Church of Christ, and securing the ad-The Catholic Record. vantages of a religious Christian edu-cation, this ordinance confers on them

all the other benefits that it does on

adults, so far as they are capable of re

The article of the Augsburg Confes

sion above quoted names Anabaptists,

but Baptists are meant thereby, the

difference in the name arising merely

We may here remark that it is some

times argued that Lutherans do not be

lieve in the Real Presence, insomuch as

peeple generally do not distinguish the

metaphysical distinction that Christ's

Body and Blood are with, or in, or under

the bread and wine instead of the bread

and wine being changed into the Body

Some High Church Anglicans also

vented by Luther. Their purpose in

Rome." and the king's accession oath.

could always say that they believed,

Consubstantiation cannot be found by

any twisting of the words of Christ in

the institution of the Eucharist. He

said : " This is My Body ; this is My

Blood ;" not " My Body and My Blood

are in, or with, or under this bread and

wine." We must therefore either ac-

cept Transubstantiation, or do as the

Calvinists do, find a figurative sense

for the words, so that they may have no

A SEVERE BLOW TO ANARCH-

At last, after so many exhibitions of

tained by the Anarchists of the various

nations of the world, we have a begin-

ning of practical legislation against the

ISM.

but as Luther taught.

real meaning.

and afterward in America.

ceiving them.

choice.

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address be sent us. Agentor collectors have no authority to stop your paper unless the amount due is paid.

CHARTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th. 1990. Te the Editor of THE CATHOLIC RECORD. London, Od: Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD. and congravulate you upon the manner in which it is published. The matter and form are both good : and a truly Catholic entity pervades the whole Therefore, with pleasure, I can recommend I. I to the faithful Beleving you, and wishing you success Believe me, to remain

lieve me, to remain. Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday. April 12, 1902 TEACHERS FOR THE BOER CHIL-DREN.

The Canadian Government was authorized by the Imperial Government to and Blood are really present. The select twenty young ladies from Ontario as teachers to impart instruction to Boer children in the concentration camps in South Africa, the salary to be \$500 per annum and expenses paid for the voyage out and home again.

and Blood as Catholics believe. It is It is remarkable that there were true to say, therefore, that the Lutherabout twenty applicants for each situaans generally believe in the doctrine of tion, and there was therefore no diffithe Real Presence. culty experienced in finding teachers to fill the positions as required. take refuge under this distinction in-

It has been noticed that there are no Catholics among those selected, and in so doing was merely an evasion of the explanation of the fact the statement main question at issue, so that the test has been made that the Boers being firm oath which condemned " Transubstan-Protestants, Catholic teachers would tiation as believed in the Church of not be acceptable to them. We cannot say at present whether this was the act- might not appear to strike them. They ual reason for making the choice on this principle, but it seems to us that not as the Church of Rome believes. this assumption cannot be easily justified.

It is true, the Boers are for the most part Protestants, but it should be remembered to what type of Protestantism they belong, and, viewed in this light, there seems to be no just reason for excluding Catholics, while accepting Protestants of any or every sort. The Boers are mostly Lutherans, and

nearly all Latherans believe strongly in the Real Presence of Christ in the Eucharist, as Luther himself believed till his death. This belief is found among the Boers, and it may be inferred that their Protestantism is of a very different kind from that of this country, and that Catholics might be just as acceptable to them as the Protestant sects of this country which do not believe, or even know nothing of this important doctrine.

anarchistic monster, and that begin. We understand that among the teachning is in the State of New York. ers selected there are several Baptist ladies. Now the doctrines of the Baptists are peculiarly distasteful to the

THE CA' JOLIC RECORD.

than to worship Almighty God in a strictly applicable to the case of duel- altogether, as he readily could have

ecorous manner! It was very proper that New York State should lead in anti-anarchistic take quite a different view of the matter. legislation to vindicate itself before the At the funeral of Adolf Benningsen, world in regard to the enormous crime perpetrated in that State last September, and the drastic law which has just dead man as " an unfortunate man who been enacted seems to be quite satisfactory to this end.

from the local circumstance that the German Anabaptists were called Bapnow in other States. As we have al- papers give numerous other instances in tists when they appeared in England, ready remarked, Chicago suffered from the Anarchists sixteen years ago, and It is clear, therefore, from these in Patterson, New Jersey, there is now considerations that the Canadian a nest of Anarchists who have been sussects will be quite as distasteful to the Boers as Catholics would be. pected of late of being the centre We are convinced that the objection of operations for Anarchists throughout the world. It would be in order in that chamber said : does not come from the Boers, though the Canadian Government may have for Illinois and New Jersey, at least, to follow New York's example, and Conreceived the intimation from the Imgress also should give a drastic measperial Government that Protestants should be preferred. If this was really ure of the same kind for the whole country. However, it will be a great the case, we have no reason to be disblow to Anarchism that New York satisfied with the course pursued by itself has taken so decisive a step forthe Dominion authorities in making the ward toward suppressing the enormity.

LUTHERANISM AND DUELLING.

they repudiate Transubstantiation. The present attitude of German Pro-This view is erroneous. Their divines testantism in regard to duelling is of itrepudiate Transubstantiation because self a demonstration, if no other were they were anxious to construct a docavailable, of the utter failure of the trine which would disagree somewhat palmary principle of the Protestant from the Catholic doctrine, and so they system, if we can call that a system invented consubstantiation or impanawhich follows the whims and fancies of sion. But the substance of the Cathoevery private individual. lic teaching remains that Christ's Body

Germany is the cradle of Protestantsm, and if are to look anywhere for the faithful development of the Protestant system, it is to Germany we should nat- the direful event. Not that we conurally turn ; and we have it in the utterances and acts of the Lutheran pastors and synods. But we should be naturally astounded at the incongruity which meets us here when we not only find that the pastors individually, but that even those synods which give us the official view of the question of morality, are involved in inextricable confusion in the decisions they give on the tion he proclaims that while the cussubject under consideration. Our readers will remember

Adolph von Benningsen was killed in a his refusal to condemn the dead man duel by a man who had inflicted on him a gross and irreparable injury, which it is in this sense that the same pastor brought an unendurable disgrace upon his family.

Benningsen believed himself bound to follow the custom of the country which required him to challenge to a duel the assailant of his own and his family's honor, with the result that he, the injured party, was killed in the encounter. Nowhere has God promised that the party injured by another in person, property, or character shall be secure from injury or death should he foolishly expose himself to the danger thereof by fighting a duel : and therefore by issuing a challenge, he exposes himself to death by the hand of another, and is practically guilty of suicide. He is also guilty of murder in endeavoring to take the life of another, a sin strictly for-

bidden by the fifth commandment of the the universal hatred of mankind enter- Decalogue. He is also the cause why his adversary becomes guilty of these same sins. The same reasoning is applicable with still greater force to him who is usually called the guilty party in the transaction. Thus both parties On the 3rd inst. Governor Odell are involved in a complication of sins signed the bill passed in the legislature against God, their neighbors and themselves to a degree which it is fearful to be

done by his mere order. The Protestants of Germany are them But the German Lutheran pastors selves greatly scandalized by the indecision of their Church on a great pastor who officiated, who was Herr moral question, and have given to the Langelotz, of Hanover, spoke of the clerical advocates of the duel the appriate name Duellpfafeu (Duel-parwas compelled to have recourse to deadsons). We refer to the matter here to ly weapons to defend the honor of his But we should have similar legislation family and of himself." The German ciples of Christian morals as well as of which are expressed no less clearly the opinions of a number of other prominent doctrine. pastors and laymen who advocate the duel as being necessary under certain circumstances. Thus Pastor Schall, a A gentleman in Orillia named Mr. P. member of the Reichstag, in a discussion Fitzgerald, whom we take to be an Irish-

A QUEER IRISHMAN.

his own countrymen, while he char-

acterizes the language used by the

gentleman from Birmingham, in one

place as "courteous remarks," and in

another "mild remarks." In other

according to this gentlemen, to have a

but bear it all with equanimity. We have

a strong conviction that it is just such

Irishmen as Mr. P. Fitzgerald who have

made it possible for England to treat

Ireland with injustice and Irishmen with

AS IMPEDIMENTS TO MARRI-

"Enquirer" of Toronto, Ont., re-

quests us to state within what degrees

of relationship marriage can be con-

So far as the civil laws of Canada are

concerned, we understand that there is

some difference of opinion between law-

troduced into the Legislature by the

the degrees of affinity and consan-

guinity within which, if the persons are

related, they are by the statute of the

twenty-eighth year of King Henry VIII.

chapter 7, prohibited from contracting

marriage with each other." These pro-

hibitions are nearly the same with the

degrees within which marriages are

prohibited by the laws of the Catholic

contempt.

AGE.

man, writes a very strong letter to the "It must be granted to the man whose Packet, denouncing Mr. John Dillon, honor has been called into question, to M. P., for the part which he took in the defend himself and to repel the charge. In this case it is often necessary to de-cide whether he can live as a Christian, recent scene in the House of Commons. One of the most regretable things in and yet defend his honor by an open connection with Irish history is that combat to the death. you will so often find Irishmen ready to

In a recent issue of the Literary cast stones at their own countrymen for Digest of New York, we find an extract some slight indiscretion, while overfrom the funeral sermon of Pastor Gemlooking the graver faults of others. We mel who officiated at the funeral of do not propose to justify the language Lieutenant Blaskovitz who was killed used by Mr. Dillon. The history of recently in a duel wherein he was the the incident, in brief, is this: Mr. Joschallenged party. This Lieutenant eph Chamberlain used very ungentlewhile drunk had insulted another manly language towards Mr. John Dilofficer: but when sober he regretted lion, stating that Mr. Dillon is a good deeply his folly and apologized for it ; judge of traitors. Mr. John Dillon rebut a duel was forced by the Court of Honor which decided that only by single torted by using very ungentlemanly language towards Mr. Chamberlain. Now, combat could a proper satisfaction be this Orillia Irishman, Mr. Fitzgerald. given for the affront offered, the result works himself into a fit of indignation being that Blaskowitz was killed. on account of a hasty remark of one of Pastor Gemmel said :

"Our souls are deeply indignant at demn the young man who fell a victim to a barbarous custom: for he is nov before a higher Judge ; but we condemn the sin and the spirit of unchristian wickedness that has led to this result. where are the men who are stron enough and courageous enough to re sist the spirit of false honor and of god liness that have brought such evils ! It is true this pastor desires to se an end put to duelling ; but by implicatom exists, it may be followed. No

other interpretation can be put upon who had accepted the challenge; and afterward wrote to the Reichstag stating that he had received many letters from officers in the army strongly

commending his sentiments. Other pastors have spoken to the same effect, and so widely do these tracted. sentiments prevail that the Prussian General Synod on a motion to condemn duelling as a sin, declared that it would not do this, as " there are many members of the Synod who are excellent vers on this point. In a recent bill in-Christians, but who thought that under Attorney-General for Ontario a schedcertain circumstances a duel cannot be avoided." Nevertheless a resolution ule was given professedly setting forth was adopted stating that " Duelling is against the command of God."

This is surely "running with th hare and pursuing with the hounds ' at the same moment. Why should the Synod hesitate to condemn as sinful what it admits to be " against the command of God ?"

This is one of the most gross attempts we can imagine to set a barbarous mode of human conduct, euphem ized as custom, above the law of God. It is evidently the partial sanction which Cæsarism in the past gave to the ecclesiastical law on the subject. duelling which influenced the Synod to pass these irreconcilable propositions ; but its decision is certainly not justified by the law of God whereby we are required to render to God what belongs to God, while to Cæsar only what belongs to Cæsar should be rendered. The question of the sinfulness of an act belongs only to God, and it not to be settled by human custom or the law of the State, but only by the law of God, and the Synod failed in its duty by not asserting unmistakably that Where, then, are the watchmen placed on the walls of Jerusalem who are ' never to hold their peace ?" (Isias lxii. 6.)

APRIL 12, 1902.

lationship. This collateral consanguinity exists when the two parties are descended from the same ancestor, or when the two parties are ancestors to the same person, but not being descended one from the other.

To ascertain the degree of consanguinity between two persons who under these circumstances have the same show how the principle of private judg- descendant or the same ancestor, count ment of the Scripture teaching leads the number of generations from each of to the setting aside of all the prin- these persons to their common ancester or descendant leaving out the common ancestor or descendant in each case, The numbers thus found express the degree of collateral consanguinity. If the two numbers are the same, the parties are in that degree of collateral consanguinity. If the numbers differ, as 3 and 4, the parties are said to be in the mixed 3rd and 4th degrees of collateral consanguinity. Thus, a brother and a sister are in the 1st degree : first cousins are in the second degree, and so on in the same manner.

An uncle and a niece are in mixed 1st and 2nd degrees, but when the degrees are thus mixed, the prohibition of marriage is made to depend ecclesiastically on the more remote degree. The relationship of uncle and niece would therefore be reckoned as 2nd degree in regard to this prohibition.

Having thus explained how the do grees of consanguinity are reckoned, it now remains for us to state how far the prohibition to marry extends. It includes the 4th and all lesser degrees; but while marriage within the first de gree collateral is forbidden by divine law, according to the general opinion of theologians, it is admitted that he yond this degree, the prohibition is by ecclesiastical law, and therefore, for erious reasons, a dispensation may be words. Mr. Joseph Chamberlain seems. given by the Holy Father the Pope, permitting such marriages, especially perfect right to insult an Irishman, and the more remote degrees. the Irishman should not retort in kind

There still remains the relationship of affinity to be considered. Affinity arises when the blood-relation of a person marries a third party who is not a blood-relation of that person. The degree of affinity thus arising is reckoned by the number expressing the degree of cousanguinity of the blood relation CONSANGUINITY AND AFFINITY who thus marries, to the person whose case we are considering.

> Thus if Andrew's niece, who is in the second degree of consanguinity to Andrew, marries James, James becomes related to Andrew in the second degree of affinity. If Andrew's nephew, who is in the second degree of consanguinity to Andrew, marries Mary, Mary becomes a relative to Andrew in the second degree of affinity.

This relationship of affinity does not extend from Andrew to the blood relations or affines of James and Mary. The prohibition of marriage with affines extends to the fourth degree, as in the case of consanguinity. In the case where there is no lawful marriage between Andrew's blood-relation and Mary or James, but there has been unlawful intercourse, the prohibition of marriage extends only to the second degree.

Church, from which they were adopted As the prehibition of marriage be by the British Parliament. As the tween affines arises from ecclesiastical question is in doubt whether these laws law, a dispensation may be obtained are in force in Canada, we need not in- permitting the marriage, if the reasons sert them here, as we shall give fully urging it are deemed by the Pope to be sufficient, as in the case of blood-rela

APRIL

LECTURE TA

BY O Last Sunda

Vespers were edral, London

Father Pinson Bishop occup attended by Egan. Rev lso present rowded, ma present to lis Rev. Dr. Jol nonished or Smith is no sti won the hear eresting and Irishmen of ivered in the Patrick' lecture was a Children of taken up by poor of the c Between V mith ascend starting to th eld the clo congregation that he cons nd an hone before the pe oor. It was niversal fai that a man of people of an brethren in a visitor to I impressed by our public th

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Inthorans and the Augsburg Confession of Faith expressly condemns the quite as strong as any employed in condemnation of the Catholic Church. Thus the 9th article of the Confession savs :

" Concerning Baptism, our churches teach that it is necessary to salvation, that it is a means of grace, and ought to be administered also to children who are thereby dedicated to God and received into His favor. They connn the Anabaptists, who reject the baptism of children, and who affirm that infants are saved without bap-

In Luther's Larger Catechism, quoted in the American Lutheran Manual (Art. ix.) we find :

"We bring the child to the minister of the Church to be baptized, in the ope and impression that it certainly believe, and we pray that God aith upon it. Still, it is will bestow faith upon it. not for this reason that we baptize, but rather because God has commanded us thus to do.

Baier, one of the most eminent of Lutheran divines, and whose explanations of Lutheran doctrine are regarded as of very high authority, says :

"That children ought to be baptized may be justly inferred from John iii. 5 ing connection with Mark x. 14. Thus all those whom Christ desires to saved, but who cannot attain salvation in the ordinary way, except by being baptized, should not be denied baptism, as it is the appointed means. Christ desires infants to be But (Mark x. 14), and they cannot attain salvation in the ordinary way, except by means of baptism (by virtue of the general declaration (John iii. 5), there-fore children should be baptized."

The Rev. S. S. Schmucker, D. D., the writer of the Manual in use by the Lutherans of the United States, commenting on this matter, says :

" As to the benefits of baptism to children it may be said that in addition to being admitted by it into the visible

Albany for the suppression of Anarchy in the State. It imposes a pen- complated. Both have murder in their Baptists and their doctrines in terms alty of not more than ten years' im- hearts, and are totally inexcusable beprisonment, nor more than \$5,000 in fore God, and should be so regarded by cash on persons who advocate Anarch- human, as they are by divine law. istic doctrines by speech, writing, or The most strenuous advocates of the otherwise; but both these penalties practice of the duel can scarcely deny may be conjoined and inflicted on one that they who keep up this practice under the supposition or expectation

person found guilty of the crime. It is also made a misdemeanor punishthat God will not permit the so-called able by a fine of not more than \$2,000, " innocent party " to the duel to suffer or imprisonment for not more than two injury therein, expect God to do what years, or both, upon editors or publish- He is certainly not bound, and what He ers who permit the publication of books, has not promised to do. This is what newspapers, or serials advocating An- Christ condemns as the "tempting of archy, and upon owners, agents, or God " for it is written (in Holy Scripoccupants of property who harbor ture) " thou shalt not tempt thy Lord

thy God." (St. Matt. v. 7.) Anarchists. Severe as these penalties appear, they The reason for this is given in Exodus viii, 11-17. "Take heed and beware lest are not a whit too severe for the crimes which are wont to be perpetrated in at any time thou forget the Lord thy the carrying out of Anarchical prin- God and neglect His commandments

and judgments and ceremonies which ciples. The crimes of the Anarchists have I command thee this day: lest after not merely monarchs, princes, and thou hast eaten and art filled, hast wealthy persons for their objective, nor built goodly houses and dwelt in them, are they directed only against the and shalt have herds of oxen and officials employed by civil governments, flocks of sheep, and plenty of gold and

but they have been aimed against insilver and of all things, thy heart be nocent persons of every degree in the lifted up, and thou remember not the commonwealth. Lord thy God Who brought thee out

In Chicago in 1886 the victims of the Anarchical conspiracy were the guard- of bondage." ians of the peace of the community. In Buffalo in 1901 President McKinley, of the innocent is relied on that He against whom even his political oppo- will not suffer the innocent to endure nents could not urge any criminality or injury in a duel is but a delusion. He jobbery, fell by the hand of the Anar- who acts in this way is not innocent,

chistic assassin; but on the Continent inasmuch as he deliberately disobeys of Europe, besides the rulers of States the law of God. He really relies on to judge those who participate. and royal personages, many private his own vain imaginings, and forgets God citizens have been victims of the atro- and His precepts and judgments.

The prohibition of tempting God cities of this most infamous association. as when bombs were thrown into the uttered by Christ is a citation from part in such a combat." midst of religious processions and Deut vi. 16, and is applied by our Lord

churches, killing scores of men, women to the doing of a forbidden act in de- the Synod did not petition the Emperor and children who had no other thought fiance of God's law, and is therefore to put a stop to duelling in the army

There is a striking contrast between the position taken by the Catholic tracted in Canada, there appears to Church in Germany, and that of the Lutherans. The Catholic Church has declared void in England when the never hesitated even for a moment in parties returned home. condemning both parties to the duel. depriving of Christian burial the person who falls, whether he be the challenger in the direct line of consanguinity or or the challenged. blood relationship are void, and also

Another pastor, Herr Bodelschwingh, collaterally in the first degree of conone of the most promient divines of the sanguinity, and such marriages would Lutheran Church in Germany, recog- be invalid even by the civil law of nizes this difference of attitude between Canada. That is to say, even by the the Churches, and throws a large share civil law, no man or woman can marry of the land of Egypt, out of the house of the blame for the evil of duelling on his or her direct ancestors or descendthe Lutheran Church itself. He says: ants in a direct line, or his or her The pretence that God's protection

"One of the leading causes for the evil of duelling is to be found in the relationship further off than these, we Church itself. As long as the representatives of the Protestant Churches do not come out boldly against the direful evil, the Church has but little right shaming to the Protestants that the Catholic Churches have taken a more determined stand on the subject, and

plained above, marriages are prohibited in every degree, so that no one is alwill not allow their members to take lowed to marry his or her ancestors or

Pastor Bodelschwingh deplores that descendants.

The collateral line includes all other cases of consanguinity or blood re- should act again."

It is usually admitted, however that

brothers or sisters. For degrees of

come into the region of the matter de-

So far as the Catholic Church is con-

and definite. In the direct line as ex-

bated, as regards the civil law.

In a letter recently published in the tions beyond the first degree.

Toronto Mail and Empire, Mr. E. D. The impediments of consanguinity Armour, who is considered to be a high and affinity have been ordered by the authority in legal matters, states that Church mainly to prevent wrong interthis law was never in force in Canada, course between near relatives, as such and that even in England such mar- might easily take place under the exriages were not of themselves void, but pectation or promise of future marriage. were voidable if the ecclesiastical The danger of such unlawful intercourts (Anglican) passed judgment in course is the greater on account of the any particular cases declaring such intimacy which arises out of relationmarriages void ships so close. Beside this motive for

It is a well known fact that certain the laws of the Church on this matter, persons who resided in England have the Church wishes to encourage the come to Canada at various times for the mutual affection of persons of the same express purpose of contracting mar- household, while inculcating the modriages within degrees of kindred which esty with which such intercourse as would render such marriages void or usually takes place between them voidable in England; but being con- should be accompanied.



"A miracle," says Father Gerard, S. J., S. J., "is an occurrence due to a power beyond the forces of nature and for by natural law, marriages contracted beyond the lorces of nature can not ac count.

'Thus the laws of nature can not account for the restoration of a dead man to life. Supposing this to occur, it must be a miracle.

"The possibility of miracles is vehemently denied by infidel philosophers, on the ground that there is no such preternatural power as is required to work them.

"But the study of nature herself de monstrates the existence of a power yond nature and its exercise. As we have seen, the first impulse given to the forces of nature must must have been a miracle, being nowise in accord-ance with the fews of nature and becerned, the ecclesiastical law is clear yond the power of her forces. So. too. the first beginning of life. If nature can get life only from a living parent, the first appearance of life was miracu-

"There must, therefore, exist a power capable of doing that which nature can not do, and as it has certainly once acted, there is no impossibility that it is no God a econd stag raging is in child enters iety, that n or him in de the enemies man that th whose god i Money, says while you ar life to come. the battle is in the I plainly in lature of tively anta In this cou subtle. We a the knife ar guise Faith is, nev assailed. here spoke is creating stated that creation of society. Te with the mil placed upor fourth plac carried on press-that nation see rices. Its and account committ Every inde down, not laugh and a four places is which Christ is The result is low. In or they call al right corruption Where the state of soc perhaps, sa

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