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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter set forth is both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Dec. 28, 1901.

DEATH OF REV. DR. FLANNERY.

A cablegram was received in London on the 22nd instant, conveying the sad intelligence that Rev. W. Flannery, D. D., had died in Borrisokane, Co. Tipperary, Ireland, on the 21st. He had gone there a few months ago on a visit to his many friends in that part of Ireland. When he left Canada he was not in good health, having some time previously suffered from a stroke of paralysis. It was thought, however, that the change would effect a complete restoration of his old-time vigor. But such was not to be the case. On account of his advanced age this was too much to expect.

Rev. Dr. Flannery was perhaps one of the best known priests in Canada. His studies were made in this country and in France, chiefly in the last named country, and he could speak French fluently. When Right Rev. John Walsh, the late Archbishop of Toronto, was consecrated Bishop of London, Father Flannery became assistant at the Cathedral, a few years afterwards being appointed to the important parish of St. Thomas, where he remained, beloved of his people, for about twenty-five years. A few years ago he assumed the pastoral charge of the more important parish of Windsor, but, on account of his advancing years the cares of that mission were found to be too onerous, and he was given the newly-formed parish of St. Columban, a charge which did not call for such severe labor as he had been forced to perform in Windsor. It was shortly after he took charge of St. Columban parish that he was attacked with paralysis.

Dr. Flannery was one of the most learned priests in the province, and on many occasions when he entered the field of controversy, all were surprised at the extent of the historical lore which he possessed. For some years he was associate editor of the CATHOLIC RECORD, and his articles were admired for their learning and brilliancy.

His was a noble nature. Large-hearted was he on all occasions, and times without number his purse was opened to extend a helping hand to the unfortunate ones amongst his flock. In all things he was great-minded and generous, and no one came under the influence of his genial, whole-souled nature without being benefited thereby. He will be sorely missed in the Diocese of London. From one end of it to the other priests and people knew and loved Father Flannery. Indeed, we might almost say that such was the case in many other dioceses as well as London. He was always the faithful priest, for his sacred duties were well performed; and the Master in whose vineyard he was working alone knows the extent and the hardship of the labors he performed. We are sure that one and all will join us in the prayer that his noble soul may be given a high place in the home of eternal bliss.

PRESBYTERIAN REVISION.

The Presbyterian Committee on Creed revision which has been sitting in Washington, has completed its shortened Confession of Faith, for the information of Church members. This statement of creed is not final, but will be submitted to the General Assembly, probably with modifications which may be adopted after the opinions of Presbyterians through the country upon it shall have been made known. The nature of the changes made from the Westminster Confession have not yet been made public, so that it is impossible to say yet what may be their character. It is stated, however, that such disputed points as the doctrines

of election and the salvation of all infants have yet to be considered, as the instructions given to the Committee by the General Assembly direct that these disputed matters are to be explained in a supplementary chapter.

TO SUPPRESS ANARCHY.

The Bill introduced into the United States House of Representatives for the suppression of anarchy appears to be drastic enough to meet the necessity of the occasion which calls it forth, and it is expected that it will be the basis of legislation against anarchy in the country, in accordance with the recommendation of the President.

The bill provides that serious assaults upon the President or other Executive officers shall be punished with death. It will make it a felony to advise or teach the overthrow of the Government, or any interference with Government officers in the discharge of their duty, and the death penalty is proposed to be inflicted on persons in the United States who conspire for the killing of any foreign king, emperor, president, or other ruler.

The Bill will probably be modified by Congress in some of its provisions which do not appear to be quite clear as regards their purpose; but it is at all events a step in the right direction, as it will undoubtedly make anarchists feel that they are putting their own lives in peril when they plot against the life of the President of the United States or the rulers of other countries.

ROWDYISM IN BELFAST.

The Orangemen of Belfast every July have a month of hilarity of that kind in which they take special delight, spending their free time in wrecking Catholic houses and assailing the Catholic workmen.

Last July was spent in the usual manner, and on one day of that month, the 26th, a savage attack was made on a body of Catholic workmen who, to save their lives, took to a number of boats which were lying in the harbor. The Orangemen then took their revenge by making a bonfire of the men's coats, and hurling iron nuts at the fugitives.

Our attention has been called to a copy of the Belfast News Letter, the regular Orange organ of that city, which gives some of the doings of the day for which it expresses regret.

A respectable Protestant English gentleman was doing business in one of the extensive yards, and afterwards walked down the Queen's Road.

The mob took him to be a Catholic, but, as he was not aware of the fact, he supposed that they were merely amusing themselves with some coarse plays at his expense as he passed.

The News Letter described what ensued in the following manner:

"He was soon disconcerted by receiving on his back a blow from a piece of wood. This was followed by several stones, and then he was again struck by the same piece of wood, apparently hurled by a man, and with considerable force, as the blow was severe. It was between 1:30 and 1:45 p. m. when this unprovoked attack took place, and, of course, broad daylight, and this being the case, the gentleman who was so inhospitably treated concluded that the conduct of the workers was only a bit of horse-play, and that nothing more serious was intended. He is himself an employer of labor, having several of different religious and political opinions, and he has been accustomed to their ways from his youth. He, therefore, proceeded without paying any more attention to the crowd of boys, who were still following him. He intended to cross from the end of the Queen's Road by ferry to the north yard of Messrs. Workman, Clarke and Co., Limited, but before he reached the ferry steps the crowd became bolder, and finally surrounded him, and to use an expressive phrase, 'held him up.' The ringleaders demanded his name and asked for his money."

The gentleman gave his address, and showed his notebook for the purpose of identification, and made his escape while they were engaged in examining it. But as the rowdies thought he was deceiving them he was taken to be a Catholic reporter, and the gentleman pursued was told by one in the crowd: "We're hunting rats." The News Letter adds "he did not explain whether the rats in question were four-footed or two-footed."

This Orange organ was indignant that an English gentleman had been so treated, as he would certainly inform his friends in England of the mob law which reigns in Belfast, and would destroy the good character of that city, which is usually represented by those interested in its welfare as the "centre of respectability, intelligence, order and commercial prosperity."

The News Letter falsely states that the rowdies on this occasion were mere boys; but if this had been really the case, it might well be wondered what kind of people brought up their boys to such conduct, and what kind of men the rising generation of boys will make.

That journal also, as the organ of Orangism, declares that there was no justification for the conduct of the mob,

after seeing "the gentleman's credentials."

Evidently there would have been ample justification in the News Letter's estimation if the gentleman had been a mere Papist. And such is the education given to the hopeful rising generation of Orangemen in that centre of "intelligence, order and commercial prosperity."

SIGNOR MARCONI'S WIRELESS TELEGRAPHY.

The clever Italian electrician, Signor Marconi, has succeeded in receiving signals at St. John's, Newfoundland, across the Atlantic Ocean, by wireless telegraph from his station at Cornwall, England.

The wireless telegraph has this advantage that even with a powerful transmitting machine, the expense is much less than by cable, but it labors at present under the disadvantage that whereas a cable despatch is sent to a definite station, the despatches by wireless telegraphy go forth to the whole world and may be received by any one who has the necessary receiver of the telegraphic current, and no means have yet suggested themselves whereby wireless telegrams can be made private.

Besides, from the fact that the electrical currents sent by the wireless mode of transmission pass freely through the atmosphere, which is open to all, when this mode of telegraphy becomes common, it will be liable to constant interruption from other messages sent from various quarters through the same medium, provided these other messages have the same or nearly the same wave lengths, which will be the case when the instruments used in several stations are of the same power.

The electrical force necessary to send a wireless telegram to a great distance increases in the very rapid proportion of the square of the distance. The reason for this is that the electricity as it travels forward is spread through a constantly extending space which increases in the same proportion, just as the space increases through which rays of light travel.

Hence a much more powerful machine is requisite to send messages across the Atlantic than to send them a much less distance. But this requisite is somewhat counterbalanced by making the receiver extend higher into the air, and, therefore, Signor Marconi made at his station in Cornwall a machine one hundred times more powerful than his usual machines, besides elevating a kite with an aerial wire at his station in Newfoundland. The aerial wire connected with the kite collects a larger amount of the current, thus counterbalancing the loss of force owing to the great distance traversed.

Signor Marconi asserts that he has received signals previously agreed upon to be sent from Cornwall as soon as he gave notice that he was ready for their reception. He gave the notice, and was soon gratified by receiving the signals which consisted in the letter S often repeated. It is to be noted, however, that electricians connected with the cable companies express strong doubts whether the signals were really received from Cornwall. Even Mr. Edison joins in these doubts, the opinion expressed being that the signals were caused by electrical disturbances in the atmosphere. Signor Marconi, however, expresses himself as quite certain that they were sent to him by his assistants, as they fully agreed with the signals which were to be sent to him; and as he received them himself, he maintains that he cannot be deceived in regard to them.

These signals were somewhat irregular, varying in force, but this attributed to the fluctuations of the kite. The great inventor intends to erect a pole 200 feet high to take the place of the unreliable kite, and to put in a still more powerful machine at Cornwall, so that a permanent wireless telegraph service may be established between the two points.

It is remarkable that Italians have been among the foremost electrical discoverers since the first discovery of the fact that electricity can be relied upon as one of the most useful servants of man; and the present discovery by Signor Marconi must be reckoned as one of the most remarkable discoveries of the age in electrical science.

The present experiments are being conducted at the expense of the British Government, which expects to use to good purpose the discoveries made regarding this new mode of telegraphy.

It is stated in later despatches that the renowned electrician Thomas A. Edison on learning that Signor Marconi is so positive in his assertion that he received the Cornwall messages himself, and that he is certain of them, has changed his mind on the subject and now says:

"Since Marconi has stated over his own signature that he has received signals from England, I believe him, and I think he will carry it to a commercial success. It is a great achievement, and he is a great experimenter." Mr. Edison's opinion in the matter is undoubtedly worthy of very great respect.

AN INTRUDED BISHOP.

The Protestant Episcopal Church of the United States, at the General Convention held in San Francisco, elected as Missionary Bishop of the Philippines a Canadian by birth and a graduate of Trinity University, Toronto, the Rev. C. H. Brent, M. A., of the class of 1884. This is the third occasion on which the American Episcopal Church has found Canadians and graduates of Trinity the most available persons to choose for the filling of its bishoprics. Rev. Mr. Brent, however, though a native of Canada, is an American by adoption, and has been for a number of years stationed in Boston.

We believe the choice to be a wise one, if a Protestant missionary Bishop were required or desirable to be sent to this newly-acquired territory of the United States; but we must say that we do not regard such an appointment as useful or as consistent with the professions of either the Episcopal Church or the Church of England, to which the Rev. Mr. Brent belonged formerly.

Whence do these two churches derive Episcopal authority? Catholics maintain that they have no such authority; but, according to their own contention, they derive their authority from Matthew Parker, the first Archbishop of Canterbury of the Church of England and his colleagues; and the claim is that these Bishops derived their Episcopacy from Catholic Bishops, who received their authority and jurisdiction from the Pope.

This claim is an admission that the Pope had authority to send to and authorize an Episcopate in a country at least which had no Episcopate previously to his mission. The Pope had, therefore, the right to establish an Episcopate with complete jurisdiction in the Philippine Islands, which he actually did. Any other Episcopate sent to the same ground by another authority must, therefore, be interlopers and usurpers, since the authority of the Bishop is necessarily, from its nature, territorial and cannot be interfered with or restricted except by the supreme authority in the whole Church of God.

Even Anglicans or Episcopalians must admit that the supreme authority in the Church was conferred upon the Pope, even though they deny it to be divinely conferred. It was at least conferred by the universal Church, which has constantly admitted it, and as there certainly exists no decree of the universal Church withdrawing it, even on Anglican principles, it must still exist.

The notion that the change of Government in the Philippine Islands, whereby they were lost to Spain and became, theoretically, the territory of the United States, has entailed a change in the government of the Church, cannot be entertained for a moment; for in the first place the United States does not claim any ecclesiastical authority, and in the second place, such a claim would be preposterous if it were made; for there is not the least foundation either in Scripture or tradition for the Anglican hypothesis and practice that the Church should be subdivided into independent branches to suit the whims of new nations like the United States, or of colonies like Canada. In the Apostolic age Asia, Africa and Europe, Greece and Rome, and far off India, all acknowledged one supreme authority in the Church, and accepted alike the authority of the Council of Jerusalem and the Apostolic body—and it has been so ever since in regard to the successors of the Apostles, and especially to the successors of St. Peter, who have been recognized in every age as the supreme authority.

Mosheim himself admits that this was the case in the third century, St. Irenaeus maintained it in the second century, and the Scripture shows that it was held equally in the first age. In fine, the sending of missionaries to the Philippines presupposes that they have not been converted already to the Christian faith, which is contrary to fact. We might adduce many testimonies to prove that both in religious knowledge and civilization the Christian Filipinos are not only far in advance of the American Indians, but are even rivals of fully civilized nations.

The Hon. Jno. Bartlett, an American Minister to Siam, wrote about two years ago in the North American Review: "The efforts (of the Catholic priests) to preserve order are so respected that lawlessness is seldom displayed within the sphere of their influence. Numbering nearly three thousand, they include many men of great ability, noble character and wide knowledge."

Mr. Frederic E. Foster, of St. Paul, Minn., who did business for eight years at Manila, wrote: "A great debt of gratitude these islands owe to the courage and untiring zeal of the Roman Catholic missionaries who, during the early days of the colony, devoted themselves to instructing the natives, not only in the doctrines of

Christianity, but also in the useful and practical arts of civilized nations. From one of them, Padre Sedens, the natives learned how to construct substantial houses in place of the rude shelters which had sufficed them in the days of savagery."

It is evident that the Filipinos are not so much in need of missionaries of the Protestant Episcopal, Methodist, or any other sect, as are the savage hordes of America, whose brutalities cry to heaven for vengeance, and the Episcopal Convention might have saved itself the trouble of electing a missionary Bishop for that field of labor.

DISGUISED INTOXICANTS.

A curious prosecution for selling liquor without a license took place before Recorder Prior last week in Montreal. Evidence was given that chocolate sweets were purchased containing a liquor which had the flavor of brandy, which was found on analysis to contain three per cent of alcohol. The vendor was Miss Annie Miller, confectioner, of Place d'Armes.

The Recorder stated that the evidence was clear to the effect that the candies contained intoxicating liquor, and that, therefore, the vendor came under the operation of the laws affecting the sale of alcoholic drinks, and could not be exempted from them. But he thought it strange that the police should have pounced upon a young woman who offended, perhaps unconsciously against the law, instead of some of the rich merchants of St. Catharines street who are known to have persistently ignored the law on the subject.

It is further stated that the candies in question were manufactured in Toronto; and we have been aware that they have been regularly sold there. The transgression of the law is not, therefore, confined to Montreal; and the reason for their extensive sale appears to be that there are people who would sooner take their brandy under guise of eating sweets than drink in a hotel under fear that somebody might observe them and make public the fact that they were frequenters of the hotel or saloon bars.

From the testimony of the police it was shown that these alcoholic candies are very easily procurable, and that young persons are very liable to fall into drinking habits by their use. The magistrate, therefore, felt himself bound to declare the defendant in the case guilty; but on account of her respectable character, her want of intention to transgress the law, and the fact that this prosecution was intended to be a test case to show what the law really is on this subject, he wished to be lenient to the lady who was individually prosecuted. He, therefore, merely found her guilty without imposing a fine or saddling her with costs of the suit.

While we are fully of the opinion that the law in regard to the restrictions on the sale of intoxicants should be rigidly enforced, we fully approve of the leniency shown by the Police Magistrate in the case in point, for the reasons which he gave, which in our estimation justified fully the mild course he pursued.

A CHEQUERED CAREER.

The notorious Ann Odella Diss de Barr, who figured in America some years ago under so many various characters, has turned up in London, England, where she and her supposed husband Theodore Jackson are charged with fraud for procuring money under various false pretences.

It may be remembered by many of our readers that this person first became known to the public as a no-Popery lecturer through several of the States. She afterwards figured as a Spiritualistic medium in New York, where she succeeded in defrauding many persons by the production of pictures which were said to have been produced by spirits. Lawyer Marsh was one of the victims of this fraud, which was carried out by the heroine of this sketch in collusion with Mr. Diss de Barr, who was supposed to be her husband.

Mrs. Diss de Barr subsequently disappeared from New York, but as the authorities of the State did not desire to pursue her, she remained for some years in obscurity, until she suddenly appeared in Chicago as the guest of a certain Protestant clergyman, a Methodist, if we remember rightly.

While at this clergyman's house, she visited the Jesuit's residence in the city, carrying in her hand a satchel. She obtained a short interview with one of the priests, at which she represented herself as engaged in a benevolent enterprise on behalf of strayed and abandoned children, and declared her desire to become a member of the Catholic Church.

From the Jesuits' residence she went into the Church, on the pretence of wishing to pray there, but mysteriously disappeared, leaving in a carriage at the door of the Jesuits' house the wife of the minister who had accompanied

her to the place. It is proper to mention here that the pious lady was seen just after making her exit from the Church surreptitiously, walking away on another street so that she could not be observed from the carriage in which the minister's wife was seated, waiting for her return.

After a time Mrs. Diss de Barr was missed, search being made for her in vain, until she was found dazed on the streets of Cleveland, Ohio, where she gave an incoherent account of how she had been robbed of her satchel by the Jesuits, the satchel being very valuable, as it contained a number of precious gems and jewels. According to her story she had been drugged and brought to Cleveland, presumably by the Jesuits, to conceal their crime.

It was then discovered that the woman was Mrs. Diss de Barr, though she was now traveling under another name, and as a matter of course her story was understood to be a mere fraud to serve some ulterior purpose; but the police did not deem it worth while to investigate the woman's proceedings, and she once more disappeared from view.

She passes now by the name of Laura Jackson, wife of Theodore Jackson, and the police have discovered that she was married at New Orleans on Nov. 13th, 1898, under the name of "The Princess Edith Lallita Baroness Rosenthal, and Countess Landseldt of Florence, Italy, to Frank D. Jackson of Wisconsin."

These parties had instituted or promoted several leagues or associations among which was some kind of a sect called the Kareshan Unity. These leagues were schemes for money making, but we have not learned how far they are successful.

The two parties, Theodore and Laura Jackson are now under trial at the Old Bailey, London. They contend that there is a conspiracy against them, and ask that their past careers be fully investigated, as they are confident that by such an investigation their good characters will be completely established.

The persons who are wont to figure as no-Popery lecturers are all east in one mould of fraud and deceit—the Widdows, the Margaret Sheppards, the Diss de Barrs. There may be diversity in the manner in which their schemes are carried out, but the main features are always about the same, viciousness, hypocrisy, lying, and greed for money-making by every possible scheme.

Later news is to the effect that the parties have been found guilty, the woman receiving a sentence of seven years and the man fourteen years in prison.

POWER NO EXCUSE FOR INJUSTICE.

The spirit of the age is pre-eminently material. The ambition to make money to be rich, to have an abundance of the good things of this life, to live in luxury and to abound in the means of gratifying the appetites and passions—this seems to be the controlling motive of the great multitude, and it enters into, influences and controls to a greater or less extent all our social and governmental organizations. It is a thoroughly selfish feeling and, of course, is destitute of that high, noble, disinterested spirit which we all admire wherever we see it, and which ought to characterize all international intercourse, especially the conduct of a powerful nation toward a weak one.

At present, unfortunately, the law of nations seems to be the law of the strongest. If there is anything in this world that is calculated to make the blood of an honorable man boil with indignation it is the ruthless and unfeeling manner in which a powerful nation takes advantage of a weak one, and uses it for its own selfish, material benefit, without regard to the wishes or the feelings of the conquered people, establishing among them a despotic government, changing their laws and customs, their language and even their religion, and killing them if they attempt to assert their right.

The selfish, brutal injustice of such a course is very greatly aggravated when it so happens that the moral condition of many of the conquered nations is really superior to that of the conquerors, so that the introduction of the new civilization would actually tend inflexibly to their demoralization. The conquerors, in their selfish greed for material advantage and their neglect of the courtesies and the high-toned, chivalrous sense of justice and generosity which ought to distinguish all international intercourse, simply take advantage of the weakness of their new acquisition to import and place their own people in positions of honor and emolument, levying burdensome taxes upon the people and making all they can out of them. If this is not a sin that cries to heaven for vengeance, we know not what is.

When two powerful nations are pitted against each other the world justifies the conqueror in demanding indemnity, though justice is not always observed in such cases. But when a powerful nation does not hesitate to mule a weak and inoffensive nation which has come into its power, especially one that has never been an enemy, that does certainly is to be deplored by every well-wisher to mankind. The fact that public sentiment in such powerful nations is not sufficiently strong to prevent such high-handed injustice certainly does not speak well for the upward progress of our race.—Sacred Heart Review.

ARE PROTESTANTS CATHOLIC?

They Say "I Believe in the Holy Catholic Church." But do They Interpretation by Rev. Dr. Eckels.

Philadelphia Catholic Standard and Herald.
"I believe in the Holy Catholic Church" is recited every Sunday by thousands who never grasp the meaning of what they say. The rule belong to the various sects, owe their existence to the sixteenth century mortals who protested against the doctrines of the Holy Catholic Church and attempted to improve that which Christ had founded.

This difference between protestantism and Catholicism sometimes strikes Protestants themselves, and they are quick to explain that they do not mean the Roman Catholic Church, but the "universal Church," when they say they believe in the doctrine of the denominations claiming to be Catholic they must accept a vast number of contradictions.

This part of the Apostles' Creed, Mervin J. Eckels, D. D., of the street Presbyterian Church, at New York, to elucidate on Sunday evening. His church has a dome which so resembles that of the Cathedral of Peter and Paul, and their protestantism causes visiting Catholics to mistake the Protestant edifice for a Catholic church in Philadelphia. A close view, however, always reveals the error. The temporary standing is pardonable in strange lands, but St. Augustine ought to know. St. Augustine in the fourth century said that he was kept in the Church by "the very name which without cause among so many I that Church alone has obtained, although all heretics wished to call Catholic, no heretic, if asked the way to the Catholic Church, dared to point out his own house." Dr. Eckels would not have been so bold as to say, "I believe in the Holy Catholic Church," if he had known that the Protestants have from the Catholic Church, as the Scriptures, will have to be or it will soon give as much to the Westminster Confession of Faith.

THAT WORD "CATHOLIC." The congregation of the street Presbyterian Church is seen very devout one, just such a make the very best Catholics, shining even those who with the sure we do well in the grace received. With much motion a hymn entitled "The Church which occurred these lines:

We are traveling home to God, In the way the fathers trod.

Let us hope for their sake that that congregation are in good the way they have chosen, but "the way the fathers trod," for from Acts ii., 38-47, occurs the words, "they continued steadfastly in the Apostles' and fellowship." Previous to mon he read Acts v., 2, "A fear came upon all the Church as many as heard these things, speaker said that he believed the first time the term "Church" in the original. Continued in substance:

"When we recite the Apostles' Creed we add this declaration, 'I believe in the Holy Catholic Church.' We do so well in interpretation cause generally it is not understood. By a great many it is supposed word 'Catholic' stands opposed to 'Protestant.' As a boy attending a Lutheran Sunday school where we recited the Apostles' and I often wondered that I called after Luther, who had been a priest in what was the Church of Rome, the Catholic and who had receded the Church, continued to say, 'I believe in the Holy Catholic Church.' I am there are men and women who that part of the Creed with a Why? Those familiar with the story know that no such Churches as exists to-day exist when the creed was written was but one Church, the Church. How came it to be 'Catholic'?"

Here the speaker reverted and used the word "all" as of the "whole" Church, the lie "Church," and said the Catholic Church "meant the whole Church." He said were other places in the ment where the word "Catholic" occurred, and quoted the text, Peter, and upon this rock My Church, and the gates of not prevail against it." The creed, needed a Protestant, and he explained the rock was "this firm foundation of faith in Christ, of Pentecost, he continued called the birthday of the Church. There is no record of its formation—nothing to show how solved to meet together to elect members, adopt rules officers. The Holy Spirit them and from that day the believers was called the Church had come into the world had come to stay.

The institution did not in any degree resemble in any degree of to-day, with its officers, and splendid cathedrals, not have found society to serve. There was a simple service and prayer, the reading Scriptures and the exhortation they were of one heart and Christ came not only to found but a Catholic Church, sion of the Apostles to go to world and preach the Gospel, not read anything there; Bishops or Archbishops; elders and deacons. No Roman Catholic or Episcopal speaker alleged, could thing up to this point.

Here the preacher outlined of the Church, the conversion of the Roman Empire, the patronage, the changing of the into Christian edifices, vices would not do there ally there was developed liturgical service.