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PENTECOST.

Whitsunday, or Pentecost, which
occurs seven weeks after Easter, was
instituted to commemorate the de-
scend of the Holy Ghost upon the
Apostles in the form of "tongues of
fire."

The full account of this event is
given in the second chapter of the
Acts of the Apostles.

This miraculous occurrence took
place in an upper room in the abode
of Peter and others who dwelt with
him. Here the Apostles were accus-
tomed to assemble, for the purpose of
prayer, and thither also the Blessed
Virgin and many of the disciples went
for the same reason. Here Matthias
was selected for the Apostolic office in
the place of Judas; and when the
feast of Pentecost arrived while they
were all assembled together, Apostles
and disciples, a sound was heard "as
of a mighty wind" which filled the
whole house, and the Holy Ghost,
under the form of tongues of fire,
appeared in the room and sat upon
all present. From the entire narra-
tive it may be inferred that, with the
Blessed Virgin and disciples, who all
received the Holy Ghost, there were
about one hundred and twenty present.

The Apostles, after thus receiving
the Holy Ghost, began miraculously to
speak in the various tongues of all the
strangers who were then visiting Jeru-
salem in great numbers, as Pentecost
was one of the principal feasts of the
Old Law, and many Jews were accus-
tomed to come to Jerusalem from all
quarters to celebrate it.

Under the Mosaic Law, the feast of
Pentecost was observed in memory of
the reception of the Law on Mount
Sinai, written by the hand of God on
two tables of stone. The first fruits of
the product of the fields were likewise
offered to God in thanksgiving on the
same day, and the children of Israel
returned thanks to God for their deliv-
erance from the servitude of Egypt,
and their institution as an independent
Commonwealth having their own laws.
From this we may also infer that the
Pentecost of the Jews was a prefiguring
of the Pentecost of the New Law: for
on this day takes place the first public
announcement of the religion of Christ
and the establishment of the Christian
Church. For this reason also it is one
of the greatest festivals of Christianity.

When the strangers assembled in
Jerusalem, as well as the residents of
the city, heard that the Apostles, though
they were Galileans who had not
learned the different languages which
were spoken in Europe, Asia and
Africa, were nevertheless giving
instruction to persons of all nations in
their own tongues, a great multitude
assembled to witness the wonder,
giving expression to their surprise:
"How do we hear, every man his own
tongue wherein he was born?"

The opportunity afforded by the
presence of so many strangers in the
city was seized upon by St. Peter to
make known to them the saving
mysteries of the Christian religion,
especially the incarnation, death, resur-
rection and ascension of our Lord, and
our redemption through His death on
the cross. He impressed upon them
also in the same sermon the necessity
of faith in Jesus Christ, and of the
sacraments of baptism and penance for
the remission of sins, with the result
that about three thousand souls were
added to the Church on that day, and
many more daily afterwards. The
preaching of the Apostles was confirmed
by many other wonders and signs
besides the miraculous gift of tongues.

This gift was the direct result of the
grace of the Holy Ghost conferred upon
the Apostles, though being a miracu-
lous gift, intended as a manifestation
of the divine testimony to the truth of
Christian teaching, it does not usually
follow the reception of the seven prin-
cipal gifts or graces of the Holy Ghost.
These graces, or gifts, which are re-
ceived in the sacrament of confirma-
tion, are enumerated by the prophet
Isaiah xl. 2; and a prophecy of Joel,
quoted by St. Peter in his first sermon,

predicted the miraculous effects which
should sometimes accompany them:

"And it shall come to pass after-
wards that I will pour out my spirit
upon all flesh, and your sons and your
daughters shall prophesy, and your
old men shall dream dreams, and your
young men shall see visions; and also
upon the servants and upon the hand-
maids in those days will I pour my
spirit. And I will show wonders in the
heavens and on earth."

The gift of tongues was, however,
frequently given by God to the
Apostles and their immediate disciples;
for St. Paul, in his first Epistle to the
Corinthians, comparing the various
gifts which were frequently then re-
ceived, gives preference to the gift of
prophecy over that of tongues, unless
at the same time some one be gifted
with understanding to interpret the
tongues which are miraculously spoken.

His reason for the preference is that
except when the tongues are inter-
preted the practical benefit resulting
from the gift of prophecy is greater.
We may infer from all this that the
gift of speaking in various tongues
was permanently given to the Apostles
and to many of the disciples who were
commissioned to propagate the gospel
throughout the world. Thus St. Paul, in
I. Cor. xiv., 18, thanks God that he
had been endowed with that gift to a
greater extent than any of his co-
laborers in the Corinthian Church, to
whom the Epistle is addressed.

This gift of tongues has been given
to missionaries from time to time since
the Apostolic age. This was the case,
especially, with St. Francis Xavier, who
was able to instruct in their own
languages the various nations and
tribes whom he went to convert to
Christ; and his great work endures to
this day.

The Holy Ghost, to whom specially
the work of sanctification, and the
inspiration of the Church is attributed,
is the third person of the Adorable
Trinity. But by this we do not imply
any inferiority to God the Father and
God the Son, since the three divine
persons have the same divine nature
and substance. They are, therefore,
equal in all things. The Father and
the Son co-operate with the Holy Ghost
in this work of sanctification and love;
nevertheless it is especially attributed
to the Holy Ghost, because proceeding
from the love of the first and second
divine persons, the Holy Ghost is to be
regarded in a special manner as the
fountain of love in the same way, as
God the Son wrought especially our
Redemption, and God the Father, as
the first principle of the blessed Trinity,
is also, in a special and incomprehen-
sible manner, the Creator of the
universe "from whom cometh every
good and perfect gift."

"WHEN WAS YOUR CHURCH FOUNDED?"

A newspaper scrap was recently sent
to us with the above heading, with the
invitation, "answer this, i. e., if you
can."

It is not our custom to pay any at-
tention to anonymous correspondents,
but in the present instance, as the
scrap consists of a terse statement of
most of the absurd pretensions of
Anglicanism to antiquity, we shall
make some comments upon it, not be-
cause of the challenge anonymously
sent, but because the claims set forth
in the item have been recently often
made, and it is desirable that their
fallacy should be apparent to our
readers.

The item has evidently been clipped
from one of the Anglican religious
organs, and is credited to the *Missioner*.

The first paragraph is as follows:
"Many old authorities concur in
testimony that St. Paul preached in
Britain about the year sixty. In the
second century the British Church was
fully organized. In A. D. 314, three
Bishops were present at the Council of
Arles. When Augustine, the first emissary
of the Roman Church, came to England
in A. D. 596, he found the British Church
fully established with one Archbishop and
seven Bishops. Thus it is evident that
the source of our (Anglican) Church is
independent of Rome. Even Augustine
did not receive his Episcopate from
Rome, but from Lyons."

A more brazen agglomeration of
false claims than this paragraph it
has rarely been our lot to read.

It would be of no weight in establish-
ing the pretence of the independence
of the Anglican Church, even if it were
proved that St. Paul had preached the
faith in England. St. Paul did not
establish churches independent of the
central Apostolic authority. This
great Apostle preached in Rome; but
he did so in union with St. Peter; and
it is well known that these two Apostles
suffered death on the same day during
a general persecution carried on
against Christians by the tyrant Nero,
though this fact is not essential to the

more salient fact that the Church of
Christ is one from the beginning.

St. Paul tells us that after three
years of preaching in Arabia, he re-
turned to Damascus, and then "went
up to Jerusalem to see Peter," with
whom he abode for fifteen days: (Gal.
i. 18.) undoubtedly his purpose was to
preserve the unity of the faith; and
lest his preaching should be in vain,
it was revealed to him afterwards that
he should communicate the Gospel he
preached to the Gentiles to them who
were of reputation. (ii. 2).

The faith of St. Paul was therefore
the faith of the whole Church. But
there is not the least evidence that he
preached in Britain—and it is not true
that "many old authorities concur in
the statement" that he did so. There is
merely a somewhat obscure passage in
St. Irenaeus that he preached the Gospel
in distant lands; and this some Angli-
cans have interpreted as meaning
Britain. But there is positively no
evidence that a British Church was
established until the reign of King
Lucius in the second century.

"In the second century the British
Church was fully organized." This is
true; and it is true that there were
three British Bishops at the Council of
Arles, in 314. But at the Council of
Arles these three British Bishops
signed, in common with the Bishops of
Italy, France, Spain, Germany and
Africa, the address to Pope St. Sylves-
ter, which said: "Yours is the most
extensive jurisdiction, to promulgate
decrees in all the Churches." This does
not accord well with the *Missioner's*
theory that the English Church was in
rebellion against the Pope, like the
Church of England of the present day.

It is acknowledged that St. Augus-
tine was the emissary of a Pope. What
is the sense, then, of telling us that St.
Augustine received his episcopate from
Lyons, and not from Rome? To the
present day when the Pope nominates
Bishops, he authorizes that they be
consecrated by any Catholic Bishop.
It is but seldom that he consecrates
Bishops himself. It is not wonderful,
then, that St. Augustine should have
been consecrated by St. Germainus, of
Lyons, after being selected by the
Pope to be the Apostle of England.

St. Augustine found on his arrival
that there were British Bishops in
England before him, but these served
their own countrymen in Wales, and
did not unite with him for the purpose
of converting the Saxons, the enemies
of their race. Nevertheless, the estab-
lishment of the British Episcopal line
was as much the work of a Pope—Eleu-
therius—as was the authority of St.
Augustine. It was Pope Eleutherius
who sent Fugatus and Damianus to
establish Christianity in Britain at the
request of King Lucius, whose corre-
spondence with Pope Eleutherius is to
be found in Bede's history. The suc-
cessors to these Roman missionaries,
equally with themselves, acknowledged
the Pope's authority, as Bede tells us.
We see, therefore, how contrary to
truth are the remaining assertions of
the *Missioner*, that there was "no
Roman influence" during the "British
period," and that during "the Anglo-
Saxon period Romish influence devel-
oped."

The modern Anglican Church is in
every respect an organization differ-
ent from the ancient Church of Eng-
land, by which name was always
understood that portion of the Univer-
sal Church which was in England, but
subject, like the Churches of other
countries, to the Apostolic Roman See,
the See of Peter. In proof of this it
will suffice to adduce here the testi-
mony of the thoroughly anti-Catholic
historian Mosheim, who is compelled
to acknowledge that in the third cen-
tury "it is further to be noticed, as a
matter beyond all dispute, that the
Bishops of Rome, Antioch, and Alex-
andria . . . had a kind of pre-
eminence over all others" . . . and
"with respect to the Bishop of Rome,
he is supposed by Cyprian to have
had at this time a certain pre-emin-
ence in the Church; nor does he stand
alone in this opinion."

It is true, Mosheim endeavors to
make this pre-eminence as small as
possible; but he then adds: "the
pre-eminence of the Bishop of Rome in
the Universal Church was such as that
of Cyprian, Bishop of Carthage, in
the African Church." This implies, to
say the least, an authority over all
Churches like that of the Archbishop
of Canterbury in England. This is
precisely what the Anglicans deny.

The British Church was established
by Fugatus and Damianus, and the
Saxon Church by St. Augustine, under
authority from Popes Eleutherius and
Gregory, and they were a portion of
the Church Universal or Catholic. The
modern Anglican Church was estab-

lished by Act of the British Parliament
with the king for its head, a thing
previously unheard of in Church his-
tory.

The doctrines of the ancient Church
of England were those of the Christian
Church of all nations. The modern
Church of England is a purely local in-
stitution, with doctrines invented to
suit the times or whims of kings.

It is usual for Anglicans to maintain
that not till the reign of King John did
the Church in England acknowledge
the Pope's authority. But in the reign
of King John, before that King's sub-
mission to the Pope, Archbishop Pan-
dolph had his jurisdiction from Rome,
as his signature to Magna Charta, as
"Cardinal of the Holy Roman Church,"
sufficiently attests. The claims of the
Missioner to a continuous Church of
England, independent of the Pope,
from the time of St. Paul, are not
merely without historical foundation,
but they are contrary to all the testi-
mony of history.

TEACHERS' CONVENTION.

SEPARATE SCHOOL TEACHERS HOLD A
MEETING AT WALKERTON.

Last week, for the first time in its
history, the pretty town of Walkerton
was the scene of a regular assembly of
Separate school teachers for professional
purposes. On that occasion there met
all the School Sisters de Notre Dame
teaching in Ontario, viz., from Berlin,
Waterloo, St. Agatha, St. Clements,
New Germany, Diemerton, Mildmay,
Formosa and Walkerton—every
teacher being present from each of
these places to the number of some
thirty in all, a matter which in itself
proved the zeal and devotion of these
ladies. The sessions were held in one
of the spacious and handsome class-
rooms of the Separate school recently
established there. Besides the Sisters
themselves none were present but the
Separate School Inspector, who gave a
lengthy lecture, consisting of a general
commentary on the work and duties of
teachers. Along with other things, the
purposes of a convention were dealt
with *seriatim*, in order to emphasize
the invaluable benefits that may be
secured from these gatherings when
regularly held and systematically con-
ducted. It is hardly necessary to re-
mark that all present manifested the
deepest interest in the proceedings—a
fact which is merely in keeping with
the genuine professional spirit that has
always characterized the School Sisters
de Notre Dame. Before dispersing,
preliminary arrangements were made
for holding the next convention.

BIBLE REVISION IN GERMANY.

The German Protestants have for
some years realized the fact that the
translation of the Bible they have been
so long using is as much in need of a
thorough overhauling as was the King
James' version, and even more so.
The Supreme Council of the Church in
Berlin has therefore had a company of
scholars for some years at the work of
revision. It was decided, however,
that Luther's Bible should be the basis
of the new version, and that none but
absolutely necessary changes from
Luther's words should be permitted.

It is notorious that Luther's Bible
was full of inaccuracies; and many of
these errors were made purposely in
his translation so as to sustain his
peculiar doctrines, especially the doc-
trine of salvation by faith alone with-
out good works; and when brought to
task for his falsifications, his only jus-
tification was that "St. Martin
Luther will have it so."

Luther rejected the Epistle of St.
James as an "Epistle of straw," because
the teaching of St. James against his
pet doctrine is so positive:
"So faith without works is dead,
as the body without the spirit is dead, so also faith without
works is dead." (ii. 17, 26.)

Later Protestants, however, admitted
the epistle of St. James, and it is to
remain in the new translation. The
books of the Old Testament which are
rejected as apocryphal by the Protest-
ants in English-speaking countries are
admitted by Germans to a place in the
Bible. We have thus the curious
phenomenon that German and English
Protestants are not agreed upon what
the Bible is, though both alike pro-
claim as their rule of faith "the Bible,
the whole Bible and nothing but the
Bible." It was upon this point that a
split occurred between the German and
British Bible Societies, so that they
will not co-operate with each other in
Bible distribution. The German Bible
has seven Books, besides twelve
chapters of Daniel and Esther, which
are not in the English Protestant
Bibles.

A first edition, comprising the New

Testament only, as revised, was
issued in 1870, and in 1883 a complete
Bible was issued under the name of
the "Proof Bible." It was intended
that the opinions of learned men
should be taken upon it, to be con-
sidered by the Prussian Educational
Bureau. This was done, and it is
now announced that the new Bible as
finally revised has been published.

It has always been the case that the
Protestant versions of the Bible have
mutilated the original, and with all
the work that was lavished on the
English revision, a bias against Cath-
olic tradition is manifest in it. It
may be expected that the same under-
current will prevail in the new German
Bible, and that there will even be a
leaning toward the new Latitudinari-
anism which is now almost universal
among German Protestants, and is
becoming more and more aggressive
every year wherever Protestantism
prevails.

THE DIVORCE EVIL.

Blackwood's Magazine computes that
the number of persons divorced in the
United States now amounts annually
to 2 in every 2,072 of the popula-
tion, making a total of 60,484 through-
out the Union, with a population of
62,662,250. An advertisement recently
appeared in a Chicago newspaper
to the effect that "an experienced
divorce lawyer will take cases at a re-
duced price." Enquiry showed that
his charge was \$24, of which sum the
court charges came to \$15, so that his
professional services did not come to
more than \$9. He was able to accept
a reduced price because he got divorce
cases in such numbers.

The facility with which divorces are
granted has given rise to a new in-
dustry, at which many swindling law-
yers do a lucrative trade. Besides the
legal divorces, many bogus divorces are
issued by these firms at prices varying
according to what they can get their
victims to pay; so that when it is re-
membered that the figures given above
signify that there is one legally
divorced family every year to each
414 families, there must be an accumu-
lation of real and bogus divorces in
every small community after the lapse
of a very few years. The influence
exerted by the presence of such a
leaven must be extremely noxious,
as the rising generation become ac-
customed to mingle with the children
of divorced parents, especially when it
is known that the parents of these
children are living in the same neigh-
borhood with other husbands and
wives. Thus even young girls of vir-
tuous families become accustomed, be-
fore they are out of their teens, to see
the marriage tie disregarded by many
of the families of their nearest neigh-
bors, and it is a natural consequence
that all conception of the duties to be
fulfilled by parents to their children
and to each other, and by children to
their parents, is destroyed in their
youthful minds.

This accounts for much of the pre-
cociousness of children in the United
States, according to the writer of the
article we have referred to. The
divorces are, of course, confined to
Protestant or non-Catholic families;
but it is with difficulty that the teach-
ings of the Catholic Church can coun-
teract the force of the universal evil
example; and it is to be feared that
there will be a general lowering of
the standard of morality in the com-
ing generation.

There is a growing feeling that
there should be a uniform law for
marriage throughout the United
States; but such a law cannot be
made without an amendment to the
constitution, which is a thing
very difficult to be passed; and
many of the States are utterly
opposed to the enlarging of the
powers of Congress, so jealous are
they for the preservation of State
rights. But it is extremely doubtful
that even a uniform law would
correct the evil; though it would
probably check its present rapid
growth. The fact that so many States
have lax laws shows that the tendency
of public opinion among Protestants is
towards laxity of the marriage tie.
Nothing will seriously check the evil
until the Christian and Catholic doc-
trine of the indissolubility of marriage
shall be recognized, and it certainly
does not seem that this will be the case
unless the country itself become
Catholicized. Many Protestants recog-
nize the danger, and some have recom-
mended the adoption of the Catholic
marriage law. But there is little
likelihood of this taking place. The
evil is a creation of Protestantism, and
it seems that it must continue to in-
crease as long as the country remains
Protestant.

MINIMIZING CHRISTIAN DOC- TRINE.

A committee of Methodist ministers
which was appointed for the purpose
of examining into the orthodoxy of the
doctrine recently preached by Rev.
Mr. Phillips of Toronto, regarding the
atonement of Christ for the sins of
mankind, has just reported that the
doctrine is in accordance with the
standards of Methodist belief, so that
there will probably be no trial for
heresy in his case.

It will be remembered that, in a
public sermon, Mr. Phillips maintained
that the death of Christ was not a real
atonement for sin, but only a mani-
festation of God's love for mankind,
the object of which is to excite our love
for God in return. We must admit
that the conclusion arrived at rather
surprises us, as we were of the belief
that Methodism had retained the doc-
trine of the atonement as one of the
fundamental doctrines of Christianity;
but from this decision it would appear
that this is not any longer to be con-
sidered as a doctrine of any impor-
tance, though certainly it would seem
to be very essential in a sect which
teaches that we have nothing more to
do to attain salvation than to believe
that we are saved through the suffer-
ings of Christ, denying the necessity
even of contrition.

If the need of a Redeemer to expiate
sin is thus to be eliminated from the
creed of Methodism, the need of Christ's
Incarnation must disappear also, and
it is a very easy step to Unitarianism,
or the total denial of Christ's divinity.
The only reason given in Holy Scrip-
ture why God became man is that He
should "blot out the handwriting of
the decree that was against us, which
was contrary to us, nailing it to His
cross." (Col. ii. 14.) "For it
pleased the Father that in Him should
all fullness dwell; and having made
peace through the blood of His cross,
by Him to reconcile all things unto
Himself." (Col. i. 20.)

If this reason is now to be rejected,
or if we may be Christians while re-
jecting it, the Unitarians are more
consistent than Methodists; for they
maintain, as Mr. Phillips does, that
atonement for sin by Christ is an im-
possibility, and they infer that as
there is no other reason than this as-
signed for the incarnation, that the
incarnation did not take place. It is,
of course, a necessary consequence of
this teaching that Christ was not and
is not God.

We have long been aware that the
present tendency of most of the Pro-
testant sects is to Latitudinarianism;
but we thought that Methodism had not
gone so far in this direction as some
other sects. We presume that it is the
desire which is now being exhibited to
unite the various Methodist organiza-
tions into a kind of confederacy,
which is prevailing to reduce to a
minimum the number of doctrines
which must be believed. It is thought
that the smaller the number insisted
upon as essential, the more easy will it
be to make a compromise and effect a
union. We believe that this will
indeed make a kind of union more
possible, but the result will be Nothing-
arianism, and not Christianity.

NEW SEPARATE SCHOOLS.

OFFICIAL VISIT OF THE GOVERNMENT
INSPECTOR TO THE SEPARATE SCHOOLS
RECENTLY ESTABLISHED AT WALKER-
TON AND CHEPSTOW.

Ever since January last when Sepa-
rate schools began operations at these
places as institutions duly recognized
by the Government, all concerned
have been expecting with interest the
visit of the Departmental Inspector.
In the course of last week Inspector
Donovan arrived, spent a day exami-
ning his school, and having completed
his work, sent reports to the trustees,
of which the following is a summary:

WALKERTON.
1. The building is a fine, stately brick
in excellent state of repair. The grounds are
extensive, properly divided for the sexes,
systematically laid out, and tastefully beau-
tified. The out-houses are convenient and
becomingly kept. The water supply is good
and within easy reach.
2. The class rooms are amply large, sin-
gularly commodious, neatly decorated and
possessed of the necessary facilities for good
teaching. The matter of equipments as desks, seats, maps
and blackboards, all present requirements are
well and fully supplied.
3. The pupils enrolled number one hun-
dred and forty, with one hundred and twenty
four present, divided into three departments.
The grades run from those of the first to
those of the fourth form, and the work done
includes all the branches enumerated in the
Departmental programme of studies for
Public Schools.
4. The general efficiency of the classes is
fully up to the standard, in many cases above
the average. There is no evidence of
crum in any case, but a vigorous, natural
growth throughout—the best guarantee of
durable results. The orderly movements of
the pupils in school and out of it, their clean
attention and lively interest in their work,
are sufficient proofs of the excellent system
of discipline under which the business of the
school is regulated. The teachers are School
Sisters de Notre Dame, ladies almost invari-

ably remarkable for energetic
professional success.

In addition this com-
missioner takes the
mentioning the Very Re-
verend, the worthy pasto-
r on the successful esta-
school and the satisfaction
which it is conducted.

CHEPSTOW.
1. The building and grounds
occupied are only intrin-
sically good, as being of most un-
usual construction of a new build-
ing, which are intended for
use in October next.
2. In point of numbers
school, having about one
pupil enrolled, with an
hundred and thirty on the
list. Only two teachers are em-
ployed, namely, Miss
of course, ample work
Furus (I. to IV.) are re-
and the course of study
branches of the program-
scribed by the Education
3. It is also a rigorous
far as the actual work
concerned. The classes
satisfactory work, and
pupils seem fully alive to
their respective duties,
and with an increased stu-
dent body will be still be-
lieved to be the best.

Apart from the forms
as in the former case
leave to congratulate
Father Wadel, on the
gross the affairs
making.

EDITORIAL.

Some time since
place in this city to
the Bible Society. 8
all the officers resi-
belonging to the Me-
tion. The grievance
that the last named
matters in such a way
be able to control
The person elected
Secretary or manag-
er; and as a salary
this position, a sal-
was manifested in
the past few weeks
have appeared in
the Church of Eng-
the assault, and
solitely defending
We merely wish to
battle gives much
advise our separate
true and enter on
tions as soon as
know is a difficult
both sides it may be
commander—no
authority demand-
the power to enforce
for the sake of pea-
trust the combat
thought and sha-
bickering among
gospel are very un-

On the 24th Ma-
wheeled into the Es-
mons, bearing the
565 members of the
and 101,406 mem-
Protestant League
for the appointme-
inquire into the c-
and monasteries
dem. The race
numerous.

After all the
by Protestant com-
that unity is not
Church of Christ,
is a kind of a
institution, such
"Dr. Tribulation
the books which
brain, many, esp-
ist organs, are w-
that such a Chris-
managed to be
succeeded in the
commissioned H-
"teach all nation-
ever I have co-
from Rev. Dr. V-
recently been
Methodist journa-
laments that the
have imported
sectarian animos-
home, and that
ment to their wo-
priests have a 2-
much as what
nationality, th-
"directorate,"
to get a union
into one body
plain that the
much to ensure
to counteract
Catholics are de-
the means at dis-
organs general-
chief difficulty
Dr. Weynon's
Church wishes
sionaries. Th-
ever, of adopt-
federation." 1
the fact that t