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INDIRECT REVISION.

When the Anglican Church was some years established as the State religion of England, the work was undertaken to improve the Catholic liturgy by adopting such changes as would give Anglicanism the appearance of being an independent entity with its own forms; and after a time the grandeur and the beauties of the Book of Common Prayer became the boast of members of the Church, as if whatever was beautiful in it had not been borrowed from the liturgies of the Catholic Church.

Methodism, being an offshoot of Anglicanism, retained most of the forms which are found in the Anglican Prayer Book, and it was the especial boast of Methodists that the form for the solemnization of marriage is peculiarly scriptural and appropriate to its purpose.

Among the questions which are put by the officiating minister according to this form, the following is asked of the woman who is to be married:

"Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him in sickness and in health; and forsaking all other keep thee only unto him so long as ye both shall live? The woman shall answer, I will."

There is certainly nothing against the mutual duties of husband and wife in this form. The promise of obedience is not one of slavishness in things unlawful as well as lawful, but a recognition of the authority which God Himself has instituted to hold the family together; and in the first Epistle of St. Peter iii, 5, 6, we read:

"For after this manner heretofore the holy women also, who trusted in God adorned themselves" (with "the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God," "being in subjection to their own husbands, as Sara obeyed Abraham, calling him Lord."

Husbands too are commanded to "give honor to the female as to the weaker vessel, and as to the co-heirs of the grace of life," all being "lovers of the brotherhood, merciful, modest, humble."

Thus the mutual obligation of husbands and wives are carefully defined. But it appears that the Southern Methodist Church of the United States has come to the conclusion that the divine institution of marriage is too antiquated for the ideas of the nineteenth century, and it has just decided to strike the word "obey" from the wife's promise as above quoted. This step has been taken in submission to the new-fangled notions of the Women's Rights lecturers who of late years have been so loud in denouncing as a tyranny the idea of the family as it is constituted in all Christian lands.

It has always been the practice of the Catholic Church to assert more unmistakably than ever the Christian truth when arch-heretics attempt to undermine it. But it is characteristic of error to make compromises under these circumstances, so we are not surprised at the action of the Southern Methodists in giving up the old doctrine to meet the whims of noisy modern fanatics.

In this way these Lutheran Methodists have revised the Bible by means of a side-wind. In so doing they follow the example set a few years ago by the Canadian Presbyterians, who resolved in their General Assembly to overlook the conduct of a minister who had married his former wife's sister, though the Westminster Confession declares such a marriage to be contrary to the divine law.

These are the men who have been dining it into our ears that Jesuits are an unconquerable society, because they are supposed to teach that "the end justifies the means."

It is a somewhat curious phenomenon that such devices of revision should be adopted by sects which are so fond of holding up the Jesuits to public reproach on the plea that some mem-

bers of the order have maintained as a theological doctrine that "the end justifies the means."

But since these sects are at work in revising the marriage laws and promises, would it not be advisable for them to proclaim now the real modern Protestant doctrine that the married couple shall live together till they are divorced, instead of "so long as ye both shall live," as the marriage service has it still?

DR. DOUGLAS'S TILSONBURG SPEECH.

There is always an outpouring of venom when the Methodist parsons meet for their annual conferences, and our eyes are familiar with the names of those who give utterance to the vilest calumnies. One of these habitual calumniators is the Rev. Dr. Douglas, Principal of the Montreal Wesleyan Methodist Theological College, to whose address, delivered before the Niagara Conference, we made some reference last week.

Dr. Douglas is generally regarded as a leader among the Methodist clergy of Canada. We are aware that there are some among them who are of quite a different stamp from the bellicose doctor, and who recognize the fact that Catholics are one of the elements of the population of the Dominion, and that they are entitled to an equality with their Protestant fellow-citizens. But we cannot expect that Dr. Douglas will ever learn this. His speech at the Tilsonburg conference was the product of a narrow mind. It was out of place, first, because a Church conference is supposed to be called together for the purpose of enabling it to propagate the gospel more effectively, and, secondly, to encourage its members to works of benevolence. Neither of these ends will be gained by interfering with the political convictions of Methodists, nor by attacking the members of the Government on account of their religion.

Dr. Douglas's address of an hour and a half was entirely a personal attack on Sir John Thompson, because Sir John is by conviction a Catholic. He was accused of being once "a humble schoolmaster." Dr. Douglas is even now himself a schoolmaster, and it becomes him to throw such a reproach upon a gentleman whose ability and integrity have raised him almost to the highest position in the gift of his country. But we presume Dr. Douglas considers the humility to be the ground for the reproach. We can assure him that if he himself possessed a little more humility he would not have made the miserable exhibitions of himself which have been so frequent during the last few months.

The doctor states that Sir John Thompson worked his connection with the Nova Scotia Legislature "for all it was worth to the advantage of his new faith."

The falsehood of this is too evident to need refutation. However, Mr. Josiah Wood, M. P. for Westmoreland, N. B., who is also one of the most prominent Methodists of his Province, replying to this statement, says:

"There is not a single act of Sir John's during that period to justify the statement; and the universal opinion of his colleagues in the Government and Legislature of Nova Scotia, so far as I have been able to obtain it (and I have met many of them), is that it is entirely at variance with the truth."

The doctor adds:

"It was this sceptre of premiership which he might wield in the interests of his Ultramontane faith that led him to lay aside the ermine and re-enter the field of politics."

It would be easy enough for us to assert that Premiers Abbot and Mowat entered politics also to further the interests of the religious denominations to which they belong, and it is probable that Anglicans, Presbyterians, Methodists, Baptists, etc., are not disposed to object against the elevation of members of their own sects to such high positions. Yet it would be hard for us to prove that it was merely to further the interests of their respective Churches that these and other gentlemen of all denominations entered into the Dominion or Provincial Governments. We imagine that Dr. Douglas would find it equally difficult to prove this in reference to Sir John Thompson. His statement is simply an attempt to play upon the credulity of the intelligent audience he was addressing. But unless we overestimate their intelligence, his audience must have laughed in their sleeves while the doctor was giving utterance to his ridiculous periods.

Every one in Canada knows that Sir John Thompson's abilities on the bench were the reason why his party in Nova Scotia wished him to give up the ermine, in order that Nova

Scotia might be ably represented in the Dominion House of Commons.

But Sir John Thompson is a Catholic, and this is sufficient reason why Dr. Douglas should abuse him. If the doctor does not wish to see Catholics take a prominent position in politics, he should migrate to some country where there are no Catholics. It may be difficult for him to find such a place. It would be much more easy to find one where there are no Methodists. But in Canada, where Catholics are 41½ per cent. of the population, they are not to be ignored. Canada is no place, therefore, for Dr. Douglas. The Methodists are only 17½ per cent. of the population, and they cannot monopolize all the political influence. How is Dr. Douglas going to succeed in ostracizing Catholics from the Councils of the Dominion? Even if the present Government were ousted from power, Mr. Laurier, a practical Catholic, the honored leader of the Dominion Liberal party, would be called upon to assume the Premiership of the next Government, and he would be just as objectionable to Dr. Douglas and men of his mould as Sir John Thompson is.

We need not refer here to the defence of Sir John Thompson, showing that the vetoing of the Jesuits' Estates Act of Quebec would have been an undue interference with the autonomy of that Province. Able men than Dr. Douglas have acknowledged that this is the case. This was the opinion of Lord Stanley, the entire Dominion Government, the British Law officers of the Crown, and 188 members of Parliament in a House of 201. It is, therefore, a piece of unwarrantable bigotry, presumption and egotism on the part of Dr. Douglas to select Sir John Thompson as the target for his poisoned shafts because he was of the same opinion.

Sir John Thompson is a lawyer of eminence, respected even by his political opponents. His liberality toward Protestants is well known and fully appreciated by his colleagues, and Dr. Douglas's senseless attacks will bring discredit only upon himself and his Church, unless they are quickly and authoritatively repudiated. The Methodist parsons have already so frequently meddled without reasonable excuse in the politics of the Dominion that they are already very generally regarded as political schemers; and unless they manifest their disapproval of the doctor's Tilsonburg speech they will show that they deserve the odious designation.

RELIGIOUS PERSECUTION IN UGANDA.

A dreadful story comes from Uganda, in East Africa, which forcibly reminds us of the outrages committed formerly by the Moslem Druses and Bashi Bazouks on the Christians of Lebanon and Bulgaria, but which it is difficult to believe would be perpetrated under the advice and with the aid of Christian officers representing her Majesty Queen Victoria, and British missionaries, whose purpose is supposed to be to convert the heathens of the Dark Continent to Christianity.

We had hoped that the first reports of this nefarious transaction might prove to be untrue; but they have been confirmed by subsequent information, so that now there appears to be no doubt of them whatsoever.

Uganda is the name of an extensive district in East Africa where Cardinal Lavigerie, the illustrious Archbishop of Algiers, had established, within the last few years, a Catholic mission, which was at the same time a base for his operations for the suppression of the slave trade. The White Fathers who had charge of the mission were highly successful, and thousands of natives were converted every year, the King Mwanga of Uganda and many of his chiefs being among the number of converts.

A neighboring chieftain, named Mbogo, who is a Mahometan, aimed at usurping the regal authority in Uganda, and to carry out his projects he secured the influence of the Protestant missionaries, who would, however, have been powerless if they had not secured the assistance of Captains Lugard and Williams of the British East African Company.

From these British officers the Protestant natives procured repeating rifles from Captain Lugard, and marched against the Catholic missions, the inhabitants of which, though taken by surprise, defended themselves as best they could; but they were at last defeated with great slaughter, and their houses were burned to the ground. Fifty thousand Catholics were thus murdered or sold as slaves, or driven from their country, and the mission was completely demolished. The

missionaries themselves, seventeen in number, barely escaped with their lives.

A full account of the transaction was sent by Mgr. Hirt, Bishop of Theveste, who wrote from the German station of Ukoba, in East Africa. He says these proceedings form one of the most disgraceful pages in the history of the civilization of the Dark Continent.

Mgr. Livinhac, the Superior General of the White Fathers, gives other details of the massacre. Thirty Catholic chapels have been burned down, including a handsome one in the capital, which is two hundred feet in length; several thousands of men, women and children have been sold into slavery, and a Mahometan has usurped the throne of Uganda.

The matter is not to be allowed to rest here. The French Government have already demanded explanations from Lord Salisbury, and it was announced in the French Chamber by M. Ribot that the French Government will insist upon complete reparation for the injuries inflicted. We may presume that Lord Salisbury will afford as little satisfaction as possible; but the latest intelligence is, to the effect that he desires at least to put on an appearance of satisfying the French demand, as orders have been given to Captain Lugard to abandon Uganda.

BRAGGADOCIO IN BELFAST.

A cable despatch sent last week by the United Press Association gives an account of a great convention held on the 17th inst. in Belfast, to protest against the granting of Home Rule to Ireland. The assemblage is styled in the despatch "the great Ulster Convention;" and we are gravely informed that "Loyalist Ulster has evidently determined to make a demonstration that would impress the people of Great Britain," and that "while Protestants are in the great majority, there are some Roman Catholics, and care has evidently been taken by the leaders to avoid giving the demonstration either an Orange or strictly religious aspect. They claim that it represents the loyalist sentiment, irrespective of religion or politics."

It is a fact well known that the Catholics of Ireland are virtually a unit in favor of Home Rule. There are a few Catholic officials who are under the influence of the Government, and who figure, therefore, as supporters of the policy of oppression of the people, which has been in operation for over three hundred years. There are also some landlords who, like the Earl of Kenmare, wish to perpetuate the system by which landlords grow rich on the hard toil of the tenantry. This oppression of the tenants is not, however, a religious question. Protestants are its victims as well as Catholics, though there is, of course, a larger number of Catholics who suffer under it, the population of the country being mostly Catholic. Owing also to the manner in which the landlords became possessed of their large estates, namely, by confiscation of the property of the former Catholic owners of the soil, the landlords are mostly Protestants, and as they more readily found Protestants who were willing to put the tyrannical laws into execution, their agents are for the most part Protestants also.

In Ulster, in which province the Protestant population is chiefly to be found, the rights of tenants are also recognized by the law to a much greater extent than in the rest of Ireland. Chiefly for these reasons the Catholics suffer to a much greater extent than their Protestant neighbors, and the latter are more willing to preserve the present condition of things, which ensures a real Protestant ascendancy in a Catholic country.

The secret springs or motives which influence human actions are difficult to be understood, and we must recognize that it is hard to explain why it is that the Protestant tenantry, whose cause is identical with that of the Catholics, should nevertheless oppose the efforts of the latter to ameliorate the condition of the whole people without distinction of creed. We can account for it only in one way—by means of the intense hatred against the Catholic Church and their Catholic neighbors in which they have been reared. They see that Catholics have suffered more than themselves by the existence of ascendancy, and this fact consoles them for their own sufferings, inducing them to assist in riveting the chains wherewith they are themselves to be shackled, because a large number of Catholics will be shackled with them.

This was not always the case. The leaders in the cause of Ireland have heretofore been mostly Protestant, such as Emmet, Grattan, Lord Edward Fitzgerald, William Smith O'Brien, Butt, Parnell, etc. These were sustained also in a great measure by Protestants as well as Catholics. Presbyterian ministers stood side by side with Catholic priests on the platform of public meetings at which the rights of the people were vindicated; but it is to be regretted that at the present time the contrary appears

to be the case; and when Ireland is on the point of gaining what she has so long contended for, the attempts of Lord Salisbury and his colleagues to turn the question of justice to Ireland into a religious issue seem to have been more than usually successful.

There are, indeed, many Irish Protestants who honestly sustain the cause of Home Rule, and among the Nationalist members of Parliament at the present moment there are no fewer than seventeen—one-fifth of the entire number—who belong to the various Protestant denominations; but these are all elected by intensely Catholic constituencies. The Protestant Irish constituencies are unanimous in supporting the present Tory Government, if we except one or two in Ulster which are almost equally divided in religion, where perhaps the votes of a few Protestant Home Rulers have turned the scale in favor of a Home Ruler. Thus it has come to pass that of the thirty-two members for Ulster, seventeen are at the present moment, Home Rulers, being an actual majority.

The speakers at the "great convention" of last week all assume that Ulster is a thoroughly Protestant Province, and opposed to the establishment of a Parliament at Dublin. The United Press despatch asserts the same—that "there are some Roman Catholics," and that Protestants constitute "the great majority" of the people.

The Rev. Mr. Lynd, a Presbyterian minister who moved one of the resolutions, said "Ulstermen are not animated by bigotry. They are animated by a dread of bigotry, for a Dublin Parliament, when not dominated by a reckless spirit of lawlessness, would be dominated by a most intolerant and arbitrary priesthood." Mr. Thomas Sinclair declared that "Ulstermen are determined never to submit to the hateful ascendancy of children of revolution, and will ignore the existence of acts passed by the Dublin Parliament."

The complete Protestantism of Ulster is the constant theme of these violent agitators. But the complete Protestantism of Ulster is a mere fable. The fact that there is a Home Rule majority of Ulster members in Parliament is enough to prove this. Until lately there was a preponderance of Catholics in Ulster, but the last census shows that Catholic emigration has brought down that preponderance, so that there is now a small Protestant majority in the Province, but it is so small as to make it an absurdity to speak of it as a Protestant Province, or to say, in the words of the despatch writer, "there are some Roman Catholics."

There are in fact only two counties of Ulster—Down and Antrim—which are intensely Protestant, and these two counties have only about one-fourth of the area of the Province, which contains nine counties. Of the remaining seven counties, the Catholics are 61½ per cent. of the population. The Catholics form almost two-thirds of the population of Ulster, outside of Belfast Parliamentary borough; and even in Belfast there are 70,000 Catholics. The demand of the Ulster Orangemen to dominate Ireland merely means, therefore, that two Protestant counties must dominate the whole country.

The pretence that if Ireland had Home Rule, it would be ruled by the injury of Protestants by a "most intolerant and arbitrary priesthood" is but a sham. The country would be ruled by its people, and the Protestants of Ulster and of every county would be duly represented in an Irish Parliament. They would be as fairly treated as are the Protestants of Quebec, who, if we except a few bigots of the Drs. Douglas and McVicar stamp, have uniformly represented themselves as being without a grievance. A minority cannot be expected to have its own way in everything, but there never has been any desire manifested by any portion of the Catholic majority in Quebec to tyrannize over the Protestant minority. But it might be expected that a Dublin Parliament would soon restrain the Belfast Orangemen from their favorite pastime of mobbing the Catholics of that city and destroying their property; and it is their fear that they will be restricted in these innocent amusements which makes them threaten dire vengeance if the people of England, Ireland and Scotland agree in letting the Irish people govern themselves.

One of the speakers at the convention—Mr. Andrews, President of the Ulster Reform Club—declared that Ulster will not elect members to a Dublin Parliament, and will never pay allegiance to such a body, and if the attempt be made to coerce it, "as a last resource we are prepared to defend ourselves, and we will do so." This was delivered amid the wildest enthusiasm and waving of hats and handkerchiefs.

These threats show the sincerity of Orange loyalty. The Orangemen will be loyal to the throne as long as they are allowed to dominate as they will over Catholics. They were ready in 1836 to place the Duke of Cumberland on the throne in the place of Queen Victoria, the lawful heir. In Canada they ill-treated Lord Elgin, the representative of her Majesty, because they could not have their own will, and later they insulted most grossly the Prince of Wales on the occasion of his visit in 1860 to this portion of his future Empire. But in spite of their present threats the cause of Home Rule will advance, and within a few months an Irish Parliament will be a matter of fact. In spite of the noblemen who joined in the proceedings of the Ulster convention, there will be a Parliament in Dublin, and the Ulster Orangemen will find it more prudent to submit to the inevitable than to

materialize their bluster into actuality.

"For men, it is reported, dash and vapor. Less on the field of battle than on paper. Thus in the history of each dire campaign. More carnage leads the newspaper than plain." PETER FINDER.

THE HON. EDWARD BLAKE.

The Hon. Edward Blake has received from the leaders of the Irish Nationalist Party a letter of invitation to accept a seat in the British House of Parliament in the interest of the Nationalist cause. The invitation is unanimous, and Mr. Blake has accepted it on condition that a safe seat be given him, so that he may not be put to the inconvenience of a doubtful or costly contest.

Mr. Blake is known to be an earnest advocate of Home Rule for Ireland; and with his knowledge of constitutional law, and the operation of Home Rule in Canada, his counsel will be of immense advantage in the framing of a Home Rule measure which will work satisfactorily, under the peculiar circumstances in which Ireland is placed at this critical moment, when she seems to be on the point of gaining that autonomy which is her ambition.

It is with regret that Canadians will see Mr. Blake depart from Canada, where his statesmanship and unswerving integrity have endeared him to men of all parties and have made him universally respected; but there is no doubt he will still hold Canadian interests next to his heart while absent from this country; and he virtually informs us that it is his intention, should he actually go to Ireland, to return when the purpose for which he goes shall have been accomplished.

The acceptance of the Irish invitation is conditional as yet, but there appears to be scarcely the possibility for a doubt that the condition will be fulfilled, and that a safe constituency will be offered him. It is not said that he will assume the leadership of the Irish party; but it is generally taken for granted that he will practically, if not nominally, be the leader. We may hope that his presence among the Nationalists, and his active cooperation with them, may result in the union of the two Irish factions, which have not as yet been cemented together.

Mr. Blake's explanation of the state of affairs is to be found in his letter to the Toronto dailies, which we give below. It will be seen that the answer of the Irish leaders to his condition has not reached him yet, though it may be taken for granted that it will be satisfactory. Mr. Blake says:

"Though I would have preferred to wait a final conclusion before saying anything with regard to the unanimous invitation of the Irish party to accept an Irish seat in the Imperial House of Commons, yet in view of its publication and of the many inquiries I have received, it is perhaps better that I should make a brief statement before leaving for Murray Bay."

"On Tuesday last I called to the effect that I was deeply sensible of the high honor done me, but feared I was too old and too unfamiliar with the arena to be serviceable; yet if it were thought to be in any degree useful to the great cause, I would accept a safe seat, but that I could not attempt a doubtful or costly contest, and, I rather difficult for me to start forthwith, and I requested certain particulars, which I thought important, as to the time of leaving and the proposed seat."

"The pressure on the time of the Irish leaders is just now so overwhelming, and they are called on to deal with so many matters of infinitely greater moment, that an immediate reply to my inquiries could not reasonably be expected; and I have no further information on the subject."

"This is not the time to give reasons for a decision, which I cannot help sometimes hoping may, after all, be ineffective. I may yet be spared the pain of leaving Canada. Let me just say now that, should it be my lot to go, I can be sustained only by the belief that I go in the discharge of duty, and by the hope that I may before long return to home and friends."

Mr. Blake leaves on Monday for Murray Bay, and, if no hitch should arise, that if his terms should be accepted, he will shortly sail from Rimouski for Great Britain. It is unlikely that he will return to Toronto before sailing.

EDITORIAL NOTES.

THERE are non-conformists and non-conformists. The Irish contingent of that body lately sent a memorial to Parliament praying that Home Rule be not granted to their country. The letter lately published by Rev. J. Guinness Rodgers, a distinguished Protestant clergyman, would go far to prove that the Irish preachers are actuated by motives the most base and sordid, and such will undoubtedly be the verdict of every honest man. We would recommend a thoughtful study of the following passage in Mr. Guinness' letter to those who feel any sympathy for the wild and ridiculous fancy in Ulster who have fattened on the misfortunes of their country, and indulge in cowardly blustering at the prospect of a change whereby the people as a whole will be given justice:

"The idea of a persecution of the Protestants of Ulster by the Roman Catholics is simply grotesque. The worst that really could occur should be that Roman Catholics, following the example which has been so carefully set them, might possibly insist on that monopoly of office which Anglican Tories enjoy in a large number of the agricultural counties of England, and which Protestants

do not hesitate to secure those districts of Ireland who are the testaments of Dublin and Cork municipal life, but their fact that of the Roman Catholic present. Beyond this it that the Ulstermen will suffer them in their trade, enter their liberty, is so wide to believe any rational n entertain it. It is a taking eering rhetoric, and nothing

In answer to an intimated to reply to the Dr. Douglas, he said who know that a man religion from conviction planation. It would reasons to those who that a man may conscient Catholic." It could be expected that a m position of Sir John Th reply to the violent by the Methodist particularly when bered that nothing wained worthy of refu

The Hon David Mil escaped the abuse of Douglas, because of h of Catholic education member for Bothwell i the preacher's venom does a high place in a all Canadians who despise bigotry.

The Manitoba Meth on Wednesday, 15th resolution favorable to Separate schools and of a National school was some opposition ministers to the res said that it would be to crush the Protes Quebec. The use of the dissentients would knew that the selfish more powerful with th an appeal to their

But even such an prevail over inhere majority wish to infl Catholics, even tho their own co-religion suffer similarly.

The case of Dr. Br Theological Semina is still troubling the the United States. been charged with New York Presby thought to get rid summarily dismiss leaving the doctor fr teachings as before. Assembly refuses to ceedings, and the P ordered to begin a will take place no difficult to see how come to any other c it is a danger to Pre indeed, to any formu permit the doctor to his theological pu which he upholds ar don, one of which is authority of a large Scripture.

The Government Ireland was discus House of Commons 15th inst. Sev offered by Mr. Sex fast, were accepted incorporated in the others was one allo given to schools Christian Brothers bers, in consequen withdrew their op and it is expected law. There is, of some quarters to aid to schools cou Brothers, but no able to Ireland w Christian schools footing than is gi secular teachers. The Government, approaching gen coming to see ciliating the Irish legislation. If th a desire to do just averted the fate awaits them; b justly doubted; a land are convince friends are Mr. party. Irishme United Kingdom Mr. Gladstone's now for Lord Sal branch.

The Supreme t Church of P ecclesiastical a the country to ac tice of keeping t