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The Catholic Record.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, AUGUST 14, 1897.

NO. 982.

careful consideration. In the mean-time we have some remarks to make on the doctor's interview.

He seems to think that the difference

cussed. In this he errs. We are not particular about the mere form, whether affirmative or negative. His first thesis is satisfactory to us, both as to matter and form. It is this: "The essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic

We accept this as the issue, but we insist, as a preliminary to the discussion of it, that he and we come to some agreement on what are the principles of the Apostolic Church. He proposes to make those principles the measure by which to judge Catholic principles. This being so, common sense dictates that we must know what they are. Let us make this still more clear by a homely illustration. Suppose we were discussing the length of a piece of cloth. He says it is ten yards long, and we contend that it is fifteen. How are we to determine? By the applica-tion of a yardstick. Very well. But But suppose I dispute the correctness of the yardstick which the doctor produces to measure with, insisting that it is too long or too short. Is it not clear that we must determine the correctness of the yardstick, and know that it is of standard length, before we can settle our dispute about the cloth?

Now, the doctor proposes to measure Catholic principles by the principles of the Apostolic Church. The latter are the yardstick which he proposes to use, and we require that it must be correct and of the standard length. Is this not reasonable? Thus it is that until agree on what are the principles of the Apostolic Church we cannot make them the measure of Catholic prin-

But, says the doctor: "It seems clear to me that such a requirement would keep us most effectually from ever coming to a discussion of Roman Catholic principles." In other words, we must accept his disputed yardstick or we cannot measure the cloth! But did the doctor reflect seriously on the import of his words? Did he not see that they are a confession that the principles of the Apostolic Church cannot be known? And, if unknown, how can they be a measure of anything? How, then, can he think of measuring Catholic principles by an unknown quantity of criterion?

We could never agree on the criterion," continues the doctor.

If we can never agree on the correctness of the yardstick we can, of course, never agree on the length of the cloth. If we can never agree on gests a line of argument that involves a discussion of these very principles, on which, he tells us, we could never If we cannot agree on a standard of measure or weight, we can measure or weigh nothing.

The doctor outlines a plan of pro-

ceeding. He proposes to take, for instance, the Catholic doctrine of the in-fallibility of the Pope—a doctrine which we assent to without further trouble. This admitted, he says, and now comes the discussion as to whether this was a principle of the Apostolic Church." He has already told us that we can never agree or this, since we can never agree on the criterion. We have a purpose very distinctly in view in calling attention to these inconsistencies. It is to compel the doctor to uncover and assume his real position. which is to make the Protestant principle of private judgment the criterion of Cathelic truth. The attempt, unconscious or otherwise, shows a lurking suspicion of the weak ness of that position in a discussion with a Catholic. He knows that I have the same right to insist on making the authority of the Catholic Church the His criterion of Protestant doctrines. Bible and private judgment must be thrown out. We will in a moment see why; and we will also see that while the doctor was denying the necessity of a common ground or criterion, and asserting the impossibility of finding it, he had one as neatly tucked up his sleeve as Ah Sin's euchre deck. criterion, held in reserve, is the Bible

nd private judgment, as the doctor lets out in these words: "I would take up in succession other essential and distinctive principles of Roman Catholicism and give proof from the records of the Apostolic Church that said principles are a departure from the principles laid down by Christ

and His apostles. That is, you would make the Protestant principle of Bible and private judgment—a principle which we do not admit-the criterion by which to

be thrown, out. Here is the reason: tine. The latter was attracted to God virtues of religion.

own behalf, for the question would still remain: Is the testimony they between him and us concerns only the form of the question thesis to be dising their inspiration. This the doctor knows as well as we do.

Therefore until he proves their inspiration the doctor cannot adduce them as the criterion or what were the principles of the Apostolic Church. Proof of their inspiration is an essen-

tial preliminary.

But, the doctor will ask, Do you not, as a Catholic, admit and teach that the Bible is inspired, and does not this admission give me the right to quote it against you? No; it does not. The Catholic believes the Bible to be inspired on the sole authority of the Church, which he believes to be infal-lible. If the Church be not infallible, as you claim, the Catholic's reason for believing the inspiration of the Bible is gone, and he is in the same box of uncertainty that you are. But he is more logical than you are. He refuses to believe in the inspiration of a book without a reason, or with no better reason than you have.

Therefore, you are reduced to the necessity of admitting the infallibility of his Church before you can quote the Bible as inspired evidence to him.

We hope by this time the doctor will see why we insist on a common ground or criterion by which to determine the principles of the Apostolic Church. We were aware all the time that he had a book "up his sleeve," as a re-served criterion, and was quietly assuming its inspiration, and that his interpretation of it could be the only correct one. We have been endeavor ing to bring him down to ultimate principles, or, as he would say, to get 'at the essence of the issues in ques tion."-N. Y. Freeman's Journal.

FATHER HECKER.

His Yankee Type of Character and the

It is not a little significant to note ment of American thought, especially in religious matters, and are looking to the fresh vigor of our younger civilization for their inspirations, writes "Catholicus" to the New York Sun. "Catholicus" to the New York Sun.

Leo XIII. has made no secret of the individually to the guidance of the Holy fact that not a few of his progressive ideas as well as his broad humanitarian notions he has acquired from American sources. He owns up to carefully reading a copy of the constitution of the United States given to him by President Cleveland some time ago, and it gives him not a little delight to buttonhole some American prelate or public-East; his wise men come from the West. Leo in this capacity represents a large and growing class among the thinkers of Europe.

A notable instance of the same spirit is found in the publication lately of two appreciative articles on Father Hecker in Le Correspondant by the Count de Chambrun, and now there appears a translation into French of the life of Father Hecker, apropos of the publication. Abbe Klein, profess-or at the Catholic Institute of Paris, summarizing the intellectual position of Hecker, speaks of him as the prophet of the future—the one who has blazed the way to the best progress in relig-

Abbe Klein is one of the stoutest exponents of the Leoning policy in France, and, like Leo, he is a strong believer in the vitality of ideas. He says of Hecker's "Life" that "no book has appeared within fifty years which casts more vital light upon the present condition of humanity or the religious evolution of the world, on the intimate relations of God with the modern soul, or on the existing con-

ditions of the Church's progress. The type of Yankee character he finds in Hecker is so unconventional and at the same time so refreshing, so full of straightforward simplicity and guilelessness, so utterly lacking in that peculiar French trait, diplomacy, that he falls in love with it at once Still he does not fail to see the far-reaching influences of Hecker's ideas, and he realizes that, like all pioneers in intellectual or spiritual movements, Hecker will be appreciated fifty years from now far more than he is to-day. He says: "Nothing is so affecting as to follow the intellectual, moral and religious evolution of this free and confident youth. As in a sort of interior drama one beholds God taking irresistble possession of his soul and leading it by a manifest influence to the highest degree of perfection. With the difference which belongs to their test Catholic principles.

As we have said, this criterion must

some day.'

than were formerly made in several centuries. Such changes in the social world do not go without reacting profoundly on the moral condition of humanity. They require, and, in a certain measure, they call into being more knowledge, more energy, more independence, more initiative and a greater change of the conditions under which one lives; and all this newness of environment creates new ethical problems which constantly demand solution in public life as well as settlement in private conscience. The passive spirit which was the honor of an epoch in which one had only to follow the current, must everywhere give way before those active virtues without which the cause of morality

In these changing conditions Hecker had the greatest confidence in the inborn ability of human nature to adjust itself from a spiritual side to the new order of things. He saw that the trend of all these movements was in the direction of larger liberty and greater intelligence, and that the office of religion was not to curtail lib erty and intelligence, lest perchance they be abused, but to encourage and direct them. Not a few were possessed of the idea that religion was a huge central despotism in the hands of a hierarchy whose chief business was to repress the legitimate aspirations of the heart for what are the idols of modern life—liberty and intelligence. Little wonder, then, that agnosticism was the full flowering of such reputed antagonism. But the system of mystic with what eagerness many thinkers ism of which Hecker was the best ex-in Europe are watching the developponent emphasized the fact that the 'kingdom of God is within you." Every legitimate aspiration for what is good is from the interior spirit of God, and the practical end of the true

Spir . The external authority which alone has been endowed with the prerogative of infallibility must be merely the standard by which we are to measure the rectitude of the interior action-the track on which the train is to run while the motive power is in the engine. The initiative to indi-vidual perfection must not be the prinwhat were the principles of the Apostolic Church we can never agree on what principles coincide with or differ from them. And yet the doctor suggestion was also as a suggestion of the control of the co Formerly the wise men came from the But the growth must be from within, as the tree grows by a life all its own The action of the priesthood must be to dig about and fertilize the roots that the tree may get its best develop

being thrown on the difficulties which ultimately culminated in the institution of the first American religious community, now known as the Paulists, one of the Canadian Bishops said to Pius IX: "Holy Father, I should not at all be surprised if you were to canonize one of these Yankee priests are not at the case of the case of the canadian is the point the case. That is the point the court will have to decide.—N. Y. Freeman's Journal. these souls; they bring a new light into their eyes and a new vigor into

Columbian.

It is the man who is the missionary, greater than happiness in the world, our being kind to them. You will find as you look back upon your life that

Y. Freeman's Journal.

has received in many lands its most stimulating influence." Now some bigots will doubtless accuse Prof. call Mariolatry. - Sacred Heart Review.

PRELIMINARY TO A DISCUSSION.

Dr. McAllister, in an interview given to the Pittsburg Commercial Gazette, makes some comments on our God, and not mere fallible histories. To bring them in and quietly assume that they are inspired will not do. That would be begging the question.

That would be begging the question of those day separates from the Church as Yankee unembarrassed by the accidental institutions of the past."

The father protested, but the minister was firm and the bog of the min French for the religious thinkers of his own people is like a strain of sweetest music from an age gone by. He has they are inspired will not do.

That would be begging the question.

That would be begging the question of the father of Gunder." The father protested, but the minister was firm and the bog was baptized "Gunder." The father protested, but the minister was firm and the bog was baptized "Gunder." For this durage on his paternal authority and laceration of his teelings the father of Gunder a When the searchlight of Rome was being thrown on the difficulties which of a dungeon have been built around that may arise from his being gun-

Love is the highest test of civilization. The more that individuals and peoples advance in peace, gentleness, courtesy, kindness, hospitality, justice, and purity—all summarized in charity—the more progressive are they, whether they abide in adobe huts or marble bat makes true greatness—our test of pace, but who intervened in politics, he most never forget that he was a priest; and his language, his conduct, and his demeanor must never be unworthy of the immust never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his lemeanor must never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his demeanor must never be unworthy of the immust never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his demeanor must never forget that he was a priest; and his language, his conduct, and h

you could count each vowel and con-sonant in every word. When touch-ing upon subjects which interested him not his words. His character is in his message. There is only one thing greater than happiness in the world, while in the expression of thoughts on us, and that is largely to be secured by severely of none, however widely their

Prof. Carroll D. Wright, lecturer on political economy in the Catholic University of Washington, and well known in Massachusetts as a public man, is not a Catholic, but he writes in the following broad and liberal spirit in Munsey's Magazine on a subject that is generally misunderstood by our Protest ant friends. Prof. Wright says: "I used to feel that it was mere idolatry or absence of refined feeling that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. . . The peasant can realize and bring into his own heart the whole idea of the Mother, when he could not, even with the stehticism of religious devotion, reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion is stimulating influence." Now some label and submitted by the Most Revered Doctor Healy, Bishop of Clonfert, the title of it being; "The Irish Politics." Doctor Healy declared that is purpose was to give what he considered some practical advice to togical authority for his ecclesiastical duties. These diared that his purpose was to give what he considered some practical advice to togical authority for his confined the confined seems of refligious devotion, reach the God of the thole deal of the Mother, when he could not, even with the steems of religious devotion, reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the innumerable representations of the Madonna that religion through the inn regarding such intervention. First of all, he thought it was no part of a priest's duty to interfere in purely political matters. By politics he meant the practical science of governing a State with a view to promote the temporal welfare of the citizens. The Church had its own end to that the tree may get its best development. "The better the man, the better the first of what they are pleased in control of the better than the better the first of the man cannot be too strong, or his they too great of the press despatches referring to a strong, or his they too great of the press despatches referring to a strong, or his they too great of the pression of the pres

the Scriptures. His hours became late and irregular. He was often absent from home when he was wanted. The excite-ment and the dust of the political arena ment and the dust of the political arena made him somewhat thirsty, and his associates were by no means always safe and edifying companions. He (His Lordship) did not care to enlarge upon this subject, but he would say that he had known several young priests who greatly fell away from their high estate because in times of excitement, they devoted genius to the industrial arts have their step. Little wonder that with undoubtedly produced more changes in the world in the last fifty years than were formerly made in several the several western world for this new light.

Aubrey de Vere, in his "Recollections," now appearing in the Ave themselves too much and too carnestly Maria, gives the following description of Cardinal Newman before he became than were formerly made in several western world for this new light. when death evertook Archbishop
Janssens as he was on board ship sail
ing out for Europe, he said, as his last
words: "I am ready; thanks be to God."
What matters it where, when or how
death comes, if that can be said:
"I am ready; thanks be to God."
Love is the highest test of civilization. The more that individuals and purity—a!"

Love is the highest test of civilization. The secret gentleness
und purity—a!

Mandore he became
is proportion. The dear young friends he saw around him were the hope, the rising hope, of the Irish Church. They were its joy and crown, and it was therefore he implored them to take no prominent part in politics before they had spent seven or eight years on the mission. The second round in politics, the more than individuals and left for him a letter of introduction from an eminent fellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriot ism Ireland has owed much. Early in the evening a singularly graceful figure, in cap and gown, glided in the room. The slight cious addressed and purity—a!

Love is the highest test of civilization. The more that individuals and ourtesy, kindness, hospitalisation. The slight cious addressed and purity—a! and another on the platform. He was always and everywhere the ambassador of Christ. He could not put off his representative character. He should, therefore, never speak nor write language which even a layman who wished to be regarded as a layman would never think of using. Whatever others might do, there was a special obligation on the priest of observing moderation in his conduct and his language. And there should be moderation in his politics as well as in everything else. And they should in everything else. And they should always be prepared to allow the same reasonable freedom of thought and action to others which they claimed for greater than happiness in the world, while in the expression of thoughts on and that is holiness; and it is not in our important subjects there was often a keeping; but what God has put in our restrained ardor about him, yet, if in the subjects there was often a this: that no priest should allow his purkeeping; but what God has put in our restrained ardor about him, yet, if in power is the happiness of those about dividuals were in question he spoke suit of politics at any time to cause him to neglect any of his ecclestiastical duties. Politics was an engrossing pur-suit, and sometimes greatly disturbed the mind. It was all very well to win the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—Henry Drummond.

At the annual meeting of the Maynoth Union, held on Thursday, July 1, a nooth Union, held on Thursday, July 1, a PRIEST.

gerald was neither altogether logical nor consistent in itself. But it asserted a sound rule—that, as a rule, neither spirsound rule—that, as a rule, hemsel spiritual nor temporal rewards should be promised; nor, on the other hand, should spiritual or temporal coercion be resorted to in order to influence the choice of a voter in favor of a particular candidate. He was not disposed to quarrel with the substan-