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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 15, 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 filled with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. I strongly defend Catholic principles and rights, and stand firmly by the teachers and authorities 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 society, and it will do more and more, and 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 OTTAWA.
 Apostolic Delegation.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 27, 1905.
 To the Editor of THE CATHOLIC RECORD,
 London, Ont.

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

It is matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Believe me and wishing you success.
 Yrs. truly,
 J. D. PALANCA, Arch. of Ottawa.
 Dept. Deleg.

LONDON, SATURDAY, AUG. 12, 1905.

ST. JANUARIUS.

From the Cleveland, Ohio, Catholic Universe we learn that Dr. A. P. Scully, of that city, who is at present travelling in Europe, gives in a letter to Dr. J. Gallagher a very interesting and graphic account of the miracle of the liquefaction of the blood of St. Januarius at Naples.

Thoughtless people speak of this standing miracle as if it were a fraud, and in his letter, Dr. Scully admits that he had often conversed with a Dr. C. of the city of Cleveland about this miracle, both being unbelievers in regard to it.

When it is borne in mind that the Cardinal Archbishop of Naples and numerous Bishops and all the Neapolitan clergy take part in the ceremony of showing the phials of blood to the assembled multitude when the liquefaction takes place, and that the ceremony is participated in regularly by the whole population of Naples, it will be seen that a fraud is impossible unless we are to suppose that the whole clergy of the city, including the Cardinal Archbishop and other high dignitaries of the Church, are engaged in a plot to deceive the citizens, and, indeed, the whole world into believing that a miracle really takes place, whereas the whole transaction is nothing more than a brazen imposture.

They who make the assertion that this is the case say that the liquefaction is the result of some chemical trick. To say nothing of the absurdity of supposing that all the clergy of Naples, including those of the Cathedral for nine hundred or one thousand years down to the present time, have been involved in this trick, we may state that many eminent scholars, including chemists of renown, have examined it carefully, but could not discover any evidences of trickery. An old French historian, Robert Gaguin, states that Charles VIII., in 1495, witnessed and investigated the occurrence with care. In 1470 Angelo Catone, a physician of Salerno, wrote a full account of it, and ever since 1659 an official diary has been kept in which the changes undergone are minutely described. These changes have been witnessed by millions of people, and many thousands with as them three times each year when the liquefaction takes place, namely, on May 1, September 10, which is the anniversary of the saint's death, and December 16, which is the day when the saint is honored as the patron and protector of Naples.

We will let Dr. Scully describe what occurs on these occasions. He says:

"I took the man from Missouri, I had to see for myself. I got all the privileges extended me, and was as close to the vials of blood of St. Januarius as you are to this letter when you are reading it. I was the first to see and examine it when it was removed from the treasury,

I followed in procession next the chief of police, over a mile through the streets of Naples, never lost sight of the receptacle, got into the Church of St. Clara, and at the altar with the Bishops and Cardinals, and was looking at the blood when the terrible moment of suspense arrived. It did not look as if it would liquefy. The Bishops and Cardinals prayed—but not yet. The wild, wild outburst of the Italians in the church beneath, the police and soldiers with drawn swords all filled me with fear and awe. The Cardinal now read the life of the saint, when lo! I saw before my eyes the very finger of God Himself seemed to descend from heaven, for slowly, but surely the hitherto solidified mass began to slip from the sides of the vial and to liquefy! I rejoiced with the others, for I had witnessed a miracle. As I said before, I was a skeptic, but now I am a convert, for I know of nothing that could produce the change, at that particular moment, but the hand of God. You can tell my friends, and particularly Dr. C., who quotes White that neither he nor White can get over it. Everything was open and above board. Government officials hold the keys the year round. I have investigated fully. It is no 'fake.'"

From other sources we know that the head of St. Januarius is enclosed in a metal casket and remains in a closet of massive masonry, with the metal doors fast secured with four locks which are fitted with four keys of different make. Two keys are kept by the civic and two by the ecclesiastical authorities, so that the closet cannot be opened except with the consent of both. It is when the two glass vials containing the solid blood are brought near the head, which is placed on the altar, that the liquefaction takes place—sometimes within a few minutes, and sometimes after some hours of waiting and prayer. The eminent chemist, Sir Humphrey Davy, the inventor of the well-known safety lamp which bears his name, was among those who witnessed in past times the great miracle and pronounced it inexplicable by any known chemical means. But all is done so openly that evidently no chemical means are employed to produce the effect. Before and during the change a priest presents the vial to the crowd of bystanders to be reverently kissed, and to be scrutinized, so that there is no room for any trickery or fraud.

St. Januarius was a native of Naples, who became Bishop of Benevento, about thirty miles from Naples, during the reign of the Roman Emperor Diocletian, who decreed the tenth general persecution. The saint was beheaded in 305, near Puzzaloli. His head and body were buried at the foot of Mount Vesuvius, and, according to the custom of the Christians of the period, some of his blood was placed in two glass vials which were put with his body into the tomb. In 385 his remains were removed to a church dedicated to him outside the walls of Naples. Afterwards the head and the vials of blood were brought into the city, where they have been for at least nine hundred years.

When the relics are to be exhibited to the people on the days already mentioned, the city official who keeps two keys is accompanied by a priest with the other two, and the locks are turned so as to open the closets containing the head and the vials. But the city official has orders not to leave the vials out of his sight even for a moment from the time when they are brought from the closet in which they were locked, so that there is no opportunity for any fraudulent interference with them. He cannot retire from his post on any pretence, unless he is replaced by another official; but this change of persons rarely occurs.

When the liquefaction takes place a salvo of twenty-one guns is fired from the great fort of the city, and all Naples rejoices, for it is felt at this moment that the great martyr still keeps the city of Naples under his protection, as it is related that on one occasion St. Januarius appeared when a stream of lava was rolling from Vesuvius to the city, and that he stopped the stream at its very gate. It is with the hope of his continued protection that the Neapolitans observe his feast-days so continuously.

We publish Dr. Scully's letter in full in this issue.

ANOTHER PHASE OF CHRISTIAN UNION.

An effort is being made by the Congregational Union of England and Wales to establish a federation of all the Congregationalists of the world under the title of "the United Congregational Church," and negotiations to this end are going on between the British and American Congregationalists to bring the matter to a successful issue.

In October of last year the Union, which met at Manchester, England, appointed a committee to promote the proposed union, and a report is being prepared to be laid before the next meeting of the General Assembly of the Congregational Church of Great Britain, detailing the progress made. We have not learned that there are any other Congregational churches besides

those which are in the English speaking countries, viz., the British Empire and the United States, except some small missions which these churches maintain in heathen lands. Outside these countries the peculiar principles which characterize Congregationalism appear to be unknown; nevertheless the fact that a desire has been manifested to make the Church a world-wide one shows a new feature in Protestantism which is an acknowledgment that the Catholic Church has been always in the right in proclaiming that the Church as instituted by Christ is essentially one and must have one Head or central authority.

When at the present day we find a Protestant church aiming to make itself one throughout the world, it is an admission that the Popes were not usurpers, as Protestants have always asserted them to be, inasmuch as the Popes have alone claimed and still claim to be the one Head of a universal Church.

But if it is now to be believed that the Church of Christ should be under one Head and one government; throughout the world, even though the proposed form of government be federal and therefore somewhat loose, it is an acknowledgment that Christ intended that His Church should have a bond of union co-extensive with the earth itself. If this be the case, we should naturally look for that Headship to reside, in the only place and the only person who has always claimed it, that is to say, in the successor of St. Peter. Even Congregationalists will not deny that as far back as authentic history can be traced the Popes have alone exercised a universal authority over the Church of Christ, and no prelate has ever been a rival in this claim. There have been false Popes set up by civil authority; but even those anti-Popes and their supporters did not deny the right of St. Peter's successor to rule the Church of God on earth. They founded their claims upon the supposed fact that they were themselves the true successors of St. Peter. Why should the Congregationalists seek a new Head or central authority for the Church, whereas the tradition of nineteen centuries tells us where to look for that Headship which has come down to us from the days of the Apostles?

To this we may add that the present movement is indeed an approach towards the Catholic Church and therefore toward the truthful constitution of the Church of Christ; but it is a departure from the primary principle on which Congregationalism was founded, which is the independence of each separate congregation. It is, therefore, an acknowledgment that this primary principle is a doctrinal error, as Christ instituted a Church which had and exercised authority over all its members, as we learn from Acts xv. where the Apostles and ancients of the Church in Council assembled made laws binding upon all, and issued these laws declaring that they emanated from "the Holy Ghost, and from the afore-said teaching body of the Church." "For it hath seemed good to the Holy Ghost and to us," verses 25, 28. The same is implied by Christ Himself, who declares that he who will not hear the Church is to be regarded as the heathen and the publican. St. Matt. xviii. 17. Even should the proposed union be effected, Congregationalism will not become the "Holy Catholic Church" of the Apostles' Creed, for the Creed must be at all times true, and it must have been true before Congregationalism was thought of, that the Holy Catholic Church existed. It must, therefore, be a Church which is the same now as before Congregationalism or Protestantism in any form was organized.

THE CONGO STATE.

For the last couple of years the American and English papers have overflowed with graphic descriptions of horrors in the Congo State in Africa under Belgian rule. The testimony on the subject is very conflicting, and it has been said that the Peace Arbitration Commission of the Hague will be asked to deal with the case to enforce more humane treatment of the natives by the Belgian Government, to which the civil administration of the Congo Free State has been committed by agreement between the European powers which have interests at stake in Africa.

Dr. W. M. Morrison, a Southern Presbyterian missionary to the Congo Free State, in an address made in April 1904, before the Southern Presbyterian Ministers' Association at Louisville, Kentucky, stated the general accusation which has been made against the Belgian officials as follows:

"King Leopold has sent a native cannibal army of 20,000 men, offered by Belgians and armed with repeating rifles. These men are forced into this military service. In turn this cannibal soldiery is used to bring in enormous tribute of ivory and India rubber. It is worth noting that the King of Belgium is to-day reputed to be the largest dealer in ivory and rubber in the world.

"As a result of this forced labor and military service, great and unspeakable cruelties are practiced on the native people. I have seen a number of times at least 50,000 people fleeing into the forests to escape from the cannibal soldiers of King Leopold. I have seen these soldiers scouring through the forests, and after catching a number of laborers, going away with the captives tied together by ropes around their necks. Raids upon villages are being constantly made, some of the people are killed and eaten, others are carried away into captivity, and sold, others are forced into military service. I can buy all the slaves you want at Luobu at \$10 and \$15 apiece.

"When these raids are made, the most awful cruelties are practiced. In recent years and children are killed or captured, hands are cut off to be taken back to the Belgian officers to show that the work has been well done, and great sections are being depopulated. One of our mission stations. One of our missionaries went to the scene and counted eighty-one hands cut off and drying over a fire to be taken back to the Belgian officers. Forty-five dead bodies were counted lying near by. The Belgian and Congo Governments would do nothing to stop these outrages."

This preacher declared that the details of this misgovernment "worse sent to the American Government at Washington, and surely we do owe something to the 20,000,000 of black people in the Congo State. The Belgian and Congo Governments will do nothing to ameliorate the conditions. What are we going to do about it?" This is a terrible arraignment; yet it should not necessarily be received as a correct representation of the case. We are sorry to have to say it, but we have known so many misrepresentations of the state of affairs in foreign countries to come from certain missionaries mostly Presbyterians, that we are compelled to take their assertions on such matters with great reserve.

Belgium itself is a well governed and prosperous country, small though it be, with a population of about seven million people, and King Leopold governs it most satisfactorily. It is scarcely to be believed that either he or his Government should approve of the cruelties which are thus referred to.

When we reflect that it was a Presbyterian minister of Honolulu, the Rev. Dr. Hyde, who calumniated Father Damien, the self-sacrificing priest of the leper settlement at Molokai, we are inclined to doubt the story of his colleague, the Rev. Dr. Morrison; or at least even though there may be a substratum of truth in the details, we may well suspect exaggeration and error in his laying of the fault altogether at the door of the Belgian officials and King Leopold.

It is a fact that the Congo Government which has been so much abused has actually made the law that alcohol shall not be imported, manufactured, or sold in any form in the State, nor is any distilling apparatus allowed to be brought into it. Thus in order that the twenty million natives who live there may be protected against the dangers of the liquor traffic, that Government actually sacrifices the immense revenue which it might derive from this traffic. The magnitude of this sacrifice may be judged from the fact that the adjacent territories under British control derive 65 per cent. of their revenue from the liquor business. From this traffic, in fact, much more money could be got by the Belgian Congo Government than is obtained from the ivory and rubber trade, but the sacrifice is willingly made by the Government for the sake of the natives that they may grow up to be a sober and civilized nation. It is most improbable that the Government which thus acts should be so cruel as is represented. If sometimes cruelties occur, it is much more likely that they are perpetrated by individuals or trading companies, without the knowledge of the Government. The Congo State is the only really prohibitionist State in the world.

Major Harrison, who has lived long in the Congo, declares that he made a trip through the Belgian Congo recently, absolutely alone, armed only with a camera, an umbrella, and sometimes a gun which he carried not for defence, but in order to collect specimens of the fauna of the country. He visited fifty different tribes, and hundreds of villages, and found everywhere a contented and happy people. He had no unpleasant experiences. Among the British-African natives the case was very different. The natives were in rebellion against the British on account of the arbitrary manner in which British officials treated them.

Lord Cromer expressed himself as believing the injurious reports against the Belgian rulers of the Congo, but it appears that the whole of his Lordship's experience of the Congo consisted of a few days' voyage on the Congo side of the Nile, from which he only saw at a distance less than eighty miles of Congo territory. He appeared as truth the stories related to him. But Mr. D. L. Mohan, who had much intercourse with officers of

the British army in Khartoum, was much surprised at the accounts they gave him of the progress in civilization made in the Belgian Congo.

In fact it has been shown that the Liverpool merchants trading in that country have attributed every horror with which they became acquainted to the Belgians, even though their own officials were guilty of them, and it has been shown that the Liverpool Congo Reform Association actually hired and paid a Mr. Bonadetti, State Commissioner and one Szana, a native at Boma, to invent horrible stories of Belgian atrocities, to excite public opinion in Europe and America against the Belgians, so that the Belgians might finally be driven from the country, and that the Liverpool Traders might thus obtain free access to it. At all events the Belgian Government is at this moment investigating the charges, and we have no doubt the investigation will be fairly carried on, and were punishment merited we are assured it will be meted out. More than this the Government cannot do. The discovery has already been made that many of the charges have been grossly exaggerated, and that others have been mere fabrications.

Belgium is a flourishing Catholic country, and this is reason enough why some of the missionaries who are engaged in missionary labors in the Congo would be glad to see the administration of the Free State transferred to Germany or Great Britain, while money considerations would avail with the Liverpool trading companies to aim at the same result.

To throw further light upon this subject we may here add that Lord Mountmorris was sent to the Congo Free State as a representative of the London Globe, to ascertain the actual condition of affairs in that country. He returned in May after six months' study of the people and of the atrocities which have been reported. He says:

"Nowhere in our own (British) colonies in Africa that I know of will one find natives more contented, more loyal or better off in their general conditions than in the districts which I have just named (and which he visited). The work that has been accomplished by the devoted pioneers of the Independent State during the eighteen short years which have elapsed since the first white man set his foot in the northern portion of the State can scarcely be believed by any that have not seen it."

In another part of the State, however, which is not controlled by the central government, but by the Anglo-Belgian India-Rubber Company, called the Abir (from the initials of its full title) there was evidence of cruelty to the natives.

It will be noted from this that the cruelties are attributed, not to the Belgian Government, but to the harsh dealing Anglo-Belgian Company, which is composed chiefly of English merchants, and is controlled by them.

To this we may add the testimony of Rev. Father Maguire, C. R. P., a missionary residing at Amadi in the Free State, who says in a letter to the Illustrated Catholic Missions Magazine of Manchester, England:

"I have travelled by boat and on foot from Boma to Amadi, and higher up to Sarunga, calling at all the State stations, and though I have visited many establishments both Catholic and non-Catholic, as well as some stations of independent companies, and I have passed nights and days in my tent in the forests, and in the villages of the natives, and though I have had ample opportunities of seeing much of the natives as to how the natives are treated, I have never seen or heard of any one of the atrocities which the agents of the Free State are charged. On the contrary, one cannot but admire the wonderful progress that has been made in so short a time, the commendable way in which the natives are treated, the little work that is exacted of them, and the manner in which they are punctually paid for every service rendered or work done. The little work which is occasionally exacted of them by way of tax in portage or otherwise is as nothing when compared with the immense benefits conferred upon them by the State. In fact the methods of the Belgian officers drew a highly complimentary eulogium from the Sirdar (Lord Kitchener) during his recent visit to the Enclave of Lado, methods which, he stated, might be followed with advantage by our English officers. 'Gentlemen,' he said, 'these are excellent object lessons for us.'"

These testimonies are of far more weight than any which have been advanced to prove the oppression of which the Belgian Government has been accused; but we shall not say more on the subject till the thorough investigation takes place, which is now being made into the charges of atrocity.

VAGARIES OF PRIVATE JUDGMENT IN RELIGION.

The American Conference of old German Baptists has passed a resolution forbidding members of that church to use telephones, which, in the opinion of the conference, are a device of the devil. The general trend of the discussion on the subject was to the effect that there is no warrant in Scripture to justify the

use of "telephones which serve chiefly to make men lazy." Church members must not only refrain from using them, but those who have them in their houses must remove them immediately, under penalty of excommunication in case of disobedience to the law.

This freak of doctrinal absurdity is quite in harmony with the fanaticism of the first Baptists of Germany, who on account of their denial of the efficacy of the sacrament of baptism administered in any other way than by immersion were called Anabaptists. In England, however, they assumed the name Baptists. The German Anabaptists, and especially the Mennonites, one of the numerous progeny of this sect, have been chiefly noted for the extravagance of their fanaticism. One of the most amusing of the recent vagaries of this sect has been a schism which appeared among them within the last few years in the United States, and resulted in the formation of two sub-sects called the Hook and Eye and the Suspenders Mennonites. The older adherents of the sect condemned the use of suspenders as a sinful pandering to vanity in attire, and their dress was fastened with hooks and eyes, whereas the younger generation, to keep pace with the civilization of the age, adopted the more modern device of "suspenders."

As a result of so important a difference of religious belief and practice, arose the schism of which we here make mention. It is very possible that the anti-telephone decree of the Old German Baptist Conference may also give rise to a new sect of the already much divided Baptist denomination.

Other denominations have also had their fads which have resulted in serious schisms. There is in Huron county, at Walton, Ont., a monument which attests this, in the form of two Presbyterian Churches of similar build facing one another on opposite sides of the street, one of which introduced the use of the organ in Church worship, which was condemned as diabolical by the Presbyterians of the old school. The anti-organ party had a minister till about eight years ago, but their Church building is now in disuse, and the congregation of stalwarts, being left without a minister of their way of thinking, have finally gone over to the Methodists the Methodists having compromised with them by moving their church into the village from a site in the country two miles distant in order to induce the anti organ party to become Methodists, which they have done, thus putting an end to the schism by utterly renouncing the Westminster Creed. We strongly suspect that spite and obstinacy rather than religious conviction and love of God was the motive for their conversion to a supposedly purer faith.

THE JESUITS.

HOW THEY GAINED THEIR WORLD-WIDE REPUTATION.
 L. W. Rilly in Catholic Columbia.
 Eventide on the ocean! A steamer, bound from New York to Baltimore, was speeding through a summer sea. Although the hour was not yet 9 most of the passengers had gone below, because the wind was chilly for an August night and the clouds betokened rain. I had retired early to my stateroom, which was one of two in the upper deck overlooking the stern, and had sought my bed for relief from a faintness caused by the swell of the ocean. But the window of my room I had left open, as I had not yet deserted and the deck was, so I thought, forsaken. Reclining at my ease, I listened to the dash of the waves as they tumbled and broke on one another, and I gazed over the illimitable waste to the darkling line where t water seemed to give support to the bending sky. Presently I heard voices, the voices of two men, and fancying that one of them was familiar to me as that of a friend whom I had not met for years and who I had before no reason to suppose was on board, I listened to make sure one way or the other, as it said.

"That! That's a vessel, sir, that has been keeping us company since we left port. It is making, probably, for Savannah. Isn't it beautiful?" I was not very certain of my man for the tone, although like that of my old chum's, was pitched in a lower key. To satisfy myself I got up and looked out. There was no one visible to me near my window hid from my view the greater part of the deck. But off in the distance I saw a double line of lights, a sheen on the surge below them, and two smokestacks above, dimly discernible through the deepening darkness.

"It is indeed a fine sight!" said the other voice, long before I had got through making my survey. "At first I took the lights for stars as I came up just now from the brilliant salon below—the first time I've been outside since I came on board. I'm worn out with a hard year's work." "Then this ocean trip ought to do you good."

I was positive now that the speaker was unknown to me; but I felt so relieved by the fresh breeze and so confident that strangers would not connect me with the casual that I was loath to shut down my window to keep out their talk. So, returning to my bunk, I lay quiescent in the gathering gloom, while this dialogue went on.

"I hope it will," said the second voice, "it is for health's sake that I'm taking it. I'm principal of a college in New Jersey. It is supposed to be a

Presbyterian institute representatives of that is, prelate of the Catholics. And, s'king to you, sir, seem for Catholic thing sterling about stand by the same courage of their weren't that they'r ally their clergy—"

"Excuse me, sir. I beg your pardon. O no offence at object that we Catholics foreign. The maj and people, are n have some claim my country. Now, people been here?"

"My folk? Wh down Eastern; c settled in Massac and now we think the Yankee." "Do you? We came over in 177 father fought in t the Continental A old gun at home s longed to another who fought unde 1812."

"I take of my being so thorough ask if you are a p "No, sir, I'm n "Surely then yo "No, sir, at les "Well, well, you are, for I' clergyman all alon "To be frank I was intereste that if I could b dropper, I might a sheep as a lat whole story."

"I'm really g acquaintance, sir, always had a d Jesuit? I've ree Order that I've flesh and blood, the truth about y. There must ha face of the sch said, in view of incarnate prof neither horns n momentary silen broken by the tinned:

"Your societ among Catholic learning; it ce Protestants. I' self, a graduate Now what's the I trust I'm not Jesuit course t seventeen year course. I don't talion. But wh that time?" "We spend training; two literary course five in teaching a final twelve our laws and Usually our col through college society. In o speak Latin a number of clas holiday besid Our philosophy told you get a of the opinion o a thorough deapest proble natural thei given by mean of the lectures their notes, a theology is of like manner."

"A splendid notice that y Now, while yo on it it you class for nine I ask if you t "How muc yourself?" "I've heard course—some and Homer, o other author "Well, I' authors of Gr "For instanc "I've read Herodotus, P tes, Pylis, Anachylus— "In Greek, do "My folk, yo "We do for Greek, too, a talked it to tions."

"Is it posit ions would a double sen "Good for myself, reli "But, any voice, "yo to mathemat the Jesuits below par at "What wa tics in your "Arithmet only, and D Did you do "I've st of geomet try, analy terminants, of equations." "By Jo Well, your its men a g physics—?"

"About as near as stand." "My co a weel for a longer I have s with two week." "You sciences, "I should considerat