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Letters of Recommendation, Apostolic Delegation, Ottawa, June 13, 1905.

My Dear Sir:—Signs coming to Canada have been a reader of your paper.

Following these lines it has done a great deal of good for the welfare of religion and country.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, DONATUS, Archbishop of Koblenz.

LONDON, SATURDAY, AUG. 19, 1905.

ON MEXICO.

The "Religious Intelligence," a "Free Christian Baptist" paper published in St. John and Frederick, N. B., and having for its editor the Rev. Joseph McLeod of Fredericton, has in its issue of July 26th, an editorial article under the title "Idolatry in Mexico" which for staidity or malice or both we have rarely if ever seen surpassed.

At the Mexican table in the Missionary Exhibit held recently in Boston under the auspices of the Methodist Episcopal Church, some articles were exhibited as objects worshipped by Mexican Catholics, among them being certain pictures of the ever Blessed Mary the Mother of God.

A representative of the Sacred Heart Review went to this exhibition to investigate, and at the table where these pictures were shown, the following conversation took place:

"And do they worship her (the Virgin Mary) even as they worship God?"

"O, Yes, indeed."

"Do they pray to these pictures of her, and imagine that they hear their prayers?"

"Why, yes, that is what they do."

"Have you ever been in Mexico?"

"No, I never have."

"Well you do not know these things at first hand."

"Yes, I do; everybody knows them."

The Sacred Heart Review's representative speaks in his report of the incident, of the "amazing, appalling, and amusing ignorance of the exhibitor." But the Rev. Free Baptist Editor comes to the rescue of the exhibitor by stating a piece of his own experience as follows:

"This writer, in World-Wide Missions, spent the month of January, 1904, in Mexico, and visited many Roman Catholic churches, in every one of which there were pictures of the Virgin of Remedios, the Virgin of Guadalupe, and the image of Christ. It was usual to find a group of people on their knees before the picture of the Virgin of Guadalupe mumbled prayers, or appearing so to do, the number kneeling before this Virgin always being greater than those kneeling before the image of Christ. This Virgin is today the most popular object of worship in Mexico. Even Roman Catholics admit the idolatry of Mexican Romanists. A Roman Catholic missionary sent by the Pope to do special educational work said not long ago to Dr. John Butler twenty years in Mexico, who knew him well: 'The Mexican are not Christians; the Virgin of Guadalupe comes first, Hidalgo, second, and Jesus Christ third.'"

This specimen of unintelligible English is sufficient to show that the editor of the paper is a puffed up ignoramus who bears his nasal organ high. "It would be useless to enter into a lengthy controversy with such a sample of the D. D.; for we find that the Rev. Joseph McLeod writes these

clabastic letters after his name. We wonder what University conferred this title on him!

Mr. McLeod spent six months in Mexico smelling out idolaters, and what did he discover? He found "groups of people on their knees before the picture of the Virgin of Guadalupe mumbled prayers," etc.

Catholics do pray, not to pictures, but to the originals of pictures of the Blessed Virgin and God's saints who are God's special friends and servants, the petitions being that these friends of God should pray for us, for we know that their prayers are powerful with God. The Revised Version of the Protestant Bible tells us that "The supplication of a righteous man avail oth much." (St. James v. 16) We may therefore ask the righteous to pray for us, as St. Paul asks the prayers of the Corinthians. (2 Cor. 11.) If the prayers of the living are powerful with God, the Saints of God in heaven cannot have less power. Christ Himself tells us that the God of Abraham and Isaac and of Jacob is not the God of the dead but of the living." This is to say that though the bodies of the saints are corrupted and dissolved their souls are living forever in God's presence. They may, therefore, offer prayers to God for us which are even more efficacious than they were when they lived on earth.

The angels of God pray for us and protect us against the temptations to which we are exposed on earth. Thus Jacob prays for Joseph's children: (Gen. xlviii. 16: revised version) "The angel which hath redeemed me from all evil, bless the lads." St. John prays for the seven Churches of Asia: "Grace be to you and peace from Him which is and which was, and which is to come, and from the seven spirits which are before this throne," etc. Other texts to this effect are numerous. But the saints in heaven "are as the angels" (St. Matt. xxii. 30, St. Mark xii. 25.) There is no reason, therefore, why the saints should not pray for us equally with the angels, and just as the angel (in Zachary i. 12) prays for Jerusalem, and is answered favorably by God, we may expect God's favor to be granted through prayers offered by the saints.

It is therefore no more an evidence that the Blessed Virgin and the Saints are worshipped as God by the Mexicans because they ask them to pray for us, than are the prayers of Jacob, St. John and Zachary an evidence that they worshipped angels as God.

As to the charge that the Mexicans "mumbled" their prayers, we assert that the Rev. Joseph McLeod is no judge of an earnest and pious prayer as distinct from a mumbled prayer, as after making the assertion that the prayers were mumbled, he admits that he did not know of what he was speaking, as he immediately adds "or they appeared to do so." Such malevolent interpretation of a pious act is unworthy of a claimant to be a minister of the Gospel, and ought to be sufficient for his expulsion from the Church to which he belongs. We do not suppose, however, that his Church will thus deal with him; for, according to the Baptist form of Church government, each congregation is absolute in its judgments on faith and moral conduct. We presume the Rev. Mr. McLeod knows the calibre of his congregation, and that they will stick to him through thick and thin even though they be aware that his language is un-Christian, and that he maligns a pious Christian people. Any calumny against Catholics will be applauded by them, most probably, and he knows this.

It is simply false that the Mexicans adore or worship the Blessed Virgin or God's saints as gods; and the Rev. Mr. McLeod well knows that with all his six months visit to Mexico, he is lying malignantly.

It must be remembered that the Mexicans are a mixed race. They comprise thirty-five Indian tribes, creoles, half-breeds or mestizos, and whites. In such a mixture, we cannot expect the state of advancement in civilization of a homogenous or of a fully civilized race. Nevertheless we are informed that their present condition is peaceful and prosperous, the laws are fairly well observed, education is progressing, and fair progress in the arts of peace has been made. (See American Encyclopedia, Art. Mexico to A. D. 1875.) Since that date great progress has been made.

Mayor Maguire of Syracuse declared in 1901 that "in the opinion of well-informed native Americans, and in his own opinion, only for the sake of the Catholic religion, the Mexicans would be in the same state and low condition of the American Indians." It will be also noted that the Catholic Spaniards who ruled Mexico for a long time did not exterminate them as the Americans have almost done with their Indian wards; and even at the present moment nearly all the civilization now possessed by the Indians of the great Western territories of the United States

has been given to them by Catholic missionaries who are even now almost their only instructors, at the price of great self sacrifice.

Frederic R. Gaurnsey writing from San Angel, Mexico, to the Boston Herald in November, 1901, said in substance, as we abridge his words:

"A contrasting point of Mexican and American small towns is that here we have no hoodlums or toughs. People are too polite to be so disagreeable. The insolent swaggerers of the pavement, the tobacco spitting brutes of the street corners, and the bad small boys, old in devilry, are not in evidence in the Mexican small town. Even the poorest; upon you meet answers a salute with the grace of an old Hidalgo . . . the active, arrogant, insolent and menacing hoodlum, we have him not."

"The Mexican woman is reposeful and religious. Women are well treated here, and are sweet and gracious. They are housekeepers, mothers of families, and not reformers, intellectual leaders, or faddists. . . . A woman is a home goddess, still believes in her ancient faith, and is the cheerer and counsellor of the men. People who regard the Mexican woman as sorely oppressed do not know her. She rules often by a sweet influence. . . . The women go to Mass in the morning at various hours, according to their habits, status or piety. . . . They all go. The church is their second home, and they love it with a deep and abiding love."

"As a rule the religious men are the solid citizens, humane masters, and pay their bills. . . . The clergy are profoundly respected and look after the poor. The young priests are abstemious and self-denying men. They give rise to no evil reports. The old priests are indulgent and regard humanity as a father does his naughty children. But they do not abate a whit of their dignity or lower their priestly standard. They feel that they stand for the celestial powers, and are often plain spoken when necessary."

"Religion is not decadent here, and there is a general courtesy worth imitating. And yet we read of the lack of true civilization in Mexico! Rubbish! That will do to talk to ocean calvary-men, not to men who know Mexico as it really is."

Surely the Protestant United States might have much to learn from Mexico. The Rev. Mr. McLeod quotes two so-called Catholics to prove the Mexicans idolaters. One of these two supposed persons is "a Catholic missionary, who twenty years ago, and not long since, said so to one Dr. Butler." We can make no enquiry as to the truth of this, as the name of the missionary is not told. He is probably an imaginary person.

The other authority is Madam Calderon de Barcos who "wrote" this as also her opinion. This may be or may not be true. When and where are her writings to this effect to be found? We are not told. We must, therefore, consider the testimony as worth about as much as that of the imaginary missionary.

RELIGION IN THE UNITED STATES.

Notwithstanding the terrible ordeal through which the Catholic Church passed in the Philippine Islands, owing to the persistent warfare kept up by the natives for several years against the United States which assumed the sovereignty there after the Spanish American war, the Catholic Church has well held her own there.

The Aglipayan heretics by fraternizing with them, in spite also of the deception attempted to be passed upon the natives to the effect that Protestantism is one faith founded upon one Gospel, the natives soon discovered the cheat that the so-called Evangelical Church is an agglomeration of discordant beliefs, pretending to a unity which it does not possess. The missionaries are therefore disappointed that they have made almost no progress whatsoever in converting the natives to their various sects of Protestantism.

On the other hand, notwithstanding the difficulties under which the Catholic Church has had to labor, and the obstacles which have been thrown into her way in the changed conditions of the Church and of Church property, there are this year one hundred and fifty native students preparing for the priesthood in the Archdiocese of Manila alone. This record is probably quite as good as that of any diocese in the United States, if it does not exceed them all. Among these young men there are many of bright and even brilliant intellects and for the present circumstances a very good education is being given them. This is a very satisfactory state of affairs, and it is all the more so as the Methodists, Episcopalians, Presbyterians, and other denominations have complained bitterly of the falling off of seminarians studying for their ministry all through the United States and Canada.

Under the protection of the United States flag at the present moment there are 22,128,000 Catholics, of whom 7,058,699 are in the Philippines; 1,573,362 in Cuba, 1,000,000 in Porto

Rico and 32,000 in the Sandwich Islands. We cannot, however, measure the actual influence of the Church by these figures, as so large a number belong to the newly acquired territories which have not begun to exert much influence upon the political status of the Catholic body. The Catholics of the United States proper, however, number 12,463,439, independently of the newly acquired territories and Cuba. The Methodists are the most numerous of the Protestant sects, numbering about 6,256,738. The Baptists follow with 5,150,815; the Lutherans with 1,789,766; the Presbyterians with 1,697,697; the Episcopalians with 807,922; the Congregationalists with 667,951; the Unitarians with 71,000, and the Christian Scientists with 66,022.

These figures are only estimates which are, however, not far from the actual truth, only the number of communicants being given in the official religious census.

It thus appears that the Catholics are far ahead of the various sects, and the discrepancy becomes still greater when it is borne in mind that the above figures are divided among many subdivisions of the sects named, so that the actual number belonging to any particular sect falls far below the numbers above given in almost every instance.

It is interesting to notice that according to a recent despatch from New York, 24 denominations, including most of those named above, have appointed from 5 to 50 delegates to meet on November 15th to consider the question of a federation. Sixty speakers are named on the programme, as having consented to express their views on the occasion. It cannot be expected that the proposed meeting will decide upon a confederation, but we should not be surprised if at some not very distant date some such confederation as that proposed should take place, but this can be effected only by a general consent to ignore the doctrines distinctive of each sect. Many of the sects will not consent to this in the near future, as they feel that they separated from the other Protestant bodies on solid grounds. If they were now to give up their causes for separation, it would be an admission that they erred in separating, an admission they are not prepared to make, as several of them proclaim that they separated on solid grounds, and on points which being revealed by Almighty God, cannot with consistency be now ignored.

THE UNION MOVEMENT.

Among the officers of this association for the purpose of bringing about the federal unity of Protestants there are five Protestant Episcopal Bishops, six Methodists, and one Moravian and one Reformed Episcopal Bishop, besides prominent Presbyterian and other divines. There are two Supreme Court Judges, a Senator, a Congressman, a State Governor, Mayor, several College Presidents, professors, editors and ministers.

These constitute, no doubt, a very respectable array of Protestant gentlemen intent upon establishing a kind of unity between the sects, but we must say we have no confidence whatsoever in the efficacy of the results to be attained from their discussions. 1. Even though some kind of union should be brought about thereby, it will not be such a union as essential to the Church of Christ, which, being the "pillar and ground of truth" should have one faith, that faith "which was once given to the saints"—a union which merely hides the discordances of faith behind a curtain can never be substituted for the unity of faith which is an essential characteristic of the Church of Christ.

2. An agreement between any number of factions drawn from the disintegration of existing sects may constitute a new sect with a diminished number of distinctive doctrines, but it will leave behind in every sect thus disintegrated a number of stalwarts who will adhere to the existing distinctive doctrines with more determination than ever. It will simply change the locality of the dividing lines between the existing sects. This is what occurred in Scotland on the union between the Free and United Presbyterians in 1900. The small remnant which remained true to the principles of the old Free Kirk, refusing to be absorbed by another sect, has been organized by the law of the land as the owner of all the property of the old Kirk and the Seceders have been obliged to disgorge all that they carried with them by mere force of numbers, so that we have literally witnessed the celebrated farce of the tail wagging the dog, in the assumption of all the property of the old Free Kirk by the "Wee Free" remnant.

3. There is in Protestantism a principle of disintegration and division which cannot do otherwise than work toward the establishing of new Churches. This is the principle of private judgment which cannot work otherwise than toward the building of

new sects. This is a principle which may be for a time checked in its rapidity of action, but it is so essential to the Protestant system that it must bring forth new off-spring. Such movements as the present New York one may momentarily affect the fecundity of the private judgment principles, but the essential principle of sectarianism must assert itself, with the result of creating new sects, while movements towards reunion will be necessarily only spasmodic, and can only result in setting aside Christian doctrines, or doctrines hitherto held as Christian, and the final result must be Rationalism, Deism, or Atheism. It is well known that Protestantism is ever tending towards this goal, and the stronger the present union movement shall be, the more rapidly will the abyss of unbelief be reached.

The truth will soon be found out and this union movement will hasten the day of discovery, that the only principle of Christian union which will prove to be a success is that principle of Church authority which is found in the Catholic Church, and which consists in submission to the head of the Church, the Pope, the successor of St. Peter. Here alone is the inexhaustible rock on which the Church is built, and no human wisdom will be able to construct a new religion which shall have any other visible centre of unity, from which will be derived the life's blood of an unchanging faith which makes the Church of God for all time "the pillar and ground of truth."

RELIGIOUS UNION IN INDIA.

For some years past a series of meetings were held in Allahabad, India, by the Presbyterian Alliance of that country, with the object in view to effect a union of the various Presbyterian bodies of the nation into one Church with Presbyteries, Synods, and a General Assembly. Principal Mackichan, Vice-Chancellor of the University of Bombay, presided at these meetings, and the culmination was reached on the 15th Dec., when forty-eight delegates of the churches met and a General Assembly was constituted, a Confession of Faith adopted which had been previously prepared at the Alliance meetings, and approved by the home churches to which the missionary churches belonged, and a moderator elected who was chosen from among the native ministers, namely, Rev. K. C. Chatterji, D. D.

The question of jurisdiction caused a good deal of discussion, and during part of the debate it seemed that this would be the rock on which the plan of union would be wrecked. The American missionaries declared their readiness to subject themselves entirely to the new India Church, but those from the two Scotch churches represented had been enjoined to remain subject to their respective churches. It was at length decided that this matter should be left to the local presbyteries, and with this compromise the union was effected, leaving it to time to bring about a more complete understanding on this point.

Religious unity is now acknowledged to be a thing to be desired, and indeed required by Christ. Who declared that His sheep, by which are meant all who acknowledge and believe in Him, should be brought to one fold under one shepherd. Elsewhere Christ prays specially for His Apostles, and "for those also who through their word shall believe in Him, that all may be one as He is in the Father and the Father in Him—that they may be perfect in one." In truth, throughout the New Testament we find that Christ built up but one Church, against which the gates of hell shall not prevail, and this Church is called by St. Paul "the Church of the living God which is the pillar and ground of truth."

Unity is, therefore, essential to the Church of Christ, yet not very long ago we were wont to hear eulogies upon Protestantism based upon the fact of its diversities and divisions. A new light has dawned upon its votaries within the last few years! There must be a sad error in one or the other of these contentions. But be it so, that the present aspirations toward unity are in accordance with God's will, then the divided state of Protestantism, which is the rational result of its primary principle as enantiated by Luther and his co-workers, that each individual is the supreme judge of faith and morals, is the condemnation of the whole system.

The Holy Scripture and right reason agree that the members of the Church should be subject to its authority, and this conclusion being reached, the Reformers of the 16th and subsequent centuries were in the wrong in rejecting the authority of the one Catholic Church, which never ceased to exist from the time when Christ founded it upon a rock which should be impregnable against the assaults of Satan, which are spoken of as the "gates of hell which shall not prevail against the Church."

But even now the new Presbyterian Church of India has a divided authority, and the necessary result of this must be at some time or other a diversity of faith within itself.

It has adopted a new creed, but we are not told what manner of creed this is. Is it the creed of the Church of Scotland which teaches that God has passed over a part of mankind in his distribution of graces, so that they are unalterably doomed to damnation, or is it the creed of the United Presbyterians of Scotland, and of the American Presbyterians, who have discarded this horrible teaching of John Calvin?

It is clear that the new Church of India must have effected a union by some compromise of doctrine. Once such a compromise is agreed upon, the way is opened to the compromise of any or all the teachings of Christianity when it will be deemed expedient so to do.

There were eleven distinct Presbyterian Churches in India, seven of which have come into the union. These are the Established and United Free Churches of Scotland, the Presbyterian Churches of England, Ireland, and the United States of America, the Reformed Dutch Church of America, and the Presbyterian Church of Canada.

As four out of the eleven Presbyterian Churches have not as yet joined the union, there will be at all events five Presbyterian bodies still in the country, and if there are still to be dissentients among the seven which have united, the number of sects or subdivisions may be increased instead of diminished by the union, as was the case in Scotland in 1900 when the United and Free Churches combined into one. Fifty-eight ministers, each with a following, remained out of the newly constituted Church, and these dissentients constitute the "Wee Free" to whom the Judicial Committee of the House of Lords has awarded all the Free Church property, which the majority had seized and taken with them to the United Free Church.

THE NEW LUTHERAN CATHEDRAL IN BERLIN.

It may be remembered by many of our readers that some years ago there were certain events which led to the belief that the Kaiser William II. is anxious to be regarded as the Bishop of Bishops or Pope of Protestantism.

Frederick William III., King of Prussia, was the first Prussian monarch who seemed to entertain the thought of establishing a claim to be the supreme head of Lutheranism throughout the world, and with this intention made some effort to establish a Lutheran sovereignty at Jerusalem early in the nineteenth century. His efforts were not very successful, however, though a considerable German population was in time induced to settle in Jerusalem with the notion, perhaps, that the Holy City would become the centre of German Protestantism.

The present Emperor William did, however, succeed in inaugurating a Church there a few years ago under the title of St. Xavier's, and the inauguration was marked by the presence of prominent Anglican and Greek Church ecclesiastics who thus gave color to his Imperial Majesty's aims and claims. He was not so successful with the Lutherans of his own Empire, as several of the rulers of the small states of which the German Empire is composed are very jealous of their rights as heads of the Lutheran Churches in their respective dominions, and several of them declined, respectfully but firmly, to participate in the ceremonies, even to the extent of sending delegates to represent them in Jerusalem, knowing that if they did so they would be regarded as acknowledging the Kaiser's supreme headship over all, which was the avowed object of the deaconstration.

The plan of a Lutheran Church under one supreme head, even in the German Empire, has thus failed so far. Much less do the Lutherans of Sweden, Norway, Denmark, Great Britain, and the United States recognize any supremacy of the Emperor, who remains simply the head of the Lutheran Church of Prussia.

But on February 27th of this year there was another move made on the chess board by his Imperial Majesty, which appears to have been somewhat more successful in the way of securing the homage of independent Lutheran Churches. The occasion was the consecration of the Emperor's own Cathedral in Berlin, at which were present delegates from all Protestant nations, constituting a brilliant assemblage of civil and ecclesiastical dignitaries. The service was simple, yet it is said to have been of a very grand character, but it was rather operatic than religious, and even in the brief report which was sent over the Atlantic cable describing it, it is said "the whole scene, with the sunlight pouring from the dome on the white interior with gilded capitals and mosaics, suggested a gala opera, or a reception in the great white hall of the palace, rather than a religious service."

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