

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, FEBRUARY 1, 1913

1789

CATHOLIC NOTES

The convert community of Franciscans at Graymoor, N. Y., have issued their invitation for the observance of the annual Church Unity novena for the return of the nations to the true fold.

The new Dominican chapel at Hawick, Scotland, was recently blessed and dedicated to Mary Immaculate and St. Margaret of Scotland. This chapel is attached to the only Dominican establishment in Scotland.

Rabbi William Rice, of Congregation Achduth Vesholom, Ft. Wayne, Ind., recently addressed a meeting of the Guardians of Bigotry, at Elgin, Ill. His Jewish congregation promptly requested his resignation.

Oblate Sisters of the Assumption are sharing with European and Turkish ladies the work of nursing the wounded at Constantinople. Practically all the patients are Mohammedans.

By the will of the late Peter Reid, a non-Catholic of Passaic, N. J., the income from \$20,000 has been bequeathed to St. Mary's hospital, the entire principal to go to the hospital in five years.

Holy Name Day was signally observed in practically every Catholic Church in Brooklyn and Long Island recently and it is estimated that over 50,000 men took part in the ceremonies which were held in the various parishes.

Stonyhurst, the great Catholic College and Seminary in England, has as its most distinguished student Francis Charles, Archduke of Austria, and destined to be the future Emperor of Austria. He is eighteen years old.

Catholics of Ireland have received with pleasure the announcement that with the approval of the Archbishops and Bishops a great national pilgrimage from Ireland to Lourdes is about to be organized and will take place next September.

Hon. James A. O'Gorman, junior Senator from New York, will be Attorney General under Wilson, if a way can be found to induce the New York legislature to fill the vacancy in the United States senate with another man of similar caliber.

The highest altar in the world is located on the summit of the Dent de Geant. There Mass is celebrated regularly for the little army of Alpine guides. These faithful, honest, simple folk have erected there a colossal statue of the Blessed Virgin Mary.

The 1913 Catholic Directory of the British Empire give some interesting figures of Catholic growth. The total from all parts of the Empire is nearly 13,000,000. Of these 5,500,000 are in Europe, and 2,824,000 in Canada. The number of priests in Great Britain is 4,401.

Mgr. Benson recently had to cancel all engagements for this month owing to an operation which he was obliged to undergo. The operation was of serious nature. After a much needed rest Mgr. Benson will be able to resume his work of lecturing and writing.

One of the beautiful ideas attached to St. Sophia's in Constantinople, built as a Cathedral and converted into a mosque at the time of the Turkish conquest, is that when the city shall be restored to Christian rule the figure of Our divine Saviour will appear on the pinnacle and bless the faithful.

It is announced by the publishers of the Catholic Encyclopedia that an index volume will soon be issued containing besides the usual analytical index, such supplementary matter as may be necessary to round out the treatment of certain subjects, and especially to bring up to date some of the articles that appeared in the earlier volumes.

A marble altar and rail, constructed in Italy, of material from the Carrara quarries, were dedicated recently in the Church of Our Lady of the Valley, Orange, N. J. The rail was the gift of William Runkle of Orange, and the altar was given by a person, whose name, at his own request, has not been announced. Mr. Runkle is an official of Brick, Presbyterian Church.

Cardinal Gibbons at present holds the distinction of being the senior active prelate of the Catholic Church. While there are still two Cardinals ranking the Baltimore churchman in seniority, both are confined by illness. Cardinal Neto of Portugal, has retired from active participation in affairs of the Vatican and Cardinal Oreglia di Santo Stefano, officially the Nestor of the Sacred College is bedridden.

The Catholic University of America has given recognition to J. Pierpont Morgan as a patron of art. At the late meeting of the trustees, presided over by Cardinal Gibbons, Chancellor of the University, and attended by many prelates of the American hierarchy, he was formally declared a patron of Fine Arts and Letters, a special honor that gives public expression to the satisfaction with which the Catholic Church in the United States regards the eminent services to fine arts and letters rendered by Mr. Morgan.

genuine need of religious light." He thus enumerates some of the dogmas to which he has made reference: "If Christianity has nothing better to offer to these peoples than such dogmas as the Atonement, Original Sin, the Trinity, and an everlasting hell, then the missionary task is futile."

One of the Protestant clergymen present entered a protest against the speaker's statement as doing "an injustice" to the Evangelical churches that had rid themselves of the dogmatic incumbrances which had come under the Doctor's condemnation.

Dr. Eliot answered the objection by making a distinction, which may be thus summarized: "I grant that individual members of Protestant churches have discarded dogmas, but I deny that the Protestant Churches themselves have done so officially. The actual language of the Doctor, as reported in The Universalist Leader of Boston, is: 'While with the individual the correction was just, the churches, officially, and every minister in his ordination vows, still officially stood upon the same dogmatic ground as did his fathers, and they could not hope to win and hold the intellectually honest.'"

Down with the dogmas of Christianity is, then the watchword of Dr. Eliot, who would have men practise all the Christian virtues, whilst rejecting with the utmost contempt the teachings of which these virtues are the flower and fruitage. For dogmatic religion he would substitute sentimental religion, which Cardinal Newman fittingly describes as "a dream and a mockery."

The one who champions that substitution is an anarchist of the most dangerous type. We affirm this with all deliberation. The loud-mouthed anarchist who advocates the destruction of society is comparatively harmless. His mouthings excite disgust and generate opposition. The suave and plausible exponent of methods of undermining society by discarding the religious teachings which are the basis of Christian civilization, is far more dangerous than Her Most and his followers ever were. It is well that the true character of Dr. Eliot's propaganda should be known.—Free-man's Journal.

We are, all of us, says the Jesuit, by nature and in the circumstance in which we find ourselves here below, like blind men in an unknown region.

We are in urgent need of a guide in whose hand we may safely place our own with confidence that we shall not be misled. When we choose the Catholic Church, we are but choosing one who has made good her claim by the safe-conduct of souls of all nations and tribes and peoples and tongues for more than eighteen hundred years.

The late Bishop Graham of Plymouth, Eng., gave an interesting retrospect of his career a short time ago. He said:

Nearly seventy-four years ago I was born of Protestant parents in the East Indies. It is reported that I nearly died just after birth, and even then the unsatisfactory Anglican baptism of those days was denied me for nine months. My father seems to have determined I should enter the Anglican ministry, because circumstances had prevented his taking this line himself. So far from proposing what was far from God's idea. The time came when, as a matter of course, four of us children had to come to England. I arrived in Plymouth on a juddering Hindoo boy, for I talked Hindustani, learned from my pagan nurse. I was then put under a very strict grandmother, rather Presbyterian in her opinions, and two old maiden aunts. Under them, among other duties, I read the Protestant Bible daily, and lustily sang hymns and Psalms in the Protestant church; for some reason or other I was well instructed on the fate of Ananias and Sapphira; I was strictly taught to be content with three meals a day and avoid such a custom as afternoon tea. Thus my progress towards the Church of England ministry was looking very favorable and straight.

But at the age of ten the great change took place. Both my parents had become Catholics in India, and the medical man who had attended my infant life was commissioned to apportion his children to Catholic schools in England. Accordingly our grandmother and aunts prepared us for the terrible Papist who was coming, and warned us that now our Bible and prayer-book would be taken from us and we should never hear the Word of God again, but that we already knew it, and that this would not excuse us at the Last Day. In 1844 I found myself at Prior Park, where I soon became reconciled to my terrible destiny, and in a remarkable way by my Bible-reading was soon convinced I was in God's Church. All went smoothly till the year 1851, when I had my first attack of rheumatic fever and had to be appointed in preparation for death, just when my parents were expected from India. Upon my recovery the great question came as to what I was going to be in the future. Expected my father would make me an army man like himself. But my confessor asked me what I thought of being a priest, when a sudden feeling came over me of certainty and wonder that it had never struck me before. I feared, however, displeasing my father by such a choice, but my confessor found him delighted at the idea of a son a priest, and off I was sent to the English College, Rome.

Flattery is the politeness of contempt.

DR. ELIOT AS AN ANARCHIST

Some time ago ex-President Eliot of Harvard evolved from his inner consciousness a new religion, which he modestly described as "the religion of the future." It was to discard the dogmas of both the Catholic Church and of the Protestant sects and make, so to speak, a clean slate. The underlying thought of the new religion is that men have outgrown the past, and therefore should discard the religious views that shaped the lives of their fathers. In this theory there is no room for absolute truth. Of course, divine revelation, on which Christianity is based, is out of the question. It must go by the board. The new religion will have nothing to do with it. Men are to work out their salvation independently of it. As dogmas are the embodiment of truths traced back to this revelation, they too must go. There are so many chains binding men's intellects. Break them, and man will be emancipated from intellectual bondage and be ready to face a happier and a better future.

Such in outline is the character of "the religion of the future," of which Dr. Eliot is the protagonist. He would have Christians, whether Catholics or Protestants, apostatize from the faith of their fathers. Apostatize may seem to be a strong word to employ. But no other will describe fittingly the act of those who would accept Dr. Eliot's views of dogma and set out with him in search of spiritual food in the barren waste of a dogmaless creed. A much more profound thinker than the President Emeritus of Harvard has written: "Dogma has been the fundamental principle of my religion. I know no other religion. I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery. As well can there be a filial love without the fact of a father, as devotion without the fact of a Supreme Being."

Dr. Eliot virtually invites his countrymen to desert Christianity and go forth in pursuit of the "dream and mockery" of which Cardinal Newman speaks. The advocate of "the religion of the future" is over on the alert for an opportunity to propagate his dogmaless doctrine. In a recent address before the Unitarian, Universalist and Congregational clergy of Boston he dwelt upon the difficulties under which Protestant missionaries labor in heathen lands. The chief of these difficulties, according to him is that they are "handicapped with an unapproachable faith in foreign lands." Dwelling on the intellectual characteristics of the Chinese and Japanese mind, he said that it "was utterly impossible for the intellectually honest mind to accept any of the old, mysterious and cruel dogmas of orthodoxy as a substitute for the

seems but to lead us to an abyss, and it is only feeble minds that assert or believe that they can explain all or understand all."

History has, however, says Father Bernard, shown that under the Old Dispensation, the followers of Monothemism (as against those who believed in a plurality of gods) took the word of the patriarchs and prophets who from time to time rose up amongst them, to be the authoritative voice of the living God.

Thus, we have the faith and obedience of Noah, who toiled at the Ark for many years despite the scoffers. Then Abraham came, of his simple faith, to a land he knew not. Then the Mosaic revelation with its penalties for "those that believed not" and would not obey. The Old Dispensation made way for the new, and prophecy was fulfilled in the Miracle of Nazareth as well as in the injunction that the Apostles were to go forth and teach the Truth to all nations.

Does St. Paul base his teachings on processes of reasoning? On the contrary, he says: "To us God hath revealed them by His spirit. Now we have received, not the spirit of the world, but the spirit that is of God; that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit."

Certain it is, says the Jesuit, that Newman was right when he declared that the "Apostles did not rest their cause on argument; they did not rely on eloquence, wisdom or reputation; they did not resolve faith into sight and reason; they contrasted it with both, and bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and reason."

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gan to be governed by Courts of Assistants, composed of the more prosperous Masters, and "Co-operation," as in the Inns of Court to-day, superseded Election. Prohibitory apprenticeship fees were exacted; so much so that in 1530 Parliament stepped in and cut them down from 40 shillings (16 pounds) to 2 shillings 6 pence, in order to prevent skilled labour from becoming an intolerable monopoly. Nevertheless, the Courts of Assistants continued their machinations. Journeymen remained journeymen all their lives. They ceased to be the "Associates" of the Masters and became their "hands." The Guild-brethren were brethren no more. They divided up into employers and employed—the rudiments of the antagonized "Classes" and "Masses" of to-day.

Finally, a genuine calamity gave the coup de grace to the splendid old Guild Organization of skilled labour. In 1546, it was discovered by Henry Bluebeard, "Defender of the Faith," and the other "Reformers" of the National Religion, that many of the bequests of the Guild-brethren provided for masses and other spiritual functions. Enough! The Guild estates, those of the City of London alone excepted, like the immense property of the monasteries, were confiscated at a blow, on the score of "superstitious uses!" London was strong enough to weather the gale of the "Reformation," and even to this day in her "wardmotes," "liveries," annual elections, and sumptuous feasts, the "City" contrives to preserve the blurred outlines of a far more ancient and human democracy than anything that now goes by that name. Unlike the cold mechanical democracy of the county council, that of old Medieval London was personally hearty and "social" in a marked degree.—Reynolds's Newspaper.

Not long ago, Father Bernard Vaughan, the well known Jesuit of Farm street, London, lectured on the "reasonableness of believing in Revelation," and now the Catholic Truth Society has published the lecture in pamphlet form.

Father Bernard says that his topic is most apposite in an age in which the ubiquitous Rationalist seeks to show the believer that Faith is contrary to Reason. To begin with, he quotes Newman's definition that "divine faith is assenting to a doctrine as true, because God, who cannot lie, says it is true." And only by grace can a person hope to be given that faith which endures and prevails against all assaults of the materialist.

"To believe," says, again, Thomas Aquinas, "is an act of the understanding adhering to divine truth by command of the will which is moved by the grace of God." It will be seen, therefore, that God, as well as man, is a party to every act of Faith.

Nevertheless, it is not to be said that there are no intellectual difficulties in believing or in obeying, although so great a spirit as St. Augustine tells us in his confessions that it was not intellectual difficulties, but his reason that kept him from joining the Catholic Church, but that it was his will that refused to struggle with temptation and ask for the grace and courage he required to take the decisive step.

And, says Father Vaughan, in nearly every case, it is the will that is at the root of obstacles to faith, and not the opposition between faith and reason. For men do not believe for the same reason that they do not obey. If faith made demands upon the intellect only, and if it were the result merely of a process of reasoning, there would be no more merit in accepting the truths of Revelation than there would be in arriving at the conclusion of a proposition in Euclid.

In accepting the teaching of Revelation, the moral worth of a man is tried as well as the make and temper of his mental capacity.

Yet the opponents of those who believe declare that to believe simply on the word of another, is mental slavery. The fact, however, that our forefathers were the founders of our literatures, our constitutions, our legal institutions and charters—men who were intellectually at least as good as ourselves—is surely, says Vaughan, a reason why we should not allow ourselves to be deluded by the idea that we, in our age, hold any monopoly of light.

If that science, he says, which, by its presumption and extravagant claims, were with all its discoveries positive of the material origin of life, then to one who studied its conclusions doubt might easily and excusably come; but science has not reached and never will reach, the point at which it can subvert, of its reasoned conclusions, the foundations of faith, or by its positive discoveries.

All its greatest discoveries may indeed be said, rather to have added to the maze of mysteries which were already in existence, and as Jules Simon said: "Every step in advances

Satan envied them their happiness, and taking the form of a serpent tempted them to eat the forbidden fruit, saying: "You shall not die, but shall be like God, knowing good and evil." "Eve, our first mother, deceived by these words of the devil, ate of the fruit, and gave some of it to Adam, who also ate. Then their eyes were opened. Before they knew good only; now they knew evil, that is, sin. Stripped of the grace of God, they saw themselves to be naked and were ashamed. God drove them out of the garden, and set His angel at the gate with a fiery sword to keep them from ever coming back again. It was a good thing to know good only; it is a bad thing to know good and evil, as we, too, know to our cost."

"MERRIE" TOILERS

CRAFT GUILDS vs. TRADE UNIONS

BY MORRISON DAVIDSON

In the days of Henry VII, a labourer (agricultural) earned £19 per annum, our money; to-day, he earns only £30.—Thorold Rogers.

That there was a period in the social life of the English and the Scottish people too, that deserved by comparison to be called "Merrie," cannot be doubted. For nearly a couple of centuries after the compilation of the Conqueror's invaluable Domesday Book economic data can hardly be said to exist. But from the forty-third year of Henry III. (1259) downwards—thanks mainly to the researches, patient and precious, of the late Thorold Rogers—the fortunes and misfortunes of the English Worker may be traced with no small certainty. Given the Wages of Labor and the Prices of Commodities, at different dates, and it becomes surprisingly easy to tell how it has actually fared with the Wage Earner throughout the centuries. To trace the causes of his economic rise and fall is, of course, a much more complex problem.

Anyhow, from about 1550 to 1520 was the Golden Age of English Labour. At least, during the whole of that period the condition of the worker, from the wretched beginning, steadily improved. The Barons, whatever else they might be, were not Profiteers, and when groups of skilled craftsmen came to be formed within their manors, they were often easily induced to relinquish their feudal superiorities, and grant charters of civil incorporation on easy terms. Similarly, the agricultural serfs, in great numbers were able to commute their feudal services for small, stated payments in coin of kind. Even the cruel debate of the Peasants' Revolt (1381) under John Ball and Wat Tyler, did not arrest the flowing tide of the Workers' prosperity. Fifty years after the event they found the English Producer in substantial possession of what he peremptorily demands the recovery to-day—Land and Capital, i. e., the instruments of production, natural and artificial. The skilled medieval artisan (artist in fact) was rarely without "four acres and a cow."

Attempts have been made to trace the origin of Trade Union back to the Medieval Guilds. But that is clearly not so. The Unions presuppose the antagonism of Labor and Capital, of Employer and Employed; whereas the Craft-Guilds, as originally constituted, assumed complete identity of interests. The Guilds existed before the Conquest and probably were of Roman origin. Any way, they were distinguished by many features which if they could but have been retained, would have been of inestimable value in the solution of the economic problems which menace the very foundations of modern society. Nay, had they been retained in their integrity, said problems could never possibly have arisen.

The Guilds were at first quite as democratic in their organization as the Unions. All journeymen had an equal voice in the choice of Guild Managers. The artisan was successively apprentice, journeyman, master, just as a Member of the Bar may be student, barrister, and Judge. They gradually acquired property (which in the end led to their undoing) charters, guild-halls, &c. A craft-brother would bequeath house and lands to found a school, hospital it might be, leaving the surplus income, if any, to the discretion of the Guild. These funds, and numerous benefactions for the lending of money without usury to the poorer brethren; for apprenticing poor boys and girls; for bestowing marriage portions; and for pensioning widows and aged craftsmen—these the Guild Managers carefully husbanded and administered. In a word, the Guilds secured for their members, in the completest manner, all those benefits of Old Age Pensions, Insurance, &c., which the State (their ruthless destroyer) is now itself tentatively attempting to institute. Truly, tempora mutantur.

UNDOING OF THE GUILDS

The pernicious influence of wealth latterly told its tale. The Guild be-

Can we see God? No, not in this life. Why? Because He is a Spirit, and the eyes of the body cannot see Him. When shall we see God? When we die, our souls shall see Him. Is God good? Yes; He is good in Himself, and good to us. Does God hate anything? He hates only sin.

Lesson Third

God is the Supreme Being. All things have their being from Him. Some creatures, such as plants, animals, and men have life. God is life itself, and He gives life to everything that lives. He is goodness itself, the source and infinite ocean from which all goodness flows. God is the sun of our souls. As long as the soul is in the body it can only see with the eyes of the body, and the eyes of the body can only see the sun that rises and sets. What a poor world this would be if there were no sun! Everything would die. So without God the soul dies. Not to see God in the other world is to die forever. It is eternal death; it is hell, the place of outer darkness where there is weeping and gnashing of teeth. How careful we ought to be to keep our souls free from sin lest we miss the vision of God and be cast into the outer darkness!

IV

GOD THE FATHER

Who made the world? God the Father Almighty. Did He make the sun, moon and stars? Yes. How did He make man? He formed man's body out of the earth, and created man's soul in His own image and likeness. Why is man's soul like God? Because the soul thinks, and is free, and will live forever.

Did God make any other beings that can think? Yes; the angels. What are angels? They are spirits like our souls, but without bodies. Are they all good? No, some of them turned against God, as men on earth do now. Where are the bad angels? In hell. Where are the good angels? In heaven.

Lesson Fourth

"I believe in God the Father Almighty, Creator of heaven and earth." These are the words of the Apostles' Creed. God made the world out of nothing by His Word only. The Word of God is His Son, "and the Word was made flesh and dwelt among us." He Who made us by the Word Who is His Son bought us out of the bondage of sin by this Word made flesh, giving us "power to become children of God" and heirs of heaven. When the angels fell there was no Saviour for them. There was no bringing them back to God, so fixed was their will in evil. The leader of the fallen angels is Lucifer, also called Satan. Pride led to his fall; he wanted to be equal to God and to set up his throne against God on the sides of the north." He said: "I will not obey," and in that moment he fell like lightning from heaven. Be on your guard against pride, and obey those whom God has placed over you. Be humble, as Our Lord was humble and obedient, and the devil will have no power over you.

V

OUR FIRST PARENTS

Who were our first parents? Adam and Eve, the first man and woman. Where did God place Adam and Eve? In the garden of Eden. Did they pass their whole life there? No; they were driven out. Why were they driven out? Because they sinned against God by eating of the forbidden fruit. What do we call the sin of Adam and Eve? Original sin. What happened to us on account of the sin of our first parents? We have been all born in sin.

Lesson Fifth

God placed our first parents in a garden of delights, known as the earthly paradise. They had everything they could wish for, and were very happy. God wanted them to obey Him, and not be like the bad angel who said "I will not obey." So He told them they could eat of all the fruit that was in the garden except the fruit of the tree of the knowledge of good and evil. If they ate of that fruit, they should surely die.

THE NEW CATECHISM

The comments and criticisms of the theologian will be welcomed by the Toronto committee; but it is not his suggestions that are most needed. It is not very difficult to attain theological accuracy in an elementary book. What is really difficult is to attain a high degree of pedagogical perfection. There is no assumption of superior knowledge in writing to the committee. One does not need to be reckoned among the learned in order to make useful suggestions. Anyone who has been a teacher of Catechism, and has tried to impart real religious knowledge, has an experience which must have suggested ways and means. It is especially such experience that the committee expects to be of assistance in their work.

Following are additional chapters of the proposed Catechism:

II

THE BLESSED TRINITY

How do we become Christians and children of Our Father in Heaven? By baptism. In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost. Is the Father God? Yes; the Father is God. Is the Son God? Yes; the Son is God. Is the Holy Ghost God? Yes; the Holy Ghost is God. Are they three Gods? No; they are three Persons in one God. How do you call the three Divine Persons in one God? The Blessed Trinity.

THE LONELY HEART

For the Catholic Record

It's me that's sad an' lonesome since the white ship sailed away, I miss the red veins o' my heart, my youngest Willie bawn. Myself here by the fireside all the long hours o' the day. My thoughts in foreign places, or be- yant with him that's gone.

Whin first the ocean called to thim, although I missed thim sore, Yet whilst himself was left to me I wasn't all alone; But since the day when, cold an' stark, he passed beyant the door, There's none but God an' Mary left to spake to now, asthore.

But, praised be God, he's sleepin' there beside the abbey wall, 'Tis lonesome by the winther's fire, but why should I complain? For lyin' there so nigh to me I think I hear him call.

But ne'er a whisper comes to me across the cruel main. 'Tis sad to see, above the grave, a weepin' mother kneel. To know her heart is breakin' at the rattle o' the clay.

But, ah my grief, though death be hard, 'tis more than that I feel, A hundred times the lonesome night, a thousand times by day.

Ah, pity ye the mother's heart whin o'er the white sea foam, She sees the big ship sailin' out beyant the golden west.

For e'en tho' death means partin', yet they're sleepin' near to home. An' 'tis no stranger's hand, asthore, that lays thim down to rest.

If only Willie bawn were here to lay me in the clay. To place my poor old bones to rest alongside him that's gone? His hand in mine—I'd welcome thim the breakin' o' the day.

An' I'd not fear the long boreen that leads beyant the dawn. —REV. D. A. CASEY (COLUMBA)

THE NEW CATECHISM

The comments and criticisms of the theologian will be welcomed by the Toronto committee; but it is not his suggestions that are most needed. It is not very difficult to attain theological accuracy in an elementary book. What is really difficult is to attain a high degree of pedagogical perfection. There is no assumption of superior knowledge in writing to the committee. One does not need to be reckoned among the learned in order to make useful suggestions. Anyone who has been a teacher of Catechism, and has tried to impart real religious knowledge, has an experience which must have suggested ways and means. It is especially such experience that the committee expects to be of assistance in their work.

Following are additional chapters of the proposed Catechism:

II

THE BLESSED TRINITY

How do we become Christians and children of Our Father in Heaven? By baptism. In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost. Is the Father God? Yes; the Father is God. Is the Son God? Yes; the Son is God. Is the Holy Ghost God? Yes; the Holy Ghost is God. Are they three Gods? No; they are three Persons in one God. How do you call the three Divine Persons in one God? The Blessed Trinity.

Lesson Second

The three Persons of the Blessed Trinity have one name, and that is God. They are but one God. They have one and the same divine nature. The Father is the First Person, the Son the Second Person, the Holy Ghost the Third Person. The Son is born of the Father, and the Holy Ghost proceeds from the Father and the Son. The three Persons are equal in all things. How there can be three Persons in one God is a mystery, that is, something we cannot explain. Our own life is full of mystery. We cannot understand how we came into the world. There is a mystery even in the beating of our hearts. It is not strange, then, that there should be much in the life of God that we cannot explain.

III

god

Had God a beginning? No; He always was and always will be. Where is God? God is everywhere, here on earth and far away beyond the stars.