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Catholic Record.

London, Sat., March 1st, 1890.

A STRIKING CONTRAST.

Mr. Meredith complained in his Lon. don speech that under Mr. Mowat's administration the Catholic Separate schools in Ontario had increased in number from 167 to 235. Rev. Mr. Rexford, Protestant Secretary of the Quebec Council of Public Instruction, declared, on the 9th July, 1889, that the number of elementary Protestant Saparate schools in the Province of Quebec is 916, number of Protestant model schools 38, number of Protestant academies receiving State aid 19; making a total of nearly 1000 Protestant Separate schools in Quebec Province, with an attendance of 34 440 pupils. And yet Mr. Meredith complains of Mr. Mowat's generosity in allowing Catholics in Ontario to have 235 schools. Just fancy the Protestants in the Province of Que. bec, numbering in population 183 990, and 1000 Protestant Saparate schools! The Catholics in Ontario number nigh 400,-000, and are grudged 235 Catholic Sep arate schools. No Catholic model schools, and certainly no Catholic academy or college, receives one cent from the Mowat government. McGill Protestant University receives

Mosts Dentestant College
St. Francois College 1
Protestant Rishop College 1
Protestant High School in Quebec 1
The Protestant Academies of Coati-
cook, Huntingdon, Waterloo-eaca
Lachute
Lachute
Hherbrooke
Inverness and Cote St. Antoine-each
Dunham, Shawville and Granby "
St. John's
Clarenseville
Отмениемине
Three Rivers
Cowansville, Bedford, Lacoile and
Vnowiton-each
Quebec High School for Protestant girls
Montreal High School
Wontreat High School
High School for Boys, Quebec
High School for Boys, Montreal 1

And where are our Catholic high schools in the liberal province of Ontario? Have we got one? Dare we ask for one? Bealdes those instances of Catholic generosity in Quebec we find again in Rev. Mr. Rex ford's compte rendu 38 Protestant Model schools, receiving in all \$2,850 of State aid in a Catholic Province. The total amount of government grants to Protes. tant schools and academies in the Catho lie Province of Quebec amount annually to the sum of \$20,545.

Again Mr. Meredith made the objection to the present Ontario administra

tion that, indeed, two inspectors are appointed for the purpose of inspecting the Provincial exchemer: and Mr. Meredith condemns Mr. Mowat's Government for such brazen wrong doing, saying in his London speech : "That may be a small matter, but it is a matter of unfairness and injustice to the tax payers or the people of this Province." We may ask: don't the 400,000 Catholics in Ontario pay taxes? And Mr. Meredith will not allow out of them the salaries of two officers to inspect their schools. But how many inspectors for the Protestant Senarate schools in Ouebec? Ray, Mr. Rexford, Protestant Secretary of Education, says there are eight. Here are his words when asked how many inspectors :

"Five regular inspectors and three partial inspectors, appointed upon the recommendation of the Protestant committee, inspect the Protestant schools of

Mr. Meredith appeals to the bigotry of this Province to condemn the ap pointment of two Catholic inspectors for the schools of 400,000 Catholics, ap pointed, not by a Catholic committee for none such exists, but by a Protestant government. And the Protestants. who number 183 000 in Quebec, have their Protestant committee in the Council of Public Instruction with power to appoint Government Inspectors of their own schools; and, what is more, have power to grant diplomas and certificates of qualification for teaching in Protestant schools. For Rev. Mr. Rexford says further on :

"The Protestant Central Board of Examiners, acting under regulation of the committee, has alone the power to grant diplomas valid for teaching in the Pro-

In fact Mr. W. Meredith and the Procerned, sunk above their eyes in the quarian.

should go down to Quebec, not to petition the Governor-General, but to learn from Mr. Mercier and the French Cana. dian Catholics lessons of fairness, toleration and even-handed justice. The idea of a Catholic board of examiners sitting in London or Toronto for the purpose of examining candidates, and granting diplomas and 2nd or 1st class certificates to Catholic school teachers and they (Catholic examiners) alone invested with power to grant diplomas valid for teaching in Catholic schools! How Mr. Meredith or the writers in the London Free Press could ever reach such a dizzy height of toleration and liberality is utterly inconceivable. And the cry is still heard that Catholics in Ontario enjoy far more privileges than the Protestants in Lower Canada! Mr. James L. Hughes, the Orange Inspector of Toronto schools, had the unblushing effrontery to declare a few weeks ago at a lecture in London that in school matters the Catholics of this Province enjoy far greater advantages than are granted to the Protestant minority in Quebec Was there ever such hypocrisy? Let us recapitulate :

Mr. Meredith protests against 235 Separate schools in Ontario as being too many for 400,000 Catholics.

Mr. Mercier allows 1000 Protestant Separate schools in Quebec for less than half that number of Protestants.

Mr. Meredith complains of there being two Catholic inspectors of Catholic schools, and says the public is robbed by having to pay them a moderate salary

Mr. Mercier boasts of allowing the Protestants of Quebec eight Protestant school inspectors, and paying their salary out of the public funds.

There are no grants of any kind made to Catholic colleges or academies in Ontario Mr. Mercier grants to Protestant col-

leges and academies and Protestant model schools and high schools \$20,545 annually.

Mr. Meredith, in his London speech

"No man who was not a traitor to his country would have assented to legisla-tion which admitted the right of the Church to define the limits of its jurisdiction and to hand over directly to the Courch the control of the educational affairs of any portion of the peop'e of this Pro-

Mr. Mercier says, in the words of the report of Rev. Mr. Rexford :

The Protestant schools, whether dis sentient or under school commissioners are under the supervision of the Protestant Committee of the Council of Public Instruction, which is composed of lay and clerical Protestant gentlemen, who have full and undisputed control of the educa-tional affairs of the Protestant portion of the people of Quebec. They alone are empowered to examine candidates and confer diplomas and certificates of quali-fication to the teachers of Protestant schools."

Although enough has been said to show the striking contrast between Mr. Meredith's one-sided, jug-handled policy and Mr. Mercier's generous and unstinted liberality, we may again return to the subject. It may be said, perhaps, that not to Hon. Honore Mercier is due this happy state of things for the Pro testants in Quebec. It may be said that all those provisions were made legal before he came into power-which is true, indeed, for the provisions were the National Club at Montreal, delivered on the 6th November, 1889, Mr. Mercier approved of and boasted of this liberal legislation in favor of the Protestants of Lower Canada.

After recording the above facts and after reading the report of Rav. Elson I. Rexford, Protestant Secretary of the Department of Education in Quebec, Hon. Mr. Mercier said :

"This is how the Protestant minority are "This is how the Protestant minority are treated in this Province. I do not speak of electoral districts, where the majority are French and Catholic, and Protestant members are returned—I do not speak of the great number of English Protestants who receive splendid salaries and are treated as if they were French Canadians and Catholics—no I do not speak of and Catholics—no, I do not speak of all this, for it is not right to boast of being just. It is only a matter of regret that our enemies should accuse us of injustice when we are not in any way deserving of the accusation. The letter of Ray. Mr. Rexford shows the situation. Let us hope t will have a salutary effect in other pro vinces, where they seem disposed to forget the laws of justice by threatening the minority with the loss of the rights which they enjoy here."

AN IMPORTANT discovery is said to have been made by Briennice, the Archbishop of Nicomedia, being nothing less than a manuscript of the New Testament which was written about the year A. D. 350. Discoveries of such arcient manuscripts are very valuable, as they serve to confirm the general reception of the text at a most early date, and help also to decide the question of the proper reading of text in disputed passages. A portion of the Epistle of St. Clement of Rome, and a manuscript purporting to be "the Teachtestant bigots, whose name is legion in | ing of the Apostles," are also among the Ontario, are, as far as toleration is con- discoveries of the same learned anti-

PRESBYTERIAN REVISION.

The Ray, W. T. Herridge, of Ottawa, preached in his church on Sanday in favor of the revision of the Confession of Faith of the Presbyterians, on the line marked out by the New York Presbytery. Rev. Mr. Herridge has been noted for the liberality of his views on many occasions, and holding the prominent position which he has long occupied as Moderator or President of the O:tawa Presbytery, a position which be filled owing to his well known ability, it cannot be denid that the movement towards revision must be strong in Canada as it is in the United States. When we consider that in the latter country over three fourths of the Presbyteries, including the most important ones-New York, New Jersey, Illinois, etc.—have spoken in favor of revision of the most objectionable doctrines disting tive of Presbyterianism, it must be con-ceded that in the United States, at least, it is next to certain that the Presbyterian creed is to be most substantially changed. Out of 211 Presbyteries 49 have spoken-37 for and 12 against revision. Will Canada Presbyterlanism follow

suit? We do not claim to possess so much of the spirit of prophecy as to answer yea or may to this; but we are aware that Canadians are somewhat more Conservative in creed than are our brethren over the border. We believe that in Canada there is a stronger feeling in favor of adhering to the old doctrines of Calvin and the Westminster divines than in the United States, and it may take a longer time for Canadians to arrive at the conclusion to which the Presbyterlanism of the United States is inevitably tending. But when the longer time is allowed, Canadian Presbyterianism will, undoubtedly, fall into line.

We believe, therefore, that the Rev erend Dr. Herridge's views will prevail soon, even in Canada. We do not pre tend to be sorry for this. It is time that the absurd declaration of the Westminster folio of education, there were 167, so that Confession, that the Pope is the anti-Christ described in the Apocalypse (or, as Protestants say, "Revelation"), should be the stants of the portion of education, there were 167, so that the years the schools had only increased by six. Now, take the next ten years: In 1885, under the political head, described in the Apocalypse (or, as Frotestants say, "Revelation"), should be abandoned. Such a declaration should never have been inserted into the creed of never have been inserted into the creed of church professing to be Christian. It is they reached 235 in number, and yet they reached 235 in number, and yet they want of Separate been essential doctrines of Presbyterianism should be abandoned. They are contrary to common sense, and to all correct ideas of the sublime sauctity of Almighty God. They have been doctrines fruitful of infidels. It is acknowledged that even Bob Ingersoll's extreme infidelity has been the legitimate result of his taking them unworkable and compel the Cath. these doctrines as the distinguishing feature of Christianity.

Christianity, properly understood, has never taught these doctrines; and it is precisely on these grounds that revision of the Presbyterian doctrine has been so urgently demanded.

The Presbyterian doctrines ought to be revised. We do not expect that after revision the Presbyterian church will scome the true church. Christ instituted. while he was on earth, one true Church only; but the rivision movement will ring Presbyterians nearer to the doctrines of that one true Church. This is evident from the tendency of the present movement. We, therefore, cannot enter into the ecstatic delight of many of our contemporaries on the prospect of revision as being likely to make a true church any made by the Catholic people of that truer. It will make a false church less the Roman Catholic schools, paid out of province, and do not depend upon any false, and in this respect we find reason shall disappear, and we shall reduce or congratulation in the cause of Chris tian truth. There will remain much to be revised in the Westminster Confession of Faith, even after the present movement for revision shall have had full sweep.

In making these remarks we have no Intention of exciting the well-known polemical spirit of our Presbyterian brethren. The Christian religion sees even in an enemy a brother, and following the spirit in which the parable of the good Samaritan is related in the gospel, we entertain the best wishes towards Presbyterians and all other denominations. We are rejoiced to see them approaching nearer to true Christianity, which alone teaches saving truth ; but we cannot but express our well-considered conviction that there is only one way to attain to Christian unity, which is to acknowledge the one true faith of the Catholic Church, which does not depend upon the temporary sentiments of a majority of the adherents of a local sect whether in the United States or Canada.

While we cannot have sympathy with the sentimentalism which proposes to make creeds less definite or to do away with creeds which express the faith Chris tianity has held for nineteen centuries, we must say that so called "historic creeds" which are merely based upon the opinions for which these or those "forefathers bled" two or three hundred years ago, are not always the creeds for which the Apostles of Christ bled. It is not the claim of "historic belief." whether that belief be Episcopalian or Presbyterian, which calls for reverence. That history which constitutes a claim on the reverence and faith of Christians must be "Apostolic," not merely "historic." It is not because the Westminster divines,

have been, decided that such and such doctrines constitute the true belief which all must accept, that they are to be render it inoperative. In fact he said

THE POPE'S ENCYCLICAL AND THE ANTI CATH-OLIC PRESS. all must accept, that they are to be render it inoperative. In fact he said received undoubtingly, but because that under Mowat's Government doctrines have been handed down without change from the apostles, who recelved them from Christ, that they are and importance, had increased in both. worthy of credit. Tais is the claim which only the Catholic Church can make good.

Dr. Herridge was one of the few Presbyterian clergymen of Oatario who attempted to stem the tide of bigotry in this Province when, recently, a vigorous attempt was made to turn public opinion into an attitude of hostility towards Catholics generally, and to Jesuits in particular. The Rev. Dr. shows his liberality of views in the position he assumes in both instances, and we are confident that if in either case he has roused against himself a feeling of hostility among his brethern, because of his supposed too great a regard for Catholics as Christian brethren, he will be consoled by the reflection that he has contributed more towards true Christianity in both instances than his more demonstrative brethren who have been so busy in attempting to excite pub-He feeling against him; and we believe that in the end, if not at once, he will be sustained by the good sense of his coreligionists.

MR. MEREDITH AND MR. CREIGHTON.

What Mr. W. Meredith declared as his programme and platform in his speech at London was, in Mr. Meredith's words :

1. I would be guilty of treason if I pened the door wider for the admittance opened the door wider for the samuel of the Separate schools into Ontario. 2. One of the sine which I charge at the door of the Government of the day (the Mowat Government) is that they have not been mindful of this high duty. . . . but have proceeded by legislation in an

opposite direction.

3 In proof of my contention I will quote a few statistics. In 1866 there were 161 Separate schools in existence. In 1876, when Mr. Crooks assumed the portfacilitate the establishment of Separate chools.

It is evident, therefore, and proved by his own words, that it is his intention, if his party gets into power, to undo the work of Mr. Mowat and lessen the num. ber of Separate schools by vexatious and harrassing amendments that will render lics to close up the schools which they have built at a great cost and many

Mr. Meredith seems willing enough to allow the Separate schools to exist because they are there in spite of him. For he said earlier in his speech :

"I repeat what I said at the last elec-"Trepeat what I said at the last elec-tion. I say I think it was a great mistake that Separate schools were estab-lished in Oltario, and I wish to day that my Roman Catholic fellow-citizens could see how much better it would be if these schools should be done away

As they cannot be done away with. Mr Meredith is willing to allow some of them to remain: "But the legislation of Mr. Mowat, which increased the number of them from 161 to 235, must be reversed by my government. We will see that the 74 additional schools, which owe their existence to Mr. Mowat's policy, number of such schools to the original figure, viz., 161."

This is his programme in plain words. and this is the platform Mr. Creighton endorses unqualifiedly. The Catholics and liberal-minded Protestants of Owen Sound and vicinity will scarcely support a man who is bound by his programme and platform to utterly destroy and blot out 74 Catholic Separate schools. At the Conservative convention held

last Friday at Owen Sound, Mr. D. Oreighton was unanimously elected as the standard-bearer for North Grey at the next Provincial election. Mr. Creighton, during the course of an eloquent address to the convention, stated that he fally endorsed the platform of Mr. W. Meredith as enunciated in his speech at London, and said "he believed the Province endorsed that platform." No doubt the Conservatives generally will uphold Mr. Meredith, but they certainly are not the Province. Mr. D. Creighton must not fancy that the Reformers of the Province. or the liberal-minded and justice-loving public, will say yes to every dictum of Mr. W. Meredith. It should not be supposed either that any Catholic will sup port the policy announced in London according to which Mr. Mowat's Government is under condemnation for not having crippled the Catholic Separate schools. Mr. Meredith may tell marines that he not did attack in that speech our Separate school system. It is true he said that system is upheld by the British North America Act, and is now part of the constitution, that cannot be touched except by an appeal to the Queen. But then the burden of Mr. Meredith's complaints against Mr. Mowat's Government, and the head and front of his attacks on however learned and respectable they may the present regime, consisted in the fact

stead of diminishing in number It was of the utmost importance, therefore, that all good Protestants should unite as one man sgainst "the common enemy" -meaning the Roman Catholics-and should place him and his friends in a position to break down the Separate chool system by stringent laws that would make it irksome and next to impossible for Catholics to support them; so that after he came to power the Catholic schools, instead of increasing, would diminish in number, and finally disappear from the country. We cannot see how it will be possible for any Catholic to vote for Mr. Creighton after his openly de. clared policy of standing on the same platform with Mr. Meredith in the threatened destruction of our schools Mr. Meredith, in his famous London

pronunciamento, stated : "In 1874 or 1875 Mr. Crooks intro-duced an amendment by which he de-clared that where property was assessed both for landlord and tenant that the destination should be determined by the religion of the tenant, and that no matter what the agreement between the land-lord and tenant might be as to the payment of taxes it amounted to nothing.
That strikes me as being unfair. It is just as fair to Catholic as to Protestant and I do not see why the landlord shall not have the liberty, when paying taxes, to say what school it should go to."

Mr. Meredith knows well that there are more Protestant than Catholic landlords and that if the law be changed it will be schools to exist in Ontario; and that inacted by his government when in power that at least the obnoxious 74 their toil and personal sacrifices. It the Protestant pulpits of Toronto. strikes Mr. Meredith as being unfair. who are to be taught in the schools i And the lucid and liberal mind of Mr. by the Pope." Meredith can see nothing unfair in a house or property being doubly taxed for one purpose! Another means pro- morality and religious duties?" Take even posed by Mr. Meredith for the destruction of our schools is the dismissal of the tion of a free trade or a protectionist two Catholic Government inspectors of policy, is it not true that our Legislators said :

"And now two inspectors are ap-pointed for the purpose of inspecting the Roman Catholic schools, paid out of the Provincial Exchequer. That may be a small matter, but it is a matter of unfairness to the taxpayers or the people of this province (cheers)." Are not the Catholics taxpayers? and

is not the public exchequer supplemented from Catholic as well as from Protestant sources. Mr. Meredith would deny the Catholics two or three thousand dollars of their own taxes in payment of the necesinspectors. Mr. Meredith would rather have inspectors of the stamp and com plexion of James L. Hughes rushing into our schools and insulting our Christian Brothers or Sisters of Charity, who for the most part in towns and cities have charge of the education and train. ing of the Catholic youth of this Province. Mr. Meredith, while professing friendship for Catholics and liberality of views, would advocate smelling committees in our schools and convents, and promote dissatisfaction, rebellion and civil war along the whole line.

For these and many other considers tions we cannot believe that any Catholic in North Grey will vote for Mr. Oreighton and enable him to aid and encourage Mr. Meredith in the prosecution of a bigoted policy that must engender bitterness, strife and civil war among the Catholics and Protestants in this fair Province of Ontario.

THE Ministerial Association of Thomas has drawn attention to and condemned the posters announcing the performance of the Lily Clay Female Ministrels. It is about time there should be some check put on the posting of infamous and indecent placards that shock the eyes of the pedestrian, on every dead wall of our cities. The horribly disgusting parade of nude figures is just as much calculated to demoralize the youth of our cities as the reading of the most corrupting immoral books. There is a law against the sale or importation of such fomentors of blackguardism, and obscenity of any kind is very strictly forbidden by the laws made for the protection of youth and innocence. Why those laws are not upheld and their infraction condignly punished is a mystery to us. Let us hope action will 'The be taken in time.

"Can anything of good come from Nazareth? This was the objection raised by Nathaniel when Philip told him that the Christ had appeared of whom "Moses." in the law and the prophets did write. (St. John i, 45, 46) Nevertheless Nathaniel was not obstinately hardened against conviction, and when our Lord spoke to him of things which he had done which only himself and God knew of, he acknowledged at once: "Rabbi, thou art the Son of God, thou art the king of Israel."

So it is with the late Encyclical letter issued by the Holy Father on the relation of Obristians, or Catholics, to the State. The Encyclical deals with the duties of Christians, and shows in a beautiful and clear manner what is to be done when there is a conflict of authority between Church and State, but as it is the Pope who speaks, it is agreed, as a matter of course, that nothing good can come from Rome. The Presbyterian Review, one of these critics, has the indecency to remark on the sub

"The clergy are at liberty to do what they see fit, right or wrong, without being called to account by private citizens or the public press. Where is the civil liberty of the individual? No wonder that priests approve of prevent-ing Miss Bertha Wright and her associates from expressing before the citizens of Hull opinions which are under the ban of the priesthood and the Church. They are only doing what the Pope

approves."
The Review knows well that its state. ment isfalse, and that priests had nothing to do with the disgraceful conduct in Ontario, which is a Protestant country, of the Hull rioters, for it was publicly known that His Grace Archbishop Du. next to impossible for many Separate hamel had condemned the lawless proceedings of the rioters, and that all the if such an iniquitous and unfair law be clergy besought their people not to repeat such conduct. It is not the custom of the Catholic clergy to incite schools shall be utterly abolished, and their flocks to deeds of lawlessness and the poor people who built and equipped violence, though every one knows that them shall be robbed of the fruit of all such is a frequent occurrence in some of

What has the Pope said in his grand Would it be unfair in the Province of Eucyclical which is susceptible of such Quebec, where most of the proprietors an interpretation? The Presbyterian are Catholics? Is it not fair and in ac- Review says: "The Encyclical reiterates cordance with justice and equity that the well-known statement that politics school taxes should follow the children are inseparably bound up with the laws of morality and religious duties." The A tax is imposed on a certain house for inference is drawn that "when the Pope educational purposes, yet the children defines duty ex-cathedra in matters politiin that house can get no benefit cal every Roman Catholic must submit from the tax. They must pay an or come under ban as being a rebel additional tax for their education. against the authority of God represented Well, is it not true that "politics are

inseparably bound up with the laws of

s) purely political a matter as the adop-

schools. Here is what was proclaimed and Government, selected by the people in the Lindon speech, Mr. Meredith for the purpose of ruling the country in such a way as best to promote its welfare, are bound by the laws of morality to consider which of these policies will most contribute to the presperity of the country, and to adopt it? There is indeed a moral aspect in which even all political questions may be viewed; yet it does not follow that every Christian must neces. sarily be a free trader, nor that he must be a protectionist. Neither does it follow that the Christian Church is bound to take sides on the question of the tariff. Yet it is the conclusion which the Review draws from the sary work of two Government school Holy Father's words that the Pope is on matter which concerns the politics of Canada, and it has this alarmist view of what is going to happen: "We are glad the Pope has sent forth this Encyclical. Like the Syllabus of Pius IX, it will show

what we must expect under Jesuit rule."

The Jesuits are the bugaboo which

haunts the Presbyterian Review night and day. Who knows but these dreadful Jesuits are at this moment plotting even to dethrone or murder the excellent Premier of Ontario, and to plant Dr. Sutherland, the third party leader, in his place, and to make even him legislate according to their wishes? There are only a few Jesuits in this Province, and we know that most of these are engaged in evangelizing and teaching the poor Indians of Algoma, but who knows but they are merely preparing the way to seize the Government House at Toronto and turn it into a Jesuit College? After all some people will consider that the building might be put to worse use; still there is little danger of such a catastrophe; but we do remember seeing the cross and the letters I. H. S. over the gate of a building in Quebec which was once a Jesuit college, but was then occupied as a soldiers' barrack, it having been diverted from its purpose, "the education of the youth of Canada;" and we well remember, for it happened only a few months ago, that the Presbyterian Review was one of the journals which joined in abusing the Quebec Government for rectifying the injustice. This shows what we might expect from the rule of such parsons as control the Review. The Review shows this by its next words. It "There is nothing for it but resistance.

if we are to maintain our blood-bough

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