again ask: "Well, if you cannot give awaited him, and in which place he us Home Rule, at least you ought to attend to our affairs in the Imperial parliament." And the answer is: "Do not bother us with your Irish affairs; we are too busy with Imperial matters." Such is the situation in the old country. And the Irish members that until the affairs of their country are properly legislated upon, they will make it unpleasant whenever the make it diplements attempt to attend intentions.

English members attempt to attend intentions.

After the closing of this mission on to English business.

MORE KIND WORDS.

We feel very grateful to the Rev. Gregory O'Bryan, S. J., of Montreal, for his very flattering reference to the CATHOLIC RECORD. In the course of one of his instructions at the recent Mission in St. Mary's Church, London, he commended it for its sterling Catholic spirit and principle. Of the one hundred and thirty Catholic papers published, the RECORD was one of two which he considered the best, either in Canada or the United States.

THE "PIOUS FUND" AND THE HAGUE ARBITRATION BOARD.

When the conference of "the Powers" was in course of being assembled at the Hague, with a view to forming a Board of Arbitration on International affairs, our Holy Father Leo XIII. was—it is alleged through the intriguing of the usurping Italian Government—excluded from participation in the conference. Now, by the irony of fate the very first matter on which the arbitrators have been called upon to decide, was the claim of the Arehbishop of San Francisco—through the Government of the Ualted States—to over a million dollars from the Covernment of Mexico, and the giving of the Papal Benedelic imply that this was to be for all the sacraments during the mission. If Christ did not imply that this was to be for all the necessary condition of obtaining pardon, if the left it to the sinner's choice to those who received this power or not to come, do you think that any would subject themselves to such a repugnant condition? We must conclude that this obligation of obtaining pardon, if the left it to the sinner's choice to those who received this power or not to come, do you think that any would subject themselves to such a repugnant condition? We must conclude that this obligation was laid upon all: to confess their sins as far as that confession is possible.

That this is the interpretation to be put on those words of St. John is manifest from the tradition of the whole Christian Church for 1500 years down to the sixteenth century and of the vast by the proper that God's and the giving of the left it to the sinner's choice to those who received this power or not to come, do you think that any a repugnant condition? We must conclude that this obligation was laid upon all: to confess their sins as far as that confession is possible.

That this is the interit the sinner's choice to the sween confession is possible.

The this time the vision of the sacrament of the whole cared for at the homes of Mr. G. Hol of the vast confession is possible.

The following sermon was deli Powers" was in course of being asto over a million dollars from the Government of Mexico, and the claim has just been unanimously granted.

A JESUIT MISSION.

Rev. Father Connolly, S. J., of Montreal, conducted most successful missions in the churches of Thamesville, Bothwell and Wardsville. The Rever-end Father arrived in Thamesville Oct. 4th, where he opened a week's mission on Sunday morning, Oct. 5th. Though the weather was none too favorable for ncement, the attendance was the commencement, the attendance was good; and Father Connolly stated that unfavorable weather for the opening had often been to him a sign of a successful mission. This was not an exception. Those good people soon realized what a treat was in store for them, and flocked to the church morning and flocked to the church morning and night, becoming more and more enthusiastic as the mission advanced until the one great topic of the town was the mission going on in the Catholic church. To non-Catholics it was a mystery, and many remarked: "Oh what could we not do could we but stir up our people to such devotion as this!" During the week at the 9 o'clock Mass a special instruction was given whereby a special instruction was given whereby the people were enabled to see the necessity and advantages of a truly Catholic life, to bring religion home to themselves, to their daily life and to find in it that inward peace and satisfaction which the world cannot give. These instructions helped them to enter more throughly into their indulgence and the importance that Cath-

olies should attach to the gaining of these indulgences which the Church so generously places at their disposal.

In the evening sermons Father Connolly dwelt upon the important truths of salvation. These were expounded on an able and lucid manner—a manner which brought conviction to the minds of all in a style of language which could the light of His countenance the low of the serious secretary which such a style of language which could the light of His countenance the low of the serious secretary with sorrow and repentance in our heart, we are sure to receive full remission of all our sins.

St. Paul says in the sacred text:

"God was in Christ (hanging on the cross) reconciling the world to Himself."

There He was breaking down the walls of division which separated man from his Creator, which shut out from him the light of His countenance the low of of all in a style of language which could be well understood by the less educated.

The institution of but one Church by

And, my beloved friends, God is still in our divine Lord, the necessity of this institution resulting from man's weakour divine Lord, the necessity of this institution resulting from man's weakness and as a dispenser of God's treasures; the mercy of God toward man in this life, notwithstanding His hatred of sin; His justice in the life to come, as well as the terrible consequences of that justice, were subjects upon which the fustice, were subjects upon which the fustice, were subjects upon which the fustice, were subjects upon which the hearers. His discourse upon the marriage life was an able and a practical one. At the close of it he drew attendance of the time, the council, the exact date. If we open the pages of ecclesiastical two one priest, the great high priest, Christ one priest, the great high priest, Christ of the council, the exact date. If we open the pages of ecclesiastical two one priest, the great high priest, Christ one priest, the great high priest, Christ one priest, the great high priest, Christ of the vector of reconciliation. As the days of reconciliation. We have defined and a practical one. At the close of it he drew attendance in the time, the council, the exact date. If we open the pages of ecclesiastical two one priest, the great high priest, Christ one priest, Christ o

opened another week's mission. Though in each mission the same all important truths were to be expounded the different characteristics or discussions and their choice was to be direction, such that man or about the truths were to be expounded the different characteristics or discussions. ent characteristic: or circumstances of the people necessitated corresponding changes, but a few minutes enabled the preacher to know his hearers and how to adapt himself to their needs.

A ceremony of particular interest in old country.

this mission was the blessing of a lilesize statue of St. Anne and a pair of adoring angels. These statues are richly decorated, and were gifts to the church of two individuals for special

sion with the blessing of pious articles and the giving of the Papal Benedic-tion. Three hundred and forty-four

As we saw last light, the one obsacies of man on the road to his destiny is sin. Now if he has the misfortune to commit sin, is there any possibility of his rising once more to a state of grace and friendship with his God? This, my dear friends, is the great question we must determine this evening. Yes there is a sacrament—the sacrament of penance, instituted by Christ Himself purposely for the sinner in order that he may be enabled to recover this grace he may be enabled to recover this grace when it is lost by sin; a sacrament by which sins are forgiven that are committed after baptism. That is why the Fathers of the Church say that the sacrament of penance is the second plank of salvation. As you know we were all by the sin of our first parents, our first parents, thrown headlong into our first parents thrown headlong into the waters of damnation. We all sinned in that first disobedience of our father in that first disobedience of our lather Adam. We all were dragged by him into ruin and destruction. Then it was that the Saviour came and died the death of Calvary, and reached to us the first plank in the sacrament of baptism through which the fruits and merits of the Precious Blood of the Redeemer are applied the first time to our souls. But if man through his own Redeemer are applied the first time to our souls. But if man through his own unspeakable folly should throw himself off that plank once more into the waters of damnation, can he expect that the Son of God will come a second time to his rescue, that he will reach out to him a second plank? Yes that is what He has done for us in the sacrament of recarge; and not only is it the second penance; and not only is it the second plank, but it is the third, fourth and plank, but it is the thirty loaded and hundred, if necessary. Not only can man obtain forgiveness of his sins once or twice, but as often as he receives that sacrament with the proper dispoenter more throughly into their interior lives, to compare their ways with God's ways, and thus prepare themselves for the worthy reception of the sacraments. During these instructions he spoke of the devotion of Catholics to their crucified Redeemer, the Blessed Virgin and saints of the Church, and the manner in which they are assisted in these devotions by means of pious articles, such as cracifixes, rosaries. articles, such as cracifixes, rosaries, statues, pious pictures, etc. He also explained to them the value of an indigence and the importance that Cath sacrament with sorrow and repentance

well as the terrille consequences of that the service support of the the service suppor

sentences,-forgive or refuse to for-

is not conscious of anything like divine inspiration from heaven; no angel wings his way to whisper in his ear. Besides it is not God's way to have recourse to extraordinary and miracuchurch of two individuals for special intentions.

After the closing of this mission on Oct. 19, Father Connolly opened a three days' mission at Wardsville, which was well attended. The close of this mission was honored by His Lordship Bishop McEvay, assisted by Rev. Father O'Bryan, S. J., who cameto administer the asswert of configuration. mission was honored by His Lordship Bishop McEvay, assisted by Rev. Father O'Bryan, S. J., who came to administer the sacrament of confemation. Therefore it is that this power, this minister the sacrament of confemation. Therefore it is that this power, this minister technic the parishioners in and about their church, and hoped that the good sylve to the children, and exhorted parents to great vigilance over their spiritual interests. Father Connelly then closed the mission with the blessing of pious articles and the giving of the Papal Benedic-

without entering such a field there is, my beloved friends, a broad, patent, world-wide fact open to all eyes, and an every day fact. Where can you go, into what hemisphere, over what continent, on what isle, without meeting a Catholic priest? What is it that distinguishes the priest from all other men? He is a man of many secrets. He hears the confessions of the people. He claims the power of forgiving sins in God's name; and has a following believing in that power and applying to him for its exercise. By far the greatest portion of professing Christians acknowledge this authority. There, then, is the fact. Can you explain it, account for it, trace its origin

plain it, account for it, trace its origin It is not an easy matter to ascend with to any other source than Christ Himself in the words of my text? You tell me that it was the priests, the bishops, the foreign potentate, the Pope of Rome who first introduced it and imposed it make an act of sincere contrition: but on a priest-ridden people to grind it all by confessing our sins we can obtain the more efficaciously down. But you, my dear friends, who make his objection, did you ever reflect that confession is not only for the people. Priests, sion is not only for the people. Priests, and this is not so difficult. What will not a man or a woman do under the impression of fear—the strongest of all Bishops and Popes go to confession far more frequently than the people. Con-fession is a hundred-fold more difficult for them than for the people. The people can go to confession wherever they like, to whatever priest they like. they like, to whatever priest they like. They can drive to the next parish or take the train to the nearest city and confess to one who is a total stranger to them. Not so priests, Bishops and Popes. They cannot leave their parishes and dioceses at will. They must coalest their name accompliances. must confess to their own acquaintances with whom they eat, converse and take their daily recreation. The Bishops must go dow on his knees to his own inmust go dow on his knees to his own in-ferior and declare to him the secret of his conscience. Myself I have conversed with a Father of our Society, who had been for six years the confessor of the late saintly Pius IX. He told me that it was the custom of the venerable Poptiff to kneel every morning in Pontiff to kneel every morning in slightest fault, that this he again to ceive that full light from heaven, intercepted by no speck of cloud, requisite to govern the Church of God. Do you think that priests, bishops and popes would meet together and assume

upon themselves such a heavy burden in order to have the pleasure of after-wards saddling it, though in far lighter form, upon all the people? Is that in human nature? Priests, bishops, and even popes are men and, despite their dignity, have not doffed our common humanity. If actually introduced by them why have we no knowledge of it, of the place, the time, the council, the exact date.

as the God of truth and wisdom could ratify. "Whatsoever thou shall loose on earth I will loose in heaven; and whatsoever thou shall bind on earth, I will bind in heaven."

How is the priest of God to judge with an enlightened judgment? He will make that man forfeit, perhaps, a considered for anything like divided. will make that man forfeit, perhaps, a large portion of his wealth; it will compel him to spend the flower of his life in a dungeon, or swing upon the gallows until life is extinct. This is human justice. Now, consider that court of justice which Christ has set up on this earth—the confessional. A man sins against Almighty God—and what is sin against the law of the land as compared with an offence against the infinite majesty of God—and he has only to whisper that sin into the ear of a priest.

offend Him by sin. If Christ did not imply that this was to be for all the

our passions? Have you not read of them casting themselves down on the pavement stones and on iron spikes to break from the flames that were circl break from the flames that were circing around? Well, with the most terrible of all fires — hell fire—in our minds we can obtain pardon of our sins in the sacrament of penance. This is why you are so anxious to summon the priest to the sick bed of your dying friend. That is why het rayels many miles in the darkwhy he travels many miles in the dark why he travels many miles in the dark-ness of night in order that he may hear that dying person's confession. You know that it that person has only the fear of hell, the absolution of the priest will deliver his soul from every tain of sin; and the wonderful grace of this sacrament will lift that soul from a state of fear to a state of love, and he is ready to enter heaven. Now, my beloved friends, shall we not pre-

pare ourselves to receive these benefits

those days," says the prophet, "they will

draw waters with gladness from the Saviour's fountains." We are the happy ones of the new dispensation. Wherever there is a priest of God, duly authorized, there is a fountain of the Saviour's blood. His word will let the

precious steam enter mind, heart and life to wash away every spot and every

tain to restore the pristine beauty o

baptismal grace. Let us go then one and all and draw the waters of forgiveness with gladness from the Saviour's fountains. POPE LEO TO IRELAND.

IRISH PEOPLE THANKED FOR THEIR LET-TER OF CONGRATULATION. Pope Leo last week received Sir Thomas Esmonde, the bearer of an address of congratulation on the Pon-

Witnesses are summoned, all who know tolic benediction." In transmitting the Papal letter

In transmitting the Papal letter Cardinal Rampola wrote:
"Honorable Sir — The Holy Father has thus early desired to address a letter to you to give you testimony of the satisfaction caused him by the homage you have renewed to him in the name of the Irish Parliamentary Party. Herewith I have the pleasure of remitting to you a Papal decument which will give you a Papal document which will give cause for rejoicing to those who have intrusted you with the noble mission of representing them. At the same time I take the opportunity to assure you, sir, of my high esteem."

HOW? WHEN? WHERE? AND WHY

You ask me how I gave My heart to Christ. of y nearl to Christ.
I do not know.
There came a yearning for Him
Ie my soul—so I un ago.
I found exths showerts
Yould fide and die— There came a rearning for Him In my soul—sol ng ago. I found each a flowerets Would fide and die— I wen far something That could satisfy: That could satisfy: The first my broken heart To Him in prayer. I do not know. I cannot tell you how; I only know He is my Saviour now.

You ask me when I gave My heart to Christ. I cancot tell The day and just the hour, I do not now remember well, It must have been when It must have been what I was all alone.
The light of His forgiving Spirit Snone into my heart.
S) clouded o'er with sin:
I think 'twas then I let Him in.
I do not know.
I cannot tell you when.
I only know
He is so dear since then.

He is so dear since then,
You ask me where I gave
My heart to Christ.
I cannot say:
Toat sacreed place has faded
From my sight as yesterday.
Perhaps He thought it better
I should not remember where,
How I should love that spot!
I think I could not
Tear myself away.
For I should want forever
There to stay.
I do not know,
I cannot tell you where,
I only know
He came and blessed me there.
You ask ma shu I caya

You ask me why I gave My heart to Christ, My heart was drawn at length
To seek His face.

I was alone,
I had no resting place,
I had no resting place,
I heard of how He loved me
With a love, of depth so great,
Of height so far above
All hum to ken,
I lo uged such love to share.
And sought it there
Upon my kneesin prayer. You ask me why I thought

Tais laying Christ
Would hear my prayer.
I ka we he di du pon the cross
For me. I nathed Him there;
I heard his dying cry:
"Father, forgive!
I saw Him drink death's cup,
That I m gat live.
My head was bowed
U oon my breast—in shame.
He called me,
And in pentience I came.
He heard my prayer,
I cannot tell you how,
Nr when—nor where,
Wny—I have told you now.

RECEPTION AT MOUNT ST JOSEPH, AUGUST, 1902.

convent chapel by an idle straine. Rich wi'h the flowering blooms love gathered there. there, Mingling their incense with the silent prayer of father mother, friend. The while a gleam of purple light breaks through—a radiant beam

beam Strayed reverently o'er the kneeling fair, And gave to earthly innocence that rare Enraptured look that haunts the artist's dream.

Now clothed in hely habit, they proclaim
Their vows to follow where the Master trod;
Teen join their Sisters in a relad Te Deum,
Expressive of their gravitude to God.
Oh may that call Love whispered in their cars
Grow louder in the passing of the years.
—BROTHER REMIGIUS, C. S. C.

OUR FRIENDS IN HEVVEN.

It singeth low in every heart,
We hear it, each and all—
A song of those who answer oot,
However we may call
They throng the silence of the breast,
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up When these have laid it down; They brightened all the joy of life, They softened every frown But on! 'tis good to think of them When we are troubled sore; hanks be to God that such have been, Although they are no more!

More homelike seems the vast unknown Since they have entered there; T if ollow them were not so hard, Wherever they may fare. They cannot be where God is not, On any sea or shore; Whate'er betides. Tay love abides, Our God forevermore!

THE COMPANION.

CONVALESCENT.

We are very much pleased to be able to announce that Mr. Chris. Fitzgerald, of Brooklyn, N. Y., — whom we might term a London old boy—who for some months past has been seriously ill, is now gaining strength rapidly in this city. It is expected he will shortly be his old self again. This will be welcome news to his host of friends in Canada and the United States.

ST. MARY'S CHUNCH, CALGARY.

in advance of immigration, years before the first whisde of the locomotive awake set the schoes and startled the masters of the prairie—the Indian and the buffalo.

You came from a happy home—from La Baile France—from the highest of civilization, to this new land where civilization and its comfors were unknown, to a portion of God's people who were now to hear from the elements of Christianity—the wondrous sory of Divine love.

quent lips of the "Black Robe" the trains of Loristianity — the wondrous s.ory of Divine Love. Your Master had left His departing injunction to His disciples to go to all nations, teaching them what soever H: had commanded, and in obedience to that divine behest you and your devoted associates came, not with fire and sword, but armed only with the faith, and the emblem of man's redemption.

Everywhere the missionary went, by his example, by his virtues, by his self-negation, by his devotion to his Master, he won the love and confidence of the natives and gained them over as faithful members of the Church.

To the work of those devoted pioneers, we owe it largely that the settlement of our broad prairies has progressed with blordless tread, and now we are in peaceful enjoyment, and making fruitful the vacant places, let us not forget to whom we are so much indebted for this result.

In conclusion we desire to express the hope that your Lordship may long be spared to exercise your exalted function, in unabated health and vigor, 'Ad majorem Del gloriam.'

Sgned on behalf of this congregation.

October 19 h 1922.

D. Ru can then presented another address

Signed on behalf of this congregation.

Thomas H. McGuire.

D. R. u can then presented another address in French in which he mentioned the late Bisloop Grandin, speaking highly of His Lordship self-bacgation and devotedness.

Bishop L.g.d replied in an able manner to these two good addresses, asying that being in the country for twenty-one years, he had the greatest confidence in it, and particularly in the town of Calgary. The proof that he and his c.r-fligionists have confidence in the future of Calgary is the face that they have a beautiful stone church and very comfortable institutions of charity. His Lordship was pleased to see that the Catholes of St. Mary's remembered the late Bishop, and said he was very happy in having had the univilege of living with such a saint for about five years.

This ceremony was ended by a solemn Benediction of the Bleesed Sacrament.

A Witness.

TEMPERANCE TRUTHS.

TEMPERANCE TRUTHS.

To the Editor of the Catholic Record:

Kird; publish the accompanying letter on the Tattyperance question, written by our illustrious Pap., L-o XIII, to Archbishop Irelard of S. Paul Mina sira, I is to be found in "Temp rance Truths," published by the Temperance Publica ion Bureau, 45 West 59 h street. New Yirk, I will, I am sure, serve as an inaphration and encourt generating the truly Cacholic cardinal virtue of Temperance, by word and example, but also to those who are agitating the formation of an efficient Temperance Society for Canada similar to that of the United States. Thanking you sincerely, in advance,

Temperance,

His Holiness Pope Leo XIII.

Temperance Society for Canada similar to that of the United States. Thanking you sincerely, in advance,

I remain, etc.,

This Holiness Pope Leo XIII.

To Our Venerable Brother, John Ireland, Bishop of St. Paul, Minnesota:

Venerable Brother, Health and Anostolic Benediction—The admirable works of piety and charity by which our faithful children in the United States labor to promote not only their own temporal and eternal welfare but also that of their feilow-citzens and which you have recently related to us, give to use exceeding great consolation. And above all, we have reloiced to learn with what energy and goal, by means of various excellent associations, and especially through the Catholic Total Abstinence Usion, you combat the destructive vice of Intemperance. For it is well known to us how ruinous, how deplorable, is the impry, both to faith and to morals, that is the bestered from Intemperance in drink. Nor can we sufficiently praise the prelates of the United States, who recently, in the Plenary Council of Boll imore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a froitful root of all evils, blurging the families of the intemperance into direct unin and dragging in mboless souls down to ever resting prediction the noble resolve of your pious association, by which the two views for his more and the propagation of the true religion.

Hence, we esteem worthy of all commendation the noble resolve of your pious association, by which they pleege themselves to abstanto ally from every kind of intence of these propagation of the true religion.

Hence, we esteem worthy of all commendation the noble resolve of your pious association, by which they pleege themselves to abstant to ally from every kind of intence of the prices, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, ther fore, do their best to drive the plague of

And we most earnestly beseech Almighty God that. In this important matter, Hs may graciously favor your desires, direct your counsels, and assist your endeavors; and as a pledge of the Divine pretetion, and a testim my of our paternal affection we most lovingly bestow upon you Venerable Brother, sni upon all your associates in this holy league, the Apostolic Benediction.

diction.

Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth of our Pontificate,

1EO XIII., Pope.

OBITUARY.

OBITUARY.

MR. JAMES ATKINSON, ST. COLUMBAN.

E. rly before the dawn of sunriss on Saturday morning. Oct. 18, another link connecting us with the poness of Perth county was severed when Mr. James Atkinson calmly and reacefully gan man and the control of the spirit to his Maker. Mr. Ackinson was born in the County Long-ford, reagain with his parents to Canada in 1877, settling in the County Simcoe, Ont.

Parcher on as the cares of menhoot evolved on his resociute shoulders, he came to the County Perth and set led on a farm on the fourth concession in the township of Ribbart. By his constant toil and persistent labor the forest ground and wilderness was made one of the most fertile farms in the township.

Decessed was of an unusually active and lively disposition and had enjoyed robust health until night two years ago, when a serious accident befell him which with his advanced age, all that the best medical skill could do was only of temporary avail.

Mr. Atkinson was well and favorably known throughout the county, having held many important positions in municipal matters. To regret the irreparable loss of a kiad husband and loving faller is left a wife and grown family of two daughters and three sons, a lof whom reside at home except the oldest who now lives in Dakota.

Mr. Atkinson's kind and genial manner to all, his many acts of charity to the poor and needy, his Goditic patience throughout his long suffering and illness, will long be cherished as tender memories of one who has fought the yood fight and flushed the strife.

His remains were conveyed to St. Columban Church on Monday, by a vast concourse of sorrowing people, where High Mass of Requient was celebrated by Ray. Father McKson, who feelingly and consolingly spoke of the merits of the deceased, the uncertainty of life and the certainty of doath

MRS. PHILIP KEHOE, BIDDULPH.

May his soul rest in peace:

MRS. PHILIP KERIOE, BIDDULPH.

Died, on the 11th inst, Bridget Clear, (at the venerable age of eighty-five yeare) at Usborne, on the town line, between that township and Biddulph where he had resided nearly sixty years. She and her husband, Philip Kehoe, who preneensed her a little over eight years ago, enterated to this country from the townind the promine, from the foot of the famous Yeagar Hill, County Wexford, Ireland, She rared a respectable family, two of whom, Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick will be a respectable family, I wo of whom, Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick worthy parents who love to dwell on the firewide tales of Father Murphy and the Irish volunteers of long ago. Simple farmers, they fought the good fight; they preserved the Catholic faith of dear old Ireland, and died in it, fortified by the sacraments of Holy Church, Jetus hope they now rest from their labors, enjoying the fruits of a well spent life,

Requiescat en pace.

letter called Chrisistian,

nd till erwise.

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AFFAIRS. re horrified o term the members in But let us ffairs for a say to the Ve want to ness in our rliament in sion to do ment makes s, as we are

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