

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JULY 19, 1902

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LONDON, SATURDAY, JULY 19, 1902.

AN EXCELLENT CATHOLIC JOURNAL.

Our contemporary the Casket celebrates its Golden Jubilee by appearing in a new dress. It has done fifty years of service, and its friends and admirers say—and truly—that during all that time it has been a Catholic journal in every sense of the word. It has succeeded because it deserved it. It has won its way through sheer ability, and, despite, it having no special correspondents, is looked upon as one of the very best among the papers pledged to the interests of the Church. We wish it fifty years more of prosperity.

### OUR ONTARIO JOURNALS.

It makes one smile to hear some of the Ontario sheets prating about "yellow journalism." They put themselves on a pedestal but they deceive nobody. They plume themselves on the immaculateness of their journalistic attire, but one does not need a microscope to discern the spots and stains on it. They can be yellow on occasion, and we have pointed out in these columns. The editors are not above the tactics of allowing one of the staff to discharge his venom against Catholicity, not in the editorial columns, but in another part of the paper so as to give the impression that it got in by accident. "Devilish sly Joey B.," but we understand that game. The dear good editors do not mean it, but they, and they only, are responsible for it.

### PROTESTANT "CATHOLICS."

We understand that some Anglican clergymen in England object to being styled Protestants. Why we do not know. Possibly they may shrink from being regarded as followers of the Reformers, designated by a high Anglican authority as utterly irredeemable villains. Perhaps, too, they are beginning to realize that they were robbed of the faith and are trying to come into possession of that which is linked with the enduring glories of England, namely, the title of Catholic. Also they may pull themselves into believing that they can hold to the battered thirty-nine articles and be called Catholic. But it is all a dream. They are what they are, Protestants. Their Book of Homilies is explicit on this point. They may like to be called Catholics, and in this they do not differ from the heretics of the early ages. But union with Rome is the test of Catholicity. Let them give over playing with incense and ecclesiastical millinery, become Catholics in word and truth, and then they may say with St. Augustine that though all heretics desire to be called Catholics, yet if a stranger asks them where Catholics meet, none of the heretics dare point to his own house or church.

### THE WESTMINSTER CONFESSIO.

Our esteemed contemporary the Westminster views with equanimity the Creed Revision. It handles the topic with extreme delicacy, out of consideration, we suppose, to the feelings of stalwarts. But should not the very idea of a revision rattle the soul of the editor? And now that it has come and gone does not think of echoing the sentiments of the ex-congressman who spoke against the revision. Fathers and brethren he said, I feel that the old faith is slipping away; that this is the entering wedge; and how far it will go none of us can tell. To change or modify the Confession is rather uncomplimentary to the memory of the divines who framed it and to those who fought and died for it for over three centuries. If true, why countenance the idea of a revision. If not true then their forbears must have been floundering in the quagmire of error, and they themselves are in a quandary. If it has to be toned down to suit the exigencies of the times our friends must deem that the Lord provided inadequately for the salvation of mankind. But did He come to argue with the world or to exact its obedience? Did St. Paul tell his hearers to dispute with him or to hear him because otherwise they would resist not man but God?

Besides, who is to tell them whether the Confession be true or not? What authoritative value has the decision of the Committee or their Supreme Court? How can they be sure of the Bible and the meaning they take from it? Scholarly and zealous they are, doubtless, but in mundane affairs they are

liable to mistakes, what is going to give them immunity from error in things of higher import? Moreover, of what use is a creed that can be changed from time to time? Does it not engender scepticism and indifference. Has truth no objective value? Again, how can a reasonable man stake his all on a Confession that may in a few years hence undergo a process of transformation? If it can be changed in one point why not in all? And if in all and there is no reason to the contrary—our friends should bethink themselves of something that is not based on opinions. The Westminster refers to the Westminster Confession as "matchless." It is certainly a unique document. Matchless is rather ambiguous. It was always red hot with lightning bolts of cursing vengeance and destruction floating through its sable pages. But does the Editor believe that the Pope of Rome is anti-Christ, or that angels and men are preordained to everlasting damnation without any regard being had to their own sins?

### OUR GRADUATES.

We hope that all our graduates will be mindful of their responsibility and grateful for the boon of a liberal education. They, of course, whose college career entailed self-sacrifice in the family, need not be reminded of gratitude. But not only on them, but on the others also, devolves the duty of thankfulness for advantages denied to their fellows. And then their responsibility! If they were to live up to the beautiful profession one hears at the "Commencement," the world would be a fairer place than it is. But, somehow or other, some of them ere the echo of their orations dies away, become very commonplace young men. Instead of living in the altitudes of Catholic thought and conduct they fall down to low levels. But this should not happen. Every graduate holds his education in trust for the community. If of the right fibre he will see to it that it does not become worthless through inaction and dissipation. For the men around him need it, and depend upon it for help and guidance. In a word the graduate should be different from the ordinary run of mankind. We expect from him evidences of noble living and to see him in some sense a leader. And they can be this, each in his respective circle. Whatever his learning or capabilities he can command a measure of influence, not by talking, for reprobrates can talk as beautifully as a graduate, but by acting, by being true to his ideals, and by being at all times a loyal and uncompromising Catholic. Yet, how often do not some of them fall far short of this! They are Catholics, but of the spineless—listless variety, with no ambition save for food and shelter and a seat at the next ball game. And so the young man who is to all seeming at Commencement a gallant knight ready for service, turns out to be a camp-follower. He may have a reputation as a sport or a lady's man, but it does not take a college career to acquire these accomplishments.

### STRIKES, AND THEIR REMEDY.

When work people, says Leo XIII., "On the Condition of Labor," have recourse to a strike it is frequently because the hours of labor are too long, etc. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures. The laws should be beforehand and prevent these troubles from arising. No reasonable man will gainsay the wisdom of this advice. If followed, it would be a means of preventing strikes and of putting "walking delegates" out of business. It would be a curb on both the syndicate and organized labor, and do much to bridge the gulf between the two classes. But the law in this country is in this matter not "beforehand," but behindhand. It is very much in evidence when some unfortunate are provoked by starvation and unprincipled harangues into deeds of violence, but it is deplorably inactive in making such things impossible.

About two years ago it was stated that intelligent public opinion would put an end to industrial disturbances. But public opinion is a very variable quantity. It takes on hues and shades accordingly as it is influenced by prejudice, passion or self-interest. The capitalist, for example, may consider a reduction of wages, viewed by the light of dividends, a justifiable act, whereas the laborer may regard it as another blow at his rights. Moreover, a capitalist can manufacture public opinion as easily as he can manipulate some legislatures. He can make his wealth felt in many circles. His bank account is

a passport to the favor of many who pose as friends of the toilers and open to the hirelings who champion his cause, just or unjust. Money has an eloquence all its own and is far more persuasive than any amount of argument. Sometimes the demands of the employees are granted and peace reigns. But it is but temporary. The conflict may begin anew at any moment. Concessions may be revoked. A fluctuating market is apt to have a hardening effect on the heart of the capitalist. He smiles at disquisitions on the rights and dignity of human beings and deems them but expressions of opinion of men who are not in business. Meanwhile, the workman is pushed to the wall. He may show fight, gain a victory here and there, but in the end he loses. But if we had a law in Canada compelling employer and employee to bring their contentions into court, labor differences could be adjusted amicably and satisfactorily. Such a law is in force in New Zealand, and as Mr. Lloyd says in his work in New England, it answers every test which can be applied to prove the claim of a new institution to be a permanent and veritable addition to the world's social inventions. Practically, it does what it undertakes to do—it ushers in industrial peace. As a result, lock-outs and strikes are unknown in New Zealand. Wages cannot be reduced at the mere behest of the employer. Difficulties may arise, but they are settled, not in the offices of a syndicate, nor in committee-rooms, but in the arbitration court.

### ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII.

To the Patriarchs, Primates, Archbishops, and Other Ordinaries, in Peace and Communion with the Apostolic See. On the Blessed Eucharist.

(Authorized Translation.)

LEO XIII., POPE.

To the Patriarchs, Primates, Archbishops, and Other Ordinaries in Peace and Communion with the Apostolic See:

Venerable Brethren, Health and Apostolic Benediction.—The wonderful zeal for the salvation of men of which Jesus Christ has given us so bright an example, we, in accordance with the sanctity of Our Office, strive to study and imitate unceasingly, and with His help, we shall continue to follow the same Divine model as long as life remains in us. As it is Our lot to live in times bitterly hostile to truth and justice, we have endeavored to supply abundantly as far as lay in Our power, by teaching, admonishing, and working, whatsoever might seem likely to avert the contagion of error in its various forms, or strengthen the energies of the faithful, in this connection there are two things within the memory of the faithful, intimately connecting one with the other, the accomplishment of which fills us with consolation in the midst of so many sorrows. One is, that we declared it most desirable that the whole human race should be consecrated in a special manner to the Sacred Heart of Jesus Christ, the Redeemer, the other, that we most earnestly exhorted all bearing the Christian name to adhere steadfastly to Him Who by divine authority is for all men the Way, the Truth, and the Life.

And now, in truth, watching with vigilance over the fortunes of the Church in these evil days, we are impelled by the same Apostolic love to add something which will crown and finish the project, we had in mind; namely, to recommend to the Christian world by a special act of Our authority the Most Holy Eucharist.

The Blessed Eucharist is the most divine gift given to us nearly from the inmost heart of the Redeemer, with the desire of one desiring to follow the union with man and constituted chiefly for the generous disposal of the fruits of His Redemption. In this matter we have hitherto manifested by our authority and zeal not a little solicitude. And it is pleasant to remember, among other things, that we, by legitimate approval and privileges, largely increased the number of institutes and sodalities devoted to the perpetual adoration of the Divine Host; that we also took care to have Eucharistic Congresses held with suitable splendor and corresponding usefulness; and that we made patron of those and similar works, the heavenly Paschal Babylon, who stood out in his day as a most devout worshipper of the Eucharistic mystery. Therefore, Venerable Brethren, it is well to fix our minds on certain features of this mystery in defending and illustrating which the zeal of the Church has constantly been manifested, and not unfrequently crowned by the palm of martyrdom, whilst the doctrine itself has called forth the learning and eloquence of the greatest men and the most noble masterpieces in various arts. Here it will be our duty to point out clearly and expressly the power that is in this mystery to cure the evils and meet the necessities of the present age. And surely, as Christ, at the close of His mortal life, left this Sacrament as the great monument of His love for men, as the greatest support for the life of the world (Joann. vi., 52) so we, who are likewise soon to depart, can desire nothing more eagerly than to excite and nourish the

minds of all men feelings of grateful love and religious devotion towards this most wonderful Sacrament, in which, we believe are to be found the hope and assurance of salvation and peace.

It may be a cause of surprise to some that we should think this age, so universally disturbed and groaning under so great a burden, should be best aided by such remedies and helps, and persons shall not be wanting, perhaps, who will treat our utterances with fastidious indifference. This comes chiefly from pride; and pride is a vice which weakens Christian faith and produces such a terrible darkness about divine things that of many it is said: "Whatever things they know not, they blaspheme" (Judae 10). But so far are we from being averted from the purpose we have in view, that we believe more firmly than ever that it will bring light to those who are well disposed, and obtain, by the brotherly intercession of the devout, pardon from God for those who revile holy things.

To know with full and perfect faith what is the virtue of the Most Holy Eucharist, is to know what God, made Man, accomplished for the salvation of the human race in His infinite mercy. For as it is a duty to try faith to prove our belief in Christ and worship the Supreme Author of our salvation, Who by His wisdom, laws, example, and the shedding of His blood renewed all things, it is a duty of equal obligation to worship Him Who is really present in the Eucharist, that so He may abide among men to the end of the world, and by the perennial communication of Himself make them sharers in the blessings of His Redemption.

Now, He was studiously and religiously considers the blessings flowing from the Holy Eucharist, sees at once that in it are contained in the most eminent degree all other blessings of every kind; for from it that life flows which is truly life: "The bread which I will give is My flesh for the life of the world" (Joann. vi., 52). Not in one way alone is Christ the Life, Christ, Who assigned as the cause of His coming among men that He might bring them a sure fullness of life, that was more than human: "I am come that they may have life, and have it more abundantly" (Joann. x., 10). For as soon as "the goodness and compassion of God" (Tit. iii., 4) appeared upon earth, a power at once came forth that almost created a new order of things and influenced every department of civil and domestic society. These new relations between man and man; new rights, public and private; new duties; a new direction given to institutions, laws, arts, and sciences, drew towards the studies of men, were Christ the Life, Christ, Who assigned as the cause of His coming among men that He might bring them a sure fullness of life, that was more than human: "I am come that they may have life, and have it more abundantly" (Joann. x., 10). For as soon as "the goodness and compassion of God" (Tit. iii., 4) appeared upon earth, a power at once came forth that almost created a new order of things and influenced every department of civil and domestic society. These new relations between man and man; new rights, public and private; new duties; a new direction given to institutions, laws, arts, and sciences, drew towards the studies of men, were

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