

The Catholic Record. Published Weekly at 451 and 456 Richmond Street, London, Ontario. Price of subscription—\$2.50 per annum.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1920. 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.

Col. Lynch, who was convicted of high treason for fighting against England in the Boer war, and who was sentenced to imprisonment for life, has been pardoned by King Edward VII. Press despatches state that, at the request of Mrs. Lynch, Sir Thomas Lipton interceded with the king in her husband's behalf.

The Ontario Government has made another appointment that will meet with much commendation from all quarters, the placing of Dr. Mober as Superintendent of the Brockville Asylum, to succeed the late lamented Dr. Murphy. We congratulate the Government on its excellent choice, and we wish Dr. Mober every success in his well-deserved promotion.

THE OPEN BIBLE. "Wattis," the Glasgow, Scotland, correspondent of the Montreal Star, gives the following, not flattering, picture of a New Year's morning in that city:

"I had nearly forgot the New Year. No that I had only reason to min' on it for it brocht me naethin' but twa boxes o' cigars, an' as I dinna use sic things I might as well be without them. Except that they showed that somebody was thinkin' o' me. An' that's aye somethin' in these hardhearted days. I cam home in the early oors o' the first day o' the year, an' as I kept the centre o' the street in case I might be knocked down by the howlin', singin', drunken crowd that staggered along the pavement, I thoct we had na muckle to be proud o' after a'.

WM. O'BRIEN'S RETIREMENT. The resignation by Mr. William O'Brien, M. P., of his seat in Parliament has at last become a reality. Several months ago he announced his intention of resigning, and it was said that the intended resignation was the consequence of dissensions in the ranks of the Irish Parliamentary party.

Our correspondent notices a statement which is at first view, apparently at variance with the account of the matter as given above. He says that "according to a history of the world in my possession, printed about 1785, only the four gospels of the New Testament are used in that (coronation) service, whereas your (our) remarks are applied to the Bible."

1. Protestantism from the beginning professed that it was founded upon "the Bible, the whole Bible, and nothing but the Bible," which being the "sure Word of God" is the only sure foundation from which the true Christian religion is to be known.

2. The Bible was asserted to be a sufficient guide for each individual, so that every Christian could find therein what he should believe.

oration of the condition of the Irish people, as earnestly as he did while he was a member of the House of Commons.

THE POPE'S HEALTH.

It has been a favorite pastime of sensational press correspondents and other quidnuncs to report the serious illness or even death of the Pope with out there being the least foundation for such rumors. It is not a matter for surprise, therefore, that the busy-bodies have been recently at work in this direction in regard to Pope Pius X. A rumor of his death was circulated a few days ago in Madrid, and a despatch from Rome tells us that when it reached the ears of the Pontiff, he exclaimed to a friend:

"What, already? Leo was left in peace for five years after his election, while with me these rumors have begun at the end of only a few months. It may be a good thing to look at such a report from a superstitious standpoint, but I am quite the other way, and think it may even prolong my life."

The Holy Father's health is very good, and there is no reason at all for alarm regarding him.

THE BIBLE AND THE KING'S CORONATION.

We have received from C. W., Liverpool, N. S., an enquiry for further information in regard to a statement made in our columns concerning the Bible used at the coronation of Edward VII. The difficulty of our correspondent lies in this, that the statement made in our columns had reference to the Bible used at the coronation of King Edward VII, and not merely to the gospels, whereas he has some authority for believing that only the book of the four gospels was used on the occasion.

Our statement was to the effect that the British and Foreign Bible Society had made an offer to supply the copy of the Bible on which the King should take the Coronation Oath, and that the offer was accepted. A beautiful special volume was accordingly prepared for the purpose; but before the time of Coronation arrived, it was discovered that the Bible to be presented, like other copies of the "authorized version" now circulated, did not contain the so-called Apocryphal Books of the Old Testament. In fact, the Bible Society does not now issue at all any copies of the Bible containing these books, inasmuch as on May 3, 1827, a resolution was passed by the London Society that "no association or individual circulating the Apocryphal Books shall receive aid from this Society."

It was further ascertained that the Bible used at the coronation of Queen Victoria had in it these books, and as King Edward's Coronation was appointed to be patterned on the model of that of Queen Victoria, it was determined by the Archbishop of Canterbury that the offer of the Bible Society could not be accepted, and the president of the society was so officially informed.

It is now a matter of history that all this occurred, and that the Bible offered by the Society was not used at the coronation for the reason given. The letter of the Archbishop declining the gift was published in the newspapers, and it was mentioned that, as some consolation to the Bible Society, the gift of a Bible would be accepted by his Majesty, not for use at the Coronation, but as a souvenir or memorial of that great occasion.

Our correspondent notices a statement which is at first view, apparently at variance with the account of the matter as given above. He says that "according to a history of the world in my possession, printed about 1785, only the four gospels of the New Testament are used in that (coronation) service, whereas your (our) remarks are applied to the Bible."

We must here remark that whatever may have been the case before 1785, it is certain from what occurred in 1901 that a Bible was used, and that it was considered as a matter of importance that a complete Bible should be used such as the traditions of the Church of England authorized. Hence our comments, even if they were somewhat amusing, were justified by the facts. We remarked that it was an incongruous situation for the Bible Society to find itself in that it had not on hand a copy of the Bible which was considered fit for use by the civil and ecclesiastical heads of the Church of England, for the purpose of the administration of a solemn oath.

The salient facts of the case are these: 1. Protestantism from the beginning professed that it was founded upon "the Bible, the whole Bible, and nothing but the Bible," which being the "sure Word of God" is the only sure foundation from which the true Christian religion is to be known.

2. The Bible was asserted to be a sufficient guide for each individual, so that every Christian could find therein what he should believe. 3. Protestantism from the beginning

has been unable to agree upon what really constitutes the Bible. The Continental Protestants to this day, and especially those of Geneva, accept the so-called Apocryphal Books of the Old Testament as part of the Bible. We possessed till recently a Latin version of the Bible which was issued by Tremellius and Beza, and which contained the whole Bible as accepted by Catholics, and in it the so-called Apocrypha was inserted without any suspicion being thrown out in regard to the non-authenticity of Judith, Tobias, Wisdom, and the other books which English-speaking Protestants now reject as Apocryphal. In the greater number of Continental Bibles these books are still to be found.

Down to 1811 the same books were printed in the English Bibles, but so far as the Church of England was concerned, they were subject to the clause in the sixth Article of Religion:

"The Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine," etc.

The Church of Scotland had before this its doubtful acceptance of the Church of England, from which it drew the inference that as the books were regarded in England as somewhat dubious, the Scotch Church, which aimed at a more thorough reformation than that of England, should reject them entirely. Hence in the Westminster Confession we are told that they "are of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings."

It was by mere accident, therefore, that while one section of English speaking Protestantism received these books as of partial authority, another section rejected them altogether.

1. In 1811, Presbyterianism, which had been formerly persecuted both in Scotland and England, grew more bold, and began to insist violently upon the exclusion of the "Apocrypha" from the Bibles of the Bible Society. To this demand there was opposition, but a final decision was reached, as we have indicated above, in 1827, and thus we have now only mutilated Bibles from the Bible Society. This is why this Society failed in its attempt to furnish a Bible for the coronation.

Queen Victoria was crowned in 1837, which year was so near the date of the above decision, that Bibles were easily obtained which had not been mutilated, and thus King Edward VII., who adhered to the rite of Queen Victoria's coronation, insisted upon having a Bible which had not been tampered with in this respect, and this accounts for the statement of facts on which C. W. asks for an explanation. We may refer our correspondent to the American Cyclopaedia of 1873 vol. ii, p. 617, as an easily accessible authority on these details.

5. It thus appears that the basis on which the present English Protestant canon of Scripture rests is not either the individual judgment of Christians or any divinely appointed Church authority, but solely the authority of an irresponsible Society which undertook of its own accord the work of distributing Bibles in the various languages of the world. From its original modest pretension of merely distributing the acknowledged word of God to souls hungering after the truth, it has come to be the autocratic arbiter of what is and what is not the word of God, and Protestantism has practically accepted its dictation, or perhaps we might more properly say, the dictation of the Presbyterians of Scotland in this matter, which is but an inconsiderable fraction of Protestantism as a whole.

6. We are told that the Jews of Palestine have the Old Testament without the Apocrypha. We maintain that the Christian Church, and not the Jews of Palestine, is the Judge appointed by Christ to decide this question. Besides, the Jews of Egypt had the Apocrypha in their Bibles, and why should not their testimony be worth something, if the matter is to be decided by the Jews? But we must remind our correspondent that the ultimate judge of this question is not the Jews either of Egypt or Palestine, but "the Church of the living God, which is the pillar and the ground of truth."

According to the decision of the Christian Church, the so-called Apocrypha is canonical Scripture, equally with the rest of the Bible. Our remarks upon the incongruity of the Protestant situation are, therefore, perfectly justified by the facts.

THE AMENDE HONORABLE.

Some time ago the CATHOLIC RECORD directed the attention of the learned and erudite editor of "Notes and Queries" in the Montreal Star, to the use of the word "Romish" as connected with the Catholic Church. As was anticipated, the apparent insulting expression was unintentional, and the editor in a recent issue of the Star,

after quoting from several Dictionaries, showing that the term was therein used—which, however, does not make it less offensive—he makes the following gentlemanly apology and retraction:

Somebody has sent me a copy of the CATHOLIC RECORD, London, Ont., of Nov. 21, 1903, in which my attention is drawn to the foregoing marked paragraph.

The writer in the London CATHOLIC RECORD considers "Romish" an "insulting expression." If it really is so, and is so generally regarded, I made a great, though involuntary, mistake in using the term. I have, therefore, to apologize for ignorance which seems almost culpable, and I shall never again employ a word which the RECORD assures me "is a term of contempt, used only by ignorant bigots," among whom I am most unwilling to rank myself.

Cognate to the foregoing the following letter appears in the Notes and Queries column of the Star of the 16th inst.

A KIND LETTER.

Editor of Notes and Queries:—Regarding your unintentional offence to Roman Catholics by using the word "Romish" in your ably conducted column, the reason of it, I believe, can best be seen by having regard to a shade of meaning the dictionary makers have apparently overlooked. It needs no demonstration, that certain words in English, having the terminations "ling," "ish," or "ish," are thereby made diminutive. A "weaking," as everybody knows, is an individual worse than weak, and "whitish," is something not quite white. A person wishing to say an object was not real brown would probably declare it had a "brownish" look. Therefore, "Romanish" or "Romish," is not quite Roman (Catholic), and in this sense, the words are used, in disparagement by over-zealous controversialists, with whom, I am sure, the editor of "Notes and Queries" has little sympathy. Therein lies the disrespect, if there is any. Certain it is, that if two men were arguing for or against the Roman Catholic Church, and one of them used the term "Romish," his religious belief, or rather his antagonism to the Papacy would be at once disclosed. For the same reason such words as "papist" or "popish," are objectionable to Roman Catholics. In all this it may be argued, there is very little sense or cause for complaint, but on equally good ground, it may be proved, with Cardinal Newman, I think, that the world is ruled by sentiment and not by argument. By a natural law, a slighting meaning has been infused into the words in question, the use of which hurts the feelings or sentiment of Roman Catholics.

St. Etienne St. T. F. L.

ANOTHER PROSPECTIVE HERESY TRIAL.

The decidedly rationalistic views of Christian teaching which have been propounded and maintained from time to time by divines of the highest repute among the Protestant denominations may be regarded as a sure barometer to the state of Christian belief in those religious organizations. It is now nearly four hundred years since Luther nailed to the door of Wittenburg Cathedral his celebrated theses which were the foundation on which Protestantism was built. Among these theses there were some new and hitherto unheard-of doctrines, as those of the nature of Christian faith and of the sufficiency of faith to salvation without charity and good works; but at all events the great fundamental doctrines of Christianity were kept intact, such as a belief in the Unity and Trinity of God, the absolute inspiration and authority of Holy Scripture as God's infallible Word, the Atonement offered on the cross by Christ the Saviour of man, for the sins of mankind, and some others.

Catholics foretold with confidence that when once these new doctrines were accepted by men as the Christian teaching, the authority of the Catholic Church as the Supreme and unerring guide to faith being set aside, these fundamental doctrines would also disappear one by one until the new Christianity should be undistinguishable from Rationalism or Deism.

It is now undeniable that the prognostications of Catholic divines have been fully verified, and that Protestantism is rapidly arriving at the stage in which it shall no longer teach any doctrine at all as a revealed truth distinctive of Christianity. Our readers will remember that but a few years have elapsed since Dr. Briggs of New York Union Theological Seminary convulsed the Presbyterian church of America by rejecting the fundamental teachings of Christianity, and he was succeeded by a Professor of Lane Seminary, Cincinnati. Even at this time, the Presbyterian Church was horrified to find such teachings propagated within its pale, and the heretical professors were practically expelled therefrom.

But to the astonishment of many Christians the Protestant Episcopal Church welcomed Professor Briggs to itself without demanding that he should become more orthodox, and he is at the present moment one of the trusted clergy of the Episcopalians, and has been ordained a minister or priest by Bishop Potter of New York.

Other denominations are also coming to the same ideal of Christianity, as a religion without any particular creed, and we have within the past few weeks the charge of heresy brought against the professor of philosophy of Boston Methodist University, Dr. Borden P. Bowne, that he rejects the doctrines of Christ's Atonement, and the authority of Scripture.

It is not wonderful that there should be individual heretics in any Church, and when such a thing occurs, the Church does its duty when it asserts the revealed truth, and rejects the teacher of error from its bosom, unless he renounce his false teaching. But in the present instance it is very probable that Professor Bowne's teaching will be practically endorsed by the throwing aside of the charges which have been brought against him. The Rev. George A. Cook, pastor of Trinity Methodist Church, Medford, Mass., and Professor Luther T. Townsend of the Boston University, are engaged in preparing the charge of heresy against Professor Bowne, but it is indicative of a great drifting away of Methodism from the orthodox Christian faith when we find such clergymen as Chancellor James R. Day of Syracuse University, and the Rev. Charles Parkhurst, editor of Zion's Herald, the New England organ of Methodism, defending Professor Bowne from the attacks of his assailants.

Professor Day says of Professor Bowne: "He is the greatest metaphysician of the day. It is absurd to charge him with heresy."

Dr. Parkhurst says: "He (Professor Bowne) has saved many a reader, and many a student to a life of faith and good works who otherwise would have wandered off into hopeless unbelief."

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A LITERARY REVOLUTION IN JAPAN.

Japan, while in its present state of excitement at the prospect of a war on a gigantic scale breaking out within a few days, or even a few hours, could scarcely be expected to be meditating an immediate and fundamental change in the character of its language, yet this is what it is actually doing.

Some of our readers may not be aware that Japanese writing is identical or almost identical with the writing used in China. That writing is not phonetic or alphabetic like all the languages of the Western world, but is ideographic. That is to say, the writing of all the countries of Europe and America consists of a limited number of characters which represent the sounds used in speech. By the combination of these characters the sounds of the words spoken are represented, and thus the sounds uttered suggest the written characters to be used for the representation of any word, and vice versa, the written characters indicate with more or less accuracy the sound or pronunciation of the word. We say "with more or less accuracy," because these languages are, for the most part, only approximately, and not absolutely and accurately phonetic. The purpose of alphabetic writing is indeed to represent the sounds of the language, but the attempt to thus represent sounds has been imperfect, and it is for this reason that we say modern languages are only approximately phonetic. Thus the letters of the English word hold represent correctly the four elementary sounds which make up the spoken word. But when we write the letters hold to represent a word sounded in precisely the same way as hold it is evident that we depart from strict phoneticism; and so the case goes all through the English language.

The Italian and German languages are almost strictly phonetic. English and French depart very greatly from phoneticism, but in a somewhat loose way, it is commonly said that all these are phonetically written languages, inasmuch as they are based upon phonetic principles, even though they do not strictly adhere to them.

The Japanese and Chinese languages, as written, are based upon principles entirely different from those we have thus briefly explained. The characters used represent ideas, and not sounds. Thus the English word man, translated in French is homme, and into Italian uomo. In Japanese and Chinese the words meaning a man are different; but the same written two-stroke character is used for the idea man, while the kind of a man, as a farmer, a trader, a lawyer, a magistrate, etc., is indicated by adding to the character for man another character signifying the nature of his occupation.

In this manner different languages may be written with the same signs, and this is what occurs not only in China with its divers languages, and in Japan, but also in the neighboring countries, and this "broad universal-

ity" is the basis on which nearly six hundred million people use one written language, though their spoken languages differ widely. Considering the readiness with which the Japanese have adapted themselves to western manners during the past generation, it has been a cause for surprise that they did not before now adopt the Roman letters for the representation of their language. But the very fact of the immense territory over which the Chinese written language was intelligible, and of the vast population which used it together with its picturesqueness, made it so attractive that they were unwilling to change it for any light cause, or at least, until they should be thoroughly convinced of the superiority of the Roman alphabet. But, at last that conviction has come. It is now recognized that the European letters are more easily learned and read and are more adapted to be printed by means of movable types, or to be written with a pen or typewriter, and so, the Japanese government has now determined to adopt the Roman letters as the national mode of writing and printing.

There is not the least doubt that the change will within an incredibly short time advance the civilization of Japan, and increase the number of learned men in that country, as it will remove the greatest possible obstacle to learning which is that, at the outset, any one who began to follow learning as his career in life was met at the threshold with the difficulty of mastering a mode of writing which requires many years of study of word-forms or ideographs, which are, after all, only the beginnings of learning; and therefore, the time would be much better spent in more advanced work.

Hereafter, when the new method of writing shall be in full vogue, Japanese students will have to spend a comparatively short time in the most elementary work, and thus years which would have been wasted under the old method of writing will be spared for study of more important matters. We have not the least doubt that the change will be the cause of a more rapid advance than we have witnessed yet in the civilization of the flowery kingdom.

We are satisfied also that the Japanese language itself will feel the influence of the modern dress it will put on in such a way that its grammatical forms will be simplified, and its awkward sentences and modes of speech beautified and rendered graceful as another immediate effect of the change, and to the progress of the country will thus be given a new impulse. The way will also be prepared by this new national movement for the more extensive acceptance of the Christian religion, and thus in many ways will Japan's condition be improved under the new departure.

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There is not an instance in history when so great a change has been made all at once in the language of a country as this which has been effected in the Island Empire.

COUNTRY SCHOOL TEACHERS.

The trustees of our country schools are not enthusiastic, in praise of some of the secular teachers. We have gone over the ground and are satisfied that distrust and dislike on the part of both parents and board officials is not imaginary. They are, we regret, very much in evidence. The teachers may be inclined to deem this an exaggeration of existing conditions, but we assure them that our statement rests on indubitable proof. And so acute is the feeling in some quarters that the question of closing some schools until teachers conscious of their duties and responsibilities can be found is a subject of discussion.

We know, however, that in some cases trustees expect a teacher to be a paragon, and in others dissatisfaction arises from a too attentive hearing on the part of parents to the complaints of their irreverent offspring. A teacher, however qualified, cannot inject brains into her pupils, nor can she be blamed for non-progress of the scholars when they are allowed to home study. Furthermore, she is not a menial body and soul by the trustees, but she occupies a responsible position, and is entitled to all reasonable support by every member in her particular district. It must be borne in mind that the failure of some of our schools is due not only to the faithlessness and incompetency of teachers, but also to the arrogance and constant and oftentimes unjustifiable fault-finding of the trustees.

But in the cases we have investigated the officials are heart and soul with the educational interests of their respective sections, and have, moreover, abundant proof to show that these interests are neglected by some school teachers. "Too much flirting," says one: "too great an anxiety to get into the matrimonial band-wagon," says another. They all agree that the

quality of work and without the aid of the teacher to improve. We do not voice on this that teacher good example their care. insulate the breach of p of them are a prone to und on capturi children's upon capturi their charge. And yet to share of the ter and of a word, the image in the what a show in the shap not be beto always beto ing are coo souls which heavenward in her dut from her da bear fruit and sublim enters upon or who dist duct, does p pupils and One word teacher is s it is the du ers to pay s work and sorry to ha districts t practiced cheapness, called for, goes in this where high difficulty i good, intel WHY TI From an New Zeal following Church's a are, of cou is preferab stance, on stricken ci fostering b In such e great pla Gravelotte permits, b her ordina burial has u morial usag of the Chu pressive reu moral wh hopeful th Ty a decre Leo XIII, structions bodies att privation c ing and c dead. The veneration the temple on respect the Church Continent, the dead v by atheist expression urrection grave. REQUIEM LI SERVICE CH A solen for the so J. Quinn, yesterday suddenly by first news bogram. Quinn's e of the Ca Crim. Sale L. A. Br 520, Grat levue: P. Thomas present. The ser Hale, rec a persona and was "We day, de our syn reaved h loved pa to offer behalf in ce of th "And y ed. Hea so much tells us ment we inqultes solutely "Aragin end of th