1287

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, JUNE 20, 1903 The Catholic Record.

LONDON, SATURDAY, JUNE 20, 1903.

U. S. INCONSISTENCY.

From a document sent us we glean the information that America abhors the persecution of defenceless women and aged men. She abhors and denounces it in Russia, in Turkey, in Armenia, and, greatest of all, in France, her friend of the Revolution.

The spectacle of France in this day of boasted modern civilization, evicting from their homes by force of arms and with regiments of cavalry, acting under governmental orders, aged and venerable nuns, and old and pious monks-religious people drawn from the best and noblest blood of old French Government. Broadminded France - men and women who have men, doubtless, of every creed would freely given their lives to the causes not hesitate to commend the protest, of charity and education, puts benighted (?) Spain and its "awful Cuba" to blush. All America is ask- grade publications, not join in it. The ing how and why such things are possible, and how and why does Combes, a Catholic Premier of France, order such things done; and how and why does Loubet, a Catholic President of France, permit them. A pervert, one ; weak, the other, is the only explanation. But does all America cry out. Perhaps, but we doubt it. However America, which baits its negroes, puts it. God out of the school-room, trembles now and then at the sight of the religious garb, is not yet qualified to play the leading role of friend of the oppressed.

And the business of succouring the down-trodden has gone out of fashion. As a rule it does not pay. Even the gratitude which one might expect as toll from the liberated is a very variable quantity. In the years long since this was an honorable occupation, and sought after by gentlemen who preferred death to dishonor, and the approval of conscience to gold and land. But in these days we have to know what there is in it, and govern ourselves accordingly. We talk much, to justify, we suppose, the assertion of Carlyle's, that times have changed since the age the great achievement is the bringing into existence of an incredible number of bores. But if we turned our indignation against the evils which lie at our doors, and demonstrate its worth by refusing to have lads kicked up in tenements, immured with criminals, for breaking laws which they have not been taught to respect; by safeguarding children from the brutalizing influences of the factory and sweat-shops, we might be in a position to play the mentor to other peoples. And a nation that consents—as the United States does —to the banishment of Jesus Chnist from the daily lives of its children is contributhroughout the world.

A PROPOSED PROTEST.

The letter to which we have referred smacks somewhat of a campaign document. Possibly its writers have taken this way to placate the Catholics who may be opposed to the administration, or they may think that America's abhorrence, set forth on paper and conveyed to those concerned, may put an end to persecution.

We are, of course, not unwilling to believe that a protest from Catholics would do much to encourage the religious and the laymen who are not hopelessly apathetic to struggle against the enemies of religion. But we are not at all hopeful that it would stay the progress of Combes and his satellites. It must be remembered that the French Premier has given abundant proof of astuteness as a politician of a certain kind. He would not have dared to draft the drastic measures which sully present day legislation in France without having been sure of his ground and assured of the temper of the people. We have heard indeed the thunders of indignant remonstrance and have seen little rifts in the clouds of which seemed to us craven submissiveness, but Combes and his cohorts have moved on undismayed and undisturbed, doing their work brutally and thoroughly. The majority of Frenchmen seem satisfied with the state of things and lead us to surmise that Combes' diagnosis of the situation was not far wrong. A protest would not cause the Government to deflect a hair-breath from its course, and we are not optimistic enough to imagine that

Frenchmen are not prone to the taking of advice from the stranger. For centuries they have taught the world literature and art and war and other things, and it may be that long association with the chair of the teacher would render them incapable of sitting gracefully at the desk of the pupil. We imagine that any advice just now in the shape of a protest might inflict such a wound on their self-love as would make them an easier prey than they are at present to the atheist and socialist.

CONDEMNATION NOT UNANI-MOUS.

Then, again, outside public opinion is not arrayed unitedly against the as may be seen from comment in hightruth is that many without the fold get their ideas of Religious from the sensational romance and bigoted history which depict them as drones and intriguers, and cannot therefore be depended upon to wax eloquent in their defence.

And, admitting the influence of public opinion persecution would go on despite

AN INSTANCE.

Most people have not forgotten the case of Armenia. We had at that time protests by the ton, all sorts of orators filling the air with clamor, and yet the Turks kept on performing surgical operations in a very unscientific though efficient manner on the hapless Armeni-

INTERNAL REMEDIES NECES-SARY.

Frances' illness cannot be cured by a public opinion plaster. It is an organic disease-a kind of locomotor ataxia, which must be vanquished by internal remedies. The conviction, for instance, of Louis XIV., or of Napoleon, would do for a beginning. A determination to close up its ranks and vote as a freeman would also help in the cure. The clerics who would see that their flocks adhered to the treatment might feel the loss of their sacristies and of the pleasure of writing "sermons pour la campagne." But then France in a state of health would make the way hard for the persecutor.

We are, however, threatening the outlook at this juncture, confident that France will reassert her claim to the title "Eldest Daughter of the Church." The nation that can point ting its own share to the spread of to eminent services to humanity and atheism, anarchism and social disorder religion—that broke the power of the Saracen and upheld the temporal sovereignity of the Pope, that safeguarded Europe by generations of Crusaders and sent Laramoriciere, Charette and the Zouaves to die, if not to triumph for Pius IX.; the nation, in fine, that has its Bossuets to defend the faith and its thousands of apostles to carry its message to all quarters of the world—cannot be doomed to sing the Requiem of all its glories at the behest of a pervert. We hope that the persecutors may be constrained to say with the King of old, that they do now praise and magnify and glorify the King of heaven: be cause all His works are true and His ways judgments: and them that walk in pride, he is able to abase.

A PROTESTANT ON THE CHURCH.

Speaking at Los Angeles on the Providential Purpose of the Catholic Denomination, the Rev. Dr. Thomson of the Independent Church of Christ

"The providential purpose of the Roman Catholic denomination is unity and continuity. The Catholic Church is the grandest organization in the world. It has a place of consecrated duty for all types or groups of mind. It is an imperialistic Church. The Pope s a real monarch on a powerful throne, holding in his hands a scepter of won drous influence over the souls and destinies of men. The present Pope glorifies the papal crown; for he is a scholar, a thinker, a poet, a genuine philanthrop-ist, a true friend to every wise measure for the benefit of the race, a skilful and practical manager of vast and complicated affairs, a member of a noble family, a gentleman and a saint; and yet the Catholic Church is thoroughly democratic in its aims, policies

efforts.
"The poor, the common and the rich Frenchmen than the voices of their own compatriots.

General abstract truth is the most precious of all blessings; without it man is blind—it is the eye of reason.—Rousseau.

"The poor, the common and the rich people meet together in that Church, as children of the common Father. The poor, hard-working man and woman are pound in that Church. It was an ancient Church before the birth of Protestantism. It has cohesion and unity and continuity. The poor, hard-working man and woman are found in that Church. It was an ancient Church before the birth of Protestantism. It has cohelision and unity and continuity. The with the Cowley Fathers, who were in sion and unity and continuity.

Mr. Riddel was for seven years rector of St. Martin's Protestant Episcopal Church, in Brooklyn, and is a man of strong intellectual attainments.—Philadelphia Standard and Times.

THE CHURCH AND EDUCATION.

A bridged from a lecture delivered by the Rev. J. A. Conway, S. J., at the Golden Jubilee of Loyola College, Baltimore, In these days when so many of the nations have turned away from God, it seems like a holy inspiration that moves one of the youngest and healthiest and strongest, to turn to God annually, to strongest, to turn to do a many, thank Him for the blessings of the past year and to implore His protection for the future. In all our land to-day there is an official acknowledgment that God is the Ruler of nations, and that all the strength and prosperity and

all the strength and prosperity and happiness of a country come from Him.

'Unless the Lord build the city they labor in vain who build it.'

Education is the great cry of our age; our periodicals and magazines are filled with it; it is heard in our letture halls; it occupies the constant attention of our legislators; it holds a prominent place in our political plattention of our legislators; it holds a prominent place in our political plat-forms; it is the rallying cry in our con-ventions—municipal, State and Federal; forms; it is the rallying cry in our conventions—municipal, State and Federal; it is the key by which we hope to solve all the problems in our new possessions; it is the panacea, the remedy, for all moral evil, social and individual. And so it is: education is one thing, the only thing, that will fit man for his high destiny. Gladly then do I repeat the sentiment of the age: "Let knowledge grow from more to more"; gladly do I admit that a fuller knowledge will give us a more perfect manhood and a more perfect monhood. Education is the remedy against ignorance, and bigotry, and mental narrowness and perverse evil doing. But it was to revel in deeds of cruelty and to gloat over the flow of blood. rowness and perverse evil doing. But it would be a great mistake to imagine that education is the peculiar heritage that education is the peculiar heritage of this age; the desire for it is coeval with the history of man. "Let knowledge grow from more to more" is not merely the sentiment of a modern poet; it is the aspiration of the human heart. It is written on the bricks of the Babylonians, in the hieroglyphics of the Egyptians, in the bark literature of the Aztec Indians. Knowledge kept

Aztec Indians. Knowledge kept pace with the spreading culture of Greece, in a literature, after inspiration, the most sublime and the most perfect, is form that the world has a vertex to be no failure for her who had laced the great Roman Empire in the zenith of great Roman Empire in the zenith of great Roman Empire in the zenith of great Koman Empire in the zenith of great Koman Empire in the zenith of great Roman Empire in the zenith of great Koman Empire in the zenith of great Roman Empire Greece, in a literature, after inspiration, the most sublime and the most perfect in form that the world has ever seen; it followed the conquering banners of Rome until the stately learning of the world. And our own sacred writers of the Old Testament, what were they but the educators of what were they but the educators of the content what were they but the educators of the chosen people of God? The great dawgiver lays down rules of conduct and of action which to-day are principles of moral well-doing; the inspired singers moral well-doing; the inspired singers raised up men from earth to heaven; the Prophets foretold the glorious coming of Him Who was to be the Teacher of the nations. Education is no modern discovery indeed; it is at least as old as Christianity; it is implied in the very title of those men who were to be the columns and foundations of truth, for they were called Apostles, that is, for they were called Apostles, that is, men sent forth to teach. "Go, teach all nations," was the mission entrusted to them. They were not sent forth as wonder-workers, though that power was

principle of education. In obedience to that command, the Apostles went forth to teach, and "the sound of their voices penetrated to the uttermost limits of the world." Thus did the higher education begin amongst men, that education which was to reveal all the infinite depths of God's mercy and love, and how salvation had come through Jesus Christ. These words of Christ's were the credentials of the Apostles. "Go, teach all natious." was the command of Him Who had authority over the minds and nations: was the command of this had authority over the minds and hearts of men. He promised furthermore that He Himself would be with more that He Himself would be with them and their successors as their guide in teaching until the end of time. "Behold I am with you all days, even till the consummation of the world." Hence no body of men, not claiming for itself infallibility, can be the successors of those men sent forth by Christ to teach all truth till the consummation of the world.

of the world. And that higher education spread And that higher education spread; higher than any Babylonian sage, or Egyptian seer, or Greek philosopher, or Joman statesman had ever dreamed of; higher even than the inspired writers of the Old Testament had ever known; for they had seen darkly only, as in a glass; they had witnessed the breaking dawn, but not the glorious sunburst. That higher education could be expressed in the single phrase, "Eternal life

the single phrase, "Eternal life through Jesus, our Lord."
That was the lesson man had to learn, the knowledge he should acquire, and the only thing worth knowing; and and the only thing worth knowing; and to this day it holds supreme place in all true education: it is the knowledge that man is bound to learn, the only thing worth knowing. "This is eternal life, that they may know Thee, etc." So taught the Apostles and they had no other teaching to offer. The most eloquent of them all—the man who is called the "Teacher of Nations." who called the "Teacher of Nations," who

the Apostelic idea of the higher educa-tion—of the highest education. The Apostles passed away, and the great Roman Empire passed away. The Apostles had their successors, but the Apostles had their successors, but the great Roman Empire had no successor; it went the way of all flesh. Its last days were made glorious by the brilliancy of these men who succeeded to the Apostles in the work of teaching and of saving that higher education from the ruin which fell upon the world. High above the din of the falling Empire are heard, in the West the eloquent voices of the impetuous Tertulian, of the profound Augustine, of the gentle Ambrose, and of the learned Jerome; while in the East, the golden the gentle Ambrose, and of the learned Jerome; while in the East, the golden flow of Chrysostom, the learned researches of Origen, the pious exhortations of Basil and of Gregory, all proclaim the self-same truth, that it is eternal life to know the one true God, and Him whom He sent, Jesus Christ.

zation passed away forever, leaving only a magnificent memory behind; and history than the record of that fall. From East and Northeast savage men poured down in vast multitudes, tramp-

The great Empire fell, and its civili-

The higher education brought by the The higher education brought by the Apostles, explained and defined so luminously by the Fathers, seemed to have perished from the earth forever; a failure seemed to have been the mission of the Apostles: and Augustine and Jerome and Chrysostom and Gregory and Ambrose and Basil seemed to have taught in vain. But there could have taught in vain. But there could be no failure for her who had faced the to the knowledge of the one, only true God, as the Romans had been brought to that knowledge; and thus to them also the higher education would

Patiently the Church waited; she had time to wait; for she was endowed with immortal life. The work of teaching went on; and out of that darkness, forth from the dark ages came the ages of faith, when all men worshipped before the same altar and made profession of the same creed, acknowledge. before the same after and made pro-fession of the same creed, acknowledg-ing the one true God and Him whom He did send. O, well had the Church accomplished her mission! You see it in the splendid churches then erected and sanctuary; you hear it once again (and hows weetly it sounds!) in the tones of the Angelus floating out on the evenof the Angelus hoating out on the even-ing air, calling up men to remember that the "Word was made flesh and dwelt omongst us." Those were glori-ious times indeed; that was a divine victory. Men were ready now for higher things, and the Church set about teaching every branch of learning that her children might have a fuller and deeper knowledge of salva-tion, the one thing worth knowing. She founded the great universities, wherein the thirst for that higher knowledge could be satisfied. She established the world-renowned University of Paris, with its thousands of schools and its teachers famous throughout all time within its hallowed walls the great Scotus taught, and one greater than he, Thomas from Aquino; Peter the Lombard, and Alexander the English-Lombard, and Alexander the Englishman; Albert, whom men justly call Great, and the sainted Bonaventure; and hundreds of others who bear titles distinctive of their fame—all these taught, or were taught in that home of universal science. Bologna, Pavia, Padua, Salamanca, Coimbra, Alcala, Upsala, Friburg, not to mention the numerous Friburg, not to mention the numerou Friburg, not to mention the numerous schools clustering about the center of Catholic unity. All of these were Catholic unity. All of these were founded by the Church: thus did she carry out her mission of teaching. And if you cross over the narrow sea, and wander through the classic cloisters of wander through the classic cloisters of Oxford and Cambridge; or if traveling farther North you visit quaint St. Andrews or bustling Glasgow, you will see, in carved stall and in sculptured stone the emblems of a faith no longer ruling there, which tell of the authority which founded these seats of learning, the Catholic Church, through her chief Bishop, who sat upon the throne of the

their learning is her most precious treasure; with it she explains her truths and defends her dogmas; it is the heritage which she has garnered through the ages from her children as the instrument of sanctification and of the instrument of sanctineation and the higher education amongst men.

Thus did the Church accomplish her mission successfully and gloriously. She taught with authority—she was then as now, the only power on earth

that claimed to teach with authority of God. And man began to chafe and fret under the yoke of that authority, as men will ever cha'e and fret under a liberty that is not license. The great revolution of the sixteen century came when some of the nations turned away from her who had been the source and center of light and learning through the ages of formation and fulfillment. Needless to mention here the apostate friar who rebelled against the authority he had pledged himself to defend, and violated the vows he had solemnly sworn to keep; needless to recount the history of the sensual king who severed a nation from the faith of Rome because the Bishop of Rome refused to sever the bonds of a tion of the sixteen century came Rome refused to sever the bonds of a legitimate marriage; needless to tell of the nations that broke away from the Church which had brought them civilitation and refinement and the know edge of the one true God. The old ledge of the one true don. The one truths were assailed, new theories were invented, and principles opposed to her authority and teaching were instilled into the minds of men. Once again the Church was called upon to face the error; not now the errors of a cultured paganism or of an ignorant barbarism, paganism or of an ignorant barbarism, but the errors of her own wayward children, whom she had trained and educated only that they should turn against her. But God was with her still, in that crisis, as ever, in the hour of need, and He raised up holy men and women for the defense of His Church and for the success of her mission. and for the success of her mission. Amongst these was Ignatius of Loyola, Amongst these was ignatus of Loyona, whose name and frame are fittingly commemorated in to-day's thanksgiving services. Ignatius was one of the instruments chosen by God, sent by Him, to refute error, to redeem lands lost to the faith, and to bring new realms to the knowledge of the one true God. In that almost universal rebellion, it was no mere province, no narrow kingdom no mere province, no narrow kingdom that rose up before the renewed spirit of Ignatius; it was the world; it was conquest he sought for still; not even grace could subdue the military spirit within him; it was that conquest upon which he had meditated so long and deeply in the cave of Manresa—the bringing of all men under the one standard of Christ, the establishment of standard of Christ, the establishment of the kingdom of God on earth. For nearly four centuries the very

name of Jesuit has been synonymous with Catholic education; volumes have been written on the pedagogy of the Jesuits, on Loyola and his teachings; but it can all be summed up in the sentence, "Eternal life through Christ Our Lord;" and in the motto which Ignatius held up as the sole ideal—Ad Majorem Dei Glorium—is it not evident to the Christian, at least, that this should be the end of all education? God name of Jesuit has been synonymous should be the end of all education? God is the end of man; even the pagan philosophers of old were able to grasp this truth: it is the fundamental truth of Christianity; the last reason for all we believe and all we do. Life eternal; should not this be kept constantly before the minds of them who are being trained into a perfect manhood? Can any system of education be, I do not ance, and at its door must be laid all the evils which accompany or follow from intemperance.

AN INTERESTING SPECIMEN.

We are afraid that some of us have not due respect for the gentlemen who do the Roman news for the daily newspaper. It is marvellous, come to think place in Education; He should be the very atmosphere of the schoolroom; for He is as air to the soul, since in Him we live and move and have our being. God should permeate every branch of education. His voice should be heard, not merely in the Psalms of David and the Rhapsodies of the Prophets, but in all the literatures of the world. His providence should be seen in all the changes of men and things about us; His power in the forces of nature; His wisdom in the order of the universe; His eternity in the ages that are gone; and above all, His infinite love in the making of man to His own image and the salvation brought making of man to the salvation brought to the world through Jesus Christ. There can be no greater disaster to a State than a Godless education. It strikes at the very roots of human life; it may produce an abhorrent refine-ment, such as that of ancient Greece and Rome; but it is more likely to bring the nations back to a barbarism like to that which overran Europe at the close of the fifth century. . .

Medicines That Make! Drunkards.

From the Ave Maria.

It was a timely and much needed warning that Dr. Mattison, of Brooklyn, in a late issue of the Medical News, a multi-indeed of propries. sounded against a multitude of proprie tary, or patent, medicines. That harmful, and in some cases deadly, drugs enter largely into the composition of such medicines is as incontestable as unfortunately it is by ordinary people disregarded. "It goes without say-ing," observes Dr. Mattison, "that by far the larger number of the many nostrums — nervines, anti-neuralgic pills, powders, tablets and liquids—so much heralded and lauded for relief of pain and nervous unrest, have morphine as their active part. * * * Many an excellent person who would be hor-rified at the thought of becoming intoxsufficient refutation of the calumny that sufficient refutation of the calumny that the Catholic Church is opposed to education; she founded them, she fostered them, and it was the holiest and most learned of her sons, yes, I may add, and daughters also, that taught in them; as their active part. * * * Many an excellent person who would be horrified at the thought of becoming intoxicated very often gets drunk—purely and simply drunk—on the morphine and similar drugs that makes his favorite patent medicines "so effective."

very fact of its great age is a proof of its providential purpose. It traces its Maturin, whose conversion dates back Maturin, whose conversion dates back some five years and who is now in Christianity. The gates of hades have Rome.

charge. Among these was Rev. B. W. eloquence was inspired by the spirit of God, he sums up all his teaching in the simple sentence, "I preach Jesus Christ, and Him crucified." That was ADVICE NOT WANTED.

Christianity. The gates of hades have not been able to destroy it. It stands to-day a victor over the opposition of centuries. It is the strongest religious force in Christendom. Many reasons might be given for the success and power of this wonderful organization. That Church believes sincerely and profoundly in the necessity for the salvation and happiness of men and women in this world and the next. It preaches this necessity and it acts accordingly. It does not neglect the religious education of its children, expecting them to grow up some way or other to be religious members of society. The keys of knowledge which that Church possesses are wisely used to admit the worthy into the kingdom of heaven, and to prepare them to seek that kingdom with consecrated hearts. Religious knowledge frees and strengthens the soul; but a religion that cannot command loyalty and consecration is worthless." of its children, expecting them to grow

and consecration is worthless.' MULTIPLICITY OF SECTS.

According to Rev. J. S. Moore, in the Presbyterian Banner, there are at present thirteen kinds of Baptists; twenty divisions among the Lutherans, seventeen branches of the Methodist Church and twelve of the Presbyterian. Thus as has been said each sect in

religion helps to protect us from some other sect and they are all based on the Bible. No wonder, as said a Protestant Bishop, unbelief has become the rational resource of millions, who argue that if truth exists, they have neither the time nor the faculties to discover it among so many discordant sounds. Our brethren must have keen vision to see in sectarianism the unity established by Christ on the foundation of His

A DOOMED INSTITUTION.

Some of our subscribers, or more correctly former subscribers, have found fault with one of our articles on the saloon. But they must be very sensitive or too autocratic to brook opposition to their opinions. We beg to say, however, that our words were of a summer mildness compared with what has been said on the subject by Archbishop Ireland. Commenting on the law promulgated for the diocese of Columbus the late Bishop Watterson he said: Whoever understands the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution, and saloon-keeping a disgraceful business, from which Catholic instinct will shrink. Let us waste no words on the saloon in se or the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day

specimen of quill-driver.

AGITATED BY CONVERSION OF REV. H. O. RIDDEL.

e conversion of Henry Ormon Riddel, once an Episcopal clergyman well known in New York and Brooklyn, which was first announced in the Rome letter published in the Catholic Standard and Times of May 9, seems to have

his.

In fact, according to the Catholic Citizen of Milwaukee, so agitated did the Episc opal Bishop Grafton become that he denied he even knew Mr. Riddel and denied he was ever connected with the Fond du Lac diocese. Later the Bishop explained that he was "so the Bishop explained that he was "

the Bishop explained that he was "so excited and taken so suddenly by surprise at the news that Father Riddel had become a Romanist that my thoughts left for the time."

As a young boy Mr. Riddel was a member of the Church of the Advent, in Boston, of which church Bishop Grafton, then known as Father Grafton, of the Cowley Fathers, a religious society having its home in England, was the rector.

paper. It is marvellous, come to think of it, the way it is done. About the time the Pope granted an interview to the King we saw a correspondent on his way to a ball game. Next day we read a spirited account of the private interview. What was done and said rippled easily and musically off his pen. It was an extraordinary achievement. Without trying to explain it we beg to submit that the Royal Society should when it gets its museum beyond the order paper, corral this interesting

ard and Times of May 9, seems to have agitated the leaders of the Protestant Episcopal Church, especially Bishop Grafton, of the Fond du Lac, Wis., diocese. Mr. Riddel was a protege of

The mere mention of these names is a

Pictures. Jesus. Mary. r. Rich Ruler. Little Children. Silate. A Sisto. herd. ictim. at Twelve Years. n. onception.

13, 1903,

Nood

ce

is heated

tes it will

d fire will

h chunks.

vo for the

will burn

JOHN, N.B.

LIFORNIA

t until June 15th, 1903 dorado, Utah, Oregon Columbia.

NEW YORK

the "Atlantic Express" and Pullman car to Voodstock to Niagars

oress" leaves 4 35 p.m. milton, connecting with w York and dining car

at.
emple.
ary.
onception.
children to Come Unto Ms.
of Great Joy.
I Perish. a. Sisto (detail square), g the Sick Child. into Jerusalem. ing by the Sea. on . of Padua. on Sisto (detail oval).'

of the Sherherds San Sisto. st (detail from Gethsemane) 98a. ght, wakening, wakening, olla Sedia, ng Christ. e Woman of Samaris, ght,

and Infant Jesus. Foligna.

ling the Sick Child ing Leave of his Mother d Virgin ORDER BY NUMBER.

MAS COFFEY

d Office, London, Canada THE CLERGY

THE ISTLES AND GOSPELS

PULPIT USE ond Revised and

larged Edition y Large Print in Leather ce, post paid, \$1.

C RECORD OFFICE