what is usually accepted as the simple life. An indefatigable worker, the Cardinal is extremely careful in his eating and methods of life.

During a card party held in St. Mary's Casino, Dubuque, Ia., recently, a dynamite bomb was placed under a window within close range of the hundred merry-makers in attendance and was exploded by means of a fuse. Unknown persons placed the explosive with seemingly murderous intent and that a score or more persons were not killed or injured is due to the ignorance of the culprits, who apparently were not skilled in handling dynamite.

In the Cathedral, Mullingar, on Sunday, June 24th, Dr. Gaughran, for over twenty years pastor of Kells, was consecrated Bishop of the historic Diocese of Meath. His Eminence Cardinal Logue was the officiating prelate.

A new stockyards investigation, which probably will have an effect on the sales of Chicago meat products all over Europe and a part of Asia, has been started by Rev. Francis Emmerstein of Austria, representative of 103 European hospitals using the stockyards products. Father Emmerstein, who is priest of the Catholic Order of the Sacred Heart of Jesus, has been ordered by his superior general at Rome to make a sweeping inspection.

The Altar Society of St. Mary's Church, intend holding a picnic at Elm Park on Monday, July 30th. All friends of the Society are cordially invited.

Particularly timely resolutions against indecent plays, posters and advertisements were unanimously adopted at the State Convention of the Ohio Federation of Catholic Societies held in Columbus. It was resolved that the members of the Federation exert their influence against such presentations (a) by not patronizing any play that offends against morality or travesties religion or any denigration or nationality; (b) by withholding all patronage from theatres, managers, companies and actors that make the stage a school of scandal; (c) by demanding and patronizing (Continued on page 5)