The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription-\$2.00 per annum. EDITORS: MEV. GEORGE R, NORTHGRAVES, Author of "Mistakes of Modern Infidels,"

MHOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. Mesars, Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to eccive subscriptions and transact all other tuniness for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall, St.

Johns. Elates of Advertising—Ten cents per line each assertion, agaie measurement.
Approved and recommended by the Archishops of Toronto, Kingston, Ottawa and St.
Bootiace, the Bishops of London, Hamilton,
Poles borough, and Ogdensburg, N. Y., and the
long throughout the Dominton.
Correspondence intended for publication, as

attress be sent us.

Agent or collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later tilan Monday morning. Please do not send us notely. Oblivary and marriage notices us by subscribers must be in a condensed form, to

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada March 7th, 1900. Editor of The Catholic Recor

To the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Bir: For some time past I have read
our estimable paper, THE CATHOLIC RECORD,
und congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
senty Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
the othe faithful.
Blessing you, and wishing

g you, and wishing you success. Yours faithfully in Jesus Christ, † D. Falconio, Arch, of Lariese Apost, Deleg.

LONDON, SATURDAY, MAY 7, 1904.

THE SYMBOL IN SERMONS

By the Very Rev. Alex. MacDonald, D. D., V. G., of the Diocese of Antigonish, N. S.

The Symbol in Sermons " is a companion volume to "The Symbol of the Apostles." We are pleased to welcome another testimony to Dr. MacDonald's good things to tell us. For one cannot | question. fail to be impressed with a sense of his The Rev. Canon Periera, Bishop of

Augustine, should qualify it. Or it is now. all blossom, and scarcely an aid to Notwithstanding these discourage conspire to thwart us.

The sermon that is plain and practical will be always relished by the lasm. Saithful. And in this connection the author has succeeded in giving us a the Baptist Association, expressed a book that is a veritable storehouse of profoundest dectrines can be set forth eight hundred thousand drunkards in light and strength. He shows how the in diction, dignified indeed, but that can be understood by the humblest of pation from the slavery which degrades English dress.

What he strives to do is to teachte unfold a truth, to show whereon it present.

In the first Sermon the Very Rev. author says : "To believe and to do, these are the two things needful to salvation: to believe what God teaches, to do what God commands. Faith comes first ; duty, conduct, good works come right. But it is written that 'without Eaith it is impossible to please God, and of dollars are wasted! that the 'just man liveth by faith.' tion of faith."

After showing how faith is not only beyond the reach of human reason as spirits and wine. regards the truths which we believe. sneant by an implicit and explicit act wines and a corresponding increase in

Immaculate Conception. Dr. MacDonald says: The act of of spirits and wine, .807.

faith may be either explicit or implicit: explicit when one assents to a truth which is distinctly placed before the mind; implicit when one assents to a truth which is not itself distinctly before the mind, but only implied in a truth that is Of course we are not required to make an explicit act of faith in every truth that is divinely revealed. But every Christian is required to believe explicitly what is contained in the Apostles' Creed: the chief mysteries of religion, the Trinity and Incarnation ... But while we are not required to make an explicit act of faith in every truth which God has revealed we must be ever ready to do so if called upon. Thus before the pontificate of Pius IX. one might call in question the Immaculate Conception of the Blessed Virgin or the Infallibility of the Pope without ceasing to be a Catholic, although these truths were divinely revealed from the beginning. The reason is that the Church had not declared them to be articles of faith up to that time. Now,

We recommend this volume to our readers for their use and as a most appropriate gift to the enquiring Protestant. We also trust that it will have a place on the premium lists of our convents and colleges. To priests and clerical students we commend it as a very useful and inspiring work, and we assure then that it is well within the bounds of extravagant praise to say that it is a body. marvel of condensation, the essence of the fruits of years of study.

however, if a Catholic were to deny or

call in question either of them, he

would make shipwreck of the faith and

become a heretic.'

TEMPERANCE NOTES.

At a public meeting held in March ability as an exponent of Catholic in connection with the London United As a theologian of acknowl- Temperance Councils, the question was odged prowess and a writer who is asked, "Is the Temperance movement simple and direct and of a style that is losing interest among the public?" As conspicuous for its clarity, he is emi- the meeting was well announced and mently fitted to play a very prominent was held in a central part of the city. role in the upbuilding of Catholic the rows of empty chairs was very sugliterature. He must have many more gestive of an affirmative answer to the

reserve power. Let us hope that he | Croydon was the principal speaker, and may draw upon it for our enlighten he declared that there are undoubtedly some very discouraging elements in the The present volume contains twenty. present situation. Some years ago five short sermons on the articles of there had passed throughout the the Creed. It sometimes happens that country a great wave of temperance sermon literature which comes under enthusiasm. Meetings were packed, our notice is not plain, pleasing and total abetinence pledges were taken by convincing, which, according to St. hundreds; but such is not the case

right living, to enable us to see and to ments, he was convinced that there do our duty, however temptations may is in the country a spirit of growth and progress which will lead to another great outburst of temperance enthus

The Rev. John Wilson, President of similar hope and stated that there are not a few of his clerical readers will be fight strenuously. Those who were pleased to see the arguments they conned over in bye gone times in an passed unanimously demanding an present were enthusiastic in the cause of temperance, and a resolution was passed unanimously demanding an present were enthusiastic in the cause occurred on April 23. "It was," says denoming the feast, which progressiant the writer, in honor of Old England, ment. efficient measure of licensing reform; Sermons is that the author is at no pains to interlard them with novelties still the sparseness of the people present at the meeting and the evidently or with any undue display of learning. depressing effect upon the workers

hammer was forged by the great school- conditions of both countries being very right to be in the saint's calendar at sanen; the skill and method with which similar, the temperance sentiment is all. He never slew any dragon—that is that it was Christ's intention in estab. We uses it has, we think, been gained undoubtedly much more general than through much communing with Aquinas, in England, yet the official figures of the drink bill in both countries are alarmingly enormous. For the fiscal year ending June 30th, 1900, the drink bill of the United States reached the enormous sum of \$1,172,493,445, which undoubtedly represents many thouafter. It is the fashion nowadays, with sands of starving and neglected wives those whose forefathers held faith to be and children who would have been the one thing needful, to put conduct made happy if they had this sum among before faith so that it has become almost an axiom with them that the clothing. And how many young people to similar purpose. it matters little what man be- come to ruin and degradation through lieves if only he does what is the consumption of the liquors of all kinds on which more than a billion

The drink bill of Canada is not so The two must go together, but in the large as this in proportion to the poporder named faith first, and then con- ulation, still it is much too large. duct; for the works which avail unto During the twenty eight years ending salvation are such only as are good in with 1897, the total number of gallons God's eyes, pleasing in His sight, and of alcoholic liquors consumed per head we have His own word that they cannot of population averaged 4.076 or 4 galbe so unless they rest on the founda- lons, being about 201 gallons for each family. Of this a little more than 14% were beer, leaving 51 gallons of

The figures for Canada show that but also above nature as regards the there was a gradual yet rapid falling act itself, the author defines what is off in the consumption of spirits and the quantity of beer used. Thus in We quote the following because it 1869, there were 2.39 gallons of beer will be of service to our readers who and 1.239 of spirits and wine used per study the history and dogma of the head, whereas in 1897 the number of gallons of beer per head was 3,469, and

THE STURGEON FALLS PETITION FALLS FLAT.

The Sturgeon Falls Public School Trustees have been making frantic efforts to obtain the moral support of the Orange lodges and Public School Boards in all parts of the Province to to their deceitful course toward the Separate School Board of their town. The general opinion of honest and straightforward Protestants is that they should stand by the bargain which was made for the purpose of securing the pulp mill established in their municipality.

The Orange lodges, which have never been known to view anything from the standpoint of justice or equity, when Catholics are concerned in a matter, have in several localities passed resolutions endorsing the breach of faith of the Public School Board of Sturgeon Falls, but only a few of the School Boards of the Province have endorsed the attempted act of treach-

In St. Catharines, at a meeting of the City Public School Board, a letter from the Sturgeon Falls Board was read asking their assistance "in the struggle to preserve the integrity of the educational insitutions of Ontario.' The Board decided to await new developments before taking any action in the matter. As the bill legalizing the agreement between the Public and Separate School Boards has now become law, it is probable that the action of the St. Catharines Board is the last which will be heard of the matter from that

At a meeting of the Kingston Public School Board the letter of the Sturgeon Falls Board was read, and the universal opinion was that the Sturgeon Falls communication was inflammatory in tone, and not worthy that any attention should be paid to it. One member, indeed, proposed to endorse the repudiation of its agreement by the Sturgeon Falls Public School Board, and to condemn the Ontario Legislature for legalizing the same, but the motion had no seconder, and a motion was passed that "as the dispute is now in the courts, no expression of opinion be offered at present. The judicial proceedings will bring out the facts, and then it will be time to consider and guard public interests." This resolution was passed unanimously.

In Toronto a resolution was passed by minority of the Board, which was a mere majority of a quorum, that the Lieutenant Governor be requested to veto the bill. Very properly, no attention was paid by the Lieutenant Governor to this request.

ST. GEORGE THE MARTYR.

Apropos of the celebration of St. George's day in Hamilton, the Herald of that city gives editorially a ridiculously fictitious life of the illustrious Saint and Martyr who has been honored since the days of Richard The Lionhearted as the patron saint of Eng land.

The Englishmen of Hamilton met at a banquet according to the usual manner of celebrating the feast, which and not of England's patron saint. Poor George of Cappadocia, patron saint of England for many centuries. feels proud of the patronage of his saint- likely to prove effectual for its purpose, of the federation to which he has tion of Holy Scripture. While using

rests, and then to drive it home. His In the United States and Canada, the an impostor as a saint. He has no from coming to a successful issue. who succeeded in life by the arts of the

Emerson and Gibbon, the latter of the Christian religion in all its forms. are quoted in support of this account of St. George, and the Magdeburg Centhem for the purchase of food and turiators might also have been quoted

The Herald admits that Gibbon ' seems to take delight in pouring insult upon the memory of his country's patron saint."

There was a George of Cappadocia who was, as the Herald states, an Arian Archbishop of Alexandria, but the St. George who was adopted as the patron Saint of England was quite a

different personage. The Arian Bishop George was indeed the usurper of the See of Alexandria, and the persecutor of the illustrious St. Athanasius. He was killed by pagans in the reign of the Apostate Emperor Julian about the year 362, on account of his cruelties and wicked conduct; but St. George, who was a noble Cappadocian, was a colonel under the Emperor Diocletian, and one of the first, if not the very first, who was put to death for Christ's sake in the tenth general persecution which was begun by Diocletian in 303. It would be as rational to assert that the patriarch accept the terms of union. It would mounted remains to be seen.

Abraham was shot by the tragedian John W. Booth for attending a theatre on Good Friday in 1865, as to accuse the brave Cappadocian martyr of the crimes of an Arian Bishop who died sixty years later.

Certain false memories of St. George, which were invented and published by the Arians, were condemned at a Roman Council held under Pope Gelasius in 494: but the true St. George in a real person whose memories are attested by authentic historical monuments and writings of early date, such as the historical works of Adamnan and Gregory

We may add that the name of St. George the Martyr was deliberately retained in the Anglican Calendar of disappearing, and it is conceded that Saints, which ought to be a very respectable authority, at least for memers of the Church of England, and even for those of other denominations which are at the present moment agitatng for a closer union of sects, and high for the sake of consolidating their orces would willingly accept without anglican hagiography, St. George and says: This would include Presbyterians, lethodists, and others who are very willing just now to throw pellets of filth ver the names of any one whom the Catholic Church recognizes as a saint f God.

We may here say that the slaying of matter of history. It is a mere legend which became popular as a symbol of the victory gained by the great soldier nartyr over the devil, by his refusal to andon Christ and adore the false gods f pagan Rome. But it is stated by Eusebius, the well known Church his-George, that a young and brave Chrisian soldier tore down the edict which vas posted up in Nicomedia by Dioclean's command, announcing that all hristians were to be put to death. lany are of the belief that it was St. seorge who did the brave act, and for his belief there are good grounds, as t afforded an explanation of the Saint's condemnation to death at the very beinning of the persecution of A. D. 303.

St. George was adopted as the patron Saint of England, not on account of any deeds of his in England itself, which country he never visited, but because he was greatly honored in the East both as a brave warrior and as a martyr, and churches erected in his honor were numerous when the Lion hearted king went with many brave soldiers to make the Christian name respected by the Turks. St. George became the patron Saint of England because he was regarded as a suitable patron for a brave military nation, such as England was even at that early period.

The Herald should study history little, at all events, before posing as an accomplished historian.

EVANGELICAL UNION.

In view of recent efforts which have been made towards effecting a union between various denominations of Protestants in the United States and Canada, it is interesting to notice the progress of religious thought in the denominations taking part in the move-

movements going on, of which one may a man reject all dectrines taught by referred to the ravages made by so be considered to have proved abortive Christ, except that of His divinity, pro- called higher criticism, on the faith of No Englishman who knows his history in its inception, while the other seems vided his belief be held by that branch | Protestants in the truth and inspira-He continues: "George, however, is to prevent the plan partially or wholly

It has, until late years, been held a mediaval myth. He was a rascal lishing His Church to have it consist of various denominations, with a diversity boodler and grafter and ward politi- of creeds, and we have frequently seen cian." There is more of the same kind the boast made that Protestantism, which it would be useless to repeat with all its contradictory teachings, is the one Church which Christ established. We were even told that Christ's whom is well known as the maligner of declaration that there must be one fold and one shepherd, does not apply to visible unity under one visible head, but to a unity of hearts believing in issue than the first one. It is proposed Church, notwithstanding differences of belief on most important dogmas.

A few months ago sixty American Bishops of the Protestant Episcopal Church met in what was called "a Pan-American Council." The question of what was called "organic union" with Presbyterians and Methodists was seriously discussed, with the result that it was decided that a union is possible, provided the ministers of these two denominations should consent to be ordained by Bishops of the Episcopal Church, thus practically recognizing that Episcopacy is an essential feature of the Church of Christ, and that Apostolic succession through a continuous line of Bishops reaching from the Apostolic to the present age is necessary to the claim of a Church to be the one or the part of the one which Christ instituted. It is easy to see that such a condition unchurches the other parties who were expected to

be an acknowledgment at once that they have not, whereas the Protestant Episcopal Church has, Apostolic Succession such as we have described it.

It is scarcely needful to say that the offer of union on such terms is indignantly spurned by both Presbyterians and Methodists: not that these denominations would refuse to get hold of Apostolic Succession if they could do so, but they repudiate the thought that hitherto they have had no claim to be considered as Churches of Christ, and that they reed the succession in order to become so.

The view formerly taken that the Church of Christ should consist of many independent organizations is now fast Christ's intention was that His Church should be visibly one. Yet the Presbyterians and Methodists have already absolutely refused to entertain the They are nearly all Catholics, but their thought of union on such terms as have been offered them. The statement of the New York Independent may be taken as the prevalent sentiment of very searching enquiry the whole these denominations. That journal

> "Union on that basis (reordination) is pure moonshine. To ask union by submission is an insult. There never can be union, and never ought to be, except on the basis of inclusion of those who hold varying views."

suggestion of the Christian Advocate he dragon by St. George is not at all for a union by federation, and asks : "Where union is impossible, may not less of the Mass and in the administrafederation be feasible?"

> The Christian Advocate's suggestion is as follows:

"It would be a most glorious sp tacle for Protestantism, leaving out, of course, those who deny the delty of orian, who was a contemporary of St. Jesus Christ, (for all who deny that a young and brave Christ practically declare all who admit it to be idolaters,) to raise the banner Catholic, the Greek, the Russo-Greek Churches, and to Mohammedanism, a oody thoroughly unified, repres ianity free from what they be in many elements which do not spring seeds planted by Jesus Christ. at from the love of power, orga ndividual. It might then claim to be the Catholie Church.'

To this the Independent adds :

"This can be accomplished only by federation, and such federation is one of the crying needs of our Protestant to the Galicians who have settled in on to those of every denomination ho are interested in the visible unity of the Christian Church.' Organic unity is desirable, but it is

admitted that under the state of things called into existence by the palmary principle of Protestantism, private judgment on the interpretation of Scripture, they must be contented with a federation of Churches as the next best thing ! in fact, the only alternative possible.

The united Christian Catholic Church, then, is not to be formed on the basis of what Christ commanded, but on the exigencies of the situation in which Protestantism finds itself through the adoption of a fundamental principle for which no authority can be produced either from Scripture or Tra- the opinions he quotes from various dition !

According to this theory, from the fact that Protestantism cannot attain to any degree to lessen the authority of unity of doctrine, it is to be inferred | the Sacred Scriptures. that sufficient unity will be attained if unless some unforeseen difficulties arise attached himself and is satisfied with his the name "so called higher criticism profession of faith.

The whole constitution of the Church as laid down in Holy Scripture implies that it is one body, under one teaching body of pastors, with one unalterable faith which has been received from Christ, and which must be taught as Christ Himself taught it.

"He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God." (St. Jno. 8; 47.)

one Christ, and acknowledging Him as to effect a union between Presbyterthe one Head and King over the whole | ians, Congregationalists and Methodists. Since the practical repudiation of the Presbyterian doctrine of Fatalism by the United States General Assembly last year, the doctrines of the account given of creation in the these three denominations have approx- first chapter of Genesis, was certainly imated, and it is expected that even an erroneous but we must not infer that organic union may result between them. Yet even between these there are informed there that "in the beginning difficulties which it will be impossible God created heaven and earth." We to surmount without doctrinal com- thus learn that the universe is of God's promise. The Congregationalists have creation, but we are not told that this a free faith for every congregation, creation took place on the first day though collectively they profess to abide by the general teachings of the began for the dwelling-place of man-Westminster Confession. Among the Presbyterians also, there is a sect place long before man began to dwell called "the Reformed, or Cumberland on the earth, and Genesis does not con-Presbyterians " who regard it as a sin | tradict this truth, for there is room for to swear allegiance to the Constitution | millions of years between the creation of the United States, because it does of heaven and earth, as spoken of in not recognize God and the Bible. The the first verse of the Bible, and the other Presbyterians regard this rule of preparation of man's dwelling-place as conduct as a folly. How these difficult- narrated in the subsequent verses. ies in the way of union are to be sur-

THE GALICIANS OF THE NORTH.

The Ruthenians of the North-West, who are chiefly from Galicia in the Austrian Empire, are said to be greatly in need of priests, as there are fifty thousand Catholics of the Ruthenian rite in Manitoba, Assinobia, Saskatchewan and Alberta, whereas there are only seven priests who are capable of attending to their spiritual wants, whereby it is meant that there are only seven who know their language.

These settlers are said to be industrious, frugal and sober, and, unlike the Doukhobors, they have no fads which will make them disagreeable neighbors. Residents and visitors to the North-West report them to be a very desirable acquisition. They easily accommodate themselves to Canadian ways, and are anxious to obey the laws. liturgy differs from the Latin, approximating to these of the other Oriental rites. We pointed out this fact several times when the Protestant press spoke of them as belonging to the Greck (Schismatical) Church, with which they have no connection, as they are as much subject to the Pope as are the Catholics of the West. Their liturgy is Ruthenian and not Latin, but this is not at all a difference of faith, and sub-This paper, however, endorses the stantially it is identical with our Latin liturgy, differing therefrom only in the language used, and in certain ceremontion of the sacraments. These differences have always been allowed, not only to the Ruthenians, but to other Orientals, whose liturgies in many in stances are as ancient as the Latin liturgy; and the differences of language and ceremonial only prove the unity of the Catholic Church in doctrine and in obedience to St. Peter's successor, whatever may be the language and non in the divine worship.

His Grace Archbishop Langevin of St. Boniface, Manitoba, is now on his way to Rome to pay his due respects to the Holy Father, Pope Leo X., and it is announced that he will visit Austria to secure priests of the Ruthenian rite to minister to his Galician diocesans, It is said, also, that he will apply to the Austrian Government for assistance the various sections of the North-West which we have mentioned above. He will also attend the general chapter of the Oblate, Order which is to meet in France this summer, as he is a member of that Order. We wish him every success on his benevolent mission.

HIGHER CRITICISM AND CHRISTIAN TRUTH.

We gladly insert the following letter received from Mr. W. F. P. Stockley, of the Faculty of The Seminary, Halifax, in regard to the discussions which have taken place in recent years with reference to so called " Higher Critic-

ism." In the main, we perfectly agree with what our correspondent says, and with sources which are thoroughly Catholic, and which are certainly not intended in

We have many times in our colum we have never intended to condemn thorough and reverent investigation into the claims of Holy Scripture to the belief of Christians that it is truly the word of God. Hence, we have always carefully distinguished between true higher criticism and that flippant investigation which on insufficient grounds has dared to cast aside as spurious in history or science whatsoever is contrary to what he imagines to be correct history, or whatever may not coincide with the fanciful philosophical The second movement toward unity systems invented by Hindoo, Persian, seems to have more hope of a successful Greek for Roman sages who had no knowledge of the true God.

The "old cosmogony" referred to in one of the extracts given by Mr. Stockley, by which is meant the interpretation which was formerly put upon Genesis itself is inaccurate. We are when the preparation of this earth Science shows that this creation took But the wrong interpretation of this chapter was never part of the Christain faith. We are accept what science recent times, and the ine even foreshadowe might prove that ju pretation as modern us to accept might correct one. When the science

yet unknown, man co in the dark on cosmog what he did, not d interpretation of the correct. Huxley an on behalf of what is n criticism," assert wrong; but it was n interpretation of inc wrong. True highe not go further than and it would also ad Scripture alone of philosophy has reve the mystery of co universe is the wor powerful and wise C such nonentities a Nature or Fate, as infidel phllosophize have ever spoken so called higher of such criticism as t foundation in truth, As regards the ology " which is als

same extract, we v Butler's Catechism use it as the chron cepted; that is to first parents occu thousand years " b More recent dis have shown that t in Genesis occurre the "common c

them. There is no or Holy Scripture merely shows that prove that a curs sacred text left th mind that the even cent occurrence We may here re which the false has been refuted coveries. In 3 Kir 2 Par. xii. 2; (P Chron.) we are i

Shishak of Egypt

and carried away

temple and of the The infidels of clared that there Shishak, and th proved the Bible time, among the pollion at Karnak tian king's pictu name was Shescho the hair a crowd is slaying. One bears a shield w Sheschonk is Shishak of Scripts of the historian M twenty-second Thus false and

futed, and true and this occurs stances, which w ate here. Professor S HIGH CRITICISM To the Editor of the demning the Sai

we rail at all "hi Bible? St. Jerome has "many things a according to the be it noted which evelical on the st adopted as his commended to the students. - The esuit Review, where Believers ican Prior, Fath

As in the same French Archbish " Our faith we by the word fa collection of so liefs, received tion; it would stance, with man to stick to the ommon chronol chism seems to popular notions ntegrity, mode pooks, their date

fidence they d history or scien The English reviews the Ang 'The Book of G In an impo author expresse to the time whe ent critical adv to the young. reached the ag that when the they may have the ground of e

He goes to acpractically de directly contra learnt from an work of secula equally felt by olics in France Why only in is felt in Canad