

## The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 17th, 1902.

To the Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir: For some time past I have read your estimable paper, and I am sure you will be glad to hear that I am a subscriber.

The matter and form are 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. FALCONIO, Arch. of Larissa,  
Athens, Hellas.

London, Saturday, April 5, 1902

EASTER SUNDAY.

The feast of Easter is the most important of the festivals observed by the Catholic Church, as it is the day of Christ's triumph over sin and death, and of the accomplishment of His atonement for the sins of mankind. Hence the words of the prophet David giving praise to God for his delivery from evils, and having in view the fact of our redemption by Jesus Christ our Saviour are properly applied by the Church to the day of the Resurrection of Christ:

"I will give glory to thee, because thou hast heard me, and art become my salvation. The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing; and it is wonderful in our eyes. This is the day which the Lord hath made: let us be glad and rejoice therein." (Psalm cxvii, 21-24.)

In his first Epistle to the Corinthians xv. 12-14, St. Paul declares the resurrection of Christ from the dead to be the most important of the fundamental doctrines of the Christian religion. This Apostle says:

"Now if Christ be preached that he arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up: if the dead rise not again. And if Christ be not risen again, your faith is vain, for you are yet in your sins."

The miracles of Christ prove His divine mission. A miracle is an act whereby the laws of nature are for the time being suspended, and performed at the command or will of him who does the act in proof of a truth which God wishes to be believed. As only God can suspend or derogate from the operation of the laws of nature which God has established, it follows that a teaching which is attested by a miracle has the divine sanction, and must be true, because God cannot give His sanction to a falsehood. Hence Christ's miracles on earth prove His divine mission, and He Himself appeals to them frequently to establish His mission.

Thus when St. John the Baptist in prison heard of the works of Jesus, he sent two of his disciples to ask Him: "Art Thou He that art to come or look we for another?" Jesus said to them:

"Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are healed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."

This was equivalent to asserting that His miracles were such that only the expected Saviour or Messiah could perform them.

These words were in fact used by our Blessed Lord to show that the prophecies of the Old Testament, as Isaiah xxxv. 5, and lxi. 1 which the Jews referred to the Messiah, were fulfilled in Him:

"Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb shall be free, for waters are broken out in the desert and streams in the wilderness."

The sense of Christ's words is therefore, "from My works you will see that I am truly the Messiah Whom you expect."

Elsewhere throughout the gospels we find Christ appealing to His miracles as evidences that His teachings should be accepted with undoubting faith, as when He was about to raise Lazarus from the dead; elevating His eyes to heaven He said:

"Father, I give Thee thanks because

Thou hast heard Me. But I know that Thou hearest Me always; but on account of the people who stand about have I said it that they may believe that Thou hast sent Me." (St. John xi. 42.)

As the Resurrection of Christ from the dead is the most wonderful and striking of all His miracles, it is above all others the one whereby He shows that He must be believed.

Christ Himself prophesies His resurrection when He is asked by the Scribes and Pharisees for a sign of His divine mission to teach. He answers that no sign shall be given that wicked generation but the sign of Jonas the prophet, that as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." (St. Matt. xii. 39-40.)

The difficulty which appears to some readers how this prophecy is fulfilled inasmuch as Christ was in the tomb, not three full days and three full nights, but only during all Saturday and part of Friday and Sunday, will disappear when it is borne in mind that the Romans had introduced into Judea their method of computing days from midnight. Hence to midnight the time of His remaining in the tomb covers one full day, Saturday with its night, and part of two other days with their nights, namely, Friday afternoon and night till midnight, and Sunday morning with so much of the night belonging to Sunday as comes between midnight and dawn.

In other passages of Holy Writ we are told that Christ rose from the dead on the third day and the great fact is stated in this way in the Apostles' Creed: "On the third day He rose again from the dead."

Thus we see that the Resurrection of Christ is a fact foretold in prophecy, and is also the greatest of Christ's miracles, and under either or both these aspects it is a sufficient demonstration of the truth and divinity of the Christian religion, and is declared by St. Paul on this account to be the foundation of our faith, so that without it the faith of the Christian would be vain and empty. Our hope of an eternal reward would be also vain, for hope is the expectation of eternal life through the power, bounty, and mercy of Jesus. But His power would be nothing if He rose not from the dead, whereas by not fulfilling His prophecy He would have shown Himself to be not what He professed to be, and was believed by His Apostles and disciples to be, the Son of God and the light and salvation of mankind.

Besides these considerations we must reflect that the Resurrection of Christ is inseparably connected with our Redemption and is an essential part thereof. If Christ had not risen from the dead His triumph over sin and death would not have been complete, and so our Redemption would not have been effected thereby. St. Paul declares in the passage already quoted above that if there is no resurrection of the dead, then Christ rose not from the dead, and our faith is vain.

For these reasons, the Apostles of Christ from the beginning insisted most strongly on the fact of the Resurrection, and declared themselves to be the witnesses thereof. When Judas lost his apostolic office because of his treason against Christ, it was deemed by the Apostles necessary that another should be selected to fill his place, and Matthias was chosen through prayer and the inspiration of the Holy Ghost; but the reason assigned by St. Peter for making the choice was that one of the men who had been a disciple throughout the whole period while Christ was teaching should be a witness with the other Apostles to the Resurrection. (Acts i.)

In his first sermon to the Jews in Jerusalem, also, St. Peter puts forward the fact of Christ's Resurrection as the chief reason why they should believe in Him. Thus, he tells them that

"The patriarch David, being a prophet, foreseeing, spoke of the Resurrection of Christ, and this Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most assuredly that God hath made Him Lord and Christ, this same Jesus Whom you have crucified." (Acts ii, 25-36.)

Christ was arrested, tried and unjustly condemned to death on Friday, and at 3 o'clock in the afternoon was placed in the tomb, where He remained till early on Sunday morning when he rose triumphantly from the sepulchre, filling with confusion the soldiers who had been placed there by the Jewish High Priests to prevent the Apostles from stealing away the body and pretending that He had risen from the dead; for in such case, as they said to Pilate, "the last error shall be worse than the first."

For forty days after His resurrection Jesus remained with His Apostles on earth, speaking with them constantly, teaching them many things concerning the kingdom of heaven, eating with them, and walking with them so frequently that they could not be mis-

taken regarding the truth of the event. They were, therefore, valid eye and ear witnesses to the truth of the matter; and on the other hand, they had no reason to tell a false story, for if the resurrection were not a fact they could hope for nothing from their Master Who would then have been proved to be a deceiver, by foretelling frequently that He would be put to death and would rise again on the third day.

The Apostles could not be silenced from attesting the fact of the Resurrection, and in fact they actually endured the most cruel persecutions for giving testimony to it. It is a matter of history that, with the exception of St. John, they all proved their sincerity by meeting death rather than deny their Master. No greater proof than this of sincerity could be given; but beside this they showed their sincerity in many ways.

The resurrection of Christ is, therefore, attested by witnesses who were not themselves deceived, and who were not deceivers. Neither could they have deceived the multitudes who were converted to Christ at their preaching. Thus all who became Christians were in a sense witnesses that the Resurrection was a fact; for if it had not been true, Christ's body would have remained in the tomb, and would have been produced by His enemies to confound the Apostles.

As this was not done, the very enemies of Christ became unwilling witnesses to the fact which they were so anxious to disprove.

## A PROGRESSIVE CONGREGATION.

The following account which appeared in last week's Huron Expressor, will be read with interest by the many friends of the good old parish of Irish-town:

The Rev. Albert McKeon became pastor of Irishtown six months ago. Since that time the Catholics of the parish there have contributed \$3000 for diocesan and parish debts and improvements; they have organized a choir and orchestra whose fame and influence may yet radiate beyond the confines of Hibbert and McKillop; they have also organized and trained a boys' band whose department in the sanctuary elicits unstinted praise from all present. Moreover, they have purchased and paid for a double manual, resonant church organ; renovated and beautified the priest's house; repaired, enlarged and improved the steam-heating apparatus; and better still they have broken all previous records by keeping the temperature of the church up to summer even since last September. Father McKeon claims no credit for himself; he attributes all these results to God and to the generous co-operation of the warm-hearted people of his parish.

Irishtown is located on the Grand Trunk line between Stratford and Goderich. For forty years trains have been passing there at top speed; they were very nice to look at; but that was all. Now, however, through the good grace of the Governments both at Toronto and Ottawa, Irishtown has a station of her own, and, moreover, a new arrangement brings the king's mail from the north, south, east and west four times every day, Sundays excepted. The people of Irishtown, irrespective of politics are deeply grateful to General Manager Hays, McGuigan, Bell, Dickson of the Grand Trunk, as well as to Premiers Laurier and Ross, Messrs. Chas. Hyman, M. P., Chairman Dominion R. R. Committee, Dominion Whip W. S. Calvert, M. P.; Geo. McEwen, M. P.; Arch. Hyslop, M. P., P., and last, but not least, to their own eloquent and energetic pastor, Father McKeon.

## A NOVEL SUGGESTION ON ANGLICAN-UNITARIAN.

Mr. Robert Stein of the United States Geological Survey, who is well known as a courageous arctic explorer, has given publicity to a plan whereby he believes that more would be done towards effecting the much talked-of Anglo-Saxon unity, than Parliaments have achieved by the labors of the past century.

Mr. Stein's article on this subject appeared in the Anglo-American Magazine of London and New York for March, and his proposition is, indeed, a very simple one, namely, that the heir-apparent of the British throne should renounce the declaration which the king is now obliged to make, which is so insulting to Catholics.

Mr. Stein is himself, as we understand, a sincere Catholic, and we have no doubt he is fully convinced that the plan he proposes for reconciling Catholics in all parts of the world with Great Britain would be perfectly successful if it were adopted. For ourselves, we believe it would have an excellent effect, but we are inclined to think that Mr. Stein is over-sanguine in his very great confidence of most happy results.

He argues that "religious feeling is one of the most potent causes of animosity among men, and thus it seems incomprehensible how those who profess to aim at union can continue to demand that the sovereign in his accession shall pronounce words which

brutally wound the religious feelings of twelve millions of his subjects."

Mr. Stein adds that the "Irish Americans are one of the main obstacles to closer Anglo-American union, and thus when some people on the other side of the water are seen trying not to placate this hostility, but to feed it with the most inflammable of fuels, it seems no exaggeration to say that they are worse enemies to Anglo-Saxondom than Pagan or Boer."

It must not be forgotten that the Irish-Americans have other reasons for hostility to England than that she retains the anti-Catholic royal declaration. For the most part, these children of Irish parents bear in mind that their fathers were cruelly driven from their native land by the oppression of the past which has not yet entirely ceased, though the laws which govern Ireland have become much more just, or rather less unjust than they were formerly. No doubt the repeal of the King's Accession Oath would go far towards mollifying the hostile feelings entertained for England by these Irish Americans, but it can scarcely be expected that there will be any real friendliness on their part for England until the condition of Ireland be made better by good laws passed for the bettering of the condition of the Irish people, through the attainment of Home Rule.

Mr. Stein points out that from all the most important British colonies strong protests have been sent against the heinous blasphemy of the English oath of accession, sometimes erroneously called the coronation oath—"an oath which gibbets the two beliefs on which Catholics are most tremblingly sensitive: the sacrament of the Eucharist, and the veneration of the Mother of God." He believes that nothing would more surely propitiate the Catholics of the British Empire, and of the whole world, and nothing would more surely bring together the Anglo-Saxon nations in unity than to renounce the anti-Catholic oath.

Mr. Stein continues by saying that the powerful centre party in the German Reichstag would be moved to favor England if the accession oath were abolished, and that this would be of the greatest utility to England in its effect on the relations between Great Britain and Germany. But he adds: "All these happy results, however, will be small compared to the conciliation of Ireland. If the heir-apparent, as above suggested, were to announce before an assembly of Irishmen his determination not to submit to the foolish statute that would force him to insult their religion, it would startle the Irish nation as the 'sweet bell' which, according to the legend, is to proclaim to their isle a reign of peace and love."

We are pleased to note that Mr. John Cameron, founder of the London Advertiser, has been appointed Postmaster of this city. In taking leave of newspaper work, Mr. Cameron has reason to look back upon the long years he has spent in that profession with pleasure and pride. At the beginning he set up an ideal in the conduct of his paper and faithfully adhered thereto until he bade it farewell on April 1st. What was that ideal? It was to publish a paper fit to be read at the fireside. It was a noble resolve, nobly carried out. Would we could say the same for all our Canadian papers!

The new postmaster brings to the conduct of the office a character above reproach, and he will, we are sure, make a worthy successor of the late Thomas Browne. That long years may be granted him in his new sphere of labor is the sincere wish of the publisher of the CATHOLIC RECORD, who worked side by side with him in the production of the first Daily Advertiser, thirty-eight years ago.

Sunday evening, April 6th, Rev. Dr. Smith of New York will preach a charity sermon in the Cathedral, London, in aid of the funds of the Children of Mary.

## THE GREAT RETURN.

It was reported, recently, that Paul Bourget, the distinguished novelist, had become a pronounced Catholic and a leader in the growing movement away from materialism and atheism toward the Church. Tassess as well as the intellectuals, but when it reaches a noted personage the secular journals discuss it. Says the Literary Digest:

"Even aside from the ritualistic movement in England, there has been evident in some circles a certain trend that has carried those whom it has influenced back into the fold of the Roman Catholic Church. A series of special articles has lately appeared on this subject by the noted German Protestant litterateur, Hans Fisher, entitled 'Die Hin zu Rom-Bewegung,' as illustrating especially by the conversion of the gifted but revolutionary Swedish poet, August Strindberg. This is all the more timely as it appears at the moment when the Protestants of Germany are chagrined to learn that Frau Gnauck-Kuhn, the leading woman representative of the Protestant agitation in favor of Christian Socialism, whose addresses in past years at national Protestant conferences had been re-echoed throughout the Protestant Church, has recently become a convert to Rome and is anxious to publish in Protestant papers, too, her reasons for this step. Fischer, in discussing this movement, says substantially as follows:

"It is perfectly correct to speak of a movement toward Rome among certain

classes of literary men of our day, and as is usual in the case of extreme and radical movements in literature, this, too, has come via France, and this country has furnished the first and most noteworthy examples of the agitation. Paul Verlaine, probably the greatest of modern French lyric poets, shortly before his death, found his way back to the fold of the only saving Church. Huysmans, one of the most consistent and persistent writers of the naturalistic school in France, even more pronounced in his naturalistic philosophy than Zola, has become a monk.—Catholic Telegraph.

## AN IRISH MISSIONARY IN THE UNITED STATES.

The Progress of the Church and the Faith of the Irish.

The Rev. M. F. Shinnors is one of the Oblates of Mary Immaculate, who spent a part of 1899 and 1900 in this country, and gives his observation in the Irish Ecclesiastical Record, under the title, "Ireland and America: some notes of a Mission Tour in the United States."

He evidently found America much more cosmopolitan than he had expected and New York was rather disappointing to him.

"As a city I should prefer Boston with its stately mansions, its magnificent parks and boulevards, its splendid library its broad open streets and its unique underground tramway system. Washington and Buffalo, too, impressed me as being more beautiful than New York; but I think Chicago sins infinitely more than the latter place against the canons of civic architecture as well (so it is said) as against certain other canons of much greater moment."

The country in general awe in him the wonder which is the first and strongest sensation of the traveller from beyond seas, who has to stretch his mind first of all to the bigness of things:

"The vastness of its territory, the extent and variety of its industries, its boundless material resources, its enormous wealth, its fearless enterprise, its insatiable activity, its grim fixed determination to keep ahead of all other nations in the arts of peace and war—all these things unite in making the States one of the greatest, if not the very greatest, of all the Powers that ever ruled the destinies of men. Irishmen may be allowed to indulge in a little national pride as they remember that in the building of this great social and political fabric Irish hands and brains and blood have been a chief factor."

But the religious interests were uppermost in our missionary's mind and he gives many details which must be of keenest interest to his clerical brethren as to the manner of giving missions, the splendid attendance of women and men, the size of the parishes, the order which rules in church affairs.

Indeed he finds the American priest remarkable for method, order and punctuality.

He continues: "The clergymen whom we met in the course of our mission tour were chiefly American by birth and of Irish parentage. There was a time when Ireland directly supplied the chief portion of the English-speaking priests of the state. In the various dioceses through which we passed the local supply of clergymen was quite equal to the demand, and in one or two instances we found that there were many as fifty or sixty priests sent to other dioceses. In some of the Western States, however, Bishops have still to depend mainly upon Ireland for their clerical recruiting ground, while in every diocese you are sure to meet a sprinkling of priests who were born, educated and ordained in Ireland. As to the high dignitaries of the American Church, such names as Gibbons, Corrigan, Feehan, Riordan, Ryan, Williams, Kane, Brady, Burke, Byrne, Donohoe, Phelan, Fitzgerald, Foley, O'Dea, O'Gorman, O'Hara, McQuaid, sufficiently bear witness to their nationality."

"As to the progress of Catholicity in the States it has been in one way as rapid and as marvellous as any growth of faith that we find in the Church's history. . . .

What a contrast between the American Church of 1790 and the American Church of to-day! To-day the Catholic Church is unquestionably the greatest religious power in the country."

"True to its Apostolic mission, the Church in America not only guards its own flock with zeal and love, but labors hard and labors successfully to gather other sheep into the one fold of the one Shepherd. Missions to non-Catholics, conducted chiefly by the Paulist Fathers, are now very general, throughout the country. . . .

In almost every parish, in which we ourselves gave missions we found that there was constantly a certain number of Protestants preparing by reading and instruction, for admission into the Church. . . . From one extremity to the other of the great Republic, the Church throbs with life and vigor, and its pulsations are felt throughout the whole social and political body of the country."

THE DARK SIDE. IS THE MISSIONARY'S ESTIMATE OF LOSS EXCESSIVE?

But Father Shinnors knows there is a dark side, and he gives what he has heard and noted concerning defections from the faith. He does not proclaim a "Twenty Millions Loss" but he fears that ten millions is not an excessive figure for this sad fact. He says:

"During the last sixty years, I think, it is no exaggeration to say that as many as 4,500,000 men and women of the Irish race emigrated to America. Of these nearly all were Catholics, and nearly all left their homes in the prime of youth or in the full strength of early manhood. With the proverbial fertility of the Irish race, is it too much to say that, at present, there ought to be as many as 10,000,000 Catholics of Irish birth or blood in the United States? But beside these, you have to reckon some millions of Catholics from other countries, from Germany, Poland, Italy, France, Austria and Canada. I do not

think, therefore, that I am very wrong in asserting that if all emigrants and their children had remained faithful to the Church, we should to-day have in America a population of 20,000,000 Catholics. In other words the leakage of the past sixty years must have amounted to more than half the Catholic population, as account must be taken of the large number of converts to which I have alluded."

"One out of every two lost to the Church. Ten out of 20,000,000 gone in the way of unbelief and perdition! The figures are appalling. To say that we have in the States 10,000,000 less Catholics than we ought to have is not, of course, to assert that there have been so many actual deserters from the Church, but only that there are so many unbelievers or religious waifs and strays, most of whom would be Catholics but for the apostasy or the religious indifference of their parents."

"And let us always bear in mind that those who so fall away not only renounce the Catholic faith, but, as a rule, fling away belief in every form of Christianity and reject every idea of the supernatural. In these latter times, you hardly ever hear of a Catholic going over to any one of the numberless sects in the country. They become atheists and materialists pure and simple. Their only God is the dollar, their only heaven a luxurious home, their only hell a life of poverty or privation. They think no more of a future state than the ox or the ass."

"What is the proportion of Irish Catholics who are thus swallowed up in the dark abyss of unbelief? One cannot conjecture with anything like accuracy, but there is no doubt that the proportion is large. Indeed, there are reasons to fear that the great majority of the apostates are of Irish extraction, and not a few of Irish birth."

## A STRONG ARGUMENT AGAINST IMMIGRATION.

In what follows perhaps Father Shinnors generalizes unduly. Yet certainly the dark picture of the immigrant's fate in America is true in so many cases that the Irish priests can make no mistake in pastoral or patriotic duty by putting forth every effort to keep the Irish people in their own land."

"This, I think is one of the most mournful facts in our mournful history. The people who would gladly die like their fathers for the faith at home, liberally give up this precious treasure in America as a sacrifice to the unbelieving spirit of the country. In the mind of the priest, in the mind of any true Catholic, can there be a stronger argument against immigration? Our heart grows sick or our blood takes fire, as we read of the thousands upon thousands of our race who died of fever fifty or more years ago in their passages across the Atlantic, and whose uncoffined bones lie at this moment in the depths of the ocean. From a Christian standpoint, was not their fate ennobling when compared with that of the Irish emigrant of to-day who flies across the waters in one of our passenger steamers, only to lose his faith and lose his soul at the other side?"

"Since my short tour in America I have been more than ever saddened by the sight of our departing emigrants, for I could not help looking on them as rushing to their own spiritual destruction. How heart-breaking this constant procession of our people to Queensstown or Liverpool for New York, this unceasing stream of the lifeblood of a nation that deserves to live, but that day by day comes nearer to death! See that crowd of fine young men full of faith, full of piety, showing in their faces the candor, the honesty, the courage, the hope, the manly purity within their souls! What will they be after a few years amid the corrupting influences of one of America's great cities? Still sadder is it to see our beautiful Irish girls, true children of Mary Immaculate, pictures of sweetness, grace and innocence, hurrying away unconsciously to their ruin, both temporal and eternal!"

"Much better than we at home can understand is the peril that encompasses the Irish emigrant. America, and they appeal to us in language the most earnest and the most vehement to keep our people in their own land. From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: Stop the tide of immigration."

"Would that this cry rang in the ear and in the soul and conscience of every priest in Ireland! For I believe that to our priests more than to any other class of men it belongs to apply a styptic to this wound through which the nation's blood is flowing. Could there be any more useful subject for the pastoral discourse on Sundays than the perils of immigration? Could not priests use their great influence to create and foster a healthy public opinion on the subject? Could they not do much to tear away the glamor that surrounds American labor and American citizenship with a false splendor and to exhibit the Irish emigrant in the States, as alas! what he is too often found to be—Godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement from which there is no arising.—Boston Pilot.

## Praised Even by a Baptist.

"Of all sectarians," says the Ave Maria, "the Baptists, it is well known, are most hostile to the Church. Anti-Catholic literature finds greatest favor among them; and Baptists are its chief producers, at least in this country. Nevertheless, it was a gentleman of this persuasion that at the Constitutional Convention of Virginia pleaded most earnestly for municipal aid to the Little Sisters of the Poor. He elucidated their charity, and mentioned incidentally that among their charges in Richmond was a Baptist preacher. When all other doors were closed to him this homeless and friendless old man found peace and comfort and rest with the Little Sisters of the Poor."

"Our Roman Freeman's Journal from a Roman Catholic point of view, perfection of best can have been that of a number of which man is says: 'In the a divine command, second, direct, be perfected if God command inspired writing, telling how to

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