

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 6 1904

1320

The Catholic Record.

LONDON, SATURDAY, FEB. 6, 1904.

THE IMPREGNABLE CHURCH.

In a recent issue of the Atlantic Monthly a writer devotes a good deal of space to the subject of denominational division and doubt within the Church. He is not perturbed at the sight of one hundred and forty-seven religious denominations within the Church. In fact, he says that in the event of the sects having to hold their own against the Roman Catholics, it is clear that the smaller the denomination that takes it up the better for all concerned, as it has all the elements of a long and bitter quarrel.

We do not believe this view will find favor with any considerable number of people. Here and there may be found some clinging to ancient methods, shouting watchwords which are meaningless to-day and perpetuating the hatreds which have inspired many sad pages of history, but every sensible individual is more anxious for peace than war; for union than division.

And we are also of the opinion that the call to arms is a trifle belated. We cannot conceive how the Catholic Church is to be held back by a small denomination quarrelling long and bitterly with her. "The very existence of Protestantism," says a non-Catholic author, "depends upon this attitude: its negative character demands it;" but that any amount of it can prevent the advance of the Church is not so apparent.

Catholicism is old and experienced. It has met all kinds of adversaries, in every clime under every species of government, and it still lives. And in this much vaunted age of the world, the up-to-date thinkers, as they are styled, regard it, with Huxley, as the one great spiritual organization which is able to resist the progress of science, or, with Matthew Arnold, as the organization that will endure while all Protestant sects dissolve and disappear.

THE CHURCH EVER PROSPEROUS.

Moreover, the history of Catholicism in the United States cannot, we think, give much comfort to those who wish to combat it to-day. If it advanced in the face of tremendous difficulties it can be depended upon, now that the way is smoother, to get on passably well. It fronted prejudice and hostility, the power and prestige of a dominant race, and yet it has succeeded in gaining the allegiance of a considerable number of citizens. The Mayflower passengers, if again on the planet, might marvel at the standing of the organization they were wont to despise, but we do not think they would rush into a magazine counselling a long and bitter war against it. They did some religious like business in their time, but only when, as their descendants say, they had a "sure thing."

THE EMBODIMENT OF UNITY.

The sensible Christian, however, is weary of schism and sectarian division. Without the fold earnest men are seeking some bond of union, and though we may deem their efforts futile, still we cannot but look kindly on their attempts to subdue the spirit of discord. Their dissatisfaction with things as they are—with charlatans foisting delirious imaginings on the Bible—with the utter failure of the theory of the Bible under an authority to preserve and interpret it—they may be induced to investigate the claims of the Church. They may be led to put aside the ideas which have come to them as a heritage, or which have been bred of environment and education, and to approach the subject in a judicial manner. They admit that the Church ought to be essentially and visibly one. They are aware that Christ prayed for unity "that the world may know that Thou hast sent Me." All this they know, but when it comes to seeming means to this end, they hold conferences to talk about fundamentals and non-fundamentals and to fashion resolutions which serve only to distract minds for the time being from discussion and wrangling. Theological experts may exhaust all their resources in elaborating programmes, but when all is said and done these experts are fallible and are, as it is obvious, unable to effect that unity delineated in the Gospels. But when they begin to understand that the only unity is that provided for by the Redeemer, we may have hopes that the day of the one fold and one shepherd is not far distant.

AN ABSURD STATEMENT.

After some strangely unilluminating talk about the causes of indifference and doubt, he says:

"And here we are brought to consider one of the most immediate questions before us, that of the Roman Catholic Church: The family, obedience to law, labor. These are the problems with which the nation and churches are struggling, but no Church is doing more to safeguard those vital interests than the Roman Catholic. The question of how it happens to have this influence may go by; that it has it is sufficient at present. It would be worse than idle, it would be calumnious, to oppose the Catholic Church in the present juncture of our affairs. It is full of superstitions, most of them harmless, while some hold a truth."

We presume that the writer introduced this bit about superstition to please those who might be angered at his praise of Catholicism. But he should have made clear what he means by superstitions. If they are, as we think, based on a false belief, we fail to see how it would be calumnious to attack that belief. And, to use the language of insult, without vouchsafing any reason for doing so, is infantile, to say the least, and unworthy of the favor of any respectable publication. And how can a superstition hide a truth? We suppose that the writer got the ideas of truth and the truth-seeker slightly mixed, and so proved himself capable not only of insult but also of absurdity.

AN INADEQUATE DIAGNOSIS.

The whole article is of the thinnest kind of material. The writer's diagnosis of the disease which afflicts the Church is inadequate, and his remedy is for the Churches to be led out of the regions of thought and methods of action that lie behind them and enter into the new world that time and knowledge have opened. This is certainly vague, and the individuals for whom it is meant will not glean much comfort from it. The doubt and indifference that harry the sects are not due to the methods of the times. They existed even in the earliest infancy of Protestantism and have been connected with it ever since. They are the fruitage of the rebellion against organic Christianity. Higher criticism may serve to make them more visible, but they are the logical consequences of Protestantism as such. A Church bereft of authority, and having no support save on formularies and confessions, must speak in a halting tone. It can have no doctrinal certainty, and has nothing but man's word to offer to those who wish authoritative solutions to the problems which concern their vital interests.

Any supernatural religion, says Mallock, that renounces its claim to absolute infallibility, it is clear can profess to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. To make it in any sense an infallible revelation, or, in other words, a revelation to us, we need a power to interpret the testament that shall have equal authority with the testament itself.

LED BY A CHILD.

There was a certain man, and his only child was a little girl, who became a Catholic with her mother. The mother died, and the heart of the father was embittered against God, as if He meant to be unkind, and against the Church as if it were responsible. Then the child took sick.

The friends watched over her with anxiety, fearing that her death would mean the utter destruction of his faith, and she passed away. And now, began the dreadful life of loneliness for the father. And it was this very loneliness that made him seek the company of the dead child. He knew that she was not dead to him in spirit. He told his grief to her. After the death of her mother many a time had he seen her steal away to the church; and there before the Blessed Sacrament, in which she had found the mother once again. It must have been indeed a surprise to his friends to see him going there, and kneeling before the altar of that God against whom he had been so bitter in his heart before. Why did he go there? Because the soul of his little dead child was there. She was keeping to distract minds for the time being from discussion and wrangling. Theological experts may exhaust all their resources in elaborating programmes, but when all is said and done these experts are fallible and are, as it is obvious, unable to effect that unity delineated in the Gospels. But when they begin to understand that the only unity is that provided for by the Redeemer, we may have hopes that the day of the one fold and one shepherd is not far distant.

When men are friends there is no need of justice; but when they are just, they still need friendship.—Aristotle.

REFLECTIONS ON THE NON-CATHOLIC MISSIONARY WORK.

FOR THE CATHOLIC RECORD.

I am somewhat of a "Robinson Crusoe" these winter months on a storm-beaten and weather-bound island of Lake Erie. Yet, unlike my friend in the realm of fiction, I am not afflicted with the prints of a man's naked foot on the snow. Nay, Jan. 10, I was following the footprints on the snow which covered the lake to reach the mainland in safety.

Our mutual friend Father Martin of the Cleveland Apostolate was then closing a weeks course of lectures to Non-Catholics at Lakeside. Lakeside is known the country over, like Chautauqua, as a Methodist summer resort.

Sunday work is rather exhausting for the priest, yet I felt hale and hearty at any arrival on the continent towards evening.

A fine stone church greets you as you step ashore—the Congregational building—as though beckoning one to enter. Its portico was brilliantly illuminated. "Well," said I, "these people are not as inquisitive as usual, or they would be at the Catholic church"; thus I entered and found but a handful of attendants.

Satisfied with that investigation, I repaired to the humble frame church building beside a large Catholic school building.

"This useless to try to enter," a man said to me, "the seats and galleries are filled. The aisles are crowded and the vestibule is jammed." I hurried through to the sanctuary into the quaint sanctuary to find no sitting.

Father Martin had just begun his final lecture, citing reasons taken from actual occurrences why people become Catholic.

It was an eager and attentive audience and I felt pleased in having convinced the pastor to hold such a mission. "This is a good thing," I had insisted on, ever since the Islands had been "wrecked" the past winter.

Both Father Martin and myself "roughed" it then, travelling over the ice from Isle to Isle, and the people seconded our endeavors, "roughing" it also, for they attended, snow or storm.

Intelligent questions were found in the question box at Lakeside, proving the fact that people do not ignore the Church's doings, for they want to know the reason why?

The lecture over, in conversation at the residence the pastor stated he was pleased with the result. "This is a good thing. My people feel proud over it. They said they have learnt many things forgotten. Nor had our parish incurred any expenses. For the usual free offerings covered the same."

The above were also my sentiments when I compared notes. I felt I owed a debt of gratitude to Father Kress of the Apostolate for keeping up such a glorious work.

Then I recalled to mind the first non-Catholic mission I ever attended. About ten years ago, the Cleveland Apostolate started its work at the Music Hall in Cleveland.

Father Elliot, the Nestor of non-Catholic missionaries, was the principal speaker of the evening.

Bishop Horstmann also appeared on the platform and stated he felt it a duty of his life to have the truths brought to the non-Catholic people of his diocese. He would send these men into the diocese to preach the teachings of Christ and explain Catholic belief.

They should go into the smaller towns and hamlets, nay on the cross roads, and they would be sure to find a hearing. Since then His predictions have been realized.

Men like Hecker, Doyle, Elliot, Deshon and Kress have become beacon lights to the seminarians.

Appropos, these thoughts recall some incidents of my trips abroad.

Last May I spent several days in Paris. In the parks or art galleries I would find the "abbés" taking a constitutional—happy looking, plump, well pleased with themselves they appeared to me. I could not resist the temptation of talking with such cheerful people.

"You do not look at all like a persecuted body of men," I addressed one I met at the Louvre. "Indeed, we are not persecuted, we are parish priests, etc. To be brief: France is not as Apostolate stated in its work at the Music Hall in Cleveland."

Father Elliot, the Nestor of non-Catholic missionaries, was the principal speaker of the evening.

Bishop Horstmann also appeared on the platform and stated he felt it a duty of his life to have the truths brought to the non-Catholic people of his diocese. He would send these men into the diocese to preach the teachings of Christ and explain Catholic belief.

They should go into the smaller towns and hamlets, nay on the cross roads, and they would be sure to find a hearing. Since then His predictions have been realized.

Men like Hecker, Doyle, Elliot, Deshon and Kress have become beacon lights to the seminarians.

del Papolo—as the band would play national airs.

Sure, from the Monte Pinelo I heard it was a fine band, a large number of CamCinos, a crowd of "popolo" (people).

Ever pleased to meet the Abbes in France, so was I anxious to learn to from the Abbes in Italy.

A vigorous young Padre stopped at my side whom I accented. "World have been more pleased to see this large number of people at the churches this morning." "Alas! but too true," he replied. "As one of the secretaries in the Propaganda, I learn that the children in the Missionary countries are better instructed than our CamCinos. Nay, I am pleased to know your priests are even instructing Protestants in the Christian doctrine."

Intelligent Catholics in the city of Sandusky, where Father Mar in had been on assistant pastor, are inquiring time and again, whether this good work is still kept up.

Many readers await anxiously the weekly edition of the Catholic Universe, to find an account of the missions given in some part of that diocese.

The students of our Diocesan Seminary, too, are interested in the work. To them the questions are mailed. Theirs is the task of answering them. Questions of history, questions about standards of morality, questions of Church doctrines and discipline, or the ceremonial questions not found in the shrewd dusty tomes of the fourteenth century.

Whenever the lectures have been given, the people are anxiously awaiting a regular course, each succeeding year, the best proof for their worth and timeliness.

(REV.) J. T. SCHOENDOERFF, Kelly's Island, Ohio.

CHRISTIAN FAITH.

THE CARDINAL PREACHES AT CATHEDRAL ON ITS BLESSINGS.

Cardinal Gibbons preached at High Mass in the Cathedral on last Sunday morning and after the celebration held his New Year's reception at the archiepiscopal residence. The stately old edifice was thronged with worshippers, who listened attentively to the Cardinal's discourse on The Blessings of Christian Faith, and over six hundred men, women and children took advantage of the opportunity to greet and clasp hands with the prince of the Catholic Church.

At the close of the Mass the Cardinal pronounced the benediction. His sermon was in part as follows:

"Faith," says St. Paul, "is the substance of things to be hoped for, the evidence of things not seen." In meditating on the pages of the New Testament I have been again and again forcibly impressed with the frequency with which our Saviour and His Apostles dwell on the blessings and advantages of the Christian faith, especially a living faith which is accompanied by divine hope and love.

First of all, your faith is a source of light to your intellect. Faith is to the eye of the soul what the sunlight is to the eye of the body. It broadens and expands our spiritual vision. Faith does not supplant, but rather supplements reason. Faith is the highest exercise of reason. You might as well suppose that a man dispenses with the use of his eyes in using a telescope as that he discards his reason in using the instruments of faith. Faith is to you what the cloud by day and the pillar of fire by night were to the Hebrew people in the desert. It guides you through your life to the true promised land of Heaven.

Your faith gives you a notion of God as rational as it is sublime. It reveals to you a God Who has created all things by His power, Who governs all things by His wisdom, and Who controls Providence watches over the affairs of nations as well as of mankind. It proclaims a God infinite in justice and in mercy, infinite in truth and sanctity.

By the light of faith you acquire a correct notion of yourselves, you learn who and what you are, whence you came and whither you are going. It tells you not only the means of attaining it, but also the means of attaining it. It has rescued you from the perplexing mazes of doubt in which the heathen world had involved its votaries.

The truths of Christian revelation have already successfully withstood the test of two centuries. During that long period they have been exposed to the searchlight of hostile criticism. The adversaries of Christianity have carried on a ceaseless guerilla warfare against the City of God, assailing one stronghold after another. But they were foiled in their attempts, and the only effect of their assault was to render the points attacked stronger and more impregnable than they had been before.

The marks on her battlements, like the marks of the wounds on the body of Christ, have made her more precious in her eyes. When the clouds of battle passed away the Gospel message shone with still more luminous splendor. The highest intellects in every department of science and in every age and every country of Christendom have paid

homage to the Christian religion, and thousands of conversions have sealed their faith with their blood.

Your faith not only enlightens your intellect, but it also comforts your heart. It brings you that peace which surpasseth all understanding, that peace which springs from the conscious possession of the truth. You shall know the truth, says the Lord, "and the truth shall make you free; Oh, blessed is that freedom that delivers us from the bondage of doubt and error! Oh, the wail of despair that rises up in the hearts of men that do not believe in God's revelations! Some days ago I received a letter from a cultivated gentleman residing in a Northern city. He told me that life was wretched because he had no faith in a personal God. 'I have asked God,' he wrote, 'if there is a God, that He would perform some miracle, give me some sign to convince me of His existence, but no sign came.' I referred him to the parable of Dives and Lazarus, spoken by our Lord in the Gospel, which exactly fitted his case. Dives is represented as suffering the torments of the damned. He thus addresses Abraham, who is in a state of bliss: 'I beseech thee, Father Abraham to send Lazarus back to earth that he would admonish my brothers to abandon their evil ways and so escape the tortures that I endure.' Abraham replied: 'They have Moses and the prophets. Let your brothers hear them.' 'But, Father,' rejoined Dives, 'they would be converted if some one risen from the grave were to appear to them.' Abraham said at last: 'If they will not hear Moses and the prophets neither will they be converted if one were to visit them from the grave.' Then I said to this gentleman: 'You and I have Moses and the prophets to warn us. We have Christ and His Apostles to instruct us. We have the luminous miracles and prophecies of our Saviour to enlighten us. We have the glorious miracle of His resurrection set before us—a miracle attended by a cloud of witnesses. We have the abiding miracle of His Church daily confronting us. Hundreds of thousands in every age on the strength of these miracles have accepted the divine mission of Christ. If this evidence does not suffice neither will men believe though one were to rise from the grave. For if we do not accept the testimony of history neither will we accept the testimony of our senses.'"

In concluding his sermon the Cardinal said that the life and health of the body require the same sustenance in the way of food and exercise that the life and growth of faith demand.

Faith must be nourished by daily prayer and observance of God's precepts. I pray that Christ may dwell in your hearts. And to Him be glory in the Church and in Christ I say unto all generations world without end. Amen.

Rev. Henry E. O'Grady, missionary in Alabama, writes:

One day a man living a few miles outside the town brought me a copy of a book called "The Devil in the Catholic Church." I thought "The Devil in Robes" was bad enough, but this book is the worst of the kind ever published. I inquired if there were many copies of the book in the neighborhood, and was astonished to find that nearly every house was supplied. My instructions were well attended, notwithstanding this opposition.

These books are circulated, as a rule, through the efforts and aid of the Protestant clergy. When this concentrated effort is being made to injure the Church by the spread of bad literature, every good Catholic should rally around the International Truth Society and render every assistance possible.

In helping Dr. McGinnis and his associates who are helping the missionaries who are in the field and at the front.

I preached in three churches for colored people this fall. On Sunday night, November 15, I preached in Zion A. M. E. Church, Greenville, Ala., to about 1,200 people, in the presence of their Bishop and five ministers. This was the first time that many in the audience heard a Catholic priest. Even the Methodist Bishop told me it was the first time he had that pleasure.

The pastor in introducing me said he day when a Roman Catholic priest would come to preach in a Methodist church. "We have with us to-night a priest of the old Mother Church," said he.

When I stood up to thank the pastor for his kind introduction, I did not fail to call their attention to the pastor's remark, calling the Church the old Mother Church, and to express to the hope that the day was not far distant when they would come home to that kind, loving mother so patiently waiting for them.

After the sermon many came up to shake hands and to beg me to come soon again.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

For months and months these instructions will be the subject of conversation in their homes.

THE NECESSITY OF MYSTERY IN REVEALED RELIGION.

The Reverend George Searle, C. S. P., the noted author of Plain Facts for Fair Minds, contributes to the January Catholic World a very interesting and valuable article for Catholics and non-Catholics, on a question that ever needs explanation—that of mystery in revealed religion:

"Many people find great difficulty in accepting the dogmas of religion, because some of these dogmas are mysterious or incomprehensible. This difficulty, evidently, is not due to any fault in the teaching of the Church with regard to the Holy Trinity and the Real Presence of Christ in the Blessed Sacrament.

"The actual dogma is that there are three Persons, with an absolute unity of nature. The difficulty with the objector is, that he forms an idea of the terms 'person' and 'nature' which really confounds the two. His ideas of these matters are not clear. If you tell him that space exists in three dimensions, length, breadth, and thickness, he has no difficulty; for his ideas on these subjects are, or at any rate seem to him, clear.

"The difficulty as to the Real Presence arises from a similar cause. The objector takes for granted that the presence of a physical substance anywhere is entirely a matter of geometry. He regards it as necessarily extended, and having a definite shape. He may perhaps never have thought of the presence of the soul in the body, which his own consciousness must make at any rate extremely probable to him. The same consciousness tells him that his soul is indivisible, and that yet that it exists in every part of his body.

"Yes, this is the trouble; our minds are not content with obscurity, but insist on understanding all about every subject presented to them, or at any rate that no subject shall present insuperable difficulties. Individually, we may acknowledge that some matters are beyond our own understanding, as no doubt is the case for most people with regard to the higher mathematics; but we feel sure that some minds understand them clearly, and that perhaps we ourselves could, if we would be willing to go through the necessary study.

"And yet even here, if we would make that study, we would find that there are limits which it would appear that no human mind will ever pass in this world. We see for instance, that space of more than three dimensions is what may be called an algebraical possibility; we can deduce formulas and conclusions with regard to it very similar to those which we obtain with regard to the space with which we are familiar. But when we try to realize what it would be like, to imagine it, we fail entirely. We see then that the apparent completeness of our notion of actual space is a matter of experience; that it comes from our physical senses, and that if we had been absolutely deprived from the beginning of every one of these senses, or even of those of sight and touch, our notion of three-dimensional space would probably be no better than that of the four-dimensional. We cannot be sure that the latter is an actual possibility; but it certainly seems that if we lived in it we should have to get by experience entirely new sensations to obtain a knowledge of it like that which we have of the space with which we are familiar, and that at present such a knowledge is hopeless.

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."