

A what B said about him, and makes it a point to let B know what A's opinion of him, rounding it out with little details of her own imagining. A word here, a hint there, and she has sown the seed that will bear fruit in a full harvest of uncharitableness. She leaves a festering sore in every heart.

The gossip is a common thief. She takes away her neighbor's character without scruple. The purse snatcher is put behind prison bars, but the gossip, who commits a far more serious theft, walks abroad scot free. A good name, the Holy Ghost tells us, is above riches, but the gossip thinks little of tearing it to pieces. Even the ministers of religion are not immune from her criticism. "To abuse and revile His servants is to touch the apple of His eye." But the gossip laughs at the prophet's warning. She does all this with an easy conscience, cloaking it under the guise of zeal. She is so very anxious to have us mend our ways, and a little criticism helps her purpose.

The gossip is a very faithful church-goer. She literally haunts the church. This is what invests her with such a potency for evil-doing. She has the external marks of sanctity, but failing so lamentably to show it forth in word and deed, she works untold havoc with the grace of God. Careless Catholics will point to her in extenuation of their indifference. "Am I not as good as so-and-so who is always in church?" is their invariable answer to any request to do better. Non-Catholics say, "and she is a Catholic?" Thus does the gossip undermine the work of God. Thus does she nullify the teaching of the Master. Therefore does the Holy Ghost say of her: "God hates six things, but the seventh He abhors, and that is tale-bearing." Charity is the fulfilling of the law. The greatest law-breaker is the gossip.

COLUMBA.

NOTES AND COMMENTS

AMONG THE Protestant members of Parliament from Ireland who voted for the Home Rule Bill was Mr. Samuel Young, who has the honor, of which as a Nationalist he is justly proud, of being the only person now living who was a "Repealer" in the days of Daniel O'Connell. As a link between the dark days of the Repeal Movement, and the dawning of self-government for Ireland, Mr. Young may be regarded as a figure of real historic interest.

MESSRS. LONGMANS, Green & Co. announce for immediate publication a volume of "Sermon Notes" by the late Cardinal Newman. The Cardinal left two manuscript volumes of memoranda of sermons and catechetical instructions delivered between the year 1847 (the year of his ordination) and 1879, and from these has been selected the material for the present volume. The book will appeal to all admirers of Newman's writings, and the circle of these is now world-wide. The "Notes" are said to be so characteristic of their author as to be recognizable as his even if they appeared without his name. Anything written by Newman, even if of ephemeral character only as regards their subject matter, the world would not willingly let die.

THE INTERESTING memoranda regarding the new Catechism, appearing from week to week in the columns of the CATHOLIC RECORD, at the instance of His Grace the Archbishop of Toronto, recall some earlier efforts in that direction. Up to the time of the cession of Canada to Great Britain and for perhaps half a century thereafter, there had been no provision made for uniform catechetical instruction to the children of English-speaking Catholics in Canada. Until the coming of the Highlanders to Prince Edward Island in 1773, and the second instalment to Upper Canada three years later, there had indeed been no considerable body of Catholics speaking the English language in the country. And even among these Scots' Highlanders the Gaelic was the predominant tongue. But with their coming, and with the later arrivals from Ireland, the need for such provision became increasingly manifest, and as good shepherds of the flock, the Bishops of Quebec, whose dioceses then included the whole of Canada, took measures to provide for it. The history of their successive efforts in this regard would, if systematically compiled, make interesting reading. We can here no more than glance at a few mileposts by the way.

THE EARLIEST catechism in English of which we have any knowledge was issued in 1817. Its title reads as follows: "An abridgement of the Quebec catechism, to which are added Prayers for Mass and other occasions. Approved and authorized, Quebec: Printed at the New Printing-office, No. 21, Buade street, 1817." Mr. Phileas Gagnon of Quebec, from whose valuable "Essai de Bibliographie Canadienne" we abstract this title, describes it as a volume of one hundred and seventy-three pages. A copy in our own possession, lacking the title page, is of eighty-eight pages only, and does not contain the Prayers for Mass. Another, of but fifty-six pages, with a different title, published in 1818, is also listed by Mr. Gagnon. The title reads: "A catechism: or Short Abridgment of Christian Doctrine, newly revised for the use of the Catholic Church. To which is prefixed a short daily exercise. Quebec: Printed at the New Printing-office, Buade street, 1818." This production, which lacks authorization, we have been unable to place.

A THIRD EDITION of this Abridgment which we have seen, (there doubtless were others during the interval) was issued at Montreal, revised and authorized by His Lordship the Right Rev. Joseph Signay, Bishop of Quebec, in 1834. This had but seventy-one pages, and like the titleless volume before us comprised the Catechism and a few prayers only. The Larger Catechism of which apparently all three were an abridgement, we have not seen. It probably appeared several years earlier, but, as appears from Bishop Plessis' authorization, prefixed to our titleless Abridgment of 1817, there was a new edition in preparation at that time. The authorization says: "Until the new Edition of the Larger Quebec Catechism be prepared, We approve and authorize the following Abridgment, as the only one which shall be allowed to be taught in the public instructions of this Diocese, from the date hereof. Given at Quebec, this 22nd July, 1817. J. O., Catholic Bishop of Quebec." This might be taken to imply other compilations.

THESE CATECHISMS DIFFER radically in form from the Butler's Catechism we all know. Their identity in substance is a matter of course, but instead of the first questions in Butler's at the creation of the world, the Being and Personality of God, etc., the Quebec Catechism begins with four "preliminary questions as follows:

- Q. Are you a Christian?
- A. Yes, by the grace of God.
- Q. By what were you made a Christian?
- A. By baptism.
- Q. What is the mark of a Christian?
- A. The Sign of the Cross.
- Q. Make the Sign of the Cross.
- A. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then follows, in chapter the first, entitled: "Of the Mysteries," six questions as to the Being of God, in three Divine Persons, beginning:

- "What do you mean by the word Mystery?"
- A. By the word *Mystery* I mean a truth that we do not comprehend, but which nevertheless we are obliged to believe, because God has revealed it.

THE QUEBEC CATECHISM is divided into six chapters, "Of the Mysteries," "Of the Apostles' Creed," "The Commandments," "Of Prayers," "Exercise of a Christian Life," and "Of the Sacraments." These chapters are subdivided into articles, and the articles again into sections—an arrangement which, to say the least, does not make for simplicity. Of its merits as a compendium of the Christian Doctrine it is not necessary here to offer an opinion, save to say that upon it were reared several generations of faithful and uncompromising Catholics, who, by steadfast adherence to its doctrines and precepts, bore testimony in their day to the reality of the faith that was in them.

BUTLER'S BECAME the authorized Catechism for the whole of Canada by decree of the First Provincial Council of Quebec in 1851. The wording of this decree, as inserted in all subsequent editions of the Catechism, is: "Let Butler's English Catechism, approved by the Bishops of Ireland and long in use in this country, be the only one taught to the faithful speaking the English

language." It is probable that Butler's had gradually displaced the old Quebec Catechism as the proportion of Catholics of Irish birth or origin increased in the country, but when it was first adopted in any one diocese is not clear. Certain it is, however, that with the election of the Diocese of Toronto, and the appointment of Dr. Michael Power as first Bishop, Butler's Catechism stepped into the place it has ever since occupied as the official manual of instruction for the Catholics of Ontario.

We have recently seen what we take to be the first edition of Butler's Catechism printed and published in Upper Canada. Bishop Power was consecrated in his parish church at La Prairie on 8th May, 1842, and took formal possession of his Diocese on 26th June following. From the printing office of the Mirror (the Catholic paper of the day) four months later there issued this catechism, so that its preparation must have been one of the first works to which the Bishop had set his hand. This antedated the Council of Quebec nine years, so that the decree of that august body was but giving definite and official form for the whole of Canada to what had been an established principle in individual dioceses for some years. It may be of interest to transcribe the title of what we may call Bishop Power's Catechism, together with the brief of authorization issued jointly by himself and Bishop Gaulin of Kingston which prefaces it. It will be seen that its title differs from the more recent editions with which every English-speaking Catholic in Canada is, or at least should be, familiar.

THE GENERAL CATECHISM, revised, corrected, and enlarged, and prescribed to be taught throughout the dioceses of Kingston and Toronto. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark x. 14. "This is eternal life, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent." John xviii. 3. Toronto: Printed by C. Donlevy, Mirror office, 1842. The approbation reads: "We hereby authorize this new edition of the general catechism, first composed by the most Rev. Dr. Butler, of happy memory, Archbishop of Cashel, revised and approved of for general use in Ireland by the four Archbishops of that kingdom, and rendered afterwards more plain and better fitted to the tender minds of young children by the care and attention which has been bestowed upon it by a late eminent Prelate of the Church. We have made a few additions for the better explanation of certain parts, and some slight changes, owing to the peculiar circumstances and discipline of these dioceses. We give our full approbation to its circulation throughout Western Canada, and recommend it to the faithful committed to our care, as the only catechism to be used for the instruction of the children of our respective dioceses. Given at Toronto on the festival of St. Edward the Confessor, king of England, this thirteenth day of October, 1842. Signed Michael, Bishop of Toronto. Remigius, Bishop of Kingston."

It is unnecessary to dwell upon more recent editions of what has since become a household friend in every Catholic family. But it would be interesting to know who the priest of the Diocese of Toronto was referred to in Archbishop Lynch's authorization of July, 1871, as having made further additions to Butler. It was in that year that the Catechism was copyrighted by the late James A. Sadlier of Montreal, under whose imprint it has ever since been issued. It would be interesting also to know if there was any earlier issue printed in Upper Canada than that by Bishop Power in 1842. Readers of the CATHOLIC RECORD who may have any such in their possession, or any early catechisms printed in Canada would confer a favor by communicating particulars to this office.

THE COMPILATION of a new catechism therefore marks a distinct period in the history of religious instruction in the Dominion and the means adopted by Archbishop McNeill in making it public in sections through the Catholic press, with a view to eliciting criticism and suggestions from those best qualified to give them, must result finally in the adoption of a manual suitable to every section of our people and as near perfect for the purposes intended

as knowledge and experience can make it. That the method is already bringing forth fruit the letter published in last issue of the RECORD makes evident.

THE CHRIST, THE SON OF THE LIVING GOD

The Presbyterians of Philadelphia have had a sample of the difficulties confronting them in their desire to unite on some common ground with other denominations. With the best intentions in the world and hoping to prepare the way for a peaceful rapprochement with their Baptist friends they invited, a few days ago, a representative Baptist minister, the Rev. Dr. Evans, president of the Crozer Theological Seminary, to address a ministerial body of Presbyterians assembled in Philadelphia. Dr. Evans so far ignored or forgot the purpose of the invitation as to use the occasion to ventilate his liberal theories concerning the Divinity of the Saviour. Of course, the Presbyterian ministers were duly shocked and scandalized. Some of their comments, as reported in the press, are indeed interesting. "For 1900 years," said one, "Christians of all denominations have been studying the Bible, and for nineteen centuries 999 out of every 1,000 Christians have believed that Jesus Christ is both God and man." This is a bit of Presbyterian folk-lore that will not impress the Baptist minister. Surely, he could not have meant that Baptists, Methodists, Episcopalians and Presbyterians have been studying the Bible for 1900 years. And if he did not mean that, what then did he mean? We should like to know the denominations that were so assiduously studying the Bible and never called in question the truth of our Blessed Lord's Divinity. History affords us no clue. Moreover, it used to be said that Luther discovered the Bible. But let that pass.

Is it true that out of every 1,000 Christians 999 have always believed that Jesus Christ is both God and man? The question of the Divinity of Christ is not of to-day or yesterday. It certainly has been at all times a stumbling block for the Jews, and a folly to the Gentiles. On the road to Caesarea Christ asked His disciples: whom do men say that the Son of Man is? Some said that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets. His own people, as shown by the nature of this reply, was an unbelieving generation, and they crowned their unbelief by putting the Saviour to death because he proclaimed Himself to be the Son of God. It is worth noting, too, that the confession of Christ's Divinity: "Thou art the Christ, the Son of the Living God," came from the lips of one who for his sublime profession of faith which flesh and blood had not revealed to him, but the Father who is in heaven, was made the rock on which the Church was built and against which the forces of error and unbelief have never prevailed.

The doctrine of our Lord's Divinity has been not only a stumbling block for the Israelites, but the rock of offence to many in the fold of Christ. Time and again in the Church's history there have been men who arrogated to themselves the Christian name, yet to the question, who is Christ, have substantially given the same vacillating answer of the Jews. Passing over the Gnostics, who were after a pantheistic sect, borrowing the phraseology and some of the tenets of Christianity, the stability and purity of the Christian religion were never more vigorously assailed than by the Arians of the fourth century, who denied the Divinity of its Author, and so far triumphed over orthodox belief that St. Jerome could say "the whole world groaned and marvelled to find itself Arian." Undoubtedly, the Arians had the Bible and studied it, too, but they lacked the faith of Peter, and the Bible alone, far from saving them from error, only supplied them with fare. After being cast out of the Eastern Empire, Arianism found a home among the barbarians, who over-ran the West, and Arian Kingdoms arose in Spain, Africa and Italy. But by the silent force of the belief of the Church's faithful children, by her great bishops and doctors, St. Athanasius, St. Basil, and the two St. Gregories, by the formal decisions of her councils and the infallible voice of the successors of St. Peter, the long battle for orthodox belief was decided in favor of Catholic tradition, and Arianism ceased to be formidable. From that time the heresy in the form which it took under Arius and his supporters has never been revived.

Again in the twelfth and thirteenth centuries the fierce Albigenses set up two Gods and reduced the Redeemer to the level of a mere creature. In modern times Socinians and Unitarians have fallen into the same error. Yet they call themselves Christians, and are not debarred from Christian fellowship, even by those Protestants who profess adherence to the highest forms of Christian orthodoxy. Luther, Calvin, and the other Reformers, if we except Socinus and his nephew, did not attack directly the doctrine of Christ's Divinity, but unwittingly they went further, and by setting up the Bible as the sole rule of Faith paved the way for its denial. As a result belief in the supernatural has been gradually eliminated, and with it will ere long disappear outside of the Catholic Church the firm

belief in this great fundamental truth of Christianity.

The Baptist minister's denial of Christ's Divinity, then, should surprise no one. It is the logical outcome of the principle of private judgment. It is the legitimate conclusion of rationalistic principles applied in the domain of Faith. Unsound philosophy and loose theology tend inevitably to the same annihilation of what is fundamental in the belief of the Christian. The Christ of Kant is the Ideal of Moral Perfection and not the historical Jesus, and of this Ideal alone can in his system of philosophy the statements of the orthodox creed be predicated. According to Fichte, on the contrary, the real interest of philosophy in Christ is historical and not metaphysical, inasmuch as Jesus first possessed an insight into the absolute unity of the being of man with that of God, and in revealing this insight communicated the highest knowledge which men can possess. In Schelling, Christ is merely the highest point or effort of an eternal incarnation and the beginning of its real manifestation to men. And the Christ of Hegel is not the actual Incarnation of the Son of God, but the symbol of God's Incarnation in humanity at large.

It is the old, old story. Some said that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets. What can Protestant theology offer to withstand the rationalistic temperament of the times? To make of Christ a mere man, however perfect, is the fashion of the day. He is good, wise, a lawgiver, a great teacher of ethics; but the truth that He is the Redeemer, the Christ, the Messiah, the Son of God, presents too many difficulties for the modern believer or unbeliever to admit. The unsentimental higher criticism has turned the Bible into a discredited book. For Protestants, the Bible has become synonymous with Babel. The Bible may be good enough for the benighted heathen to ponder over—and never were so many copies of the Bible shipped to foreign parts as in 1912—but as an inspired document, or even a reliable historical narrative, it is declared to be utterly untrustworthy.

There seems no intrinsic improbability of the future union of Protestant sects. But when that day comes, if it ever should, it will be found that the fundamental belief in Christ's Divinity has gone by the board. Then, as in the remotest past and down through ages, the Church of Christ, under the leadership of Peter, will continue to proclaim of Jesus, in the face of denial from without, and if need be even from within the fold, the everlasting truth: Thou art the Christ, the Son of the Living God.—EDWARD SPILLANE, S. J. in America.

IRELAND'S RELIGIOUS CENSUS

In view of the part which the religious question plays in the Ulster problem, the figures published by the census authorities on the religions of the people of Ireland are deserving of wide publicity. Ireland it may be noted, is the only part of the United Kingdom in which it is required that a statement of the particular denomination to which he belongs should be made by the household.

The proportion of Catholics in the whole of Ireland has been practically constant for the last twenty years, being 73 per cent. in 1891, 74 per cent. in 1901, and the same in 1911. The proportion of Catholics in Ulster is only 44 per cent. but this figure is much larger than that for any other denomination, the Presbyterians coming next with 27 per cent. and the Episcopalians with 23 per cent. The percentage of Catholics in Munster, Leinster and Connaught are as high as 94 per cent., 85 per cent. and 96 per cent. respectively. Eighty-nine per cent. of the non-Catholics of Ulster are in the northeastern counties of that province.

VERY MUCH IN THE PUBLIC EYE

Montreal Tribune, Feb. 1.

Right Hon. Sir Edward P. Morris, K. C. M. G., P. C., LL.D., the Catholic Premier of Newfoundland, was one of those included in the King's New Year's honors. Sir Edward is a native of Britain's oldest colony. He received his early education at St. Bonaventure's College of St. John's, and afterwards took a course at Ottawa University, where he graduated with honors.

He then chose the legal profession, and soon afterwards entered the political arena, and has been fighting the people's battles for over twenty years. During that time he has never been defeated. Nearly four years ago his party was successful at the elections, and he became Prime Minister. During his term of office the colony has had a wonderful era of prosperity, owing to his progressive policy. In fact, the past year has seen the colony making more marked advance along the high road of prosperity than any of its predecessors.

In several districts of the Island he has opened branch railways, giving easy access to the centre of commerce and trade, the capital of the Island, St. John's. It is a wonderful change, when one considers that not many years ago, when the pioneer Irish missionary priests labored to spread the faith on that rockbound coast, there were no roads, scarcely a bridle path in many places, and today the wheels of progress and ad-

vancement mark the way in the shape of railway activity, bringing a great boon to a people too long left neglected and forgotten in the warfare of political differences.

Sir Edward Morris has brought his country very much to the front in many ways which should greatly benefit the old colony, and if a progressive policy counts for anything with a people, then Premier Morris has lifted them up on a high pedestal, placed his country very much in the public eye, and has made that progressive policy to read "Upward and onward, dear old Terra Nova."

WEEDING OUT

Halifax, N. S., Jan. 25th, 1913.
Editor CATHOLIC RECORD, London, Ont.

Dear Sir—In reply to "Citizen's" letter re "weeding out" of Catholics from office, I beg to inform him that 75 per cent. of the menial positions in the gift of the government are held by Catholics, which certainly leaves room for our Protestant friends to ask "where do we fit in?"

However, if such a state of affairs existed under the previous administration, and Catholics did not get their share of offices, I can name three Catholics who succeeded Protestants in office under the present administration, viz.: Dr. Carruthers, Chas. Hamilton and D. B. O'Brien, and can mention Catholics in the post office who waited sixteen years to get common justice.

The treatment meted out to Captain Doyle on the steamer Winoca was most unfair, and I trust the matter will not be allowed to rest, and that Captain Doyle will be given an investigation, as it is conceded that the steamer Winoca is the most mismanaged boat in any of the government departments, and has always been so under the present management, and if I would not burn that paper I would like to tell "Citizen" what I think of it. "Citizen" knows who did the trick.

I feel sure when Catholics are competent to fill positions they will get them. I have always understood that governments were made to live under not on.

WM. F. BUCKLEY.

Notice to Contractors

Tenders will be received until noon on Tuesday, February 18, 1913, at the office of the undersigned, for the building of a separate school in London, Ont. The lowest or any tender not necessarily accepted.

McBride & Fairfield
Architects
Edge Block, London, Ont.

FINANCIAL STATEMENT

OF THE

Mutual Life of Canada

HEAD OFFICE - WATERLOO, ONTARIO

For the Year ended 31st December, 1912

CASH ACCOUNT

Income		Disbursements	
Net Ledger assets, 31st December, 1911.....	\$17,301,687 83	Death Claims.....	\$440,453 96
Premiums (Net).....	2,692,199 27	Matured Endowments.....	335,867 80
Interest and Rent.....	1,007,311 31	Surrendered Policies.....	212,530 57
Suspense Account, etc.....	1,054 43	Surplus.....	277,631 29
		Annuities.....	9,403 62
		Expenses, Taxes, etc.....	\$ 1,275,886 44
		Balance Net Ledger Assets, 31st December, 1912.....	615,833 68
			19,110,532 72
			\$21,002,252 84

BALANCE SHEET

Assets		Liabilities	
Mortgages.....	\$11,051,716 34	Reserve, 31st, and 3rd.....	\$16,161,753 55
Debentures and Bonds.....	5,058,053 96	Reserve on lapsed policies on which surrender values are claimable.....	5,294 93
Loans on Policies.....	2,516,639 88	Death Claims unadjusted.....	67,360 67
Premium Obligations.....	10,523 08	Matured Endowments unadjusted.....	4,566 00
Real Estate.....	229,351 59	Present value of amounts not yet due on matured instalment policies.....	114,317 81
Cash in Banks.....	280,961 83	Dividends due Policy-holders.....	8,247 43
Cash at Head Office.....	2,151 01	Deferred Dividends.....	19,570 79
Due and Deferred Premiums (net).....	433,711 10	Premiums and Interest paid in advance.....	17,043 94
Interest Due and accrued.....	488,236 01	Taxes due and accrued.....	18,505 01
		Due for medical fees and sundry accounts.....	15,043 81
		Credit Ledger Balances.....	38,864 97
		Surplus, 31st December, 1912.....	3,600,755 89
			\$20,071,344 80

Audited and found correct,
J. M. SCULLY, F. C. A.,
Auditor.
Waterloo, January 28th, 1913.

GEO. WEGENAST,
Managing Director.

New business (Canadian) written in 1912.....	\$11,121,424	Increase over 1911.....	\$1,094,050
Assurance in force, December 31, 1912.....	77,921,144	Increase over 1911.....	6,900,374
Assets, December 31, 1912.....	20,071,345	Increase over 1911.....	1,909,498
Surplus, Government standard, Dec. 31, 1912.....	4,388,361	Increase over 1911.....	735,238
Surplus earned in 1912.....	838,875	Increase over 1911.....	136,818

Surplus earnings for the year amounted to 31.16 per cent. of premium received.