The Catholic Record

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order.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, Canada, March 7th, 1900

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCTOBER 15, 1910

REV. DR. MANNING AND THE

present elemer incumously concerning judgment—nothing more. Endorsed it not help acknowledging nor can we deny the Biblical teaching in at least one of the Methodist colleges is not nearly so and subsequent centuries, but not by the severe as that made against it by non- voice of historic Christianity. All the Catholics. Our friend's intentions may be the best when defending this teaching. But words have a meaning which may be different from the author's in- Sacrament and the Real Presence of tention. When a professor teaches that Jesus Christ in the Holy Eucharist. original sin has no existence as such, or Dr. Manning does not know what he that the fall of man is allegorical, that misses when he denies this. To hedge teacher is certainly putting dynamite himself behind the "I know," is to under the Christian temple. He may not intend to weaken the doctrine of face of the thousands whose word was: the Incarnation and the Redemption. "We believe." As a matter of fact he does. The consequence of such teaching may WHY PROTESTANTISM EXISTS are done in the name of liberty. Thinkmade to the chair of Biblical studies in reasons the Montreal correspondent The clashing of upon the subject. resolutions they have wiped out of exabandoning tradition in morals, just as

matters of faith. separate churches or individual reason.

The Scriptures are the standard only when rightly interpreted. Where is the authority competent to say what is, or what is not, their right interpretation?

The sight of the handwriting upon the wall was little or no use to Baltassar and his courtiers. They con-

world is the Church. We find the apos- a contest raised by the Jews, placed the tles making mistakes about their Master's words until they were enlightened from on high. St. Augustine says bones, say they, more precious than the of the Bible: "There are more things richest jewels or gold, and deposited in scripture of which I am ignorant than with which I am acquainted." How can God grant us to assemble with joy, to only.
Subscribers changing residence will please give old
Subscribers changing residence will please give old
in the 2 The Bible considers against ont only in memory of those who have Methodist critics set themselves against inspiration and sufficiency, cannot be the may be aroused and prepared to bear the rule or standard for private judgment, same things." There is in this extract if it is to be interpreted by private clear evidence of the most ancient worhomas Colley

Dear Sir.—Since coming to Canada I have

Dear Sir.—Since coming is. Private judgment is private opinion idolatrous and an injury to Christ. St.

was a magnificent expression of unity of tions of the holy martyrs should ment against the multitude of Hebrew the dead, we certainly are bound to adchildren who were singing Hosanna to mit the universality as regards both From the Free Press of the 3rd inst. From the Free Press of the ord line.
we were rather surprised to find that the Son of David. Had it been our case time and place of the invocation of the make a careful perusal of the sermon rewe were rather surprised to find that the we should not have felt so certain. saints as a doctrine and practice of the main topic of the Rev. Dr. Manning's Our judgment would have concealed its Roman Church from the beginning. sermon the evening before. We have egotism. It would not have known all Nor is the foundation the only whose respective disputants will occupy the matter, and said that perhaps these itself teaches that if we wish a the one a Methodist pulpit, the other prelates, priests and people are right. favor the best way to obtain it is to a Catholic editorial chair. Still less do Dr. Manning does not know that Our seek influence with the noble and the we, or did we, ever purpose to misre- Lord is not present in the Blessed ent either Methodism or its repre- Eucharist. It is his opinion, his private Their supernatural excellence we canprocession testifying to the Blessed

not yet be apparent, although A friend has sent us a letter under ing is one of them. When it comes to are sufficiently wide-spread this title addressed to the Montreal to attract attention, and, were it Witness, with a request as a kind of term needs limitation and calls for reamongst our people, to excite alarm. postscript which, like ladies' letters, is When a certain appointment was to be much longer than the original. The appeals to modern democracy with more Victoria College, Dr. Manning no gives for the existence of Protest- The multitude are captured by the doubt remembers the stand taken by antism are ten in number - formal sound, for surely freedom is priceless Dr. Carman, the general superintendent, protests against certain doctrines and thought the sceptre of man's kingof the Catholic Church. They are ship. It is entirely out of place as reswords was heard from outside. We transubstantiation and the Mass; the gards God's revelation. No man can think Dr. Carman was right, but supremacy of the Pope and the in- make his own religion. The truths, to-day. The Irish at home and abroad ing degree detest the Reformation which think Dr. Carman was right, our supremacy of the Pope and the inthe Regents of Victoria College won. fallibility of the Church; the witholdprecepts and conditions of worship were are more enthusiastic than ever, and was so largely built upon its repudiathe Regents of Victoria College won. Tallibility of the Church; the withold- would volunteer? Would was a largely built upon its repatial Blessed Sacrament his personal belief would volunteer? Would was his own affair, Mr. Hinde thus ex- it?—every hand was raised! What astonished us then, and what we cannot yet understand, is that the Gencannot yet understand yet under right of veto in such an important invocation of the saints as mediators; the temple of true worship. Nor does to have been right of veto in such an important invocation of the saints as mediators; the temple of true worship, nor does manner and mither than the protestant, as a matter of fact, exmander and mither than the protestant, as a matter of fact, exmander and mither than the protestant in the pr chose the professor and withstood the witholding of the cup from the laity; ercise this pretended heritage of free Empire depends in large measure upon safely predicted that not in any mere rechose the professor and witholding of the cup from the late; served for the sick and dying, is always the distribution of the cup from the late; served for the sick and dying, is always the graph of Canadian Methodism when it the Latin service; purgatory and the company to occup from the old order of the private and dying, is always the graph of the private and dying, is always the graph of the cup from the old order of the private and dying, is always the graph of the graph of the private and dying, is always the graph of the graph o Conference upon the subject was no less the sale of pardons and indulgences. selves. How many take for granted the class, the aristocracy and the landowners, of Catholic faith be established, but by Conference upon the subject was no less are of pardons and inaugences. a compromise, sacrificing principle to Certain dates are assigned for some of sect in which they were born and live been given a free hand to inflict the most personal submission alone to the See of expediency, and general good to in- these pretended dogmas. As no circumdividual considerations. The CATH- stance is mentioned in connection with more free thought in such cases than in the name of liberty. This condition has of authority upon earth. OLIC RECORD can justly claim that the date we are at a loss to know what the Catholic Church. Is private judg- been for centuries prevalent in Ireland, such discipline is an injury to auth- authority there is for the decree. Thus ority and that the teaching in question the letter states simply that the invocapaves the way to rationalism and sceptic- tion of the saints was introduced into the individual, claiming for every man tingent, and those who are known as the ism. But if Church discipline suffers in the Church of Rome as a new doctrine the dignity of being the supreme judge that direction, we learn from a Rev. in A. D., 700. So with the others. in matters the most difficult for the Ireland's degradation. Every encourage-Richard Hobbs, a Methodist minister of Our friend wishes us not only to refute human intelligence to investigate or ment has been given by Dublin Castle long standing, the Conference sacrificed it in another. The Conference authority that these doctrines were held the immortal soul. Free thought is the

Orange order, the purpose being, through left the matter merely to the conscience by the Church—by the Greek and Latin power to make any religion one likes. religious bigotry, to keep the people of the individual. He maintains that Fathers, and that the Church was Broad enough and fair enough so far as Methodism, by handing over amusements Roman Catholic virtually as to-day by words go. It cannot, however, be acto the conscience, has made itself the the end of the third century, when it cepted as a heaven-sent message, let laughing stock of the world. After call- first taught these doctrines. What is to alone the fulness of revelation made by ing politicians to their aid and passing be thought of that friendly request? Jesus Christ. Since salvation is from were prominent in Orangeism. The soistence all the discipline they ever had journal has many interests to consider. lay down the conditions, as it is He Who for pelf. They know that if Home Rule against horse racing. It is the result of What would satisfy our friend might establishes the kingdom. Free thought in the first start they abandoned it in Greek and Latin Fathers are too exceitful snare. In religion it is worse The Rev. Dr. Manning claims that us, however, take the invocation of the tianity are from above, so also its pre-"the Bible itself is a sufficient teacher." saints, to which the date above has been cepts and virtues as well as its worship. He is a little safer in limiting the assigned; but why, no reason is given. People may pride themselves in preteacher to sufficiency; for the Bible is We find no Council under that year; and tended free thought. This very not an authoritative teacher, nor can it no general Council near that date. If pride prevents that humility, a be authoritatively interpreted by the we take the question of the invocation necessary condition for the heart and separate churches or individual reason. of the Saints we may satisfy our friend soul exercise of faith. Furthermore if

body in the middle and burned it to ashes. 'We afterwards took up the celebrate the birthday of the martyrs' of gold and feet of clay. bas any rule by which to judge what it tians as if the worship of the saints was Catholic spirit. It strenuously defends catholic spirit. St. Augustine writes: "Christians celebrate the memory of the martyrs with more boldness than good taste that he knows that it was only bread which was pour work, and best wishes for its continued success, your work, archibelog of Ephesus. Apostolic Delegate Apostolic Delegate that the congress was not to God in memory of the martyrs we think that the congress was not to God in memory of the martyrs we the occasion to raise the question erect altars. We worship the martyrs Mr. Thomas Coffey Dear Sir: For some time past I have read your of the Real Presence. When hundreds with the worship of love and associationable paper, the Catholic Record, and configuration of thousands were displaying at great tion." The council of Laodicea in ongra-ished. of thousands were displaying at great tion." The council of Laodicea in sacrifice their belief in the doctrine, when the fourth century decreed that both the tout ensemble of the historic week on Saturday and Sunday commemorafaith and worship, we think the insigni- made. When St. Paul asked the faithficant captious "I know" entirely out ful members of the Church militant to find a market so long as people are willof place. It sounds so brassy amidst remember him before God, when the the silver notes, so discordant where all most ancient inscriptions in the cataelse was harmony. It is private judg- combs invite the survivors to invoke

no wish to enter into a controversy about it. We should have questioned strength of the building. Reason powerful. So is it with the saints. may be by the sects of the sixteenth that God glorifles His saints. This glory belongs to God-and no one more readily accords it to its true Author than the chosen servants themselves, who, hiding themselves in their humility, attribute it all to Him to whom all glory belongs.

FREE THOUGHT

Our friend, the Rev. Dr. Manning, leave himself exposed to obloquy in concluded his comparison between Catholic and Protestant symbolism with the express demand that at least they must have free thought. Many things be applied to revealed religion the impulsive force than reflexive warrant substituting of tradition as the function as t therein without question. There is no despicable oppression on the people in ment coterminous with free thought? and would have been remedied long We must decline, with thanks, as a our Divine Master it belongs to Him to prove a new difficulty with others. The is an illusion whose significance is a detensive for newspaper quotation. Let than mockery. The teachings of Chris-

veyed no meaning until duly interpreted. He sent for soothsayers and wise men and bade them explain what had been written by the finger of God. To no purpose: they could only guess or surmise. They did not venture to declare for certain what was the warning. So is it with the scriptures. As Daniel was the representative of God in the kingdom of Babylon so the representative of God in the kingdom of Babylon so the representative of God in the kingdom of this world is the Church. The centurion, seeing world is the Church was the sum of the content of the martyrs and sepulchres of the episcopal to the worship of the saints. The Brevitand wise men and bade them explain what was the vidence upon the sub-tial that the doctrine and the means of anticilication should be placed in, and protected by, a legitimately constituted authority whose representative would forever be Christ's vicar upon earth and protected by, a legitimately constituted authority whose representative of God in the kingdom of this king and teacher. The centurion, seeing world is the Church was the arms. unity into atoms. And yet within the Church free thought in the best sense has a much greater expansion and wide range than in any other society the to which the Church of England, by reaworld over. If free thought is right son of her history and constitution, seems

A subscriber in St. Thomas sends us a copy of a publication with the above title. A few months ago we made reference to it at some length. Its purpose is declared to be to advocate primitive Christianity and protest against apostacy. We do not deem it necessary to repeat what we said in a former issue, but will merely state that the magazine is of a piece with many other publications whose purpose is to make appeals to bigotry and whose editors have studied the Catholic Church, not from the inside but from the outside. They have not made acquaintances with historians of repute, but are on intimate terms with works written by those who have made a business to revile the Church of Christ including of course all those who have been expelled from its communion for cause. The Protestant Magazine will ing to be humbugged at so much per annum. The Review and Herald Pubare engaged in a very execrable busi-We recommend the editor to cently delivered by the Protestant Bishop Sellew.

TORONTO SATURDAY NIGHT

We have received a courteous letter from the publishers of this weekly, are told is a "Review of Events," asking us to subscribe. We are sorry we cannot do so, neither can we its contents may be found both instructive and interesting, but there is much also that is neither one or the othereven worse, misleading. When the editor essays a deliverance on the Catholic Church, he enters upon a field with which he is ill acquainted. But perhaps, after all, he is a creature of expediency. Some publications brought out in Toronto need not expect a successful career if they do not, once in a while, put in something spicy about Romanism. If our contemporary will take up a course of Catholic reading, olic Church, and make it his purpose to promote higher ideals amongst the people in general, we shall become subscribers and recommend his paper to

readers of the CATHOLIC RECORD. HOME RULE PROSPECTS BRIGHT pect of gaining Home Rule for Ireland has Church hold to the Catholic dogma of never appeared as promising as it does the Real Presence and in a correspond-West Britons, who feast and fatten on to the promotion and extension of the the more successfully accomplished, nearly all the lucrative positions in the country were bestowed upon those who comes an end will be put to the old men, irrespective of creed, will be the

new era. That was a manly utterance of Sir Wilfrid Laurier in Ottawa, on the 6th of October, at the Russell theatre, on the occasion of the visit of Mr. T. P. O'Connor. Sir Wilfrid puts the whole case in

a nutshell. He said : The fact that England trusted Canada

NOTES AND COMMENTS ONE of those periodical disturbances

Methodism and all the other sects are liable, has recently taken place in the wrong. The image cannot have a head diocese of Chichester. The clash this time hinged upon belief in the Real croach on the personal freedem of con- contrast the faith of the Catholic Presence, a doctrine execrated in either? The Bible, conceding its divine borne these contests but also that others THE PROTESTANT MAGAZINE Anglican formularies as "a blas- part of my clergy, but am dealing, the persecutions and revolutions which phemous fable and dangerous decit," but which, nevertheless, has conduct of public worship." And again: short fifty years, but through the ninearticle of faith with a very considerable without my sanction amounts to an act recent Eucharistic Congress at Monsection of English churchmen. To Cathol of disobedience. firm and unquestioning belief not only in but I am not so sanguine as to ginning. And it had its object lesson this consoling dogma, but in the divine expect that all, High or Low or Broad, in particular for Anglicans, who in their authority of the Church through which should see their way to fall in with my most laudable yearning for Apostolic it is made known to them, this latest it does with almost startling distinct- the discontinuance of the use of the time it is impossible to peruse the position and devotions." letters which have passed between the Bishop of Chichester and the Vicars of As THE London Tablet, commenting certain Brighton churches without a on this incident, remarks: "We should feeling of respectful sympathy for men have expected the Bishop to be very who are ready to sacrifice so much for anxiously concerned with both the beconscience sake. That to two, at least, liefs and devotions of his clergy, bu of them, the Real Presence is a vital that he is not he makes quite clear." To truth of faith and not a mere novelty, is the ordinary mind this seems a comlishing Association, of Washington, D.C., demonstrated conclusively both in their plete abdication of his presumed funcletters and in their subsequent conduct, tions as a teacher and guide. If he and one is led irresistibly to hope that were dealing with a purely human philsuch admirable fidelity to what they be- osophy such as Confucianism or Budlieve to be the truth, will win for them dhism, his attitude would be underthe gift of faith and bring them into standable, but the religion of Christ is pirations can be realized.

> of Chichester and precipitated the resignation of two of them. That prac- acter of the Anglican heresy? tices of this kind should exist at all among Anglicans is in the light of the Thirty-Nine Articles and the history of the Establishment sufficiently remark- lesser clergy, or the laity, are found to able, and we need not wonder at those who hold so firmly to their original and essential Protestantism being in vehement opposition. The Oxford Movement, which, under the guiding genius of John Henry Newman, transformed the Church ago, knew nothing of them, and even a cess of change in individual minds gone on that in this year of grace, it may be said without exaggeration, at least one-Since the time of Parnell the pros- third of the membership of the Anglican me convinced that the per- no man can say. But having regard to Peter, the centre of unity and sole seat

THIS WAS once for all demonstrated seventy years ago, when, after a long seventy years ago, when, after a long travail of twelve years, the greatest son of the English Church, foiled in his efforts to vindicate its claim to be a part of the One, Holy Catholic Church, resigned his preferments and passed into and prayer his heart and mind might be illumined by that "Kindly Light" which since his youth he had invoked and followed. If ever Anglicanism was submitted to a searching test it was by John of that faith. Christians required destination of that faith. Christians required destance is the search of the benefit of the be mitted to a searching test it was by John
Henry Newman. It was he who formulated its Catholic claims and laid down
the lines along which alone it was
deemed possible to vindicate them. But
the theory which with so great pains he
had called into being and with all the
resources of his matchless intellect developed and elaborated, broke down
under him and obliged him, unwillingly,
as he has testified, to confess untenable.
Then, and nor until then, did he discern
where the truth lay, and it were devoutly to be wished that those who have
more after him and strive in vain to reap
where he with unfruitful seed had sown,
would face the issue with the same courage and singleness of heart.

We have referred to the existence, in
these latter days, of belief in the Real
Presence in the Church of England as order of things and fair play for all Irish-

cern in the private beliefs of his clergy. the less marvel that they should so per-They may, he seems to say, think as they sistently mistake their own falls please, and in the privacy of their opinion for the divine authority of the homes practice what devotions are congenial to them, so long as they are kept cide through the voice of her Pontiffs out of the "conduct of public worship." "I have no desire," he says, "to enscientious thought and belief on the become in recent years a cherished "I do not claim that everything done teen centuries of her existence. The

that safe harbor where alone their as- of another sort. Alone among all religions save Judaism, it is of divine origin -is the direct revelation of God to THESE BRIGHTON vicars, three in num- man, and to secure it forever to his ber, not only professed belief in the Real people the Son of Man has set the seal Presence, but sought in their ministra- of His Precious Blood upon it and, tions to emulate Catholics in rites so under the guidance of the Paraclete, distinctly foreign to the English Church has committed to His Church the duty as Reservation and Benediction of the of perpetuating and preserving it. How Blessed Sacrament. It was this latter different this from the Anglican idea which, proclaiming the former, brought as voiced by the Bishop of Chichester. them into conflict with the Bishop Could a more effectual exemplication be imagined of the human origin and char-

As nor infrequently happens in the

selves as successors of the Apostles. In the episode under review, this is the live till was seventeen that I should not live till was twenty-one. I had had no of England three quarters of a century position of two of the Brighton vicars, experience at nursing whatever. I experience at nursing whatever. I experience at nursing whatever of blood and no Catholic, it seems to us, can fail ago, gnew nothing of them, and even a generation ago the most advanced of High. Churchmen would have stood aghast at the prospect. But so rapidly has the product of the prospect of the product of the prospect of the prospect of the product generation ago the most advanced of High to sympathize with their evident fidelity H F Hinde was vicar of the Annunciation, a parish of working people, many of them very poor, to whom he had endeared himself by fourteen years of self-denying service. In reply to the bishop's intimation that so long as he of them very poor, to whom he had refrained from public adoration of the the excitement. refrained from public adoration of the Blessed Sacrament his personal belief

The message was read out. Who would volunteer? Would you believe we none of us slept that night, whether it be on the altar at the time of was hardly time even to think must be worshipped with Divine
Worship as given to Our Lord Himself.
I cannot therefore draw the distinction
which you suggest (between private belief and public profession) and feel under lief and public profession) and feel under the circumstances in honour bound to it was a Friday, and the captain did not resign my benefice." And in his fare-want to sail because it was unlucky. But Miss Nightingale had her way. well sermon, preached amidst the sorrowsigned his preferments and passed into going on in the church of the Annunretirement, that by concentrated study ciation for fifty years and they could and prayer his heart and mind might be not deny it now. It was because of this was terribly seasick and wretchedly ill Henry Newman. It was he who formu- finite teaching, and the Catholic Church the horrors of that hospital at

Church to whom alone it is given to dewhat is true and what is false in religious teaching. And they will not fail to Church maintained unwaveringly amidst olics, so accustomed from childhood to a in my letter my fatherly advice of the faith of the Church from the beevery wish, nor do I condemn as con- teaching and the reunion of Christenepisode in Anglicanism affords a subject | tumacious those who are unable to do | dom have not hesitated to repudiate so for curious study, bringing out anew, as so." At the same time he "commands many of the false maxims of the "Reformers." There remains, however, the ness, the purely human character of the Blessed Sacrament reserved for the most pernicious of them all, the funda-English establishment. At the same sick for any public service, such as ex- mental error of private judgment. While this remains the exercise of faith will be deemed impossible in the Church

WAS WITH FLORENCE NIGHT-INGALE

of England.

MOTHER ST. GEORGE, OF THE NURSES WHO WENT TO THE CRIMEA, IS STILL LIVING IMPRESSIONS OF - HER MISS NIGHTINGALE - AWFUL SCENES AT SCUTARI

To-day there are few survivors of that little band of volunteer nurses, which sailed with Florence Nightingale for the Crimea on that early morning verse ago. One of them, now eighty-six years ago. One of them, now eighty-six years old, is Mother St. George, of the Convent of the Faithful Virgin, Upper Norwood, England. A representative of the London Daily Chronicle describes for us Mother St. George's memories of the eventual George's memories of the evential occasion. Though somewhat infirm and occasion. Though somewhat infirm and given to seeing few from outside the convent, she broke her rule of seclusion "just for the opportunity of saying good about Florence Nightingale."

She was an ideal woman, said Mother St. George, full of quiet goodness, of kindness, and of wonderful organizing ability. To us. her Roman Catholic

ability. To us, her Roman Catholi As nor infrequently happens in the helpers, she was always thoughtful, tact-Church of England, some among the ful and considerate, and there is no shadow of truth in any suggest

lesser clergy, or the laity, are found to have a truer conception of the teaching office of the Church (of which they conscientiously believe themselves to be members) than those who regard them the call came for us to go. I had only just taken the veil then and was supposed to be delicate. People had said

were no telegrams in those days-cam riding furiously up to the convent door.

said the ship was saved because were nuns on board. Miss Night

There were no anaes wounds were awful, and to have horrible oper in full consciousness. always gentle eryman's leg up were being dug on rade crawled on under my ar not be tired! They were strangely to be up again and fig the Irishmen, whom

to attend to a But with it all if and another Crimes out, I would go out a

CONVERT ! SIX EPISCOPALI ENTER CATHO

Episcopal Church re the Overbrook Sem elphia, for the pur delphia, for the pur become Catholic pri generally known us the Rev. Dr. Willian Rector of St. Eli Episcopal Church a oular ministers i the Overbrook Sem Washington, where priesthood course a versity of America. years.
Six of the Episcoping to Mr. McGa
own church and arbrook, are: The I
wood and Charles I

t. Elizabeth's ; Bourne who held r Philadelphia. Philadelphia.

According to or palian this exodus the Roman Cathol by the high chur caligion.

religion.

" Many of the especially," said that an experience through the 'High they seem to favo reason for the exo

PREMIER M'I OB

At a sacred co New Westminster McBride, Premie well deserved t Order of priests by the Rev. W. F The Premier st The Premier sito meet such a lar his home city, p Fathers. In spetthe work the mee early days he sainth the government of the property of the what the govern the eastern part early days. The amongst the In ractically save civilized them a finders and explo of the province. tending to the past owners of t had here perfore can stand side b of the Old Wo ational and of hard work as "Occasions su tion of the Gold

lishment of the late on the ma very gladly tak HISTORY F "History and of Canada, is for of the missional who without for the hardships of of whom suffer or the knife at

in the cause o "Such deeds Brotherhood "And we

country is ne period is not; haps better residents of t residents of t tinent the dec aries, some amongst us, greatness of t n spreading making the pe generations work is finish "Well do I taking part i eer missional whose work i

> where the miners were wild were blessed and only did the welfare, but I can remet the mission or surgeon

" It is so