

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Price of Subscription—\$4.00 per annum.

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Agents for Newfoundland, Mr. James Power of St. John.

Rates of Advertising—Ten cents per line each insertion, weekly measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Monday morning.

When subscribers change their residence it is important that the old as well as the new address be sent to the proprietor.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid. If intended for publication should be mailed in time to reach London not later than Monday morning.

Obituary and marriage notices sent by subscribers must be in a condensed form to insure insertion.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Keleusa, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Ontario, March 7th, 1906.

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

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

The matter 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 truly in Jesus Christ, F. D. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 2, 1905.

REV. DR. ROSS AND FRENCH EVANGELIZATION.

In our last issue we made some comments upon the statements made by the Rev. Dr. Ross, pastor of St. Andrew's Presbyterian church of this city.

Among these statements are found the following concerning which it is desirable that something more should be said than we have said already:

Dr. Ross asserts that he has "lived among the French and has been constantly in contact with them, and he cited many instances of the darkness which permeates the people taught by the Roman Catholic Church in Quebec.

The priests are, he declared, now endeavoring to keep them in that state of darkness. The attempts at French evangelization are met by attempts at frustration by the priests. The people are antagonized on every side by the religious methods taken by the members of the priesthood. No Bibles are allowed in the homes, the people being given the opportunity of renouncing either the Church or the possession of the Scriptures. The colporteurs who are partly supported by Ontario churches are held up to scorn."

We admit at once that the Catholic clergy of the Province of Quebec oppose with success the efforts of the three Protestant denominations which have established missions within that Province to seduce the people from the Catholic Church. These efforts they dignify with the name of "French Evangelization"; but there is no evangelization in the case. We assert without hesitation that the false evangelization carried on by Baptists, Presbyterians and Methodists tends to dechristianize instead of evangelizing the people. The Catholic Church teaches the people every Christian doctrine which the three sects mentioned hold and teach, and this with no uncertain sound such as issues from the pastors of these sects.

It is well known to our readers that all these sects which are now professing so much anxiety to preach the gospel in Quebec are on the verge of denying the truth of the Gospel altogether, and it is at this very moment among them to unite into one fold, the Gospel of which shall be of India-rubber elasticity, so that each person shall be able to have it of a shape to suit himself. And this is the gospel which the Rev. Mr. Ross complains is not cordially received in the Province of Quebec! He should know that St. Paul says of such a gospel: "But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." And to make this more emphatic, the great Apostle repeats this in the next verse: "as we said before so I say now again, etc." (Gal. 1:8,9)

It is a matter of notoriety how within the last few years almost all the

Presbyterian churches changed their creed to suit the changing times, and, as a piece of religious duplicity unequalled since the days of Simon Magnus, the most characteristic doctrine of Presbyterianism was quietly got rid of in the United States under cover of the thinnest of pretexts, while it was nominally still adhered to by the retention of the Westminster Confession. And this deception was virtually admitted by the last General Assembly by its silence regarding the arraignment of Rev. Dr. Carter, which was backed by the Presbytery of Nassau, N. J.

Dr. Carter said: "I think the Presbytery of Nassau is quite as much on trial as I am before the people, and the same thing can be said of the (Presbyterian) Church in general. There is no such God as the God of the Westminster Confession. There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession. It is all rash, exaggerated, and bitterly untrue. If no one else is ready to say it, I say it. The hard, old, severe God of the Confession with the love left out is not our God."

This language was approved by the Presbytery, which decided that the new brief statement should be the creed of the Church, the Westminster Confession being set aside.

Yet this Confession is the creed which Rev. Dr. Ross wishes to force upon the French-Canadians through his French Evangelization mission. Why should not the clergy of Quebec frustrate such efforts? Surely this is the Gospel of perplexity, darkness and duplicity, and the less of it given to the people of Quebec, or anywhere else, the better will it be for them.

"But," says the rev. doc'or. "No Bibles are allowed in their homes."

This is a gross misstatement and Dr. Ross knows well that it is so. The Bible is found in Catholic homes throughout Quebec—but not the falsified versions which are issued by the pseudo-Evangelization missions.

We have already mentioned in our columns that Catholic Bibles are sold in large quantities by ourselves in all parts of the Dominion, and the same is to be said of the Catholic bookstores in all the Canadian Provinces.

On the front page of our English Catholic Bibles may be seen a letter from the Holy Father Pope Pius VI, in which the reading of the Holy Scriptures is strongly recommended. The Pope wrote this letter to the Most Reverend Archbishop Martini of Florence on the occasion of his translation of the Holy Bible into Italian. The Holy Father wrote: "You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This, you have reasonably effected, as you declare by publishing the Sacred Writings in the language of your country suitable to every one's capacity. . . . We, therefore, applaud your eminent learning, joined with your extraordinary piety," etc.

This letter is dated April 1, 1778. We are authorized to state that the circulation of unauthorized versions of the Bible is prohibited in Quebec and also venomous and mendacious tracts against the Catholic faith such as proselytizing agents are wont to circulate; but Mgr. Baillargeon, a predecessor of the present learned and pious Archbishop of Quebec, himself translated and published a popular French version of the New Testament, and both this and other Catholic versions of the Old and New Testaments are widely spread throughout the province of Quebec.

The author of an interesting work recently issued in Quebec under the title "Catechism of Controversy" tells of a colporteur who offered him a Bible for sale, telling him "you should have no fear of the Word of God which it contains."

The writer asked: "Who has assured you that this book contains the Word of God? Has God sent any messenger to you with this Bible to assure you that His doctrine is contained in it?"

"Oh no," answered the colporteur, "but Luther, Calvin, Knox, Wesley, and all our great reformers have taught with one accord that the Bible contains the whole Word of God, and only God's Word to man. Their predecessors believed the same thing, and with reason, for the doctrine of the Bible is so holy, so sublime, so superior to that of all the great philosophers of antiquity that God alone must be its Author. This is why all Protestants believe that the Bible is a divine book, and a code of laws which God Himself has given to the world."

"Very well," replied the author; "but the Bible did not fall from heaven into the hands of Luther and your reformers. They received it from the Roman Church, from which they seceded. Now this Church, according to their false teaching, had been long

a sink of corruption, errors, and absurd superstitions. If this be the truth, who can tell all the changes and transformations she has made in your Bible? It must be but a miserable shadow of the Word of God."

"You find the doctrines of the Scriptures holy and sublime, and it is truly so. But is there not a large number of books which you do not regard as divine, and are not in the Bible, but whose doctrine is quite as holy as what is announced in some books of the Bible? See the admirable writings of many ancient Fathers of the Church, and the Imitation of Jesus Christ. I am convinced you will find these even more edifying and full of piety than the Book of Numbers or the Apocryphs, (Revelation). . . ."

"If I should assert that the Imitation of Jesus Christ is a divine book and should insert it in the Bible, how could you refute me. . . . or if I should say that its doctrine is more sublime than that of the Book of Numbers?"

It is an undeniable truth that it is only on the authority of the Catholic Church that Protestants can know that the Bible is the word of God. The Rev. Mr. Ross is, therefore, totally astray in representing the Catholic Church as an enemy to the Bible, but she refuses to admit the authority of the falsified Bibles which Protestantism has issued ever since it first originated; and, further, the Bible is being at the present moment attacked from hundreds of Protestant pulpits on this continent, as well as elsewhere, so that Protestant ministers must be brazen faced indeed to pretend that their agglomeration of contradictory creeds is the religion of the Bible. The Catholic Church alone asserts without hesitation, what she has always asserted, that the Bible is truly God's word. She alone consistently maintains the truth against all sects which in the exercise of their pretended right to private judgment, even in regard to God's revelation, attack either the Bible as a whole, or parts thereof, as a merely human invention.

NEW DOGMAS, ETC.

J. C., of Chatham, N. B., asks: "When the Pope, as teacher of the Universal Church, condemns an heretical or immoral proposition, does he define a new dogma or article of Catholic faith, or is he only guarding the faith already defined?"

Ans. 1. New dogmas are never issued by the Pope or the Church, except in the sense that what was truly contained in the original deposit of divine truth, committed by Christ to His Church, may have been less plainly expressed, but it is stated more clearly by the Pope or the Church in the newly formulated definition.

2. Dogmatic and moral decrees emanating from the Roman Congregations, which have been instituted by the Popes for the guardianship of the faith, are not in any sense new dogmas, but are issued to protect and safeguard the faithful from the numerous errors which are from time to time promulgated by heresiarchs or heretics who are likely to appear at any moment. These decisions are not to be regarded as dogmatic decrees of the Pope, unless they are issued by the Pope himself speaking ex cathedra, as the universal pastor and the teacher of all Christians. They are, however, always to be received with respect and should be obeyed where the Congregations prescribe something to be done or omitted, as they are exercising their lawful authority in the Church in formulating these decrees or decrees.

W. M., also of Chatham, N. B., asks for a short account of the origin of language and of the blessing of churches and their corner-stones, and also of what these blessings are significant.

Ans. Certain scientists, so-called, who wish to explain everything without reference to God or revelation, have theories according to which language was invented by man himself. They assert even that man was not created, but was gradually evolved from protoplasm which became more and more complex in the course of time, passing through many stages of animal life till the most perfect of these forms was reached, which is the human form. This is fanciful, and contrary to what we read in the book of Genesis that God created man to His own image . . . male and female He created them. (Gen. 1:27.)

Our first parents were created with the power of speech, for we find them immediately after their creation conversing with God and with each other. (Gen. ii. 23: iii 9,21.)

It is true that the use of language, once discovered, it could be amplified or improved by men; but, so necessary is language to thought, that it does not appear to be possible that man could have invented its beginnings. This question, however, belongs to the realm of speculative philosophy, and is not a suitable one for discussion in our col-

umns. It is enough that we point out what is said in Holy Writ concerning the origin of language.

The history of language from the time of Adam to the days of Noah is not recorded in the Bible nor in any other historical record; but we are told in Genesis xi. that after the deluge, when men had become numerous again, God confounded human speech, and caused men to speak divers tongues when they made an attempt to escape from future punishment by God, by means of a high tower which would enable them to escape a deluge, at least, should God ever wish to punish them in this way on account of their sins as He had done before. This confusion of tongues may have been produced in part by making it difficult for many to pronounce properly some of the sounds of the original universal tongue, so that they would substitute other sounds for these. This occurs at the present day, and thus divers dialects have been produced. Other causes have operated also to produce this effect, such as the gradual disuse of some words, and the introduction of new words into the languages spoken.

We shall next speak of the blessing of churches and the corner stones of churches and the rites of dedication, consecration and blessing, all of which are of great antiquity in the Church.

In his apology to the Emperor Constantine, written in A. D. 335, the great Prelate of the Church, St. Athanasius, defends himself from the charge of using an undedicated church. The building, he declares, was not yet complete, but it was necessary to use it owing to the great concourse of the people during Lent and on Easter Sunday. However, he adds, at the laying of the foundation it was sanctified to the Lord by an assembly of prayer.

It will be noted that the saint implicitly admits that it was the universal custom to dedicate churches before using them as such, and it was only under the extraordinary circumstances mentioned by him that he justified himself for using the Church before its dedication, and even then there had been a partial dedication by the prayers used in laying the foundation or corner stone.

Eusebius, Theodoret, Socrates, Venérable Bède and other early Church historians speak also at length of the dedications and consecrations of many churches. Bède states that, before the actual building of a church or monastery, it was the custom to "consecrate the locality by prayer and fasting to the Lord." This appears to have been held to be an equivalent to the blessing of the corner-stone.

Under the Old Law, the temple built by Solomon was dedicated at a great assemblage of the people of Israel, the festival lasting for fourteen days. (3. King's viii. 2 Paralipomenon vii.) (Prot. version 1 Kings and 2 Chronicles.)

The rites of the Old Law are not of themselves obligatory on Christians, but it is within the powers of the Church of Christ to adopt them so far as she deems them useful or symbolical of Christian truth under the New Law, as she acts under the authority of Christ, Who said to His Apostles: "As the Father hath sent me, so do I send you." (St. John xx. 21.)

The symbolism of the blessing of the corner-stone, regarding which our correspondent also asks, may be found in Acts iv. 11, where St. Peter, inspired by the Holy Ghost, declares: "This (Christ) is the stone which was rejected by you the builders; (the Jews) which is become the head of the corner; nor is there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved."

The corner-stone of salvation is therefore Christ, Who is typified by the corner-stone of the Church. The same symbolism is found in St. Matt. xxi. 42: St. Mark xii. 10: St. Luk. xx. 17: 1 St. Peter ii. 6,7. (See also Psalm cxvii. 22: Is. xxviii. 16.)

The first stone of a Church building regarding which our correspondent also asks, is the same with the corner-stone. It may not be the first laid, but it is regarded as the foundation-stone and the first in importance, wherefore it is called in the Ritual *Lapis Primarius*, the primary or first stone.

A LAUDABLE MOVEMENT.

It is announced that in view of the ravages brought about by the excessive use of spirituous beverages, Archbishop Bruchesi is making preparations for a great temperance campaign, especially for his own diocese of Montreal, but as it is expected that the other Bishops of the Province of Quebec will join in this, we may confidently predict that it will extend over the whole Province of Quebec.

Quebec is not by any means an intemperate province as compared with the other provinces of the Dominion, but the evils of intemperance are felt there as the aggressiveness of the

liquor interests becomes greater with the liberty granted for the sale of intoxicating drinks, and the efforts of his Grace the Archbishop are to be directed toward the lessening of the evils consequent upon the facilities afforded by the law for such sales.

The proposed movement by the Archbishop will include the bringing before the people of every parish a knowledge of the evils of intemperance, and individual efforts will be made to divert young people from the saloons, which are the centres from which intemperance is propagated. Temperance societies are to be instituted, and the co-operation of the members of these societies will be asked to lead those who become the victims of the intemperate habit to renounce it and to take the pledge, also to induce others who are in danger of falling into this habit to become members of these societies.

Much good can be done by taking these steps, and we have no doubt that the new movement will produce great effects among the Catholic people of Quebec. We heartily wish his Grace the Archbishop and the Bishops of the Province of Quebec every success in the proposed movement, which we have no doubt will have the blessing of God and will bear good fruit in promoting the cause of temperance.

PRINCIPLE VERSUS PRACTICE.

There has been much comment in the religious press on the action of the Evangelical bodies in excluding the Unitarian from the inter-church Conference on Federation. Their action has been generally defended on the principle that Unitarians, not believing in the divinity of Christ, are not Christians at all.

Protestants whose rule of faith is private judgment, cannot consistently defend the exclusion of the Unitarians who believe in the same rule and follow it. Those who proclaim the principle that every man has the right to read the Scriptures and interpret them by his private judgment alone, give away the right to judge and condemn any one whatever his interpretation may be. The same principle if applied to our Constitution and laws would leave all our courts without any reason of existence. The Protestant churches unite in rejecting the authority of the Catholic Church, but they do permit any one to reject their self-assumed authority under pain of excommunication. They tell the Unitarian that he has the right to read the Bible and judge for himself; that is, to determine for himself what the Bible teaches; that his private judgment is the ultimate criterion of revealed truth and that there is no authority which his private interpretation must yield. Acting on this principle he goes to reading and judging for himself, rejecting in the glorious liberty of protestantism. But he soon discovers the Dead Sea apple that has been given him, so on discovers how woefully he has erred in innocently believing that his Protestant churches mean what they say when they tell him to read the Scriptures and judge for himself. He is not long reading when his private judgment tells him that a prevalent doctrine of the churches is an error, which he must reject. Then the churches turn on him and say, you are not of us, you are a heretic, get out. You must believe our creeds or depart. Let your private judgment go to grass and keep company with Nebuchadnezzar.

But, replies the Unitarian, "how do you know that I am wrong in my interpretation?"

"Because it contradicts our creed."

"But when you told me to read the Bible and judge for myself you said nothing about your creeds; why do you now insist on them?"

"Because they contain the revealed truth."

"How do you know that? who made them?"

"Because they were composed by learned and pious scholars, such as Luther, Calvin, Knox, Wesley and other founders and heads of our churches."

"Were these men infallible?"

"They were not."

"Are you, whose judgment contradicts mine, infallible?"

"No, we are not infallible."

"Then the founders and heads of our churches were fallible, you are fallible and I am fallible, all liable to err in interpreting the Bible."

"We are."

"Then we are all in the same boat. Our judgments contradict each other. Who or what is to determine which of us is right?"

"But it is about the meaning of the Bible that our judgments clash. Who is to determine its true meaning?"

"The Holy Spirit will enlighten us."

"But who is to determine which your judgment or mine, is enlightened by the Holy Spirit? If there be any authority to determine that, we could be free from all fear of error. Without such authority we can never be free from fear of error."

"Protestantism does not recognize any such authority."

"Then why do you assume that you are right and I am wrong, and exclude me as a heretic, when you must admit that I may be right and you wrong?"

"Well, we are in the majority, and out you go."

"Yes, and out with me gone the Protestant rule of faith, private judgment."

Exit Unitarian with his private judgment in his vest pocket, like a second-hand toothpick, badly damaged by his Protestant brethren. He has been taught the lesson that procession and practice do not always go together.

The evangelicals were right, however, in excluding the Unitarians who deny the divinity of Christ. But in so far as they were right they acted contrary to their fundamental Protestant

principle of private judgment, and in accordance with the Catholic principle of Church authority. They were Protestants in theory and Catholic in practice, though inconsistent in them. But it is better to be inconsistently right than consistently wrong.—N. Y. Freeman's Journal.

"ORTHODOX" CHRISTIANITY.

Ave Maria.

We notice that the editor of the Oregonian, which is among the brightest and best of our far Western journals, is accused by one of its readers of being hostile to Christianity and of sneering at the word "orthodox." The editor man has the reputation, we believe, of being an agnostic, but he is evidently not one of the "I don't know-and I don't care kind"; for he says, replying to his critic: "The Oregonian wants Christianity, and what orthodox opinion is." Our contemporary is already well informed as to Protestantism, we should judge from the following extracts:

"Through the Roman Catholic Church only do you get these definitions—without question or dissent. You may not, yourself, agree with them when you get them; but there were no others upon which any large body of Christians is agreed. Variation of opinion as to orthodox Christianity and its meaning is observed among adherents of each and every Protestant denomination. Opinion shades off from rigorous Presbyterianism to widest Unitarianism. Hence it is that outside the Roman Catholic Church everything is merely a matter of opinion. Through the Roman Catholic Church you get apostolical and historical authority,—nowhere else; and the history of the doctrine and of its descent to the present time from the same source."

"Protestantism is dissent. Some phases of it take the name of Orthodoxy. Yet, again, there are as many phases of Orthodoxy as there are Protestant denominations. Knowledge of the historical grounds of doctrine and of historical bases of belief is indispensable to any consideration of this great subject. No one person can define Christianity or orthodoxy for another. The Roman Catholic Church does—for those who adhere to it. All else is but the walter of individual or sectarian opinion."

"The editor of the Oregonian is not hostile to Christianity. His opposition is to sectarianism, which he finds to be destitute of authority in matters of faith; and to sectarian opinions, which, as every one knows, change oftener than the wind. He belongs to the large and increasing class of persons—all them what you will—who, while not accepting the claims of the Church, nevertheless recognize the fact so admirably stated by Cardinal Newman: 'Either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go.'"

"The Oregonian's recognition of the Church as an authoritative teacher is one of those glimpses of truth on the part of non Catholics which our great American convert, Dr. Brownson had in mind when he wrote: 'The Catholic Church is attractive to all men of all classes who would have faith—who feel that they are poor, helpless sinners, and would have the sure means of salvation, to the weary and heavy laden, who seek rest, and find it nowhere in the world; to those who would have confidence in their principles, and free scope and full employment for their intellectual powers; to those who are tired of endless jarring and disgusted with shallow innovators, pert philosophers, unledged divines, — cobweb theories, spun from the brain of vanity and conceit, vanishing as the sun exhales the morning dew which alone rendered them visible; and who would have something older than yesterday, solid, durable; carrying them back, and connecting them with all that has been; and forward, and connecting them with all that is to be; admitting them into the goodly fellowship of the saints of all ages; making them feel that they have part and lot in all that over which has coursed the stream of Divine Providence, been consecrated by the blood of martyrs, and hallowed by the ebb and flow of sanctified affection, and permitting them to love, venerate and adore to their hearts' content, or their hearts' capacity; — to all these, of whatever age or nation, sex, rank, or condition, the glorious, sainted, God-inspired, guided, and defended Catholic Church is full of attraction — even fascination.'"

WORTHY OF NOTE.

There is a great deal of religious bigotry in England, especially against the Catholic Church, but there are on the other hand frequently to be found many gratifying instances of a more liberal sentiment, as for example the address to the Cardinal Archbishop of Paris presently being signed by a number of Anglican ministers conveying an expression of sympathy "in the trying circumstances in which the Church of France finds itself affected by a persecution which has placed by numberless members of congregations and religious orders."

This is highly creditable to the Anglican ministers, and coming from Protestant England to Catholic France is a stinging rebuke to the infidel persecutors, and would be so regarded by them if they were not void of every instinct of national pride and self respect.—N. Y. Freeman's Journal.

To the conception of a personal God, distinct from, and independent of, this universal framework of nature, pagan man never attained.

What does it profit a young man or woman to gain a good intellectual training at a non-Catholic institution if he lose the faith.—Sacred Heart Review.

ILLOGICAL

The refusal of the Methodist election of Prof. Theological School on. Pr reading on. Pr instead of accep adopted by the doing this be hite of Hebrew and is the author of World Before published four statements under the Church, which exercise the right in his inter Theoretically Protestant, inting to his indi the exercise counter to the Protestant sece ber, he has to by his own membership in The Method the position the author of "ham," say he cerning the hie early chapters be unwarrant tend to inval Scripture." upon the histo the profess would indic the divinity field (Mass.) ing upon the has been sub how Methodi its own old l it has to say

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