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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.

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

London, Saturday, Sept. 21, 1901.

ANARCHISTS ARRESTED.

Emma Goldman, the noted female Anarchist who some years ago was driven out of New York for her inflammatory speeches, was arrested in Chicago on charge of complicity in the attempted assassination of President McKinley. Czolgoz stated that he was induced to the act by speeches of Emma Goldman delivered at Cleveland, Ohio, inciting to the murder of rulers, but she denies having made any such speeches. The police are endeavoring to discover to what extent there has been intercommunication between Czolgoz and Miss Goldman. It is admitted by the latter that she met Czolgoz on one occasion in Chicago, but it is maintained that there was further communication between them at Buffalo a few days before the attempt at assassination. The noted Anarchist Johann Most has also been arrested on suspicion of complicity; but it is not known what evidence the police have to connect those arrested directly with the present crime, though they have been undoubtedly guilty of talking publicly in a way which would induce others to commit such crimes.

JESUITS IN FRANCE.

It is expected that the French Jesuits will not apply for authorization under the new Law of Associations. This would bring them under constant annoyance by officials, who have a hatred of Jesuits, and who would be always on the alert for pretences to interfere with their work. However, they desire to save their best colleges from confiscation, and for this reason the older priests will lodge in couples in private dwellings to await better times when the politicians will begin to find out that religious persecution is a folly. The younger priests will leave France for foreign countries where they may live in peace. Some will go to England, others to America. Some may go to Germany, though the law is against them there also; but they are not absolutely forbidden to live in Germany under the laws as now administered, provided they do not live in community.

It is said that the reason for which the laws against Jesuits are not repealed in Germany is that the Emperor is greatly opposed to the Jesuits. However, they preach and officiate regularly in German churches without molestation.

PRINCE CHUN APOLOGIZES.

At last the obstacles which stood in the way of Prince Chun's apology to the Emperor of Germany for the brutal murder of Baron von Ketteler by Chinese troops were removed, and the apology was given and received to a measure acceptable to all concerned. The trouble was that the Emperor William required more abjectness on the part of the Chinese envoys than is demanded from persons of their rank by their own Emperor. To this they objected, and the Emperor yielded the point. It is stated, however, that the envoys would have acceded to the Kaiser's demand if it had been persisted in. They came all the way from China to apologize, and they were determined to make a satisfactory apology, even at the cost of dignity—but, Chinese as they are, they felt the humiliation, and it was understood that

if the abject apology were to be given, they could not live afterward, so they had made up their minds to apologize indeed, but to commit suicide immediately afterward to blot out the humiliation. It shows the Emperor's good sense that he did not push the matter so far. Prince Chun apologized for the weakness of the Chinese Government in not being able to punish the murderers, but he stated that the Emperor (his brother) had no complicity in the murder. The statement was accepted by the Emperor William, who in a most dignified manner told Prince Chun that in the future the Chinese Government will be judged by its acts, and not by its present promises of good conduct.

THE DEATH OF PRESIDENT MCKINLEY.

For several days during the past week President McKinley was reported to be greatly improving, and at one time it was confidently predicted that he would almost surely recover so as to be able after the lapse of a few months to resume his duties as President, but on Thursday and Friday his condition was much worse, and once more it was feared that death would result from the wounds inflicted by the assassin's bullets.

On Friday afternoon he again rallied somewhat and hopes of his recovery were again entertained, but at about 5 o'clock he grew worse again, and on Saturday morning at 2:15 died peacefully.

As might naturally be expected, the indignation of the public against anarchists in general, and Czolgoz in particular, increased to fever heat when the result was made known, and when at the Pan-American grounds the newspaper bulletins were read announcing the death, the cry was raised "Let us find the assassin." The multitude then started at once for the police station where Czolgoz is imprisoned, with the intention of lynching him. The police were warned by telephone of the approach of the mob, and were drawn up in force before the station when the crowd arrived. Two companies of military were also put under arms to assist the police if necessary; but though the crowd, about six thousand in number, were in a high state of excitement, they attempted no resistance to the police, and thus the city of Buffalo was saved the disgrace of adding an anarchical act, to that of the anarchistic murderer.

It is far better that the law should be allowed to take its course, than that the peaceable city of Buffalo should be disgraced by a violation of law and order.

From all parts of the world, and especially from the monarchs of various nations, telegrams of sympathy are being sent to the American Government, and in most of the pulpits of the United States and Canada sympathy has been expressed, and tender references made to the dead President, who is universally beloved and respected for his high and noble qualities and virtues.

THE REV. WM. FLANNERY, D. D.

We already mentioned in our columns that the Rev. Wm. Flannery D. D., till recently P. P. of St. Columban's (Irishtown), had resigned his charge of that parish owing to his recent severe illness. The Rev. Albert McKeon, L. S. T. and P. P. of Strathroy, has been appointed to succeed him, and will enter immediately upon his duties as pastor of St. Columban's.

Father Flannery has already departed for his native Town of Nenagh, Co. Tipperary, Ireland, where he will spend a long vacation in the hope of recovering his health. He left Irishtown on Sept. 9 for New York, and took passage on Wednesday the 11th inst.

on the beautiful steamer Majestic, for Queenstown. In case of his complete recovery, however, it is his intention to return to the Diocese of London; and his Lordship, the Right Rev. Bishop McEvay, has promised that on his return, he will give the Rev. Dr. the best parish at his disposal.

The Rev. W. Flannery was born in Nenagh, Co. Tipperary, Ireland, on January 29th, 1830. In his boyhood, he attended the classical school of Nenagh, at which there were twenty-five pupils, all of whom became priests, all but himself being ordained for the Diocese of Killaloe.

In 1845, at the age of fifteen years, he went to France, and entered the college of Annonay, in the Department of Ardeche in the South of France, where he remained for seven years. This college was conducted by the Basiliian Fathers.

In 1852, at the request of Bishop de Charbonnel of Toronto, the Basiliian Fathers opened in Toronto a college, which afterward became well known as St. Michael's College, and was a nursery from which came forth many priests and Bishops.

The Rev. Fathers Wm. Flannery, and Chas. Vincent, who afterward became Provincial of the Basiliian Order in America, were at this time students of Theology, and accompanied the Basiliian Fathers who came to Toronto to establish the college. These were Rev. J. M. Soulerin, First President of the College, Joseph Malbos, Treasurer, and the Rev. Patrick Maloney, who had preceded the others by about two years in order to prepare the way. Father Maloney was at this time Rector of St. Michael's Cathedral, Toronto.

Fathers Flannery and Vincent were ordained to the holy priesthood in the Cathedral on May 22nd, 1853, by Bishop de Charbonnel.

In 1858, owing to failing health, Father Flannery was permitted to leave the close confinement of the college and to seek health in his native land. In the following year he returned to Toronto, and was appointed Pastor of Streetsville, where he remained until the consecration of Bishop Walsh as Bishop of Sandwich, on Nov. 10th, 1867.

Bishop Walsh was always a particular friend of Father Flannery, and induced him to accompany him to his new field of labor in the Diocese of Sandwich, which soon afterward became the Diocese of London.

Father Flannery remained with Bishop Walsh, accompanying him throughout the Diocese, and aiding him to extinguish the diocesan debt of \$85,000. When this was accomplished, Father Flannery, in 1869, was appointed Pastor of Amherstburg.

When the Basiliian Fathers took charge of the Parish of Sandwich, and of Assumption College in the same parish, the parochial changes made necessary thereby brought the Rev. Father Flannery to the parish of St. Thomas, of which he took charge in 1870.

At this time there were about sixty Catholic families in the town, and seventy in the country belonging to the parish of St. Thomas. The Church was an old frame building, with a small cemetery adjacent, and there was no Catholic school.

Fr. Flannery's first work in the parish was to build the present handsome new Church, the old building being turned into a Catholic school. The cornerstone of the new church was blessed by Bishop Walsh on July 2nd, 1871, and on the occasion an eloquent and appropriate sermon was preached by Rev. E. B. Kuroy, then pastor of St. Mary's. The Church was dedicated on Nov. 10th, 1872. Its total cost was \$15,000. It is remarkable that it was begun without a cent of Church funds on hand, and was paid for only through Rev. Father Flannery's zealous and earnest efforts to collect the money.

In due time Father Flannery purchased the new cemetery of St. Thomas, and, when the old school-house was accidentally burned, erected a new school house of four rooms, which was inaugurated by the enrolment of two hundred pupils. A handsome and commodious convent was also built and finished in December 1896. The convent, which is occupied by the Sisters of St. Joseph, who teach the schools, was erected at a cost of \$5,000.

In September, 1898, the Rev. Dr. Flannery moved to Windsor, where he remained in charge of that parish two years, and eight months. In January, 1901, he removed to Irishtown, where he remained till his present departure for Ireland.

His many friends throughout Canada and the United States will unite with us in wishing the Rev. Doctor a happy vacation in his native land, and a quick recovery of health and strength; and should it come to pass that he may return, he will be heartily welcomed by a host of well wishers.

The Rev. Dr. Flannery was for about a year co-editor of the CATHOLIC RECORD, along with the present editor, and both before and after the period of his co-editorship, he was a very constant contributor to our columns. Our readers will be pleased to learn that he has promised to continue his contributions should his health and strength permit.

The splendid gift of \$50,000 by Mr. Michael Cadahy, of Chicago, to the Catholic University of America, which was announced at the recent closing exercises, sets a good example to Catholic wealthy men, which we hope to see followed.

The lack of sympathy makes half the misery of life.

THE CHURCH AND THE BIBLE.

Bishop Latane of the Reformed Episcopal Church lectured recently in St. Bartholomew's Church, Montreal, on the "distinctive principles" of the Church over which he presides.

The Reformed Episcopal Church, as most of our readers are aware, is an offshoot of, or perhaps, it would be more according to the views of our Anglican friends to say, a schism or secession from the Church of England.

From Bishop Latane's sermon, one would not suspect that this "Reformed" Church arose out of the widespread dissatisfaction of the Low Church party with the enforced toleration of High-Churchism by the Anglican Church and its offshoots in Canada and the United States, but would imagine that it is a Church standing on "distinctive principles of its own" for the Bishop in his lecture carefully avoids all reference to the causes which led to the organization of a "Reformed Church" out of the dissatisfied elements of Anglicanism.

It was surely a grave omission in a lecture which should have dealt with the reasons for the existence of his Church, to pass by all reference to the primary reason for its establishment; but we can readily understand the Bishop's motive for admitting so important a matter. It is the fashion for all new Churches to ignore the point of their modernness, in order to make it appear that they are the real and original Church which Christ established on earth, though the date of its first existence may be eighteen or nearly nineteen centuries too late for it to have any such valid claim.

The Bishop tells us that "there are three recognized rivals for authority—Reason, the Church, and the Word of God," and "in establishing the pre-eminence of the Bible," we are told in the report of his lecture, "he adduced arguments clear and convincing."

It is easily understood that in this enumeration of the three Rivals, he intends it to be understood that it is the Catholic Church which puts in its claim to authority as a rival to the Word of God.

No such rivalry exists. The Catholic Church not merely admits, but maintains the Supreme authority of God's Holy Word, and is in fact, now, the only Church which does maintain firmly and unflinchingly the truth of God's entire revelation whether written or unwritten, whether coming to us through the Scripture or transmitted through tradition. The Catholic Church alone maintains the unchanging infallibility of God's Word.

It is notorious that the Church of England does not suppress Latitudinarianism within itself. During the past century the Broad Church School, so called, has pushed itself to the front more and more vigorously, and the Church as such has made no pronouncement towards repressing the rank infidelity which has been openly proclaimed by prominent divines, and even by Bishops of that Church; and the public have not yet forgotten that in New York, but very recently, a clergyman of the Presbyterian Church, whom the Presbyterian General Assembly condemned for openly impugning the divine authority of the Bible, was received with open arms and was ordained an "Anglican priest" with what may be considered most unseemly haste by the Protestant Episcopal Bishop of New York, without being asked to retract his practical denial of the inspiration of the Bible. A few voices, indeed, were raised in protest against this act, but they only served to show the impotence of the Anglican or Protestant Episcopal Church to maintain the Word of God, the Word which Bishop Latane pronounces to be the distinctive rule of faith of his reformed specimen of Episcopalism. There was no official condemnation of Bishop Potter's act.

We are quite aware that Bishop Latane's Church is distinct from that known as the Protestant Episcopal; but it was not in vindication of the divine authority of the Bible that the Reformed Episcopal Church was started, but in protest against supposed tendencies of a section of the Anglicans and Episcopalians toward Rome. We are therefore justified in believing that the Reformers of Bishop Latane's sect had no protest to offer against the Latitudinarian tendencies of Anglicanism. We say, "of Anglicanism," because the two Churches, namely, that of England, and the Episcopal Church of America proclaim boastfully, that they are only two branches of the one Church, and we are therefore justified in grouping them together.

If Bishop Latane's Church had a history worth investigating, we might be supposed to be under some obligation of investigating it to ascertain whether infidelity is as rampant in it as in Anglicanism, but its existence has been for so short a time, and its history is so obscure, that we deem it sufficient to consider its history to be simply part of the history of Anglicanism.

We say, therefore, that it needs no small amount of brazen-facedness to assert practically that the Reformed Episcopal Church adheres to the Bible or "the Word of God, whereas the Catholic Church has set up a 'rival' authority."

The Catholic Church adheres most indubitably to the "Word of God" in its entirety: to the whole "Word of God," whether written in the Bible, or handed down by the undoubted tradition of the Church, whereas Bishop Latane's meaning in making his statement is that his sect adheres only to the written Word, or the Bible.

On what authority, then, do he and his co-believers keep the Sunday or first day of the week holy, instead of the Sabbath, or the seventh day?

There is no clear Scriptural authority for this departure from the command, "Remember the Sabbath Day, to keep it holy." (Ex. xx: 8. Deut. v, 12.)

The Catholic is secure in keeping holy the Lord's Day, or Sunday, because he has the authority of the Catholic Church, teaching that this is an Apostolic ordinance, issued under the authority of our Lord Jesus Christ, who commanded His Apostles to "teach all nations, all things which He had commanded," promising at the same time to be "with them teaching till the consummation of the world."

That the Catholic rule of faith is the correct one, we have ample evidence. The written Word of God, or the Bible, was never declared by Christ or His Apostles to be the complete rule of faith of Christians. The New Testament was not completed till St. John wrote the Apocalypse (Revelation) in A. D. 100. For two generations, therefore, the written Word of God could not be the rule of faith of Christians, nor could it be till the whole New Testament was gathered into one code in the fourth century.

Yet Christians certainly had a rule of faith at this time, and what that rule was, is clearly indicated by St. Paul in 2 Thess. ii. 14: "Therefore, brethren, stand firm: and hold the traditions which you have learned, whether by word or by our epistle."

The Thessalonians had already received one instructive epistle from the great Apostle, but there is no reason to suppose that they were supplied with the other books of the New Testament at this time. They may have had access to some one of the gospels, but they certainly had not more than a small part of the New Testament. The New Testament, thus, could not have been the complete rule of faith for the first Christians, and yet there was a Church of Christ, the pillar and ground of truth which interpreted the part of the Scripture which was known, and supplied by her teaching the lack of Scriptures which were not written, or if written were unknown to the generality of Christians. From all this it follows that the Church is not and never was the rival of the Word of God, but she was the teacher and interpreter of God's Word, written and unwritten, and this office she still holds, as neither Christ nor His Apostles made any change in the Church's authority, even when the Bible was completed.

We see from all this that the question is not between the Church and the Bible as rivals in authority. The authority of both comes from God, but the question at issue between Catholics and Protestants is whether the Church of God, or each private individual is the proper and divinely appointed interpreter of Scripture. Scripture itself gives the answer to this. We are commanded to "hear the Church," which is declared to be "the pillar and ground of Truth." (St. Matt. xviii, 17: 1 Tim. iii, 15) Whereas we are warned that "no Scripture prophecy is made by private interpretation." (2 Peter i, 20.)

Bishop Latane maintains that under the New Law there is no sacrificial priesthood, and no Christian ministry "confined by Apostolic succession," only one or more branches of the Church of Christ.

We do not read anywhere in Holy Writ that the Church of Christ has branches in the sense of the Bishop, there is only one Church of Christ which He commands us to hear. (St. Matt. xviii, 17.) He builds but one Church on a rock, and against it "the gates of hell shall not prevail." (St.

Matt. xvi, 18.) Only one Church is called "the Church of the Living God, the pillar and ground of Truth." (1 Tim. iii, 15.) The "branches" of which Bishop Latane speaks are, therefore, imaginary. Christ's Church is the one fold into which He wishes all His sheep to be gathered. (St. John, x, 16.) As the Apostles are His first missionaries and pastors, and to them He transfers His power to rule the Church, there must be Apostolic succession in the ministry of the Church, and whosoever preaches without that succession is but a wolf in sheep's clothing. Whosoever assumes the office of the ministry without proper succession commits the sin of Core, Dathan, Abiron and Hon, and is worthy of their punishment. (Num. xvi.)

As regards the sacrificial priesthood of the New Law, we say that the oblation made by Christ at His Last Supper had all the requisites constituting a sacrifice, and when He commanded His Apostles to do this in remembrance of Him, He made them sacrificing priests, as He was Himself. (St. Luk. xxi, 13, 1 Cor. xi, 24.)

PSEUDO CHRISTIAN SCIENCE.

We have received from the office of the Christian Science Publication Committee of Toronto the following communication, which appears to be official, accompanied with a request to publish it in our columns. We comply with the request, with the reservation understood, that it is not our intention to open our columns for the serious and lengthy discussion of a mere fad which though called by its votaries "Christian Science" has nothing in it favoring either of Christianity or of Science. Such a discussion would tire out the patience of our readers:

DEFENCE OF CHRISTIAN SCIENCE.
Office of the Christian Science Publication Committee for Ontario.

Ed. of the CATHOLIC RECORD, London, Ont.
Dear Sir—In your issue of August 10th you remarked editorially that Christian Science is a "medley of absurdities," and should be "laughed out of existence." But that has been tried for thirty-five years, and still it flourishes, and its influence for good increases each year. It is estimated that upwards of a million people really believe there is "something in it." For myself, having tested the efficacy of the Science for about eleven years, I can assure you there is no "nightmare" about it; but I have found it a grand reality, teaching the same blessed religion Jesus taught, and doing the works He commanded, viz., to heal the sick and reform the sinful. The early Christians were at first laughed at, and then persecuted, but that did not destroy Christianity. Mere argument, however, pro or con, is of little use to anyone. Earnest, serious study, and practice as well, is requisite, with sincere desire to gain an understanding of the truth, viz., the spiritual relations between God and man. This truth made practical, unfolded by mortals—is Christian Science.

Yours respectfully,
WESLEY SPAULDING,
Toronto, Sept. 7, 1901.

The brief note in our issue of Aug. 10th, referred to by Mr. Spaulding does not say exactly what our correspondent asserts as the concluding sentence from which he culls a few words is:

"Back in the eighteenth century, when men were not given to the fabricating of every speculative chattering, they would have laughed it (Christian Science) out of existence."

We were speaking here of what would have been the attitude of our forefathers before it became the fashion for people to become the dupes of every fadist who came along: Mormons, Spiritists, Theosophists, Dowdites, as well as Eddies or pseudo Christian Scientists.

Mr. Spaulding asserts that Christian Science is "the blessed religion Jesus taught." This statement is a sad misrepresentation of facts, though probably he does not intend it to be so.

The religion which Jesus taught was preached by His Apostles, and has continued to exist to the present day in an organized Church, which He commands us to hear: that is, the Catholic Church.

Mrs. Mary Baker G. Eddy is, on the contrary, described to be "the Discoverer and Founder of Christian Science," the "Mother of the Christian Science Faith, and the Counsellor of its interests the world over." (See "Christian Science Sentinel" of 29 June 1899 printed under copyright of Mary Baker G. Eddy.)

So-called "Christian Science" declares that matter is "nothingness." Reason and the universal sense implanted by our Creator within man, prove to us that matter is a real being. It is the creature of God, and not God Himself, nor "a doubtful and uncertain inference of the human intelligence," as Professor or Mr. McCracken, the New York exponent of Christian Science, declares it to be in a recent letter (dated July 12) addressed to the New York Freeman's Journal.

The Old Testament is certainly part of the religion which Jesus taught, and it teaches unmistakably that mat-

ter is God's creation, and therefore reality.

"In the beginning God created heaven and earth. And God said, be light made. And was made, etc." (Gen. i, 3.)

Disease and sin are both declared by Christ to be imaginary. But Christ's religion is of them as really existing, as is from the following out of many ages of Holy Scripture:

"And Jesus went about healing all diseases among the people." (Matt. iv, 23.)

"And He healed many the sick of divers diseases." (St. Luk. ix, 34.)

"Therefore I said to you that shall die in your sin: For if ye believe not that I am He, ye shall die in your sins." (St. John viii, 24.)

If sickness and sinfulness the Christian Scientists teach things imaginary, what sense in Mr. Spaulding's assertion that Christian Science "heals the sick and reforms the sinful?" It is but small credit if it only drives a nothing.

In fact Dowdism is less ridiculous so-called Christian Science, while both systems absurdly profess science of medicine, John A. Dowd does not, so far as we are pretend to having discovered there is no such thing as sickness.

We find nothing to retract in our remarks of August 1.

A MODERN INSTANT.

BY REV. AUGUSTIN D. M.

When the Duke in "As It Is" rejoices that he has been painted pomp through his eyes by communication with nature, forest of Arden had found in trees, books in the running sermons in stones, and good thing, he no doubt enjoyed great truth we all experience moments of chastened joy in the of beautiful nature. Our Lord Himself saw these things read these books, translated meaning to His followers, a devout mind the visible is a symbol of the invisible. Strongest and sweetest Christians have called upon nature ally and companion in the worship of God. St. Francis sings of his brother, the sun, sister, the moon, bird and ferociousimo lupus d'Agobio, were all creatures of God, and his brethren. And the Frangie, of Sals, relied on from nature to help him possess holiness and grace mean. Our own day we see in the great Cardinal, John Newman nature helped him to pierce the tangle of doubting thought the same fashion as the great Now if this is so, what can have with nature studies lead to God?

No one who has read the of Frank Norris, "The Octo fail to grasp the reality of of nature study, when regarded as the product of mind. Of all the gloomy and works that have appeared years this book is surely One arises from its perusal sickened, stunned at the of man when put in face of forces which rule men and There is no comfort for oppressed, who are the sport less fate, who can only of heaven that seems made fall down and die upon an of iron! The novel puts form the hopeless philosophy penman, although the author it for optimism. In it as as a gigantic, unblinking If man comes in contact her everlasting wheels, mercilessly crushed for his rotness!

A few short selections vich and powerful language dern conception of man "Presley regained the sified, his brain in a whirling idea, this new conception founded him. Somehow I deny it. It rang with the beration of truth. Was n to blame for the horror of ing ditch? Forces, con of supply and demand— then, the enemies after enemies; there was no nature. Colossal indifference vast trend toward apo Nature was, then, a giant a vast-cyclopean power, a leviathan with a he knowing no compunction, ness, no tolerance; cruel human atom standing in nirvanic calm, the agonizing sending never a ja faintest tremor through a gious mechanism of whe "What then was left no hope, no outlook for t rife in the black curtain through the night? W thus overthrown? Was be strong and to prevail ing left? Then sudden words came back to his was the larger view? tuted the greatest good numbers? What was the circle whose segment held? In the end, the end of all, what was le