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Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, JULY 11, 1908.

NIGHT IN BACHELOR'S HALL.

(Reprinted from "Canzoni" by request.) (Reprinted from "Canzoni" by request.)
They've gone away! It seems a year,
Aye! weeks of years, since they were here;
And yet it was but yesterday
it kissed them when they went away,
Away from all the scorching heat
That grips this bricked walled city street.
And it was I who bade them go.
Though she, dear heart protested so,
And vowed I'd find ne joy at all,
Nor any peace, in Bachelor s Hall,
I laughed at that, but she was right;
I never knew a sadder night
Than this, while thus I tread, alone,
These silent halls I call my own.
I never thought this place could change
So utterly and seem so strange.
The night is hot, and yet a chill
Pervades the house; it is so still.
I miss the living atmosphere
I hat conflotte me when they are here;
That conflotte me when they are here; Pervaces the noise; it is a still, I miss the living atmosphere T hat comfotts me when they are here; I miss the sigh, long drawn and deep, The music of refreshing sleep, That undulates the gentle breast Of weary motherhood at rest. And is the unaccustomed gloom That shrouds the small adjoining room I miss the moans, the mutil of screams, Of childhood troubled in its dreams, And is this all? Nay! more I miss. The strong, heart-thrilling joy, the bliss Of warding, with protecting arm. Between these precious hearts and harm,

O! sing your song, all ye who roam, Your wistful song of "Home. Sweet Home But, though unhappy is your lot, You will not find a sadder spot In all the world than Home, when they Who make it Home have gone away. -T. A. Daly in Philadelphia Catholic Standar

. " THE LOVES OF THE ANGELS."

All the fools in this country do not

belong to the cannon cracker and toy pistol brigades. John Alexander Dow ie knew that interesting fact, and Mrs.
Mary G, Baker Eddy is not quite unaware of it, either. That astute money spinner is able to boast now that new "churches" of Christian Science have been formed during the past year at the ratio of four and one half per diem throughout the country. By "churches" it is to be presumed, is meant "circles," like reading circles or spelling bees-little knots of gossipers in back villages or suburban hamlets. Great interest is like'y to be aroused in these simple conventicles by the publication simple conventicles by the publication of "The Story of Mrs. Eddy and the History of Christian Science," by Georgine Milmine, in "McClure's Magazine." Chapter XII. in the present month's issue is a series of revelations of the character of the imposture that has fastened on the diseased brains of this country more amaz-ing than those pictured by Moore in "The Veiled Prophet of Khorassan." The story is not merely astounding: it is in parts blood curdling in its awful blasphemy when dealing with episodes relative to what the writer designates "War in heaven." These episodes deal with the quarrel between Mrs Eddy and her ablest livetenest and should be ablest livetenest an deal with the quarrel between Mrs Eddy and her ablest lieutenant and helper, Mrs. Josephine Curtis Woodbury. Mrs. Woodbury had set up a school of our own—a cult within a cult. She was, unlike Mrs. Eddy, imaginative and picturesque, and her followers were like herself. They included a few musicians, artists, and poets. Amongst the theories which Mrs. Eddy had woven into her system of "Christian Science" was one that women could become pregnant by women could become pregnant by means of dwelling on the idea. This she called in her books "mental generation." Mrs. Woodbury thought it might be a fine stroke to give practical point to the theory. Concerning this remarkable chapter in ethics and literature the author writes in "McClure's:"

"In June, 1890, Mrs. Woodbury gave birth to a son whom her followers believed was the result of an immaculate conception, and an exemplification of Mrs. Eddy's theory of "mental generation." Mrs. Woodbury named her child him at Ocean Point, Maire, in a pool which she called " Bethsada." Here, by the bye, is a fresh illustra-tion of the difficulty of getting into non Catholic minds what is meant by

the "Immaculate Conception" in the Catholic theology. But to continue:

"Mrs. Woodbury would not permit
the child, who was called Prince for
short, to address her husband as

"father," but insisted that he address Mr. Woodbury as "Frank"and herself

Six months before the birth of Prince Six months before the birth of Frince
Mrs. Woodbury paid a visit to Mrs.
Eddy, and she seems to imply that the
venerable leader oracularly fortold the
coming of her child. 'In January,''
writes Mrs. Woodbury, 'I enjoyed a
visit with my ever beloved teacher,
who gave comfort in these words,
though at the memorat they were not though at the moment they were not received in their deeper import: 'Go home and be happy. Commit thy ways unto the Lord. Trust Him, and He unto the Lord. Trust Him, and He will bring it to pass.'" This may have suggested to the faithful the visit of Mary to Elizabeth; but if there was any miracle play of this sort in progress, Mrs. Eddy had certainly no intention of playing Elizabeth to Mrs. Woodhury's Mary. When word was Woodbury's Mary. When word was brought her of the birth of Mrs. Woodbury's "little Immanuel," as he was often called, she was far from being convinced. "Child of Light!" she exclaimed indignantly. "She knows it is an imp of Satan." In the libel suit which Mrs. Woodbury later brought against her teacher, a later brought against her teacher, a letter to her from Mrs. Eddy was read in court, in which Mrs. Eddy said: "Those awful reports about you, namely, that your last child was illegit imate, etc., I again and again tried to suppress that report; also for what you tried to make people believe; namely, that that child was an immaculate con ception. * * * and you replied that it was incarnated with the devil."

"Mrs. Eddy was the more vexed with Mrs. Woodbury because she her-self had undoubtedly taught that in the future, when the world had attained

episode, it is hard to say what else it suggests. A singular fact in relation to it was the silence of Mrs. Woodbury's husband regarding the whole

Certain passages from Mrs. Eddy's instructions given in private are quoted by the author, as related by Mrs. Woodbury in explanation of the theory of "mental generation." In theory of "mental generation." In substance they are too shocking for any Christian who believes in the Divine birth of our Blessed Saviour to read calmly. It is enough to say in the control of the con vow their lives to His service is sought to be given a meaning from which the soul of the Catholic shrinks in horror as the very suggestion of the foul flend.

These frightful dreamings of an imposture intoxicated with success were all ventilated when Mrs. Woodbury took an action for libel against Mrs. Eddy a few years ago. Though the action ended in a flasco, it served a useful purpose in showing the world the sort of queens and angels of which the Christian Science heaven is com posed. It is most unquestionably the most grotesque and horrifying chapter in all the long history of impostures from the Middle Ages down to our own.

—Philadelphia Catholic Standard and

BISHOP McFAUL ON THE BIBLE. Within the last fifty years, the Bible among non Catholics has been cast down from its high estate: "The Bible and the Bible alone the religion of Protestants." There is a growing tendency among them to rank the sacred writings with the ordinary works of human genius, such as Shake-speare, Dante and others. Let us, therefore, consider for a moment the position of the Catholic Church towards position of the Catholis Church towards the Holy Scriptures. She gathered up the Sacred Books, declared them in spired, and recommended them to the study of her children. Previous to the discovery of printing, when books were produced by writing only, a complete Bible was a very only, a complete Bible was a very valuable possession. Maitland, in his History of the Dark Ages, says: "I am inclined to suppose that at this day a copy of our English Bible, paid for at the rate at which law stationers pay their writers for common fair score, pages, would cost common fair-copy on paper would cost between £60 and £70 (\$300.00 and \$350.00) for the writing alone; and further, that the scribe must be both expert and industrious to perform the task in much less than ten months. It some, and many a considerable number of) men who were not to be paid for their work or their time, but who were officially devoted to the business."
Beyond doubt, therefore, Bibles were far from plentiful in those days. Had not these patient, diligent monks de-voted their lives to transcribing the Scriptures, and transmitting them to posterity like some of the ancient classics, they would not have survived the wreck of thelages and kingdoms.

Our enemies have asserted that the Catholic Church is afraid of the Bible,

the people, her errors might be dis-covered. On the contrary, far from fearing the reading of the Scriptures, she has ever manifested her love and veneration for the Word of God. Inveneration for the word of cod. Indeed, were the Scriptures lost, it is
said, we might recover them by collect
ing together the texts found in the
writings of the Doctors and Fathers of the Church, and the works of the scholastics of the Middle Ages.

It is true that the Church prohibited It is true that the Church proninteed the reading of the Bible in the vulgar tongue without note or comment, owing to circumstances which would have produced injurious results; but, as soon as opportunity offered, and the danger had passed away, she was most anxious that the people should read approved translations of the Latin ulgate accompanied by explanatory

What must be our attitude towards what must be our attitude towards the Bible in these modern days? That of the Church in all ages. We quote from the preface of the English version of the Catholic Bible, annotated by the Rev. George Leo Haydock: "Among the many and great blessings which God has bestowed upon His Church, by seans of the Sacred Council of Trent greatest, that out of so many Latin editions of the divine Scriptures He has declared, in the most solemn maner, the ancient Vulgate alone to be authentic, which has been approved in the Church and used during so many handled veers. hundred years. . . The writing is authentic, which in itself deserved redit in courts of judicature, and is of sovereign authority; so that it ought not to be rejected or called in question

by anyone."
The preface continues: "Let us stick invariably to the doctrine of the Church, and receive the bread which she breaks for her little ones with gra-

ceive the interpretation of all difficult passages from the same unerring source, 'the pillar and ground of the truth?'
'Search,' then 'the Scriptures,' under her guidance, 'in which,' as St. Peter admonishes us, 'are some things, hard to be understood, which the unlearned unwise, you fall from your own stead-fastness."

"In a word, whenever we take this Sacred Book into our hands, let us bless God, who has given such gifts to men, and raising our hearts and hands to the Father of Lights, and the God of all consolation, let us beg, with all earn-estness, that we may read for our improvement in all virtue, and neither be deceived by misunderstanding what we read, nor lead others astray. *

Let us never forget those memor-Let us never forget those memorable words of the Prince of the Apostles We have also the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Unthe day star arise in your hearts. Un-derstanding this first, that no prophecy of Scripture is made by private inter-pretation; for prophecy came not by the will of man at any time, but the

holy men of God spoke inspired by the Holy Ghost." We often hear non-Catholics stating that there are errors in the Bible. That you may know what reply to make to such assertions, we will here quote from the Encyclical Letter of Leo XIII. on The Study of the Sacred Scriptures: "It is a lamentable fact that there are many men who with great labor make and publish investigations on the mon uments of antiquity, the manners and institutions of nations, and other illus-trative subjects, whose chief purpose in all this is too often to try to find mistakes in the Sacred Writings, and so to shake and weaken their authority. Some of these writers display not only extreme hostlity, but also great un-fairness. * * * Scripture, if they can only find in it a suspicion of error, they set down with the slightest possible discussion, as being entirely untrustworthy. It is true, no doubt, that copyists have made mistakes in the texts of the Bible. * * * The fact, texts of the Bible. * * * The fact, however, is not to be too easily admitted except in those passages where the proof is clear. It may also happen that the sense of the passage remains ambiguous. In this case, sound hermeneutical methods will greatly aid in clearing up obscaying.

clearing up obscurity." The Pontiff, after forbidding the limiting of inspiration to portions of Holy Scripture, the admission that the sacred writer has erred, and that in-spiration might be restricted to the domain of faith and morals alone proceeds as follows: "All the books which the Church receives as sacred and canonical were written wholly and entirely, with all their parts, at the dictation of the Holy Ghost. So far is it from being possible that any error can co exist with inspiration, inspiration not only is essentially incompatible with error, but it excludes error so absolutely and necessarily that it is impossible that God Himself, the Supreme Truth, can utter what is not true. This is the ancient and unchanging faith of the Church. It was solemnly defined in the Councils of Florence and Trent. It was finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of that Council: 'The Books of the Old and the New Testament, whole and entire, with all their parts, as they are enumerated in the decree of the same Council (Trent), and as they are contained in the old Latin Vulgate edicontained in the old Latin Vulgate edition, are to be received as sacred and canonical. The Church holds them as sacred and canonical, not because, having been composed solely by human in dustry, they were afterwards approved by her authority, not only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their author.

It is thereby made clear that no Catholic is permitted to assert that there may be errors in the Scriptures there may be errors in the Scriptures because they were written by men, and that these original inspired instruments could, on that account, fall into error. Such error would be attributable to God, the source of all Truth, Who cannot possibly be the author of error. Such has always been the teaching of the Fathers of the Church. "Therefore," St. Augustine declares, "since they wrote the things which He "since they wrote the things which He showed and said to them, it cannot be said that He did not write them. His members executed that which their Head dictated." St. Gregory the Head dictated." St. Gregory the Great goes so far to say: "It is most superfluous to inquire who wrote these things: we loyally believe the Holy Ghost to be the Author of the Book. He wrote it who dictated it to be writ

munion with the Divine mind; but she probably had no idea that any one of her students, ambitious to "deanon strate over material claims," would actually attempt to put this theory into practice."

If there is not something like blast periode, it is hard to say what else it suggests. A singular fact in relation to it was the silence of Mrs. Wood bury's husband regarding the whole has not expressed the meaning of the passage or that I myself have not passage or thunderstood it."

Further, the Holy Father exhorts learned Catholies, throughout the world, to examine and study the Scripwith the view of combatting the assaults made on them by non Catholics. "There is nothing," says he, "which is better calculated to imbue the masses with homage for the truth than to see it so joyously proclaimed by learned men who have gained distinction in some other field. Moreover, the bitter tongues of objectors will be silenced.
At least, they will not dare to insist so shamelessly that faith is the enemy of science when they see that scientific men of eminence in their own profession show towards the faith most marked honor and reverence."-N. Y. Freeman's Journal.

THE CHURCH OF CHRIST.

At the dedication of St. Thomas Church, at Thomaston, Conn., on Sun-day, May 31st, Rev. William O'Brien Pardow delivered an eloquent and timely sermon. Father Pardow said in

part:
"We all share to-day the pleasure this magnifi and satisfaction of seeing this magnifi-cent temple raised to the glory of God. It was built by man for the good of mankind and we feel honored to-day by our presence when it is dedicated to God. Every step has a meaning. Every Catholic Church has a grand idea back f it and it is not man's idea, but God's. The beauty and grandeur of the edifice is of secondary importance. It may be a beautiful church like this but whether it be the basilica of St. Peter's wretter it be the basilica of St. Peter's in Rome, lifting its massive dome far up into the blue vault of Heaven, or whether it be a bamboo hut, surmounted by a worden cross in Central Africa, the idea is the same. All proclaim the same truth, rest on the same unmovable cornerstone. A Catholic church is not a meeting house or place where chants are sung. Neither is it an auditorium, where one man addresses an assemblage of fellow men on the topics of the day, into which a slight tinge of religiousness has been for cibly injected to save appearances Nor is there any reason why it should be made more beautiful than the be made more beautiful than the churches of our neighbors. It is the house of God, the house of the sacrifice of man. It is a teaching of God's own teaching, a transmission, the extension of the incarnation of the Son of God down to men and women, in the midst of whom the Church's corner-

I realize that there are in our midst here to day many non Catholics. I re-joice to see you here. We all rejoice to see you here. It is as it should be. Now, if you will allow me, non Catho-lics, I will say a few words on our religion, which, to narrow minds may sound unfair. The mother Church can look behind twenty five milestones and see many changes in your belief. We would shudder from such possibilities In the last United States census statis ties, show that from 40,000,000 to 50,000,000 people never set a foot inside of a church. We have become prosperous, more rugged. Our minds and perous, more rugged. Our minds and our positions have been affected by these conditions. Many so-called advanced thinkers of this twentieth centory object to the visible kingdom of God in the world of to-day, but it exists and was founded by Jesus Christ in order that this divine light and ists and was founded by Jesus Christ in order that this divine light and in order that this divine light and this divine strength, as explained in words of St. John the Evangelist, 'He gave them power to be made sons of God,' should be communicated to mankind until the end of time. They are loud in praise of Christ's beautiful character and of his consoling lessons for the poor and afflicted, but they do not wish to be confronted in broad not wish to be confronted in broad daylight with a visible and palpable organization which has telling lessons for the rich as well as the poor. They do not relish Christ's kingdom on earth do not relian Christs kingdom on earth to-day; they object to a voice that speaks a language which they cannot possibly understand; they cannot believe that the word of God could have been handed down to man; they are practically without a foundation for the various forms of religion which they profess.

they profess. "True it is that Jesus Christ de clared His kingdom was not to be o this world, but just as pointedly did He proclaim that it was to be in this world. For thus came I into the world, to give testimony of the truth.' His kingdom was not to be of this world, because the kingdoms that are of this world may be set up and then upset by men. His was from the Father and did not depend on universal suffrage or the ballot box. The kingdoms that are of this world are frequently stopped by some chain of mountains that cannot be tunneled or by an ocean that cannot be trained or over. His kingdom was to overlap both land and sea and to reach out to the farthest extremities of the earth.

there any limitation as to the citizens of the kingdom? None whatever. 'Teach every creature.' Is there any limitation as to the duration of the kingdom? No. 'Behold I am with

you all days,' so runs the document.

"Is there any limitation as to the truth to be taught? Yes, there is. The Church is not reputed by her divine ounder to teach natural science. She is merely to convey truth's teaching. Teaching them to observe all things whatsoever I have commanded you. It is because not enough attention has been paid to this divine character of the Church that non Catholic Christi anity is in such a sad plight to day. No matter what the corporate body may be, if founded on solid foundation, it continues to exist notwithstanding the changes that will necessarily occur in its directorate. So it is with Catho licity. The doctrines as laid down by our Lord to the four Apostles, Peter, Paul, John and Matthew, are the same to-day as two thousand years ago and as they will ever continue to be. A lawyer argues upon a point of law. He is sincere in his ideas, we believe that he is right. With religion it is different. Because we do not grasp its meaning of everything that is placed before us we do not believe and refuse to believe that the doctrines extolled could have originated where Catholics claim and, in true adherence to their faith, can convincingly prove. Christ died for one faith, that cannot be denied, but at present there are six hundred different folds all worshipping along different lines and failing to agree on one essential. An essential is re-quisite. The Catholic Church means what it says and says what it means. You ask why we are so earnest? Be cause we take the teaching of our Lord. You say we are selfish, in that we claim that ours is the only true religion. We still claim it. No others dare stand up and defend their Christ. If all are true then all Christianity has passed away, a fact which must be obvious even to the

most superficial observer. "Another point taken against Cath-olics is their belief in the intallibility of the Church. But this infallibility has weathered 2000 years of storm and whether the Church be in Rome or Siberia it has but one teaching and but one belief. For, after all, what is the infallibility of the Church but the power to convey Christ's message cor-rectly? If Christ wishes us of the twentleth century to believe what He taught, He must so surround by His protection the line of mortal men who have conveyed the message down to our time that the message will not be changed in transmission. Is this so hard to accept? We receive a message by cable from across the ocean regarding some stock market quotations. Give us some doubt concerning it and a panic follows. We do not question the infallibility of the wire and therefore give a copper wire credit which we deny Christ."—Providence Visitor.

MR. TAFT'S RELIGION.

From the Monitor Newark.

Why all this hubbub about Mr. Taft's religion? The Constitution guarantees to every citizen freedom of religious worship. Why, then, this seem ing anxiety to announce Taft's relig-ion? Who made the inquiry that non? Who made the inquiry that necessitated the explanation concerning his religion? It is a rather mysterious proceeding altogether. We all know that there is only one religion that debars from the Presidency. That religion is the Catholic religion. The Constitution is a nice of hypo-The Constitution is a piece of hypo crisy so far as Catholics are concerned when it comes to the Presidency. It is not written in the Constitution it is written in the Constitution, but it is written in the will of the majority that no Catholic may aspire to the Presidency. There are few that doubt that if Rossevelt were the candidate of the Republican party, he would be overwhelmingly elected. But if Roosevelt were to become a Catholic to mor-row, the road to the Presidency would

It is a pity that this all is true in this great American Republic. But true it is. We Americans proclaim from the housetops our principles of absolute religious freedom, and then go home to sharpen our political knife against a Catholic neighbor. Of course this religious prejudice is disappearing. But it still holds sway enough over American votes to make a Catholic nominee for the Presidency a political impossibility.

And how do the Catholics act? They vote with pleasure and satisfaction for liberal mind ednon Catholics for every office. It never enters their mind to inquire what a man's religion is when it is a question of voting for or against him. Taft may be a Unitarian, but that fact will not keep a Catholic from voting for him. The dominant Protestantism of our day is unconfessed Unitarianism. Protestantism is logically the rejection of Christ as God. It does not startle us one iota to hear that Mr. Taft is a Unitarian. Possibly he is like a friend of ours of whom a witty Irishman informed us that "he

1551

Archbishop Langevin is seriously ill with diabetes and has left for France to consult with a specialist.

CATHOLIC NOTES.

A notable and promising event has recently happened in Ireland. The Benedictines, who have not been there since the reign of Henry VIII., have returned to the great joy of the people.

The Dowager Marchioness of Bute has decided to complete the restora-tion of the Greyfriars' Church at Elgin, England, which her husband, the late Marquis, had in hand prior to his

The reception into the Church of another Episcopalian minister is to be chronicled, in the recent conversion of Rev. P. W. Hemans, late curate in charge of St. Nicholas, Blackwall, England.

Brother Lawrence of St. Mary's Augustinian Priory, Lawrence, Mass., the oldest lay brother of any religious community in America, if not in the world, died last Sunday atternoon, in his one hundredth year. He was ninety-nine on March 25th.

Cardinal Gibbons has just given the Cardinal Gibbons has just given the final touches to the latest of his important literary works and turned the manuscript over to his publishers, who will issue the work before his return from Europe in the autumn. The book is entitled "Discourses and Sermous on Various Subjects," and will fill about 525 pages of uniform size.

Cardinal Gibbons celebrated, June 30, his forty seventh anniversary as a priest and his twenty second year as a Cardinal. While the Cardinal is as a Cardinal. While the Cardinal is nearing his seventy-fourth birthday, which will be reached July 23, he is still hale and hearty, and soon expects to visit London and Rome to partici-

Among the twenty young men re-cently ordained to the priesthood by Archbishop Farley in New York was Rev. Owen A. McGrath, for years well known as a college athlete and a star football and basebail player at Dart-mouth and the Boston Latin School. Father McGrath has joined the Paulists and will engage in mission work.

Out in Davenport, Ia., Miss Bessie Johnson, teacher in a country school, was ousted, as she maintains, because she is a Catholic. Now she has brought suit against the trustees for suit against the trustees for \$10,000 damages. She probably will not recover so large a sum, but her courage is to be admired. We hope the jury will not prove to be so bigoted as the

Everyone will rejoice to know that Rev. Dr. Lambert, the scholarly editor of the New York Freeman's Journal, is now on a fair way to regain his health. He was able to say Mass last Sunday week, the first time in three weeks, and also has been able to drive about a little without serious results. Thousand of admirers the country over are praying that the recovery of this good and great man may be speedy and per-

The Right Rev. Bishop Conaty of Los Angeles, recently confirmed seven three Indian children at the Sherman Institute at Riverside, Cal. About six hundred Indian boys and girls attend this non-sectarian boardingschool, of whom two-hundred and sixty are Catholics, belonging mostly to the tribe of the Mission Indians. Four years ago Bishop Conaty built a chapel and rectory near the school, appointing Rev. John J. O'Brien as chaplain, children.

Cardinal Gibbons, accompanied by his Cardinal Gibbons, accompanied by his travelling companion, Rev. L. O Dono-van, will probably sail on July 18, from New York for London to attend the Eucharist Congress, which is to be held there from Sept. 9 to Sept. 13. The Cardinal received a special invita-tion from Archbishop Francis Bourne, of Westminster, London, and cabled his acceptance immediately. The Cardinal will make one of the principal addresses before an audience of such men as Cardinal Logue, of Ireland, who recently visited this country, and Cardinal Vannutelli, the subdean of the College of Cardinals at Rome.

"Sister Mary Agness" and "Sister Mary Adela," the two bogus nuns who were arrested last week in New York, harged with vagrancy, were sentenced to six months each in the workhouse by Magistrate Wahle in the Tombs Police Court. The magistrate said: Police Court. The magistrate said:
"It is a notable commentary on the state of religious feelings in this city that several of the people who gave you money were Hebrews. The fact that people have so much confidence in Catholic sisters, irrespective of their own religion, makes it all the more imperative that they should be protected from fraud." from fraud.'

has been erected in the chapel of the Blessed Sacrament in the new Roman Catholic Cathedral in Westminister. For years past, in anticipation of this event, a lady who has done much for the Cathedral has been collecting gold Church, and receive the bread which she breaks for her little ones with gratitude and submission; she invites us to take into our hands the sacred volumes and to meditate on them day and night; she cautions us indeed against the false translations and comments:

In fact, so convinced were the false translations and comments:

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In fact, so convinced were the down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century, since the King down to us men and women of the twentieth century,