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LONDON, SATURDAY, OCT. 17, 1903.

HIGHER CRITICISM.

We have not often the opportunity to speak a word of praise of the pronouncements regarding Christian doctrine issued by Low Church divines, chiefly, perhaps, for the reason that Low Churchism in its very essence arises out of a spirit of opposition to the authority of the Catholic Church, and, as a consequence, to all Catholic authority.

We notice with pleasure, however, that the Rev. Principal Sheraton of Wycliffe College, Toronto, in delivering the opening lecture of the session of that institution a few evenings ago, spoke on "Higher Criticism" in a manner calculated to strengthen faith in the authority and veracity of Scripture.

He showed that, under pretence of discovering the origin and authors of the books of Scripture, many difficulties in the text had given occasion to so-called Higher Critics to attack the authenticity and truth of the Scripture itself.

It is to be admitted that there are difficulties in the Bible. It could not be otherwise, for it relates to different periods of the world's history beginning with the Creation of the world, and it covers a historical period of over four thousand years, down to the time when Christ lived upon earth.

The report showed that the work was growing more difficult, the missionaries were less welcome than formerly, and three missions had to be closed during the past year, viz., Manitoba, Digby, N. S., and Sord. Notwithstanding this, the expenditure was \$2,202 more than the receipts, which have amounted to \$15,756. There were no contributions from Great Britain, and no legacies during the year.

One of the reasons for the lack of the success expected in the Mission was set forth in the general report as follows: "The present religious crisis in France, and the resistance to the new education law on the part of many of the religious orders, are now causing hundreds of monks and nuns to come to this country. We deeply regret the influx of these representatives of the Romish Church, because, on the whole, they are the worst element of that Church, and it will make our work still more difficult."

So, then, it is to be understood that the influx into Canada from France "of hundreds!"—mark, hundreds—of the expelled Religious Orders, (who by the way have been coming in very small numbers only within a few months,) accounts for the closing of three of the missions, in Manitoba, Nova Scotia and Quebec, during the past year, and the general "lack of the success expected." Verily, the officials must have been hard set for an excuse! But what possible connection can there be between the arrival of a few score of French refugees in Canada and the entire falling off of contributions from Great Britain? Are the contributors and the testators having their eyes opened to the utter futility, the absurdity of the movement?

A REMARKABLE CONVERSION.

The New York Freeman's Journal says: Mrs. Harrison, daughter of Charles Kingsley (author of "Westward Ho!"), whose attack upon Dr. (later Cardinal) Newman forty years ago was the occasion of the writing of the famous "Apologia," has been received into the Catholic Church.

It is the age that forms the man, not the man that forms the age. Great minds do indeed react on the society which has made them what they are, but they only pay without interest what they have received. — Macaulay.

have applied it only to such investigation as is anxious to throw aside all divine revelation as a web of errors. For such false Higher Criticism as this we can only utter our disapproval.

Here we deem it appropriate to add that in a book like the Bible, which treats of so great a variety of subjects, and which was written by so many writers, about fifty in number, of every degree in life, and during a period of over fifteen centuries, if the writers were ignorant of the subjects on which they wrote, or if they relied on insecure sources for their information, or if they did not belong to the country of which they asserted themselves to be citizens, or if they belonged to any other date than that during which they claimed to have written, the discordances between their statements and the truth would have been numerous and glaring.

Its cosmogony was written by one who had been for forty years a pupil of the Egyptian wisemen or magicians, who believed that the sun, moon, planets, and stars were intelligent beings who governed the universe. His teaching is altogether different from theirs, and from every system which paganism has ever produced. The Bible describes not only what has happened on earth, but the mysteries of heaven, and the events of future ages. It tells of the origin of nations, their development and geographical peculiarities, their history at later dates, the customs and manners of the people, and other matters which could be known only by those who lived and shared in the events recorded, and if it were a spurious work, or if it fell short of being what it professes to be in every detail, thousands of errors would have been detected in it by those investigators who have for nearly two thousand years examined it critically for the express purpose of finding errors in its pages. But not one such error has been found. There are difficulties, indeed, but as the Rev. Mr. Sheraton remarks, a difficulty is not an error. Nearly all these difficulties were satisfactorily explained many centuries ago. A few have been fully explained only in recent years, but we may have confidence that if there are a few which still lack a satisfactory explanation, the time will come when they also will be made clear.

THE GRANDE LIGNE MISSION.

This body, constituted in order to convert the French-Canadian people from "the errors of Popery to those of Baptist-ism"—as it has once been written—held its annual meeting in Montreal on Thursday evening, 8th inst. From the proceedings, as reported in the Star of the 9th, it appears the affairs of the organization are in anything but a flourishing condition: "The report showed that the work was growing more difficult, the missionaries were less welcome than formerly, and three missions had to be closed during the past year, viz., Manitoba, Digby, N. S., and Sord. Notwithstanding this, the expenditure was \$2,202 more than the receipts, which have amounted to \$15,756. There were no contributions from Great Britain, and no legacies during the year."

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The attempted veto appears to have had very little, if any influence on the Conclave of Cardinals; for as soon as Cardinal Puzyna, who conveyed the veto to the Conclave, spoke in the name of the Emperor Francis Joseph, Cardinal Oreglia arose and denounced any attempt on the part of any government to influence the election, or to restrict the liberty of the Conclave to the smallest degree. Other members of the Sacred College spoke to the same effect.

In times past it was, indeed, an understood thing that the nations Austria, France, and Spain, which countries were Catholic in deed as well as in name, and which guaranteed to protect the Church in her temporal possessions as well in the free exercise of the supreme authority of the Pope, were tacitly and singly permitted to veto any Cardinal whom they did not wish to be elected to the Papacy. This was allowed in practice, only rarely, as a return for the protection afforded to the Church by the States named. But that protection has passed away, as there was not one State to tell the Italian Government in 1870 that it should not take possession of the States of the Church. In the face of these circumstances, any claim to the right of veto, which existed merely on tolerance and not on a definite law, has passed away by the force of events alone.

This right of veto of the sovereigns named was never recognized by the Church as an inherent right of the sovereigns themselves, though it was permitted to be exercised in practice. It was claimed by these monarchs as being the successors of the Emperor of Germany, Henry IV., on whom the right of veto was conferred by Pope Nicholas II. and the Council of Lateran in 1059, in consequence of dangers which at that time threatened the Church from political intriguers who did not hesitate to attempt to influence Papal elections by bribery. The Emperor was held to be the only safe authority who could circumvent these seditious attempts at electing a Supreme Pontiff who should be their tool, as his empire extended over a great part of Europe. This privilege of veto was not, how-

THAT VETO.

During the Conclave which elected the Holy Father Pope Pius X. to the Sovereign Pontificate of the Church, it was stated very positively by the press correspondents that the Emperor of Austria had sent his veto against the election of Cardinal Rampolla.

As it is notorious that the Roman correspondents of the daily press of Europe and America are very apt to give out false intelligence as true where the Church is concerned, this statement regarding the veto was very doubtfully received by the public, and little attention or credence was given it, even when it was reiterated by more than one correspondent.

The truth is that the business of the Church, and the internal affairs of the Pope's household are matters which the Church authorities are not accustomed to turn to subjects of gossip, and consequently there is little opportunity for the newspaper correspondents to ascertain any authentic intelligence regarding them until by the authorities themselves it is deemed advisable they should be made known.

The matter whether there was really a veto or not could not be altogether a secret, inasmuch as it was a communication from one Government to another; but it may well be regarded by the Church authorities as something to be kept secret on their part until it should be deemed desirable to make it known, and there was, therefore, good reason for the suspicion that the statement of the correspondents was incorrect.

In fact the London Tablet's Roman correspondent, who is usually one of the best informed of the newspaper correspondents when the affairs of the Church are in question, positively denied that the veto had been exercised; but it now appears that it was really exercised, so far, at least, as it lay within the power of the Emperor of Austria to exercise it.

The facts as now made known for certain have been related by Cardinal Gibbons, and are also published in the "Diarium Cœlesti Romanæ," or "Diary of the Roman Curia," which has just been issued in Rome.

On Cardinal Gibbons' return home he was asked by a reporter of the New York Evening Post, "Is it true that Austria used her veto concession during the Conclave?" "Is it true," answered the Cardinal, shaking his head deprecatively, "Austria did use her veto, but it had no effect on the election. I shall make no comment on it."

It is to be noted in connection with this matter that the veto was given in the form of a request, with the address, "We beseech you, Lord Cardinals." On the surface, no formal veto appeared; but the Cardinals were all aware what it meant, and that it was intended as a prohibition of the election of Cardinal Rampolla.

The attempted veto appears to have had very little, if any influence on the Conclave of Cardinals; for as soon as Cardinal Puzyna, who conveyed the veto to the Conclave, spoke in the name of the Emperor Francis Joseph, Cardinal Oreglia arose and denounced any attempt on the part of any government to influence the election, or to restrict the liberty of the Conclave to the smallest degree. Other members of the Sacred College spoke to the same effect.

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This right of veto of the sovereigns named was never recognized by the Church as an inherent right of the sovereigns themselves, though it was permitted to be exercised in practice. It was claimed by these monarchs as being the successors of the Emperor of Germany, Henry IV., on whom the right of veto was conferred by Pope Nicholas II. and the Council of Lateran in 1059, in consequence of dangers which at that time threatened the Church from political intriguers who did not hesitate to attempt to influence Papal elections by bribery. The Emperor was held to be the only safe authority who could circumvent these seditious attempts at electing a Supreme Pontiff who should be their tool, as his empire extended over a great part of Europe. This privilege of veto was not, how-

ever, conferred in perpetuity, but was personal to Henry, and was to go to his successors only in case they should receive it personally from the Apostolic See, the canon conferring the said right having this clause:

"This is accorded to him and his successors who shall receive it personally from the Apostolic See. Hence, it did not descend to any of the sovereigns who afterward claimed it. But even if it had done so, it would have lapsed when the circumstances on account of which it was given ceased to exist, or if at any future time the Pope himself should declare that privilege ended."

From what we can learn of the proceedings of the Conclave, Cardinal Rampolla received twenty votes out of sixty-two cast on the first ballot. It was because of his being at the head of the list that Austria took alarm and sent in the veto, against which Cardinal Oreglia protested, and in the ballot which followed the announcement of the veto and the protest against its exercise, Cardinal Rampolla's vote, it is said, rose to thirty-six. Thus the Cardinal actually received a good majority of the votes cast, though under the rules governing the election of a Pope, a two-thirds majority of the electors being needed, the majority obtained was insufficient to elect him.

The probability is that Cardinal Rampolla's full strength in the Conclave was developed in spite of the Austrian Emperor's veto, and that the choice fell upon Cardinal Sarfo by some sort of an understanding arrived at between Cardinal Rampolla's supporters, and those of the other Cardinals who were named in the first ballot, when it was seen that the two-thirds vote could not be concentrated on any one of those named in the first instance. Pope Pius X. was elected almost unanimously. From these circumstances it will be seen that the statement of the London Tablet's correspondent that the veto was "not exercised" may be considered as strictly accurate, inasmuch as the College of Cardinals was not influenced by it. It is expected that an early opportunity will be taken by the present Pope to issue a decree whereby all claims on the part of any government to exercise a veto on the Papal election shall be set aside, once for all; and it is not probable that such a right will ever revive, unless it should come about once more that some nation shall arise which shall, by its overshadowing power, be both able and willing to protect the Church in her liberties and rights from all assailants. In such a case, it will be necessary that the right of veto should be conferred by the supreme authority of the Church, otherwise it would have no foundation, as the Church of Christ on earth is essentially self-governing.

The Rev. Dr. George Coulson Workman, formerly of Victoria University, Toronto, has been appointed to the professorship of Old Testament exegesis and literature in the Wesleyan Theological College of Montreal, to succeed the Rev. Dr. Maegs who recently resigned this Chair.

The Rev. Dr. Shaw of Montreal presided at the meeting of the Board of Governors which made the appointment, and the Board was represented in full force, so that it must be understood that the appointment was their deliberate act. We are told that the question of the appointment was long and earnestly discussed, the cause of this exceptional discussion being the fact that in 1890 the Rev. Doctor delivered a lecture in Victoria University, in which he maintained that the Old Testament does not contain references to Christ as the Messiah, as Christians generally believe. This opinion which the Rev. Doctor held and still holds, was considered by the Faculty of Victoria College to be subversive of Christ's office as our Redeemer, and of Christianity itself, and he was asked by the Faculty of Victoria College to resign the chair of Biblical exegesis which he occupied in that institution. This was done, and since that time the Rev. Dr. Workman has had no office in the Methodist church, though he has frequently been invited by individual clergymen to perform functions such as preaching and conducting of Sunday services in their churches.

The late Rev. Dr. Dowart, who was for many years editor of the Toronto Christian Guardian, maintained strongly the orthodox view that Christ is the Messiah foretold and promised in the Old Testament, in accordance with the frequent positive statements of Christ and His Apostles, as in St. Matt. i. 22: "Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: 'etc."

The Montreal Theological Faculty after full discussion on the matter has come to the conclusion that Dr. Workman's views "are in harmony with the best critical scholarship, and are not opposed to the standards of the Church." As a result of this decision, Dr. Workman was appointed by a large

majority, without any change in his views. We presume it must be inferred that the Church has come over to his sentiments, and not he to those of the Church.

Dr. Workman, even after his resignation from the faculty of Victoria University, was offered a position in the same institution, but a different one from that which he had filled. This he refused to accept on the plea, as we understand the matter, that he could not take any other position than one similar to that which he had already filled, so that his views on the meaning of the Old Testament should be endorsed by the Board of Directors. The Montreal Board of Directors must therefore have acted on the understanding that the Rev. Dr. is to teach just what he was condemned for teaching in Victoria.

The doctor is undoubtedly a scholar of high attainments and if the institution were one aiming to teach only secular sciences, he would be able to meet fully the requirements of his position, but we cannot be otherwise than of the opinion that the Montreal University in appointing him to teach the anti-Messianic views he has maintained, has departed from the plain truths of Christianity on which the teaching of Holy Scripture is unmistakable. We are not very much surprised at this vacillation in belief on the part of the faculty of a Methodist Theological College, for we are aware that the tendency of a system which, as Protestantism does, leaves every individual to draw his faith from the Bible as he chooses to interpret it for himself, is naturally to end in Rationalism, or at least in an unextricable confusion of opinions. Yet we regret to see any denomination which professes to adhere to Christianity drifting further away from the moorings of faith and sound doctrine. We are reminded thereby of the late Mr. Spurgeon's reasons for seceding from the English Baptist Union because that body by ceasing to maintain certain articles of the Christian faith proved itself to be "on the down grade toward the abyss of Deism or Rationalism."

The appointment of Dr. Workman will give him every opportunity to inculcate his views on the rising generation of Methodist ministers, and thus within a very short time we may expect a more rapid spread than ever, of rationalistic views among that body.

CONTRASTS.

During the Boer war many Boer family Bibles were carried off with other plunder by British officers and men. As these Bibles were in many instances of considerable intrinsic value, and besides contained unique genealogical records, they were regarded by their Boer owners in the Transvaal and Orange River Republics with great veneration, and many complaints were made to the British War Office in regard to their loss.

The Boers led a sort of nomadic life previously to their final settlement in the two Republics, and many of the Bibles contained the records of the families owning them, extending back at times even more than one hundred years, and if these were lost it would be impossible to replace these records from any other source. These circumstances gave the Bibles a great value in the eyes of their former possessors, and owing to the frequency with which the War Office was asked to restore them, General Lord Roberts requested the soldiers who had served in the war, so far as they know of any Bibles which had been carried away from South Africa, either to restore them to the War Office, or to give such information regarding them as might facilitate their recovery.

This appeal was remarkably successful, and many hundreds of Bibles have already been restored. They are deposited at the London Headquarters of the Society of Friends, which was requested by Lord Roberts to undertake the work of collection and return. As the volumes come in they are registered and carefully placed in a strong room under lock and key.

Descriptions of the books received, and of some which though not yet received, are known to be in England, and are believed to be recoverable, have been sent to South Africa and have been circulated broadcast in order to give their owners an opportunity to reclaim them. Many of the Bibles have already been claimed, and on being duly verified have been sent back to their owners. Many of these have been photographed, and the pictures printed on pages of the South Africa, a paper or magazine published in London, England. These photographs show that the records kept in the Bibles were often of a very elaborate character.

That these Bibles have been restored at all is an evidence of the much more civilized character of warfare at the present day than the warfare of even half a century ago. It is probably the

first time in the history of nations of any general restoration being made of property plundered during wartime, though even the restoration in this case is very partial, being confined to Bibles. There is no restoration dreamed of to be made through the kind offices of the American Government for Church vestments, drapery, statuary, etc., stolen from Filipino churches during the war on the Philippine Islands. On the contrary, even down to a few weeks ago, the plunder of Catholic churches on the islands has been publicly offered for sale at several camping stations of the American Army. Among other places, there was a public bazaar for the sale of such articles, at Fort Wayne, Michigan. After all, it appears that the British Government takes the lead in humanizing war and making it less terrible and odious.

A NOVEL TEMPERANCE MOVEMENT.

Herr Otto Von Leixner of Berlin, who is one of the foremost Social reformers of the German Empire, has inaugurated a novel movement in the interest of Temperance, in the form of a vigorous and impassioned appeal to the people of the German Empire against the habit of poetic praise and glorification of habitual drinking. His appeal is entitled "Poetry as the handmaid of Alcohol."

He declares that "it is a terrible fact that the most eminent poets of Germany have degraded their muse to the service of people who are actually committing suicide, slow or rapid, by being addicted to drink. He says: "Drinking songs with their vividness of imagination, their tavern wit, their easy rhymes, are made particularly attractive for young people, and these songs are set to music by the best composers. They glorify intemperance, ridicule moderate drinking, and hold up total abstinence to scorn."

Dr. Leixner continues: "These songs are sung by school-children over their first glass of beer, and incite them to indulge in further drinking. When these boys come to the universities, their ambition is to become toppers. These songs, to which public attention has not hitherto been sufficiently directed, have contributed as much as anything else to vitiate and destroy the youth of the country, to set up a false standard of honor, and are responsible for much in the conduct of the nation, which brings upon Germans the contempt and ridicule of foreigners."

Herr Von Leixner proposes to establish a League pledged against the use of these drinking songs. Germany is not the only country in the world whose drinking songs have contributed toward making the young votaries of the god Bacchus. Burns, Moore, and even Shakespeare have contributed their laudatory odes to drunkenness, though, so far as Shakespeare is concerned it may be said that he has furnished us also with some of the most pungent warnings against the vice.

It is frequently in utter thoughtlessness of the dreadful consequences which follow the glorification of alcohol, that insidious enemy of mankind, that many who are in head and at heart true moralists, give their implicit or explicit approbation to drinking habits by singing drinking songs, or applauding such when they are sung in their presence. We heartily endorse Herr Von Leixner's proposition to taboo such songs in order that our youth may be saved from the danger which confronts them in the form of the songs which allure them to ruin. An anti-drinking-song League is as much required in this country as in Germany; but until there is an actual League of this kind formed, each young man would do well to consider himself individually a member of such a League, and to refuse absolutely to join in the singing of these dangerous songs.

ST. FRANCIS DE SALES MONTHLY.

A bright little magazine, put up in a neat and attractive style, bearing the above title, published in the interest of St. Francis de Sales Church, Smith's Falls, has lately appeared. It is printed on good paper, in large clear type, and is edited by the talented and energetic pastor, Rev. Thos. Kelly. Containing interesting and instructive articles on affairs in general, with special attention given to local topics, St. Francis de Sales Monthly cannot fail to prove an important factor in Church work for the good Father Kelly and his parishioners.

We heartily wish this new journalistic venture every success.

Rev. Robert Benson, son of the late Archbishop Benson, of Canterbury, of the Established Church, has been received into the Church in London.

Judge Hiram H. Carver, of Crowley, a prominent member of the judiciary of Louisiana, and one who has long taken an active part in public affairs, has been received into the Church. The Judge is now in his seventy-fifth year.

The Hon. James Eric Drummond has been received into the Church at Downside Abbey, England.

A MONUMENT TO SERVETUS

The Historical Society of the Protestant Church of Switzerland, determined to erect a monument to Michael Servetus who was the stake at Champel, on Oct. 27th, 1553, by order of 60, for heresy, at the John Calvin. The monument ready to be unveiled mentioned, its ostensible purpose, make some sort of expiation of cruelty of John Calvin, the arrest of Servetus, the latter in Geneva, from Vienna where he was condemned for heresy, charged with teaching doctrines, which include Pantheism, Materialism, and the Bible.

At the trial, Calvin and the case was ability on both sides, time with much keenness.

Concerning the action in the prosecution the Calvin was at this time autocrat of Geneva, then nominally ruled by a Council. It has been stated that Servetus was ordered that he might sign against him, but not to be said to be had been Calvin's adversary since nineteen but their enmity had carried further than discussions to be carried out.

In 1553 Servetus would be pleased to whereupon Calvin in he should come, he (Servetus) to the death many heresies; and the contemplated Servetus is not a the part of the Swiss proposition originated, and was taken steps to prevent a station on the occasion of Rationalists. The character of an expiation on the monument is "Erected in honor of Servetus, victim of the arrogance of his time, convictions at Champel, 1553—by followers years later, as an act, and to repudiate matters of faith."

Well, look at the clipped from an says: "Mr. Chamberlain has added to the names of their laws: Taxation of Footmen. Retaliatory Taxation. Free Trade Union. Home Rule Parliaments. Imperial Liberty. Trade Unionism. Independent Labour. Irish Nationalism."

What have the of Irish Home Rule going? The fact Irish Nationalism are the only it follow that and Welsh people govern themselves against the Irish.

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BRITISH Only a very few the unfortunate National Party—Rule for Ireland disposed of the demonstrated the ing self-government pointing to the the and winding up are always quarrel selves; they never on a government. Well, look at the political parties to clipped from an says: "Mr. Chamberlain has added to the names of their laws: Taxation of Footmen. Retaliatory Taxation. Free Trade Union. Home Rule Parliaments. Imperial Liberty. Trade Unionism. Independent Labour. Irish Nationalism."

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