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Agents or collectors have no authority to Agents or collectors the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD,

London Ons.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It stream ously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and our ty, and it will do more and more, and its wholesome influence reaches more Catholic homes.

erefore, earnestly recommend it to Cath

milies.

h my blessing on your work, and best sfor its continued success.

Yours very sincerely in Christ.

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 7th, 1900.
London, Out:
Dear Sir. Per

London, Ont:

Dear Sir: For some time past I have read

our estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in your estimable paper, and congratulate you upon the manner which it is published.

I's matter and form are both good; and a truly Catholic spirit pervadesithe whole.

Therefore, with pleasure, I can recommend it to the faithful.

ithful.
sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, OCT. 14, 1905.

LOYALTY AND THE FRENCH-CANADIANS.

The Hon. L. P. Brodeur, M. P. for Rouville, lectured before a meeting of French speaking citizens of Vancouver, British Columbia, on Tuesday evening, October 3. During the course of his address he criticized severely some observations on the French Canadian people which have been published in a new book entitled "Canada As It Is," by John Foster Fraser, a recent English visitor to Canada.

Mr. Fraser states that French Canadians are disloyal because they are not in favor of extensive armaments in Canada.

Mr. Brodeur said that "the French Canadians have always proved their loyalty to Britain, and never asked for better terms than they have now and have had for many years from the British authorities; and, further, they will always continue to be loyal to British institutions."

The Hon. Mr. Brodeur is right in Canada, there was among the people a longing for the restoration of the country to France. This feeling would be quite natural, and we could scarcely have any other feeling than contempt for them if the case were otherwise. But they soon made up their minds that there was no hope of such an event occurring, and they honestly accepted British rule, and, when the people of the thirteen British colonies of North America invited the French Canadians to join them in insurrection against Great Britain, they refused the apparently tempting offer and clung to the British flag while the really British colonies established an independent government which has become the great Republic of North America.

It is generally conceded that these colonies had sufficient grounds for desiring independence, but we will not debate this point here. It is sufficient for our purpose that the French Canadians, one hundred and thirty years ago, made their choice to be loyal to Great Britain, and loyal they have is even criminal and unpatriotic on the part of writers like Mr. Fraser to en deavor to sow disloyalty by representing as disloyal the present generation of French Canadians, whose forefathers as well as thenselves have been loyal subjects, and have attested their loyalty by fighting for the British Crown both at home and in South Africa.

This constant harping on the imaginary disloyalty of French Canadians is worthy of the Orange lodges which in should not join in any such chorus.

The object of those who, like some of The object of those who, like some of our twelfth of July orators, and the press which caters for them, constantly appeal to the people of Ontario of white man extending his domination tensor the progress of the progress o

British origin, against the French Canadians on the plea that they are disloyal, is evidently wicked, and designed for their own political profit. All true Canadians should hold these demagogues in contempt.

THE " YELLOW PERIL."

During the continuance of the Russo Japanese war a good deal was said on both sides in answer to the query "Will the complete success of the Japanese, in this contest, result in so great an elation on the part of the Mongolian or yellow race as to become a yellow peril to the Western or White races of the world ?"

The danger lay in this that the Mongol and Malay races, commencing with Japan and going through Corea, China, Thibet. Malacca, Siam and the great Archipelago of the Pacific ocean, comprises a population which of itself i very nearly one half that of the entire globe, while the other races, white, red, black and brown constitute the other half.

So long as the yellow races were in the backg ound of civilization, they re mained in the far east, and there was no danger of their overflowing the civilized nations of the Western world. These nations are strong in the knowledge of the sciences, and all the sciences have been called into requisition for the purpose of finding means of defence against or aggression upon all other nations with which they may have any cause of quarrel.

It is only recently that the Japanese have discovered that they are men with a brain power probably equal to that of the white race, when it is equally cultivated, and with a physique which is apparently not less in endurance.

Japan has only recently entered into competition with the Christian nations in both an intellectual and a physical direction, and it even now claims to be fully equal to any in both respects. while willingly acknowledging that from the latter it has derived its knowledge, that knowledge is power, and that it is only following in the path which the Christian nations have pointed out, But Japan has been a successful imitator and she has now reached the stage where she may reasonably claim that in some things she has outstripped her models. Russia has been considered to be one

of the most to be dreaded of the west ern powers. She never equalled the other powers in having an educated people, but she made up in the number of her subjects for what she lacked in real science-at least this was believed to be the case. But in the recent war with Japan she was found to be very greatly lacking in foresight as well as in the physique of her men, notwithstanding that her men are physically larger and proportionately eavier than the Japanese.

It is supposed that the Japanese were, at every great battle of the late war, more numerous in men than the Russians, and that this was one of the causes of their success. But why might not the Russians have met their redoubtable foes with equal numbers to say the least? Had they not men of brains as well as the Japanese what he said. It may be that, in the to bring their available forces forward? beginning of the British occupation of And could not these men have been equally provident from the beginning?

It is evident that if the Russians are even equal to the Japanese in knowledge, there was something lacking in perseverance of application of such knowledge to the present circumstances of their case, and, as we know well, even the most learned do not alvays apply all their knowledge, it follows that besides real science and physical powers, a concentration of will power is also needed to ensure success.

Down even into the past half of the century, the yellow man did not excel in any of these requisites to real success, but within this short period the Japanese have shown an inherent capacity under all these aspects which has astonished the world, and the question now is, are all the yellow men inherently capable of a similar sudden advance into the front rank of civilized nations?

If they are thus capable, having the example of Japan before them as encouragement, what is to prevent them been ever since. It is most unfair, it from rising now from the lethargy of ages and pushing themselves forward? Is it not very possible and even probable that the Japanese, having once started on a career of victory over a western nation, may put themselves forward as the leaders of the yellow races and induce them to the new civilization under their leadership, and lead them to a series of victories over the other races of the world whom they may conquer one by one, as they re quire room for expansion? Local ex-1836 plotted to set aside Queen Victoria clusion laws such as those of the from the throne, but loyal Canadians United States, and the less rigorous laws of Australia and Canada, will be no obstacle to the progress of the

ever the world, as he has been doing by degrees, the yellow men may become everywhere dominant! In this possibility consists the " yellow peril " of which we have heard so much of

Some have considered this yellow peril to be a real danger of the future. We know from history how the Goths, Lombards, Huns, Vandals, Normans, Saracens and other tribes, as soon as they began to feel their power, and to know that there was wealth to be obtained merely by grasping it, came from the far East and North and spread themselves over Europe and Africa. either driving out the former occupants, or reducing them to subjection, or assimilating them, breaking into pieces the old Roman Empire in their course, and why may not history repeat itself by the march of the yellow races west ward till they dominate the whole world Europe first, and America and per haps Africa afterward?

There are others who, looking into the future, see no prospect of this yellow peril materializing into a fact. We do not pretend to foretell whether or not this shall be the case. The future is in the hand of God, and God will provide imitation by Cataolics in other lands. for it; yet we have no assurance that the pessimistic picture may not be the one which will be borne out by the facts. The only thing we can do in the matter is to fulfil our duties to God and our fellow men, to spread the knowledge of God's truth, to assist in the diffusion of secular as well as religious truth, until men shall be truly brethren throughout the world, or, as the Scotch poet expresses it:

"That man to man the world o'er Shall brither be, and a' that."

In connection with this subject, a curious despatch has been sent from London, Eng., as a special communication to the Toronto Mail and Empire. We are told that Sir James Crichton Brown, in an address at Charing Cross Hospital medical school, said that it is mooted point whether the British race is degenerating or standing still. It is certain, he adds, that there is a deplorable amount of deterioration and inefficiency, all of which tends toward the deterjoration of the race. The country contains hordes of undergrown, underfed. blemished and debilitated men, women, and children who, industrially and socially, ate inefficient, and municipal administration is inefficient. It is en couraging, however, that the inefficiency is at length recognized, and that many efforts are being made to ensure efficiency.

Sir James admits that the wonderful and sudden efficiency of the Japanese during their late terrific struggle with Russia has increased the energies of British philanthropists to make new and strenuous efforts against the deterioration of the people of Great Britain. He is confident that the Japanese brain is physiologically not inferior to the British, and that the yellow peril is not a mere bogey, but a possible contingency, if the Chinese as well as the Japanese brain is fully equal to that of the people of Great Britain, and. we may add, to that of other European nations.

THE AGE OF HUMBUG.

that we have arrant humbugs travelling throughout the country pretending to be divine healers as to find num. bers of people who claimed to be endowed with the ordinary amount of common sense, placing faith in them. The Montreal Star of Sept. 27th, writing from Sault Ste Marie, Ont. makes the following reference to one of these mountebanks:

The appearance of Schlatter, the alleged divine healer, caused a mild sensation here. Schlatter addressed a crowd of five hundred people at O Brien's Hall Sunday afternoon and treated twenty who accepted the invitation to try the faith cure. feature of the meeting, however, was the language he used in addressing some who caused a disturbance by talking and laughing. It was such that the proprietor of the hall refused to allow him to have it for a second meeting and Chief of Police Downey laid information before Magistrate Quibell, charging Schlatter with grossly profane, blasphemous, obscene and insulting language. Schlatter was to have appeared in the police court yesterday but preferred, rather than face the court, to leave the country.

TALKS WITH PARENTS.

We desire to draw attention once more to this excellent pamphlet of seventy-eight pages. In their parish work the rev. clergy will find it of inestimable value if they circulate it liberally amongst the families of their parishioners. It is prepared by Rev. D. V. Phelan of the diocese of Antigonish. Single copies can be had at 10 cents and in quantities of fifty or more 7 cents. Any number required may be had from Alex. McNeil, Barrister. Halifax. The following extract, which forms the introduction to the work, gives a good description of the contents:

or nine years ago. In their composi tion the writer drew largely from the works of Father Argelo Raineri and Bishop Hay. They were first pub-lished in the Casket during the months of September and October, 1903, and are now republished at the are now republished at the several members of the reverend clergy. His Lordship the Bishop of Antigonish sanctions the republication words: "Your Table in the following words: "Your Taiks with Parents, republished in pamphlet form, will, I feel sure, do much good, and I specially recommend its widest possible circulation throughout the diocese." The ninth of the "Talks" was written by a Dominican Father; the tenth by the Mother Superior of a convent in England. They develop ideas merely suggested in the other ideas merely suggested in numbers, and it seems it seems fairer to writers to let them stand alone. His Lordship the Bishop of St. George's, Newfoundland, says of the English nun's instruction to her pupils: Few mothers may talk as she did; but all mothers, when guiding their children, may well keep in mind the truths which she so well expresses."

THE CATHOLICS OF GERMANY

The zeal of the Catholics of Germany in becoming members of the various societies instituted for the furtherance of religious objects is well worthy of According to the Osservatore Romano which has collected accurate statistics on this matter, there are 1,700 Confraternities of the Blessed Virgin with 300,000 members in the Empire. These take an active part in all charitable undertakings under the auspices of the Church.

The number of associations for intelectual improvement, mutual help and similar purposes is 1,320 with 230,000 members. These support three special newspapers which have a combined circulation of 90,000. There are committees belonging to these societies which arrange conferences and debates, usually every fortnight, for the study of social and religious questions. The consequence of this is that the mem bers are exceedingly well instructed on all matters relating to Church history and Catholic faith. They are also able to discuss and take the best means for the improvement of the people, and for their general prosperity.

There are also 1,150 workingmen's ocieties for beneficiary purposes, with 115,000 members. Thus the immense influence exercised by the Catholics of Germany in family and social life, and in the political arena, is accounted for. It is due to these and similar facts that the Catholics are the strongest party in the Reichstag or Parliament, where they form the Centre or compact Catholic party of 102 members, which the Government finds it necessary to placate in order to govern the empire, and to form a barrier against the Socialists, who are becoming very numerous throughout the country.

THE LIE DIRECT.

Over in Australasia they have ministers who are as much given to seeing Catholic bogey-men as any of those brethren who used to make Buston how in the A. P. A. days, but who have for some time sat silent. At an Orange demonstration held in Melbourne, re cently, one of those very much fright ened gentlemen made a speech in which he declared that Archbishop Carr of that place had got his foot on the neck of the Victorian Parliament. that he interfered in recent legislation and bent the Premier, Mr. Bent, to his will. These statements were, of course, very palatable to his audience, but did not appeal to Premier Bent,

whose answer was as follows:
"A man who talks like that is not entitled to the reply courteous, but de-serves the lie direct. And I give him the lie. What he has stated is a lie. I don't care for the Catholic Church any more than I do for any other Church. Archbishop Carr did not make any representation to me about the Scripture instruction referendum. The only Bishop I saw was Dr. Clarke, the Anglican Bishop. I am as good a Protestant as the accuser is, and what he says about Archbishop Carr and my-self is a lie."

It Premier Bent were a resident of our Dominion-if he were to read the speeches of Orangemen, especially on occasions of 12th July demonstrationsand if he were to read the Orange Sentinel of Toronto-he would be tempted to make a statement, such as the one above quoted, very frequently. The Orange Sentinel, under its present editorial mangement, has descended to a very low standard indeed.

DR. BARNARDO.

Palladelphia Catholic Standard and Times Amongst the obituaries of this week as that of Dr. Barnardo, of London. Little was known of this personage in this country, but on the other side of the ocean he was often before the publie in a manner more prominent than pleasant for him. He is described in the telegraphed note as a well known philanthropist. The fact is that he onducted with great advantage to himself a home, or a number of homes, for boys in the city of London, and that he received from foolishly senti-mental people a vast heap of money to run these establishments. They were for the most part dens of proselytism. His agents were very fond of kidnap-ping Catholic boys and immuring them in this "philanthropist's" homes. Several times was he before the courts on

recovery of kidnapped Catholic children, until at last force had to be resorted to assert the power of the was the coolest and audacious impostor that ever throve apon the weakness and the prejudices of the guilible. He belonged to a Jewish family of furriers settled in Cork and later in Dublin, but he him self seems to have dropped out of the Jewish communion and adopted some one of the many forms of Protestant dissent as more conducive to his plans for achieving success outside the medi cal profession. He was the massaure counterpart of the equally famous Mrs. Smyly, who founded in Dublin what the combemistically styled "Birds" she suphemistically styled "Birds' Nests" for other kidnapped Catholic children. She was the lady whom the facetious Dr. Nedley wrote the ballad, worthy of Charles Lever, ending with the refrain :

Then come along down Merrion square, As sure as my name is Reilly, Each murtherin' befe will get mutton and beef If he prays with Mrs. Smyly.

PROTESTANT TESTIMONY.

An Anglican (Protestant) layman Mr. Edward Asling, writing in The Church Times (London) thus vehe mently condemns the persecution and the utors of religion in France : "For years part the Government of

the French republic-the most infamous perhaps with which a civilized country was ever cursed-has waged war of the most bitter and relentless character against the Christian religion, which in France at all events, means the Catholie Church. The Republican Government which need not be—qua republicanism but is, actively anti religious, aims not merely at curbing the political power (whatever it may be)of the Church, but t the entire extinction of the Catholic religion—nay, of any religion at all—the very idea of God is to be abolished. The loyalty of the clergy, the Catholic laity and of, at all events, the bulk of the religious orders, to the e-tablished form of Government has availed nothing. Bishops and clergy are to be deprived of the already miserable nittances which the State has do'ed out to them out of the enormous amount of ecclesiastica property raked in at the time of the act of most scandalous and barefaced national robbery will ultimately result in altogether depriving the faithful laity of the consolations of relig-

And a Protestant clergyman, Rev. A P. Loxeley writing in the same paper, is equally emphatic in reproba-tion of the infidel government and its r against Christ as he very correctly

describes it. He says:
The Church of France has done a noble work for God in the land and she is at the present moment suffering crue rong and indignity. Her churches ad revenues are being confiscated her clergy (perhaps the best and mos devoted in Christendom) reduced to al most beggary; worst of all, her school closed and destroyed. The English Protestant) Church his made sacrifices in the cause of religious edu cation, but has been almost outdone in this respect by the Church of France. The result of recent measures has been we are told on good authority, that the education hitherto given to sixteen hundred thousand children, voluntarily confided to Christian instruction fifteen thousand church schools, is now forbidden by law. No thinking person is going on now in France is the com plete overthrow of the Church, and, indeed, of religion altogether. It is not much more than a year ago that the figure of the Crucified was removed by order from every court of justice throughout France, and the day chosen for the deed was Good Friday. That shows the animus of it all. The fight is not against clericalism or the religi-ous orders but against Christianity, against Christ.'

Beyond doubt the animus of it all i hatred of The Holy Name and the holy symbol of salvation and all that they mean. It is highly creditable to those and many other Protestants to so re cognize it and in the interests of our common Christianity to put on record ther testimon , and raise their voices gainst the iniquity. - New York Free min's Journal.

WHEN THE DAY IS DARK.

We cannot always see why we who need the light here more than those who have reached the mountain top should have to build all our hopes and risk all our happiness upon the promise of a God Who hides His face: nor why those who in their weakness and doubt, most need the sight of Him should be the ones who are most deprived of His presence. Why we should grope and stumble in this darkness we do mow, when even the merest glimpse of His face would so lighten the gloom apon Faith's pathway. Yet we cannot tell with what infinitesimal calculation God reckons up the value of each weak effort of human flesh to fight off the foe of sin; of each sudden piteous sigh for peace and rest from the unending strug gle of it all; of every blind grasp in the dark upon any hold that would bear no the sinking spirit till the light breaks again: of even those unuttered mumurs of the lonely soul and the suffering heart which His inscrutable hiddenness at times almost presses into open re proach.

We can see the reason for these things when the broad noonday of joy lights up all the earth and shines out into the unfathomable width of space. Yet even in the twilight gloom of our common daily life the cold mind sees a reason for this struggle toward the Unseen Good; and marks the mys terious result of it even upon our ex-ternal lives. We know these are the processes by which the spirit's fiber is refined and strengthened, and that exquisite quality given to the human soul

which we call character.

We do not know the actual opera tion of this process upon the spirit but

nearest and dearest to us. We have marked the gentler touch of the hand as time has borne them along on its tides of disappointment and bereave ment of this world's good : and we have caught that note of tenderness in the voice that is left behind by the tears of a sorrow subdued and past .- "Lex Amandi" in the Dolphin

FINDING THE TRUE CHURCH

Man is the handwork of God. He has been created to the image and likeness of God and thereby has become the highest type of creation.
God he owes the supremest act which he is capable, namely, worship, And it must be not only an interior but also an exterior worship. preme act is more familiar to us under the name of religion.

In the world to-day we find millions of people who are rendering such homage to the Creator. They are known by the general name of Christians. This means that all proclaim them. the general name of Christians. selves followers of Jesus Christ, the Second Person of the Blessed Trinity Who became Man. Ye: strange to say we find them following Jesus Christ not by one but by many contradictory

forms of worship.

This would indicate that there is something wrong. All these contra-dictory forms of religion cannot be cor-rect. All are not teaching the docrect. All are not teaching t There. fore, many must be teaching error. Many must be following false forms of worship. Hence it becomes the duty of all sincere Christians to satisfy reason and conscience as to which one is the form established by our Lord

and Saviour Jesus Christ.

All profess belief in His divinity. All almit that He estab ished a Church That He taught His dostrines to His Apostles and commissioned them to teach others, giving them at the same time the power to commission others who were to do likewise. In this way the doctrines which He taught were be transmitted to all future generations until the end of time.

Those whom He thus divinely con missioned became the ministers of the Church which He divinely established. And of this Church He made St. Peter His first representative on earth, "Thou art Peter, and upon this rock will build My Church and the gates of hell shall not prevail against her.' Sincere seekers after the truth should

carefully weigh these words. They are the words of Jesus Church. Clearly and unmistakably they point to the fact that our Lord established but one Church, not many. I will build My Church, He says, not churches. Hence one Church is not as good as another. One only is the true Church, the Church established by Jesus Christ. Therefore, all the others but that built by Jesus Christ are the work of man. They are hunan institutions, and, while Christian in profession, are anti Christian in fact, because not of

Onrist's establishment. Which, then, of the many to-day claiming to be the true church of Christ is such in fact? How can it be distinguished in the multitude of contradictory professing Christian bodies? Easy enough. Jesus Christ Himself has set upon it four very plain marks—

namely, its oneness, its holiness, its universality and apostolicity.

In keeping with our present line of thought let us seek it only by means of thought let us seek it only by means of the letter. the latter. Any Christian body to day claiming to be the Church established by Jesus Christ must also be the Church of the apostles, the immediate successors of Christ. The line of succession must be unbroken. the various Christian bodies, therefore, back to this source we find all but one the work of man. The names of their founders and the dates of their beginning are matters of history. only one which stands the test is the Catholic Church. Therefore, the Catholic Church is the only true Church our Lord and Saviour, Jesus Christ .- Church Progress.

Italy's King Wants a Bishop for Senator.

The Sun of New York prints the following cable despatch from London: The Italian censor stopped a despatch from the Sun correspondent at Rome announcing that the King intended to appoint as Senator Mgr. Bonomelli, Bishop of Cremona, who is a staunch friend of the House of Savoy, and approached the Pope on the subje Pope replied that he was gratified at the friendly intention, but as the ap-pointment would involve the removal of Mgr. Bonomelli from his diocese he could not sanction it.

The correspondent's informant, a Cardinal, declares that the relations between the Pope and the King were never more cordial.

Girls and Bad Novels, In the past we have had occasion to call the attention of parents and teach ers to the evil and pernicious effects of bad reading. This time we will allow the Journal, of Kansas City, to

eak. It says in a recent issue:
"Half the woe that comes to girls in this world is the result of reading bad novels. They pore over all the silly, senseless stuff and get filled up with all sorts of romantic but improper ideas, and it need not be surprising try to cut some of the capers that their glittering heroines co."
It is the duty, then, of Catholic par-

ents to save their children from st mistaken nations of morality by providing them with good reading-papers and books that will inculcate principles, and inspire them to be good Catholics and conscientious men women .- Sacred Heart Review.

Keyhole Catholics.

"Keyhole Catholics" is what a Buffalo paster calls those peoplewho, coming to Mass when the priest is in the pulpit and shrinking from attracting his notice by so late an entrance, remain in the vestibule and keep an eye on what is going on inside by pesking through the doors or mayhap the keyhole Catholics, but they don't hear Mass.—Catholic Citizen.

THE CHURCH AND JUDGMENT

The Rev. Dr. Algernor an Episcopal minister of Y., distinguished for hi ning, and for the coursens. Last winter l victions. Last winter in course of lectures in w position in reference to n and conscience that brou severe criticism from brethren. Initiatory ste looking to a trial for her further has been done as Cropsey may be called b of his Church at any tim

In anticipation of sureply to his critics, Dr. lished in the Outlook an ating and defending hi indicating his probable should he be called to: authorities of his Church He took for his tex

sentence from a pastors by the Bishop of the I copal Church : " If one finds, whatev place in the Church, his hold upon her funda then, in the name of co

let him be silent or wit

The object of this ut be to free the Episcop the task of trying and e its members who do not teaches. It would have member take up his be part, thus relieving it ment of assuming to de should believe and at t cognizing in him the judgment. If the Episo believes it has, the sion to teach revealed insist on the correlative members to hear and ac as revealed truth. If no such divine comm right to assume to be truth, no right to teac God, no right to impos any one as the Word of private judgment.

The doctor's Church might to judge him, or in him the right to re and follow the dictate ment. If it assumes and judge him it rej private judgment. right of private judg its claim to the divi teach authoritatively mission to teach impli to hear.

This is the difficult Cropsey's Church against him. He is w and does not seem thelp his Church out situation. He disputed the Bishops and he common honesty nequires him to be situation. draw. His attitude mecessity on his Chu or be silent, and it sonal judgment, ever ment condemns the fundamental verities He holds that he s Church to correct it and that his preser prophylactic against

attitude seems strat and yet, from the view, and measured Protestant principlement, it is vigorous places himself squa mental principle authority but the inc And a ppealing to hi ment in compliance on which the whole tantism rests, he didgment to that of sists that he shoul pale, that by the l he may guard the m from his Church's f ple, which he fully

To the Catholic

logically to reject his private judgme ultimate criterion True, he says as our ultimate au lines after he says contradicts this. the authority of J teaching makes its its verification. exhaustive analysi ment a denial tha our ultimate au that is, . private j ultimate authority the teaching of be accented

of God as the crit The case of Dr. to the Catholic, an excellent illi Protestant princ no foothold to sto heights of Christ of infidelity. A All the reveale must be rejecte conscience - priv trinsic verity. jected, for faitl and not on the

conscience. Res

into the intrins Such is the l ant principle o and his church it into practice cal resting pla Nay, they must must reject verifiable, and of the prese