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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont.

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 ability as an exponent of Catholic truth.

The present volume contains twenty-five short sermons on the articles of the Creed. It sometimes happens that sermon literature which comes under our notice is not plain, pleasing and convincing, which, according to St. Augustine, should qualify it.

Another thing we notice in these sermons is that the author is at no pains to interlard them with novelities or with any undue display of learning. What he strives to do is to teach— unfold a truth, to show wherein it rests, and then to drive it home.

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 after. It is the fashion nowadays, with those whose forefathers held fast to the one thing needful, to put conduct before faith so that it has become almost an axiom with them that it matters little what man believes if only he does what is right."

After showing how faith is not only beyond the reach of human reason as regards the truths which we believe, but also above nature as regards the act itself, the author defines what is meant by an implicit and explicit act of faith.

We quote the following because it will be of service to our readers who study the history and dogma of the Immaculate Conception.

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 their deceitful course toward the Separate School Board of their town.

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 treachery.

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 institutions of Ontario."

TEMPERANCE NOTES.

At a public meeting held in March in connection with the London United Temperance Councils, the question was asked, "Is the Temperance movement losing interest among the public?"

The Rev. Canon Periera, Bishop of Croydon was the principal speaker, and he declared that there are undoubtedly some very discouraging elements in the present situation.

ST. GEORGE THE MARTYR.

Appropos of the celebration of St. George's day in Hamilton, the Herald of that city gives editorially a ridiculous and entirely untrue account of the life of the illustrious Saint and Martyr who has been honored since the days of Richard the Lion-hearted as the patron saint of England.

The Englishmen of Hamilton met at a banquet according to the usual manner of celebrating the feast, which occurred on April 23. "It was," says the writer, "in honor of Old England, and not of England'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 figures for Canada show that there was a gradual yet rapid falling off in the consumption of spirits and wines and a corresponding increase in the quantity of beer used.

THE GALICIAN OF THE NORTH-WEST.

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.

The view formerly taken that the Church of Christ should consist of many independent organizations is now fast disappearing, and it is conceded that Christ's intention was that His Church should be visibly one.

"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."

The Christian Advocate's suggestion is as follows:

"It would be a most glorious spectacle for Protestantism, leaving out, of course, those who deny the deity of Jesus Christ, (for all who deny that to be idolatry, to raise the banner of genuine Christian unity; presenting thus to the Pagan world, to the Roman Catholic, the Greek, the Russo-Greek Churches, and to Mohammedanism, a body thoroughly united, representing Christianity free from what they believe to be yokes that had their origin in many elements which do not spring from the seeds planted by Jesus Christ, but from the love of power, organic and individual."

This can be accomplished only by federation, and such federation is one of the crying needs of our Protestant churches. We recommend this proposition to those of every denomination who are interested in the visible unity of the Christian Church."

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 Criticism."

In the main, we perfectly agree with what our correspondent says, and with the opinions he quotes from various sources which are thoroughly Catholic, and which are certainly not intended in any degree to lessen the authority of the Sacred Scriptures.

We have many times in our columns referred to the ravages made by so-called higher criticism, on the faith of Protestants in the truth and inspiration of Holy Scripture. While using the name "so-called higher criticism" 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.

The second movement toward unity seems to have more hope of a successful issue than the first one. It is proposed to effect a union between Presbyterians, Congregationalists and Methodists. Since the practical repudiation of the Presbyterian doctrine of Fatalism by the United States General Assembly last year, the doctrines of these three denominations have approximated, and it is expected that even an organic union may result between them.

The "old cosmogony" referred to in one of the extracts given by Mr. Stockley, which is meant the interpretation which was formerly put upon the account given of creation in the first chapter of Genesis, was certainly erroneous but we must not infer that Genesis itself is inaccurate. We are informed that "in the beginning God created heaven and earth."

The English reviews the Anglican "The Book of Genesis." In an impartial expression to the time when centric criticism advanced to the young, so to teach the Old Testament reached the age that when they they may have the ground of ed.

"I should be..."

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 Gelastus 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 of Tours.

We may add that the name of St. George the Martyr was deliberately retained in the Anglican Calendar of Saints, which ought to be a very respectable authority, at least for members of the Church of England, and even for those of other denominations which are at the present moment agitating for a closer union of sects, and which for the sake of consolidating their forces would willingly accept without a very searching enquiry the whole Anglican hagiography, St. George and all.

We may here say that the slaying of the dragon by St. George is not at all a matter of history. It is a mere legend which became popular as a symbol of the victory gained by the great soldier martyr over the devil, by his refusal to abandon Christ and adore the false gods of pagan Rome.

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.

The Herald should study history a 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 movement.

There appears to be two distinct movements going on, of which one may be considered to have proved abortive in its inception, while the other seems likely to prove effectual for its purpose, unless some unforeseen difficulties arise to prevent the plan partially or wholly from coming to a successful issue.

It has, until late years, been held that it was Christ's intention in establishing His Church to have it consist of various denominations, with a diversity of creeds, and we have frequently seen the boast made that Protestantism, with all its contradictory teachings, is the one Church which Christ established.

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.

The Arlan 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 a rational to assert that the patriarch

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 need the succession in order to become so.

The suggestion of the Christian Advocate for a union by federation, and asks: "Where union is impossible, may not federation be feasible?"

The Christian Advocate's suggestion is as follows:

"This can be accomplished only by federation, and such federation is one of the crying needs of our Protestant churches. We recommend this proposition to those of every denomination who 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 Tradition!

According to this theory, from the fact that Protestantism cannot attain to unity of doctrine, it is to be inferred that sufficient unity will be attained if a man reject all doctrines taught by Christ, except that of His divinity, provided his belief be held by that branch of the federation to which he has attached himself and is satisfied with his 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. John 8: 47.)

The second movement toward unity seems to have more hope of a successful issue than the first one. It is proposed to effect a union between Presbyterians, Congregationalists and Methodists. Since the practical repudiation of the Presbyterian doctrine of Fatalism by the United States General Assembly last year, the doctrines of these three denominations have approximated, and it is expected that even an organic union may result between them.

Yet even between these there are difficulties which it will be impossible to surmount without doctrinal compromise. The Congregationalists have a free faith for every congregation, though collectively they profess to abide by the general teachings of the Westminster Confession. Among the Presbyterians also, there is a sect called "the Reformed, or Cumberland Presbyterians" who regard it as a sin to swear allegiance to the Constitution of the United States, because it does not recognize God and the Bible. The other Presbyterians regard this rule of conduct as a folly. How these difficulties in the way of union are to be surmounted remains to be seen.

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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. They are nearly all Catholics, but their liturgy differs from the Latin, approximating to those of the other Oriental rites. We pointed out this fact several times when the Protestant press spoke of them as belonging to the Greek (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 substantially it is identical with our Latin liturgy, differing therefrom only in the language used, and in certain ceremonies of the Mass and in the administration of the sacraments. These differences have always been allowed, not only to the Ruthenians, but to other Orientals, whose liturgies in many instances 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-essential differences of ceremonial used 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 dioceses. It is said, also, that he will apply to the Austrian Government for assistance to the Galicians who have settled in 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.

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Professor S "HIGH CRITICISM To the Editor of the Sir—Is there dawning the Sai we rail at all "hi Bible?

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