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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1909.

Mr. Thomas Coffey

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 strenuously defends Catholic principles and rights, and 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,
DORATUS, Archbishop of Ephesus,
Apostolic Delegation.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1909.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and consider it a pleasure to you the manner in which it is published, its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, JANUARY 30, 1909.

JOHN WYCLIFFE.

Some young people in and around London will soon be full of information, at least if ministerial efforts count for anything. Not long ago the Irish character was the theme. This last time it was John Wycliffe. The lecturer was Canon Hague. Much of the lecture is trite, more highly colored with imagination than history and far more prejudiced in tone than warranted by an over-estimated man. Englishmen hold up Wycliffe as the reformer of the monasteries, the first English translator of the Bible and the forerunner of the so-called reformation. These were the three points of the Canon's lecture: these are also the points which we propose to examine as briefly as our space will allow us. We think, however, that when Canon Hague speaks of Wycliffe College, Toronto, as a monument of John Wycliffe's name and work he exceeds all moderation in his affection for his Alma Mater. Some things, which like turning points in history, the lecturer, if the reports are correct, forgot to mention. The first was when Wycliffe, a secular priest, was dislodged from his wardenship in Canterbury Hall at Oxford, and the former incumbent Wodchall replaced. This so angered Wycliffe that he made an onslaught upon the friars. Concerning these religious orders Lingard says: "They had been established in England for more than a century; and by their zeal, piety and learning, the usual concomitants of new religious institutions, had deservedly earned the esteem of the public. The reputation and prosperity of the new orders awakened the jealousy of their rivals, whom Wycliffe joined for personal reasons. He attacked their life of poverty, maintaining that it was repugnant to the precepts of the gospel. By degrees he diverted his invectives from the friars to the whole body of the clergy. The Pope, the prelates, the rectors and curates came in for his fierce tongue. Like most fanatics he magnified one virtue beyond all fairness. Every clergyman was bound, said Wycliffe, to imitate our Saviour in poverty as in virtue. By falling into sin, the clergy forfeited their emoluments. In such cases it became the duty of laymen under pain of damnation to vitiate their possessions. In order to disseminate these and similar views he formed an association which he termed a society of 'poor priests.' These, even though they did practise strict poverty, were never amenable to authority, and went up and down the country exercising their functions without license. The coarseness of Wycliffe's invectives and the refractory conduct of his irresponsible colleagues aroused complaint. Wycliffe was summoned before the primate and the bishop of London—warned to be silent and set free. Throughout his career the clergy, who were the target for his attacks, showed a calm moderation strangely in contrast with Wycliffe's own unrestrained fierceness. From the clergy he passed to doctrine, and renewed the Albigensian heresies. His theories were calculated to arouse a spirit of discontent and bring all authority, both Church and State, into contempt. Never a man of moderation, Wycliffe when challenged or brought to trial denied the accusations or quibbled out of them. Too much has been made of his translation of the Bible. It was

not the first English translation. There is a play upon the word English, for the Wycliffites know very well that in England there had been many versions of the Scriptures. Up to Wycliffe's time the language had hardly been English. In Anglo-Saxon and in Norman times the Bible had been translated and put as far as possible, in the hands of the people. Few could have them, for printing was not yet invented, and copying was expensive and difficult. Wycliffe translated the Bible in order to give a chance for private judgment, so that by attacking the clergy on the one hand and with the other holding out an open Bible to a discontented democracy he succeeded only too well in his policy of destructive criticism. Wycliffe used both weapons the attack upon the temporalities of the Church and the translation of the Bible—with telling effect. The nobles looked with envy upon the ecclesiastical gatherings. They were flattered by an appeal to their private judgment. They were encouraged with the thought that it was their sacred duty to take away the possessions of the wicked clergy and enjoy them themselves. If they did not enter into this rest they did not harden their heart against the seductive voice. They prepared the way for their children to do it when the lust of a wicked king would give them a leader who was not forthcoming in Wycliffe's time. The connection with Luther is, with the exception of a few points, more remote than his admirers would wish. He was a priest of the Catholic Church. Whenever his doctrines were questioned this was his starting point. He maintained seven sacraments, believed in the Mass, and inculcated the doctrine of purgatory. If he disapproved of indulgences it was not on account of the doctrine, but of the practice as calculated to enrich the clergy rather than increase devotion. He never violated his vows as did Luther; he never abandoned his Church entirely; nor did he stray away in the errors of justification by faith. Erratic, fanatic and disobedient he undoubtedly was—heretical and extreme too; for his heresies were many: he was never anti-Catholic. His attempts to reform were characterized by condemning innocent and guilty alike. He made no discrimination. He excused his course by holding the most indefensible theories; and in trying to correct small abuses he undermined all authority and made rebellion and theft most sacred obligations.

A WARNING.

We received the other day several notices issued from the old country, warning people very strongly against some whom they call vagrant sects. These style themselves by various names—names, which straw-like, indicate their foul trend and purpose. They are decidedly cosmopolitan, for human nature is much the same wherever it roams. They traverse all nations, calling themselves "Free Church Evangelists, no sect, no connection with the Mormons," and other aliases of a despicable and suggestive character. Their aim is to ensnare, deport and enslave unlearned and ignorant young girls. That is enough; it is not necessary to enter into further details. We quote one paragraph showing the results of this diabolical net-work. It is taken from the notice of the overseers of the poor in Ipswich, Suffolk, England. "We have seen letters from some of these girls, which describe their painful experience abroad. No words of ours are sufficiently strong to describe this horrible work, and in the interests of all we strongly and earnestly warn parents and children to avoid these so-called preachers as they would the Most Deadly Plague." In commenting upon this unfortunate admission we are slow to take advantage of our neighbors' misfortunes. It is sad to think that the simple are entrapped and that religion is the snare employed. It is humiliating to know that any can be found so base as to hide the most terrible villainy under the mask of ranting hypocrisy and misplaced confidence. There is another view to take of it. The business from basement to garret and from agent to warning officer is a thorough specimen of the lax discipline or complete want of discipline in sectarian church work. Any knave may show himself with white choker and a large Bible; he will be welcomed to the pulpit of the village meeting-house. If he has an unkind word to say of the Catholic Church and the papacy, so much the better. It is the best testimonial he could present at Ipswich and other places near home. He will play his game all right. There is no one really responsible to question his right of preaching. He has just as much right as any one else. If these itinerant cheat and deceive their fellow-sectarians the whole system is to blame. It is one of the many evil consequences arising from the complete want of authority and discipline in Protestantism. The wonder to us is that much more deceit is not practised so open is the system to watchful neglect and so prone is

human nature to evil purposes and hypocritical methods. Catholics are not by any means so fearfully exposed. They look to their Bishops—and they look not in vain—for protection against the wolf in sheep's clothing.

A PROFESSOR ON DIVORCE.

One of the professors of Cornell University, which is situated at Ithaca, N. Y., spoke the other day to a Bible class. His subject was divorce. His conclusion was, to say the least of it, strange and anomalous. This he based upon vital statistics from the New York Health Department. If any man's moral horizon be the outposts of such figures we pity his hearers. Here is his conclusion: "I do not think that it can be demonstrated that there has been a lowering of morals in this country due to the increase of divorce, nor do I believe the popular opinion that the desire of A. to marry B. is the usual reason for A. desiring a divorce from B. is true." This Professor who bears the name of Wilcox makes out an exceedingly poor case. Divorce is unlawful, contrary to the institution and law of Christ. "What God has joined together let no man put asunder." All the statistics Professor Wilcox can gather will not change the evil nature of divorce. When a couple enter into marriage relation they enter it for life. The illegality of divorce is the essential and sufficient reason of its immoral character. Nor are the consequences of divorce less to be deplored. So far as woman is concerned, or the children, or the home itself, nothing is so demoralizing. Divorce makes woman a mere toy of passion and sacrifice on the wooden altar of lust, that generation which might be a nation's hope but whose absence is its desolation. Many have tolerated divorce. The Cornell Professor is, in our limited reading, its first apologist. It is a poor cause to defend, nor is the cause to be congratulated upon the position the Professor takes. As to the case which he gives he ought not to think people judge it as he does. It hardly affects the act of divorce that A.'s wish to marry C. precedes his separation from B. The divorce and the remarriage are two different things. But our Professor is too poor a moralist and depends too much upon worthless statistics to be a guide to follow or a judge to decide these points. In the same manner he considers that because re-marriages after divorce are not shown on the whole to be more numerous than marriages of one party after the death of the other, therefore divorces count for no more than a marriage of a widower or a widow. It is not the re-marriage after divorce which is the point. It is the dissolution of the marriage tie which constitutes the unlawfulness and immorality of divorce. It is a misnomer to call it re-marriage any way. No man can bring into his home a woman to supplant his living wife. No woman can go out from her home, her husband still alive, and take up with another. The act of separation cannot include the dissolution of the tie. Professor Wilcox cannot fail to see the evil that must fall upon the guilty individuals as well as upon the nation, whose unit the family is, when divorce receives even negative encouragement. There is another sentence in the report with which we close. The gentleman says: "From the time of the Protestant reformation all the countries of Christendom have been involved in a movement in the facilitating or at least winking at divorce so to speak." Not all countries—only some. Let that go. We do not look for exactness from Professor Wilcox after reading these few sentences. Winking at such ethical questions as divorce is a novel method of upholding the morals of a people. Professor Wilcox in his lecture was surely winking at the whole moral code.

HOLY NAME SOCIETY IN TORONTO

Few associations are more unobtrusive and few attract greater attention than the Holy Name Society. Its purposes are so purely reverential and spiritual that fault finding is out of question and all criticism silenced. The man who would not encourage a society banded to stop blasphemy and the taking of God's Holy Name in vain is, fortunately for the race, seldom found and never heard from. By far the greatest majority hold, theoretically at least, respect for the name of the Supreme Being. A society with the simple aim of practising this great virtue and of encouraging it amongst others could not fail to elicit commendation except from those few who think that no good whatever can come out of the Catholic Church. The Holy Name Society is not of yesterday. Quietly and unostentatiously it has been working for nearly three hundred and fifty years. It was known only lately in this country. No sooner was it established than it won its way amongst our own people and received praise from outsiders. The numbers upon its rolls were not known. There was no need of proclaiming their strength from the house-tops. The fragrance of such flowers cannot always be kept from spread-

ing their sweetness in the open air. Parochial organization may move along undisturbed and without noise. When many parishes unite then is shown the strength of union. This was the case with the Holy Name Society in Toronto, on the Feast of the Holy Name, when all the parochial societies marched from their own churches to St. Michael's Cathedral. It was a great sight. Two thousand three hundred men were there, filling the great cathedral to the doors. Old and young, professional and business men, artisans—all classes—met from the city parishes where their silent reverence and their prayerful preparation had for many years been praise and atonement to God. They came out on the fine winter day and the Church's Feast and the zealous Archbishop's call. They heard him discourse in impressive, forcible language upon the sin against which they were pledged.

"Thou shalt not take the name of the Lord thy God in vain," the verse from Exodus xx. 1, was the Archbishop's text.

"The command does not say God's name shall never be taken," said His Grace, "but that it must not be taken vainly. Perjury is an insult to God, but even perjury is not the great sin of the country. Our great sin is cursing, swearing, by blaspheming and profaning the holy Name of God. In the Old Testament days such sin was so great that the sinner was ordered to be stoned to death. It is not so by the New Testament's law of love, and yet as the great writers tell us blaspheming is a sin beside which all others seem trifling. The man who has a spark of faith, of manliness in him, will not commit it."

"It is an unreasonable sin. What recompense has the blasphemer? The thief, the drunkard, the libertine, these have a sort of bestial joy. Even Judas received 30 pieces of silver for his act of betrayal. But the blasphemer has even less, and yet he betrays the name of God. He deliberately loses heaven and merits hell."

His Grace pointed out that beyond being unreasonable it was a sin of ingratitude to a merciful Father and of untruthfulness.

"You men," he concluded, "are banded together in the interests of decent speech and the defence of God's name, and your society has the approval and blessing."

The ceremony concluded with Benediction of the Blessed Sacrament which was given by Vicar-General McCann. Two elements conducive to form the real importance of the celebration. These were the number of those present, and more especially the earnestness of all. Nothing could be a greater moral force than over two thousand men making constant reparation to God for sins against His Blessed Name. What must be the strength of the Catholic Church throughout the land within whose broad boundaries the same quiet work goes on and the same praise and prayer ascend to heaven. Amidst the hard bitter things so often said against the Church it is consoling to turn to services such as that of St. Michael's Cathedral and find a chosen legion gathered around their Archbishop, heedless of all else and mindful only of life's most important duty—the seeking of God's Kingdom and the keeping of His Holy Name.

SECRET SOCIETIES.

This was the subject of a paper at a ministerial association meeting at Twin City lately. A Rev. Mr. Clemens, "missionary for the U. B. Church," was the author. He may have treated the question most exhaustively, or, on the other hand, he may not. The press report is too meagre to form an opinion. As far as the few sentences show we are really eager for more. His stand as far as it touches upon Free Masonry is sound and the only one tenable. "Whilst," said Mr. Clemens, "we are engaged in moral reform, why not dig down deeper and take hold of some of these organizations and institutions of this kind and put them out of existence? Why not? For the very simple reason that Protestantism petted secret society methods and nursed the tigers until the very mother and the whole brood, feeling their own strength, insisted upon having the house to themselves. Divided Protestantism cannot compete with united lodges. We admire Mr. C's candour; we agree with him. But he is merely threatening the in-flowing tide. He is right also in condemning Free Masonry as anti-Christian. He stood alone in all this. His fellow-ministers shrewdly announced that the Association held no such view. What has the Catholic Church to say for the stand she takes in the matter of secret societies, and more particularly masonry? The Church may not have put them out of existence. She has with all the strength of her power taken her children away. She keeps no secret from these children, nor does she wish them to be oath-bound. As a principle an oath bound society is wrong—a weapon which has too often wrought evil to State and Church to serve the good of either. This discussion is postponed in order that the question may be broadened out, or in other words, be less pointed, not naming masonry, not striking any one or putting any secret society out of existence.

PRESS REPORT.

Some time ago the associated press dispatches started the rumor that the Holy Father had visions. It was stated that the venerable Joan of Arc had appeared to him and had consoled him concerning the religious future of France. Some of the newspapers, not satisfied with the meagre insinuations, filled up the details with the imagination of poets and the malice of enmity. They did not enquire and could not wait. The Montreal Daily Witness never resists a temptation of the kind. It threw itself into the breach with all the courage of a knight trying with a shadow. The poor Pope had no vision of course. What difference did that make to the Witness? He was busy about Joan of Arc any way, he is going to canonize her without asking remission from the Witness. And even if he were doing nothing at all in the matter—he is the Pope. That is enough—nothing else is wanted to rouse the ire of the Witness. This time the unfortunate sheet is no better, no worse than usual. History is ignored, religious bigotry fostered and truth abandoned. As a matter of fact our Holy Father never had a vision in his life. We did not refer to the report before because we wished to have Rome's account of the thing. Rome, as we fully expected, denies it in toto, and concludes its paragraph: "If there is one thing more than another which anti-clericals do not like in the character of Pius X., it is his direct, matter-of-fact way of looking at and judging things." When the Holy Father does have a vision the press will not know about it.

IN THE CITY OF Brooklyn the Catholics have put up a strong fight against objectionable literature and immoral pictures. Mr. Edward Feeney, National President of the American Federation of Catholic Societies, has denounced them in strong terms and asked that the Brooklyn branch of the Federation lend its support to the efforts of Anthony Comstock to have a law enacted that the guilty parties may be punished. We do not suffer from this evil in Canada to the same extent as do the people of the United States. It may be that the characterless money hunters who engage in this execrable business have a well-grounded fear that Canadian law will handle them without gloves if they overstep the bounds of propriety. Many of the moving picture shows are entirely unobjectionable, but we have seen pictures of which this cannot be said, and with which the police would be justified in dealing. Sad to relate the immoral play is not put out of existence from want of patronage. Many a time distinctly immoral representations in the opera houses are patronized by people in full dress who desire to be known as leaders in the social circle.

A REMARKABLE SAMPLE of the expriest turned up lately in New York. For business purposes he wished to be known as the Rev. Mr. Siani, one who had seen the light and retired from the Catholic priesthood to join one of the sects. Having been arrested on a charge of abducting Juliette Testa, a girl sixteen years of age, of Newark, N. J., he admitted that he was not ordained by the Roman Catholic Church as a priest, although he had posed for three years as such. Siani was discharged by the court, and he and Miss Testa were sent to the City Hall in the custody of a detective to secure a marriage license. The marriage was performed by Ald. Smith in the presence of the girl's father and mother. We pity the girl and the girl's parents. What can be her future when married to such a person. He may, it is true, lead a fairly good life, and make a good husband as the world goes, but there is small hope for such an outcome. The ex-priest business seems to have almost entirely collapsed. In this part of the world we have not had a visit from one of these traders in Protestant credulity for many years.

THE LETTER "u" has been the cause of much controversy in some of the Toronto papers. It seems that Dr. Seath and Dr. Goggin, heads of the Department of Education, desire to bring us back to the old English way of spelling certain words from which the "u" has been dropped. With these gentlemen it seems to be a very objectionable proceeding and a reflection upon the mother country on the part of Canadians to adopt the American and reject the English custom. Judging by the opinions expressed by some of the most prominent men in the country, including the teachers comprising the Ontario Educational Association, Dr. Goggin and Dr. Seath will be rated as blunderers. It is unfortunate that these gentlemen have put themselves in such a ridiculous position. The children will be taught in the schools to use the unnecessary "u," but when they go into the big world outside of England and Toronto, they will find they are out of touch with the custom generally prevailing.

THESE ARE NOTABLE words of Bishop Conaty before the Newman Club of Los Angeles:

"I have learned the lesson of rugged citizenship upon the hillsides of Massachusetts, and I have learned what it is to be free. God bless the country that has endowed me with its citizenship, and when the day comes for me as a Catholic to vote, it never comes for me to ask what a man's creed is that happens to be on a ticket that is presented to me. The only question is, has he integrity of character and the ability to perform the duties of the office? And I do not care whether he is a Jew or Gentile, I will vote for him for President of the United States if he is on the ticket of the party I believe in. My Catholic faith draws no line at the creed of any man, and my American character demands that no man draw the line of creed against me. That which I give to every man, that which the constitution guarantees to me as my right—the allegiance which I, the Catholic, pay to the Church of which I am a member—is the allegiance of the soul."

The Los Angeles Citizen, commenting on this utterance, declared it the noblest ever spoken by man. It would be well were it committed to memory by those patriots who think that anything that is got from a government is well got, unless they are found out, and who only too often cast their votes for one whose success will mean personal profit to themselves, and whose character is not above reproach.

THE REV. JOHN J. PRESTON, of St. Lawrence's church, Weehawken, New Jersey, recently drove to all the saloons in the lower part of that town on Sunday and asked the proprietors to shut up their bar-rooms. He said he would continue this work until all these places of business were closed on the Lord's day. It is against the law in that place to keep open bar-rooms on Sunday, but it seems as if the law-makers are unable to enforce their decrees. The influence of the good priest is a matter of general discussion. From the better class of citizens comes to him unstinted praise for his efforts to have the authority of the law respected. "What I wish to see," he said in a sermon the other day, "is a clean government and a conscientious and efficient police department." We may be thankful that we have a different state of things in Canada. The men who kept a secret entrance to their bar-rooms on Sunday have been so severely dealt with by the magistrates that they now find it more profitable to obey the law.

BY THE DEATH of Rev. Father Daniel O'Connell, the priesthood of the Province of Ontario has lost one of its most distinguished and estimable members. He had been pastor at Douro and later at Ennismore, but for the past sixteen years chaplain of St. Joseph's hospital, Peterborough. At the time of his death he was seventy-four years of age and had been a resident of Peterborough county for about forty years. Father O'Connell was a native of Ireland and came to Canada at the age of twenty. He was educated at Regiopolis College, Kingston, and Laval University, Montreal. A good priest has been called to his eternal home. His noble work for the Church, his remarkable piety, his kind and ardent care of that portion of Christ's flock committed to his keeping, will, may we not hope, lead him to a high place in the Kingdom of that Master Whom he has served so well.

RIGHT REV. MGR. MEUNIER, V. G., administrator of the diocese of London, has issued an order to the pastors to have a collection taken up by them in aid of the sufferers by the Italian earthquake. This is a most timely action on the part of the Vicar-General and we trust a whole-hearted response will be given his request.

Convert Wilbur in Rome.

Says the correspondent of a New York paper: "I was walking with a gentleman from Chicago yesterday when we met the students of the American Ecclesiastical college, and stood for a moment to watch them pass. My companion suddenly gave an exclamation, and I saw his eyes resting on a man in the little group, older than the others, but dressed as they were, in black robes with red sashes and pippings. The student was no other than Russell J. Wilbur, the late brilliant chideacon of Chicago, the well known musician and scholar, whose turning to Catholicity caused such a commotion in Episcopal circles. Mr. Wilbur has taken up his quarters at the American college and lives as the other students do. A serious project is on foot to open a house here for converts who desire to enter the priesthood. They usually come to the seat of Catholicity, and there seems no niche for them, as it is considered not quite expedient that they should enter colleges where the students are all under twenty years of age, while the converts are usually mature men."

Home a Haven of Rest.

Christian women, when your husbands and sons return to you in the evening after buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be kind to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there.—Cardinal Gibbons.

JANUARY 30, 1909.
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