

The Catholic Record.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1906.

Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It is a pleasure to me to see a paper which stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

Therefore, I earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, APOSTOLIC DELEGATE.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1906. To 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. FALCONI, Apost. Deleg.

LONDON, SATURDAY, SEPT. 9, 1906.

"TALKS WITH PARENTS."

We thank the Rev. D. J. Phalen, editor of the Casket, Antigonish, N. S. for his booklet bearing the title "Talks with Parents."

Our readers are aware of the services rendered to truth by the Casket. Not only is it the organ of a diocese whose laymen and priests are energetic and self-sacrificing, but it is also a guide to many throughout Canada.

The booklet before us is simple and direct, and many. "Going to school," the author says, "should be the chief employment of children up to the age of fourteen or fifteen. But during the hours which remain after school they should be taught to make themselves useful around the house. It is a great shame to see women who are splendid housekeepers with daughters who know nothing at all about housekeeping.

These women know how to do things so well themselves, and are so anxious to have them done well, that they cannot bear to have their daughters making experiments, which in the beginning of course means a good many failures. Again, there are foolish mothers who will wear their fingers to the bone that their daughters may have soft white hands. We know some parents to whom these words are applicable. Good people, but singularly destitute of common sense when dealing with their children.

Because their neighbors seek to have their daughters "accomplished," they must do likewise, though it may strain the resources of the family. Instead of being educated in the domestic arts, and of being at an early age impressed with the necessity of thrift, they are allowed to give much attention to the "ologies which may connote a superior education or merely a waste of time. Young people who have no musical talent whatsoever devote hours to the pianoforte, to the depletion of the family funds. "Bat," as Father Phalen says, "a girl that is a perfect mistress of plain cooking and sewing is far better equipped to be mistress of her own house than if she could play two or three instruments and sing in two or three languages. In the natural order parents should teach their boys and girls habits of cleanliness, order, neatness and carefulness. This means that you should be cleanly, orderly, neat and careful yourselves, and then that you should bid your children to follow your example." The author admonishes parents "that the salvation of the souls of their children depends to a very great extent on the Christian education which they give them. Let them know that God created them to know Him, love Him and serve Him; that they are to remain here only for a time; that there is another life—a happy one, or an unhappy one—which is to last forever. . . . When you got married, Christian parents, you

freely and deliberately took upon yourselves all the responsibilities of married life. One of these was the Christian education of such children as God might give you. If you, knowing you were not able to instruct children, took on yourselves the responsibilities of parents, you committed a grievous sin—a sin which may cause the loss of your children's souls and which will certainly cause the loss of your own soul unless you begin at this very hour to repair the mischief as far as may be in your power."

Father Phalen exhorts parents to give their children good example. It is not necessary to dwell on the importance of this point. Yet how many parents, who while they may give good instructions, do but a little to neutralize their efficacy. They defile the sanctity of the household with words of slander, with inane talk about the world, with preachments by example at least amount to the necessity of acquiring self and power. The Great White Throne may seem something vague to those who have under their eyes a father who is a negligent Catholic or a mother whose chief pursuit is society. They will listen of course to good instructions, but they may believe that the judgment is, considering the levity with which it is approached by their guardians, not so terrible after all.

Keep your eye on your children's conduct at all times as far as possible. "Let them," continues Father Phalen, "never be far away from you if you can help it, and make it your business always to know where they are." St. John Chrysostom, speaking fifteen hundred years ago, said: "People take better care of their cows and horses than they do of their children."

"You should never allow your girls to go out at night without a proper escort—and this applies to going to church as well as to anywhere else. . . . You should not take it for granted that your children are bad, but neither should you take it for granted that they only want wings to make them angels. Watch your children then, Christian parents, for it is your duty. And remember that the best watchers are those who can watch without seeming to watch. It is a tiresome task, and it will be a severe strain upon your energies; but it is also a grand and noble task, and great will be your reward if you perform it well."

Anent the duty of reproving and chastising children, Father Phalen points out that it is strongly recommended by Holy Scripture. "Bow down his neck while he is young, and beat his sides while he is yet a child, lest he grow stubborn and regard thee not, and so be a sorrow of heart to thee." (Eccles. 30:12.)

We earnestly recommend these "Talks to Parents." To those who know and do their duty they will be a source of encouragement, and they will remind the negligent of the nature and seriousness of their responsibilities. We assure the reverend clergy that Father Phalen's booklet cannot, if circulated throughout their parishes, fail to do much good. Again, it is simple and solid and based on the principles which make for healthy Christian childhood.

The book is published by McAlpine Publishing Co., Ltd, Halifax, N. S. The paper and print are admirable; and the price—10 cents per copy—cannot weigh heavily in the pocket of anyone. The pastors who hearken to us in this matter will not, we think, dissent from the dictum of a distinguished ecclesiastic that Father Phalen's work is one of the best of its kind in the language.

NORWAY AND SWEDEN.

Our readers are already aware that the Norway Storting or Parliament recently determined upon a separation from Sweden, to which country it has been attached since 1814, by being united under one king, though otherwise the two kingdoms have been held to be distinct and independent, each having its own Parliament and laws, which differ from each other in many important particulars.

King Oscar of Sweden was asked to name one of his sons king of the new kingdom, but so far he has refused to accede to this request, declining at the same time either to approve or disapprove of the dissolution of the union of the two kingdoms. The position taken by the Swedish Parliament is similar to that of the king, though a resolution was passed to raise \$25,000,000 by loan to meet whatever contingencies may arise out of the resolution in favor of Norwegian independence.

The Act of the Storting was reserved to be voted upon by the people, and the vote was taken on August 13th, with the result that 368,200 votes were cast for independence, and only 184 for a continuance of the union. The intense desire of the people for a dissolution is manifest from the fact that the vote was much larger than is usual during general elections, as in the last general election, the total vote reached only 236,641.

Since the refusal of King Oscar to name a king as the founder of the new Norwegian dynasty, the crown of Nor-

way has been offered to Prince Charles of Denmark, but the offer was refused, after due consideration by the king of Denmark, and an informal consultation held on the matter with King Edward VII. and the Kaiser. It is now thought that Norway will be declared a Republic, as the throne has gone a begging without finding any one willing to accept it.

It is now probable that the Swedes will not take up arms in order to enforce a continuance of the union under one monarch. The religion of both Norwegians and Swedes is, nominally at least, Lutheran, though there are considerable differences between the Lutheranism of the two countries. The Norwegians adhere more closely to Catholic forms in the government of the Church, and Catholic traditions have been largely retained among the people, though the number of Catholics in the kingdom is exceedingly small.

In 1896 the total population of Norway was 1,701,707, of whom only 316 were Catholics. But there has been during recent years a revival of Catholicity, and in 1903 out of 2,300,000 persons, 2,000 professed the Catholic faith; of these, 850 were in Christiania. The Norwegian Lutheran liturgy is called the Mass. There are six Bishops who govern the Church, the chief of these being called the Primate. The belief in transubstantiation is general, and all the sacraments of the Catholic Church are administered with the ancient Catholic ceremonies. Special vestments are also used during the Mass which are precisely similar to those used in the Catholic Church.

OUR CATHOLIC SCHOOLS.

We had recently an article in our columns showing that those Catholics who put it down as a certain fact that Catholic schools must be inferior to public schools are very much mistaken in their estimate.

We showed by indisputable facts that the Catholic schools of our province are quite equal, if not superior to the Public schools, even in regard to the qualifications of the teachers whether these be laics or members of religious orders. We propose in this article to refer to actual results of the teaching in our schools, whereby it may also be seen that this teaching is, as a rule, the best attainable under the circumstances of each locality.

It is difficult to obtain statistics which bear directly enough upon this point so that we might show that this is the case, as there are no regular competitive examinations on which to found a comparison with this end in view. Nevertheless from time to time there are occasions when we become acquainted with facts in certain localities which go far toward proving that the authorities in charge of the Catholic schools are quite on the alert to keep these in the front rank as regards efficiency.

Proofs of this have frequently come to us, and we have published these gladly in our columns. Thus, in many school sections every year, the Catholic Separate schools send forward a large number of children for examination at the departmental examinations for High School entrance; and we frequently notice that the success of these children is remarkable. Thus we know of one town school with eighty pupils on the roll, which at four successive annual examinations passed thirty-one pupils to the Collegiate Institute; of another in the country with about the same number of pupils which passed forty-nine pupils, at seven successive examinations; and of many others which have done about as well, so far as we can judge.

We are satisfied that these records could scarcely be beaten in any similarly situated schools in the Province. In fact the Hon. G. W. Ross while he was Minister of Education several times stated in his public speeches, especially during the election campaigns in which the Separate schools of the Province were attacked, that the Separate schools are doing quite as good work as the Public schools.

It must be remarked in connection with this testimony that Mr. Ross here spoke of the secular studies of the schools. But it must be remembered that there is one branch—and this is a matter of the highest importance—in which there can be no comparison made between the two classes of schools. The Catholic children in the Separate schools are instructed in their religion, the science which teaches our relations and duties toward God—a matter which is not and cannot be satisfactorily taught in the Public schools.

It might be supposed that the spending of half an hour daily in the instruction of the children in their religion should be a loss of time which might be devoted more usefully to secular studies; but we maintain that the study of religion and morals is the most important of all the studies to which the children could possibly de-

vote themselves, as this is the particular study which has most influence in forming them to become good and useful members of society, fulfilling their obligations to God and man. Take this study away, and the children will grow up without the knowledge or love of God which will be their safeguard during life, and without respect for the rights of others. The system of education which eliminates the worship and love of God and love for our neighbor is worse than no education at all, this being the kind of education of which Lord Wolseley, Duke of Wellington, said: "Education without religion makes men clever devils." The time devoted to religious training in the school is, therefore, the most important in the whole school curriculum.

The anti-Catholic press of Ontario, including papers which we might easily name, but which we prefer to pass by in silence, except when they are actually engaged in their diabolical work of slander, have been accustomed to assert that most of the time is spent in the recitation of prayers in the Catholic schools. This is notoriously a falsehood. In all the Catholic schools a short time is given to prayer, especially at the opening and closing of the school work, and a reasonable time is given to the study of Christian doctrine; but the necessary and useful secular studies are not neglected.

On the other hand, experience shows that it is an effect of religious instruction to direct the child to apply himself to study more earnestly, and from a higher motive than mere selfishness, that is to say, from love for God, and the progress, even in secular studies, is greater and more profitable than that study which has no religious motive. Hence it has been remarked that in public examinations in many centres of activity where the children of the Catholic schools have come into competition with those of the Public schools in which there is little or no religious instruction, the Catholic school children have in very many instances shown an undoubted superiority. This has become a matter of course in New York, and it is fully admitted by the press, and year after year in the competitions for admission into West Point Military school, the boys of the Catholic parochial schools, educated by the Christian Brothers, regularly hold the first five or six places. The results have been the same in other competitive examinations.

The same thing occurs in other cities when an actual competition open to all takes place, as has happened in St. Louis, Rochester, etc., and in far away Australia.

The same thing occurred recently in Detroit, though on a smaller scale. In February last Mr. C. M. Woodruff offered as a prize a reproduction of a famous historical picture to every pupil of that city who would name an important event in American history of which the anniversary occurred on Feb. 6th. For the best essay on the event, an instructive work in six volumes was offered. Two hundred and ninety-six pupils contended for the prize, of whom 265 were from the Public schools and 31 from the Catholic parochial schools. The prize was won by a parochial school boy, Master George J. Kelso of St. Joseph's Commercial College, which is conducted by the Christian Brothers. Mr. Woodruff said in a public statement regarding this competition:

"My purpose in making the offer was purely patriotic. The results afford food for reflection. Many of the most patriotic responses I have received have not been from those who can lay claim to Anglo Saxon lineage; but if I may judge from the names, from those whose parents or at least whose grandparents were born in foreign countries."

We must here add the remarkable fact that year after year the average attendance at the Catholic Separate schools of Ontario, as compared with the number actually enrolled as attending the schools, has been higher than the similar average attendance at the Public schools of the province. The last school report issued by the Minister of Education in 1904, and which contains statistics for 1903, shows that during 1903 the average attendance in the Catholic schools was 62.69 per cent., while in the Public schools it was only 57.2 per cent., notwithstanding the fact that in the cities the average attendance at the Catholic schools was somewhat lower than at the Public schools, the figures being in this matter respectively, 69 and 71 per cent. We presume that the principal cause of this difference is that a larger proportion of Catholics in the cities belong to the working classes, who are frequently obliged to keep their children at home to assist in earning the daily bread for their families, instead of sending them to school. We earnestly exhort parents to make greater sacrifices to send their children to school regularly every day. If they would do this, the little ones would be of more use to them afterward by the greater help they would be able to give their parents, owing to

their greater intelligence, and their increased affection for their parents whose sacrifices for their children would be recognized by the latter, and they would make a return by manifesting greater gratitude due for so much self-sacrifice.

In the towns of Ontario the average attendance at the Catholic Separate Schools is 65.7 and at the Public Districts, 61.6 per cent. In the rural districts the respective percentages are 54.7 and 52.2. We have no doubt that the better attendance at the Separate schools, which is evident from these figures, is chiefly to be attributed to the religious influence of which we have already spoken. At all events, it is undeniable that regular attendance is one of the elements which contributes to the efficiency of a school, and to its success.

AN INTERESTING MARRIAGE.

Scotch papers describe the marriage of the young Marquis of Bute to Miss Augusta Bellingham, daughter of a distinguished Irish convert to the Catholic faith. The marriage was celebrated with imposing ceremonies which rivalled in magnificence those which are usually seen on the occasion of the union of royal families. For three miles the route from the church to the place where the noble couple embarked was decorated with tapestry, flags, streamers and bunting of Royal Stuart tartan and the Bute colors. On reaching Annagannan, the shore was lined for a while with the Bute tenants cheering heartily the newly-married pair who are deservedly very popular.

The barge and steamer which bore them were decorated with Irish and Scotch flags, and seventeen Highland pipers were in the accompanying boats. Every farm-house displayed bunting, and in the evening the whole island of Bute was lit up with bonfires. It was a scene in fairyland.

The Marquis is noted for his great wealth and his numerous titles, which are said to be thirteen in number, including a Nova Scotian baronetcy. The father of the present Marquis became a Catholic in 1869 and on 16th April, 1872, married a grand-daughter of the Duke of Norfolk, who was also a Catholic, Lady Howard.

Early in 1870, and shortly after Lord Bute's conversion, the writer of this sketch chanced to be visiting the subterranean Church of St. Clement in Rome which was built originally in the fourth century, and was afterward destroyed by an earthquake, and at the same time Lord Bute was visiting the same Church with a small party of friends. We were struck with the earnestness with which the Marquis noted the evidences of the antiquity of the Catholic faith which are to be seen in the frescoes of the old Church, among which one represents St. Clement saying Mass with the Missal open before him, on which the words Dominus nobiscum . . . et cum spiritu tuo, ("The Lord be with you—and with thy spirit,") are to be plainly seen: these words having been inserted in the Mass by St. Clement, who was the companion and friend of St. Paul. There are other frescoes equally interesting from an antiquarian and artistic point of view, all of which were minutely examined by the Marquis with an evident feeling of piety and devotion.

The late Marquis is admitted to have been in view of Disraeli (Lord Beaconsfield) in his novel Lothair; but the novel is a mere caricature, and contains not even a spice of truth further than the mere fact that Lothair, its hero, was a very rich nobleman.

The young Marquis, like his father, is a practical and devout Catholic.

HAPPILY TERMINATED.

The trouble at St. Hedwig's Polish Church, Detroit, of which we have already made mention in our columns, has been satisfactorily settled. The parish books which were held by one of the lay trustees, and which he had refused to hand over to Right Rev. Bishop Foley when demanded, have been given up, and on last Sunday week the Church was reopened to the congregation, and the Holy Sacrifice of the Mass offered up as usual before the trouble culminated.

Archbishop Symon, who is in the United States, commissioned by the Holy Father Pope Pius X. to enquire into the spiritual needs of the Catholic Poles of the country, was asked by the ministers of the parish to intervene to maintain their demands, but he replied that he had no authority to act in such a case, and recommended those who were in rebellion against the episcopal authority to yield to the Bishop. It is a great measure due to Archbishop Symon's influence on his countrymen, and their unbounded confidence in him, that they submitted, and that the interdict was removed from the church.

On Wednesday, August 30th, Archbishop Symon and Bishop Foley visited the church together for the purpose of celebrating the reconciliation in a te-

coming manner, and a large number of priests assisted in the joyful ceremony. As the two distinguished prelates were proceeding in the evening to the church on their mission of peace and good will, they were met by an immense and enthusiastic procession of Poles, mostly members of St. Hedwig's parish, and were thus escorted to the church, where an eloquent sermon was preached in the Polish tongue by Archbishop Symon, on obedience to the laws and discipline of the Church, and the congregation was congratulated on the happy termination of the dispute which had brought so much disorder and misfortune upon the parish.

PRIVATE JUDGMENT.

The Right Reverend Bishop Charles Hamilton of Ottawa, in his address to the Diocesan Synod, which met some weeks ago, said that

"The increasing habit of exercising the right of private judgment, without sufficient information, is leading to the neglect, not only of the Lord's Day, but also of the Holy Communion and the presenting of children for Holy Baptism. He urged that it is safer for the individual mind to submit itself to the guidance of the Church than to follow its own notions. No secular society allows that freedom in practice and principles which is claimed in the Church. Neither in the law courts are such departures recognized, because on them may rest principles of the highest value. He advised a return everywhere to the primitive practice of Communion each Lord's Day, and the use of the book of Common Prayer among families who are deprived of more than one service on that day; thus fulfilling the purpose of their confirmation by which they were admitted not to the sacred but to the royal priesthood."

We have had it dinned into our ears for the last three centuries and more, since Luther raised the standard of revolt against the Catholic Church, that each individual Christian is himself the divinely appointed judge of what as a Christian should believe and practice; and upon this principle Protestantism was founded. The authority of the Church of Christ was declared to be a tyranny which all should reject, and we may well wonder at hearing a Bishop of one of the Churches founded upon Luther's darling principle regretting the "right" of private judgment has been carried too far!

If the persons to whom the Bishop here refers have the right of private judgment, they have the right, and are under the obligation to act upon this right, and so they are to be lauded for rejecting the tyranny of the Church in commanding them to observe the Lord's day, to receive the Holy Communion worthily, and to present their children for baptism.

Protestantism from the beginning encouraged open rebellion against all laws of the Church, and not only of the Church but those of God Himself, since it made our private judgment the sole arbiter of our obligation of faith and morals.

But his Lordship Bishop Hamilton has discovered that it is "safer" for the individual to submit himself to the guidance of the Church than to follow his own notions. And why should it be safer? Of course the answer will be because the Church authorities who issue the commands are wiser and more experienced in all that concerns salvation than any individual can be. Does it not follow from this that this private judgment is not a right at all: that it is, in fact, an abuse of the freewill which which God has endowed man?

Throughout the whole New Testament, Christ and His Apostles command us to hear and obey the Church of God enlightened and inspired by Christ and the Holy Ghost to teach mankind. Was it not for this that the Church was instituted by Christ: to teach the way of salvation even as Christ taught it, with authority? And did not Christ command that the teachings of the Church should be accepted, under penalty that whosoever should not hear the Church should be as the heathen and the publican?

Yes, it is safer, as Bishop Hamilton asserts, to submit to the guidance of the Church instead of following one's private opinions; but not for the reason more strongly than as a suggestion. It is a command of God that we should hear and obey the Church, and not merely a timid suggestion. The first Reformers of the sixteenth century were bound by this commandment; but they disobeyed it, and Protestantism is the offspring of that disobedience.

It is a sign of a return to the principles of the Catholic Church when we find a Bishop of the Church of England recommending that the voice of the Church should be listened to instead of that of individual judgment.

Ah, dear friends, if Jesus lays upon you the heavy cross is it not a mark of His love? More than you can bear He will never give you. All of it He will even bear for you, if you but place your whole reliance upon Him.

THE CITY

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