

The Catholic Journal.

Vol. IV, No 43.

Rochester, N. Y., Saturday, July 22, 1893.

Price, 3 Cents

THE CHRISTIAN SABBATH

Cardinal Gibbons' Paper Before the Chicago Congress.

He Tells How the First Day Was Kept Centuries Ago—Observance Necessary to Peace and Good Order—It Should be a Day of Joy.

The following is an extract of a paper written by his eminence Cardinal Gibbons to be read before the Congress of Sabbath Observers at Chicago:

A SOCIAL DANGER

"The desecration of the Christian Sabbath is one of our social dangers, against which it behooves us to set our face and to take timely precautions.

LAW GIVEN TO ADAM.

"With what profound reverence, then, should we view an ordinance instituted to draw man closer to his Maker, and to inculcate in him humanity towards his fellow-beings, and compassion for even the beast of burden; an ordinance whose observance was required by temporal blessings, and whose violation was avenged by grievous calamities, which was first proclaimed at the dawn of human life, re-echoed on Mount Sinai, and engraved by the finger of God on the Decalogue; an ordinance which applies to all times and places, and which is demanded by the very exigencies of our nature.

"Sunday, or the Lord's Day, is consecrated by the Christian world to public worship and to rest from servile

sense of religion, who glory in their impiety, and who aim at the utter extirpation of Christianity.

NOVEL PRACTICES.

"A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in our country within the last quarter of a century. If these encroachments are not checked in time the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence, when the sound of the church-bell will be drowned by the echo of the hammer and the dray, when the Bible and the prayer-book will be supplanted by the newspaper and the magazine, when the votaries of the theatre and the drinking saloon will outnumber the religious

"The Christian Sunday is not to be confounded with the Jewish or even the Puritan Sabbath. It prescribes the golden mean between rigid sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsion in public sentiment from a rigorous to a loose observance of the Lord's Day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom and which were not warranted by the Gospel Dispensation.

"The Lord's Day to the Catholic heart is always a day of joy. The Church desires us on that day to be cheerful without dissipation, grave and

DOMESTIC READING.

In Mary was neither proud virginity nor soiled humility, but virgin humility and humble virginity.

Mary is the rainbow placed in the clouds of heaven as a sign of the covenant between heaven and earth.

In dangers, in perplexities, in doubt think of Mary, call on Mary, let her name not leave thy lips, nor her image thy heart.

Nothing was ever granted to any saint which did not shine in a much higher degree in Mary from the very moment of her existence.

After the Trinity, thou art mistress of all, after the Paraclete, another Paraclete, after the Mediator, Mediator of the whole world.

THE CHURCH AND THE SECTS.

A Grave Mistake That is Often Made by Thoughtless Catholics.

Some time ago we were asked whether it was consistent in a Catholic to speak of the Catholic church as a sect. The inquirer supplemented his question with the remark that he had heard a Catholic use the expression, "Catholics and members of other sects."

The question admits of but one answer. It is in the highest degree improper and inconsistent in a Catholic thus to speak of the church. It involves by direct and necessary implication a denial of the unity of the church and in fact of all that the church claims to be and is. A sect is a part cut off—separated from the church. To speak of the church, there-



COLUMBUS SIGHTING THE NEW WORLD—After a Painting by Vanderlyn.

where it assumes proportions too formidable to be eradicated. The custom of observing religious holidays has prevailed both in ancient and modern times, among nations practicing a false system of worship as well as among those professing the true religion. The Hebrew people were commanded by Almighty God to keep holy the Sabbath day, or Saturday, because on that day God rested from His work. He wished to remind them by this weekly celebration that he was their Creator and Master, and the Founder of the Universe. He desired that they should be moved to worship Him by the contemplation of His works, and thus rise from nature to nature's God.

"It is the opinion of Grotius and of other learned commentators that the Sabbath was held sacred for generations prior to the time of Moses, and its observance, according to Lightfoot and other writers, dates even from the fall of Adam. Hence, they maintain that the Sabbath, was not enacting a new commandment, but enforcing an old one. This conclusion is obvious from the very words of the precept, "Remember to keep holy the Sabbath day," by which God recalls to the mind of the Hebrew people an already existing ordinance which had grown well-nigh obsolete during their bondage in Egypt.

THE CUSTOM OF EGYPT.

"The Sabbath was kept sacred by the Egyptians, as Herodotus testifies, and it is not to be supposed that a people so tenacious of their traditions would adopt from their own slaves a religious custom that was rarely, if ever, practised by the slaves themselves owing to their wretched condition. We are, therefore, justified in asserting that it was derived from the primitive

work, in order to commemorate the resurrection of our Saviour from the grave, by which He consummated the work of our redemption, and to foreshadow the glorious resurrection of the elect, and the eternal rest that will be theirs in the life to come. Most appropriately indeed has Sunday been chosen. If it was proper to solemnize the day on which God created the world, how much more meet to celebrate the day on which He consummated its redemption. As the worship of our Creator is nourished and perpetuated by religious festivals, so does it languish when they are unobserved, and becomes paralysed when they are suppressed.

THE DESIGN OF ENEMIES OF RELIGION.

"Whenever the enemies of God seek to destroy the religion of a people, they find no means so effectual for carrying out their impious design as the suppression of the Sabbath. Thus, when Antiochus determined to abolish the sacred laws of the Hebrew people, and to compel them to conform to the practice of idolatry, he defiled the temples of Jerusalem and Garizim, he put an end to the Jewish sacrifices, and, above all, he forbade, under pain of death, the observance of the Sabbath and the other religious solemnities, substituting in their stead his own birthday and the Feast of Bacchus as days of sacrifice and licentious indulgence.

"And it is a well-known fact that in our times the enemies of religion are the avowed opponents of the Christian Sabbath. I have seen Sunday violated in Paris, in Brussels, and in other capitals of Europe. And even in Rome I have seen government workmen engaged on the Lord's day in excavating and in building, a profanation which grieved the Holy Father, as he himself acknowledged to me. Who are they that profane the Sunday in those cities of Europe? They are men lost to all

worshippers, and salutary thoughts of God, of eternity, and of the soul, will be checked by the cares of business and by the pleasures and dissipation of the world.

"The Christian Sabbath is a living witness of revelation, an abiding guardian of Christianity. The religious services held in our churches each successive Sunday are the most effective means for keeping fresh in the minds and hearts of our people the sublime and salutary teachings of the Gospel. Our churches exercise on the truths of revelation, an influence analogous to that exerted by our courts of justice on the civil law. The religious decorum observed in our temples of worship, the holiness of the place, the sacred character of the officiating ministers, above all, the reading and exposition of the Sacred Scriptures, inspire men with reverence for the divine law, and cause it to exert a potent influence in the moral guidance of the community. The summary closing of our civil tribunals would entail a more disastrous injury on the laws of the land than the closing of our churches would inflict on the Christian religion. The institution of the Christian Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force.

IN THE NAME OF CHARITY.

"The cause of charity and mutual benevolence is greatly fostered by the sanctification of the Sunday. When we assemble in Church on the Lord's Day we are admonished by that very act that we are all members of the same social body, and that we should have for one another the same live sympathy and spirit of co-operation which the members of the human body entertain toward one another.

religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but as the Sabbath was made for man, not man for the Sabbath, she allows such work whenever, charity or necessity may demand it. And, as it is a day consecrated not only to religion, but also to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Psalmist: "This is the day which the Lord hath made; let us be glad and rejoice therein."

Confession.

"The necessity lies on all who confess their sins to resolve against them with earnestness. Confession is not a process of rubbing out old scores and running up new ones. The penitent must be really penitent, or he cannot be absolved. It is a part of real penitence to sin no more. Moreover, this resolution must be firm, such as is likely to stand the brunt of trials and difficulties in serving God. It must be effectual; not a vague determination in general. The penitent must propose to himself to procure means to improve and use them. He must resolve to surround himself with safeguards against a relapse into his sins, also to avoid the occasions of them. Without a total aversion from mortal sin, which is the death of the soul, it is plain there can be no true conversion to God, Who is the life of the soul.

Conscience, remember, may be a very troublesome companion, it may seem to stand in the way of our interests, of our money-making, of our pleasure; but, be sure of this, every step taken in violation of it will have to be retold, if you are to have peace and the blessing of Heaven.

What dignity can be too great to attribute to her who is as closely bound up as intimately one, with the Eternal Word as a mother with her son.

As the lily is a remedy against serpents and venomous things, so is the invocation of Mary a specific by which we overcome temptations, especially against holy purity.

All have sinned except the Holy Virgin Mary, concerning whom, for the honor of the Lord, I wish no question to be raised at all when we are treating of sin.—St. Augustine.

D'Orce in France.

After twelve years experience of a law of divorce, France abolished it in the year 1816; but in 1884 it was re-established. Since that date the number of divorce cases has increased from year to year. During the space of five years the courts have decreed close onto 30,000 dissolutions of marriage. Though the present system of severing the matrimonial bonds has been so frequently called into requisition, it is too slow to suit the tastes of the French legislators. A bill providing still greater facilities for those who are anxious to sever the marriage tie has just been read the first time in the Chamber. If this bill becomes law a mere judicial separation can be changed to a definite divorce after the lapse of three years. Considering the progress which irreligion is making in France and remembering the French proverb that the appetite grows by what it feeds upon, we can scarcely be surprised at this fresh attempt to destroy the sanctity of marriage. It cannot, however, but be a source of pain to those who are concerned for the future of the country. There is no evil more destructive of family happiness and more prolific of immorality than divorce.

fore, as a sect is to deny that she is the church. It is to affirm substantially that she has been separated from the church; that she has been severed from the true vine, and that Christ no longer abides with her.

Some Catholics perhaps—it is to be hoped they are few—use the expression, "the church and other sects," thoughtlessly and without intending what the words imply. It is a thoughtlessness, however, which is inexcusable. They can just as easily express the exact truth. They can speak of "the church and other religious organizations" or "the church and other religious societies," but to say "the church and other sects" is in effect to deny the faith.—Catholic Standard.

Catholic Notes.

The great German Bishop Hefele is dead.

The Very Rev. Father Emonet, superior general of the Society of the Holy Ghost, is at present visiting the houses of his order in Ireland.

Cardinal Gibbons and Mgr. Colgan have contributed \$100 each to the Irish national federation fund for the establishment of home rule in Ireland.

Among the presents carried to the holy father by Cardinal Moran from Australia was a goldfish filled with gold coin from the Sisters of the Sacred Heart at Sydney Harbor.

The queen of the Belgians is reputed to be one of the best living performers on the harp. When recently her chief lady in waiting became a nun, the queen, as sponsor, presented the postulant at the altar and then played a solo on the harp to the great delight of the sisters who thronged the convent.