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Author of "Mistakes of Modern Infidels."

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London, Saturday, July 31, 1897.

GRAND MASTER N. CLARKE
WALLACE AT GLASGOW.

We have already stated that the
celebration of the Orangemen's
festival, the 12th of July, was marked
this year by a moderation in the
speeches which has been hitherto un-
known on such an occasion. This was
the case in all the larger gatherings
in the principal centres of population
in the Dominion, but in many of the
more obscure localities there were the
same ebullitions of bigotry and fan-
aticism which have regularly marked
the celebrations of that anniversary.
There were the same appeals to
Orangemen as heretofore to "unite
with an unbroken front to resist the
encroachments and corruptions of
Rome, and its attempts to deprive the
people of their liberties."

We are not to infer from the changed
tone of the Orange speakers at one an-
nual celebration that the society itself
has ceased to be venomous, and we
have a proof in the speech of the Cana-
dian Grand Master, N. Clarke Wallace,
delivered in Glasgow on the 14th in-
stant, at the triennial gathering of the
Imperial Grand Council of Orangemen
of the World, that the venom is as rank
as ever, though the order has lost much
of its power and influence for evil.

Mr. Wallace was elected Grand
Master of Canadian Orangemen, at the
meeting of the Grand Lodge at Wind-
sor in May last. The contest was be-
tween himself as the embodiment of
bigotry, and the small section of the
Orangemen who are in favor of more
moderation and toleration toward Cath-
olics. It is needless to say that the in-
tolerant faction won, Mr. Wallace be-
ing elected to the Grand Mastership by
an overwhelming majority of votes.

At the Imperial Council of the
World's Orangemen, Mr. Wallace also
has been President for the past six
years. It is clear that if that august
body were an assemblage of men of
distinction for rank, ability and states-
manship, it would not have the Cana-
dian Grand Master for its President;
but its character may be judged from
the fact that it is composed chiefly of
such firebrands as Col. Warring, M.
P., Grand Master of England, Col.
Sanderson, M. P., of Armagh, Grand
Master of Scotland; Wm. Johnson, of
Ballykilbeg, and Rev. Dr. Kane of
Belfast. There appears in the list of
notables present at the Grand Lodge
meeting only one nobleman, the Earl of
Erne, Imperial Grand Master, who is
but a nonentity among the peers of
Great Britain as far as regards ability
and statesmanlike qualities. It is
easy to understand that amid such an
assemblage Mr. Wallace is regarded
as sufficiently prominent for the Presi-
dency. And here we may remark
that it is to the credit of Scotland that
there is not among all the Orange
Lodges of Scotland a single man who
was deemed fit to be made Grand Mas-
ter of the Scotch lodges, so that to find
a master they had to betake themselves
to Armagh and pitch upon the ver-
bally bellicose colonel who represents
that Irish county in Parliament.

Mr. Wallace's speech before the
Grand Council was full of boastful bosh
regarding the influence of Orangemen
in Canada. He "assured the Grand
Council that in the Dominion of Cana-
da its vigor has remained unimpaired,
the membership having more than
kept pace with the growth of popu-
lation."

It is difficult to obtain correct statis-
tics of the growth of Orangemen, and
though we do not doubt that the num-
ber of members of the organization has
increased during the last half
century, we have no means of ascer-
taining to what extent the growth has
taken place, except the utterly unre-
liable boastful statements of Orange
orators every 12th of July. But it
is certain that Orangemen have not
grown apace with population, for fifty
years ago the influence of the society
was paramount even in the Parliament
of United Canada, whereas year after
year it has been notably growing less,

and at the present moment it amounts
to almost nothing. Even in Ontario,
the province in which Orangemen is
strongest, it has exerted itself to the
utmost to gain the adhesion of the
people of the Province to an anti-Catholic school
policy, with the result that at the last
three general provincial elections the
political party which carried on its
shoulders the incubus of Orangemen
was almost swept out of existence, and
there are now symptoms that the
future policy of the same party will be
shaped to keep the Orange element
and Orange principles in the back-
ground, as their only hope for success.
Such is the influence of Orangemen
now. It has waned with the spread of
education and intelligence, and in the
near future Canadians who look back
at the dark doings of Orangemen will
wonder that such an institution should
ever have prospered or found a place
to grow on the free soil of Canada.

Mr. Wallace congratulated his
brother Orangemen that the intoler-
ance of the Manitoba Government had
wiped out the Catholic school system of
that Province, and told them that him-
self, together with several Orange mem-
bers, had succeeded in preventing the
Dominion Parliament from consum-
mating legislation to restore separate
schools in Manitoba. So far he was
partly correct, but the small coterie of ul-
tra Orange members would not have suc-
ceeded in their obstruction if they had
not been aided by the apathy of others
from whom better things might have
been expected. We have only to say,
further, at present on this subject, that
we bide our time, and we still expect
that the ends of justice will be gained
even in Manitoba.

Mr. Wallace took occasion to speak
disparagingly of the presence in Cana-
da of the Papal Delegate, Mgr. Merry
del Val, during the last few months
and he said that "We Canadians will
resent the interference of a foreign
potentate." He also appealed to his
brethren to make the mission of the
delegate "impotent and abortive;"
"for," he added, "if Britain's peers
and people join in one, nor France
nor Spain, nor Pope, shall do them
wrong."

The Pope's Delegate during his stay
in Canada endeared himself to all by his
affability, equally with his discretion
and ability, and men of all parties
united in doing him honor. Mr. Wal-
lace utters the only discordant note in
the general harmony in regard to this
matter. But anything else could not
be expected from such a quarter, and
we need only say in reference to it that
neither Mr. Wallace nor his faction
have any right to speak in the name
of the people of Canada.

Mgr. Merry del Val came to Canada
in the interest of peace and good-will,
and we have reason to believe that he
gained his object in part, if not fully;
but at all events Catholics, through his
labors, will know exactly what posi-
tion they should take with regard to
the school question in Manitoba and
elsewhere, and no threats of Orangemen
will deter us from maintaining our
rights to the very end.

On the Home Rule question Mr.
Wallace had also much to say. He is
pleased that Ireland has not enjoyed
Home Rule as yet. Canadians enjoy
Home Rule, and Mr. Wallace knows
that this is one of the chief reasons why
Canadians are loyal. If Ireland had
Home Rule she would be loyal too,
and this consideration should induce
the Imperial Parliament to grant it.
But Mr. Wallace does not want to see
Ireland either prosperous or loyal. He
would rather see it torn by dissensions,
because it is a Catholic country.

The granting of Home Rule is a
matter similar in one respect to that
of justice to the Catholics of Manitoba.
Both matters depend upon the honesty,
honor, and good will of a Parliamen-
tary majority, and to this extent
Orangemen may have some influence
in delaying the result, as it controls
some votes; but that influence is not
great, and it will not prevent the final
results that justice will be done in both
instances.

**AN ALLEGED ANARCHIST
PLOT.**

Whether or not the story be true, it
is now stated on apparently good
authority that the Paris police have
discovered a widespread and stupendous
Anarchist plot to assassinate mem-
bers of the French nobility, and that
the fire at the Charity Bazaar on May
2 was part of the result of the plot.
It will be remembered that on the oc-
casion referred to over a hundred lives
were lost, among whom were many of
the highest nobles of the country.

The Chicago Post of June 24 pub-
lished a story which is said to have

been received by a member of the
French legation at Washington to the
effect that the Paris police have a clue
to the perpetrators of the outrage, but
the leaders who planned it are said to
have fled to America as soon as they
found that their plans were success-
fully carried out with such frightful
results.

The police are at present engaged
in gathering evidence of the plot, and
are said to have proved that it was
cunningly devised, that it has many
 ramifications through France, and that
it is aimed at the destruction of numer-
ous other victims beside those who
perished by the great fire.

Several persons have been arrested,
and should the evidence warrant it, a
demand will be made on the American
Government for the extradition of
those concerned in the conspiracy, and
who have taken refuge in America.

It would be unjust to attribute with-
out proof to any one in particular so
horrible an act as the deliberate burn-
ing of a great building for the
purpose of destroying many lives,
but the Anarchists have been guilty of
so many atrocious crimes that it is not
at all unlikely that this one may have
been their work. They are smarting
under the punishment meted out to
members of their organization who
were found guilty of crimes no less
atrocious in intent than this one, even
though there were fewer victims on the
other occasions. It is to be hoped,
however, if it be shown that the Paris
holocaust was the result of a plot and
not a mere accident, that those who are
guilty may be brought to deserved
punishment. No civilized country can
tolerate such atrocities as the European
Anarchists have been guilty of, and
the only preventative to these crimes is
the speedy punishment of those who
are found to be guilty of them.

**A NEW FORM OF PRESBYTER-
IANISM.**

The Southern Presbyterian Church
has at last, after much discussion, de-
cided that the negro Presbyterians
shall form a separate body. This con-
clusion was arrived at by the recent
meeting of the General Assembly South.

The New York Independent expresses
regret and astonishment at the de-
cision, and says it would have been
much better to have handed over the
negro churches to the Northern Pres-
byteries in the South, several of which
are in existence there. The trouble
about this plan would be that the
Northern Southerners might not accept
the gift if proffered them, and on the
other hand the negroes might not con-
sent to be handed over in so unceremoni-
ous a manner. They were treated as
inferiors by their brother Presbyterians,
even while they formed one Church
with them, and it is very likely they
prefer now to form a separate organiza-
tion wherein they will be able to
make their own laws and rules of con-
duct, instead of submitting to further
contumely from their white co religion-
ists.

There would be another difficulty
in the way of the Independent's plan. The
Northern and Southern Churches have
been for some time considering terms
of union, and the status of the negroes
was the chief difficulty in the way down
to the present time. If they had be-
come incorporated with the Northern-
ers, the difficulty in the way of the
proposed reunion would be a greater
obstacle than ever. The Northerners
would probably be more persistent
than ever in demanding that the negro
Presbyterians would sit in the United
Synods, as equals with the whites, and
to this the Southern whites would
probably not assent.

The Independent adds:
"We do not like the idea of racial
churches. God made all of one blood.
His Church feels authorized to set up a
difference."

It is very true that Christ did not
make provision for having racial
Churches when commissioning His
apostles to teach "all nations," and to
bring His sheep to "one fold and one
shepherd." So St. Paul says: "For
there is no distinction of the Jew and
the Greek; for the same is Lord over
all, rich to all that call upon Him;"
and "there is neither Jew nor Greek;
there is neither bond nor free: . . .
For you are all one in Christ Jesus.
And if you be Christ's, then you are
the seed of Abraham, heirs according
to the promise."

Considering that this was the inten-
tion of Christ in instituting His
Church it is not like a bit of humor
on the part of the Independent to infer
that the Church which makes this dif-
ference is really Christ's Church?
Would it not be more in consonance
with the facts of the case to infer that

it is a Church over which the gates of
hell, and the powers of error and dark-
ness have already prevailed? The
Southern Presbyterian Church is evi-
dently not the one of which Christ
spoke when He affirmed it to be an evi-
dence of His Messianic mission that
"the poor (negroes) have the gospel
preached to them."

**PAN-ANGELICAN THEORIES EX-
PLODED.**

The Pan Anglican Synod, now as-
sembled at Lambeth, is undoubtedly an
imposing gathering so far as the num-
ber and ability of the men constituting
it are concerned. There are nearly
three hundred Bishops of the Anglican
churches throughout the British Em-
pire, and of churches outside the Brit-
ish dominions, and all these are ex-
officio members of the Council or
Synod. Somewhat over two hundred
of these are actually present.

These gatherings have been called
together every four years since the
first Synod of this character was held,
but though they have assembled eight
times, we fail to see that any advance
has been made in settling on any one
point the doctrines or discipline of the
Church, or rather Churches, represent-
ed thereat. These Synods have in fact
absolutely no authority over the Angli-
can Churches, and this is admitted
on all hands. They may indeed exer-
cise a moral influence over members of
the Church by making them proud of
their religion which can muster such
a gathering, and the advice they may
give may be respected as the sayings
of prudent and learned men, but that
is all. It is an influence merely nat-
ural as distinguished from the super-
natural, and we cannot suppose that
it will have a permanent influence on
the Church in the way of settling,
by authority of the Holy Ghost, the dis-
putes and disagreements which are so
remarkable among Anglicans, for
there is not a diocese, a parish, or a
churchman, in Canada or the United
States, or anywhere else, who feels it to
be a duty to accept and obey the synod-
al decrees which may, perchance, be
issued by it. We say "perchance;"
for it is not even probable that there
will be any decrees whatsoever. Such
a gathering is not likely to stultify it-
self by issuing decrees which it is quite
aware will have no force of law what-
soever.

This position of affairs is so evident
to all that it is freely spoken of by the
press, and one Protestant American
daily says "it would be a bad blunder"
to give the wrong name to the Pan-
Anglican Synod, for "there is little
more than the name in the whole dem-
onstration. . . . The decisions of the
Synod have no authoritative character,"
and "in point of the possession of
power, it has not the legislative influ-
ence of the smallest of the dioceses of
the American branch of the Church."

St. Augustine, the first Archbishop
of Canterbury, landed at the Isle of
Thanet in the year 596, but he was
not consecrated to be an Archbishop
until the following year, when it was
shown by his success that his mission to
the Angles and Saxons would be fruit-
ful. It is to celebrate the 13th centen-
nary of St. Augustine's consecration
that the present year was selected for
the holding of the Synod, which in the
ordinary course would not have been
called until 1898.

But the appropriateness of this cele-
brating the centenary of St. Augus-
tine's consecration is not seen even by
some of the Bishops who are taking
part in it. Thus, the Rt. Rev. Hugh
Miller Thompson, Bishop of Mississippi,
writes from London to the Churchman:
"It is suggesting itself to some that
it was a mistake to advance the Pan-
Anglican Synod a year, even to make
it coincide with the anniversary of the
landing of Augustine. For that landing
was not the introduction of Christianity
into these islands, nor was Augustine
the introducer of the specialized form
which it afterward assumed. He and
his line were absolutely barren, and
there is no Bishop of the Anglican
Communion who connects with Augus-
tine, the exceedingly weak and ineffi-
cient first Bishop of Canterbury."

This flippant way of speaking of the
Apostle of the Angles and Saxons, who
succeeded in establishing a fruitful
Church with branches extending over
the whole of the territory which these
tribes occupied, is not justified by the
facts, nevertheless it is not to this
point in Bishop Thompson's iconoclas-
tic letter to which we propose to call
attention here.

Episcopallians and Anglicans have
been taught to take a pride in the
supposed succession of their Bishops
from the Apostles, and if they possess
such a succession, it could not reach
them through any other medium than
the Catholic line of Bishops of England
from St. Augustine down to the era of

the Reformation; but by one fell stroke
Bishop Thompson overturns the whole
claim of the Anglicans to have this
succession. He speaks some truth in-
deed, but it is a truth which goes hard
upon the proud claim of nearly all
Anglican divines of the present day,
that they have an "historic Episco-
pate." If it be true, and true it is,
that no Bishop of the Anglican Com-
munion connects with Augustine, then
Anglicanism is not what it pretends to
be—a continuation of the ancient
Church which existed in England from
the time of Augustine, and even from
the earlier period, the time of Fulgen-
tius and King Lucius. Bishop
Thompson ruthlessly destroys the whole
"continuity theory" of modern
Anglicans, and perhaps unwittingly
admits that Pope Leo XIII. was right
in declaring that Anglicans have no
valid ordination.

We have said that in this Bishop
Thompson speaks truly. It was an
essential characteristic of St. Augus-
tine's Episcopacy that it was by virtue
of authority received from Pope Gre-
gory the Great that he was consecrated
Archbishop of Canterbury. His com-
ing to England with a company of
monks, his being preceded by a cleric
bearing aloft the image of Christ
crucified, and the fact that he and his
monks said Mass, as Catholic Bishops
and priests do to-day, prove that he
was no predecessor of a line of modern
claimants to Episcopacy who reject the
Pope's authority, and have set up a
new Church, with a new head, new
doctrines, and a new liturgy, which
differs in every essential particu-
lar from that used by St. Augustine.
But true as all this is, we do not for-
get that it was to establish the theory
of continuity that the centenary of St.
Augustine's consecration was the date
fixed on for the holding of the Synod.

It was a deception, but it was a
deception to which the whole body of
Bishops assented by accepting the in-
vitation on such grounds, and now the
whole structure of Anglican Apostolic
succession is pulled to earth by the un-
timely declaration of this outspoken
representative of the diocese of Missis-
sippi.

Bishop Thompson unhesitatingly
gives up Archbishop St. Augustine to the
Catholics; but when saying that it was
not Augustine who introduced Chris-
tianity into England, he insinuates,
without positively asserting it, that
the Anglican Bishops have their suc-
cession from a date earlier than that of
St. Augustine.

There were indeed Bishops and a
Church in England before 597. The
Britons had their Christian Church
established toward the end of the
second century. But that Church was
established by the authority of the
Pope, equally with that of the Saxons
in 597. It was Pope Eleutherius who
sent Fulgentius and his suffragans at
the request of King Lucius. But even
if the theory which some Anglicans
maintain were quite true, that the true
Church should be the continuation of
the ancient British Church, instead of
that of the Angles, their case would
not be bettered, for the Church of Eng-
land of modern times attempted from
the beginning to claim its succession
from the Primate of Canterbury, and
not from the Britons of Wales and
Cornwall, who had taken refuge in
these localities from the oppression of
their Anglo-Saxon conquerors.

Bishop Thompson's untimely admis-
sions, just as the Pan-Anglican Synod
is beginning its work, show the
ludicrousness of modern Anglican pre-
tensions to be the ancient Church of
England, and completely overthrow
the claims of those Anglican divines
who have maintained the validity of
Anglican orders in the face of the Bull
of Pope Leo XIII., declaring them in-
valid, besides making manifest the
unutterable confusion in which Angli-
can theology is involved, between
High and Low, and Broad-Churchism,
and Erastianism.

**CHURCH AND STATE IN
FRANCE.**

There may be, and we do not doubt
there are, certain advantages to be
derived from the connection between
Church and State in some countries
where not only the people, but also the
members of the Government are good
Catholics, but this is the case only in a
few instances, as in some of the South
American Republics, and in Belgium,
Spain and Austria at the present time.
But this state of affairs is very uncer-
tain, and though at one moment the
Government may have the real inter-
est of religion at heart, it may very
easily occur at another time that the
Government and its officials are dis-
posed to do all in their power to put

obstacles in the way of the free prac-
tice of religion, and even to subvert
the faith.

In France the stipends paid to the
clergy by the State enable the priests
to live without having the onerous
duty to dun their parishioners for their
pastoral income, and this is generally
regarded as a great advantage, but it
has its drawbacks.

These stipends are in reality only a
small return for the church property
which was long ago appropriated by
the Government, and their relinquish-
ment now would be simply the presen-
tation of so much church property to
the State, which professes to have
seized the property with the object and
for the purpose of administering it
justly. But the fact that the State has
the handling of the money at all gives
opportunities to the mayors and the
local police to annoy the clergy, and
frequently to prevent religious prac-
tices, such as processions and other
public devotions.

A case of this kind occurred recently
in Grenoble diocese, where two priests
held religious processions in spite of
prohibitory injunctions from the
police. The priests regarded these in-
junctions as an undue interference
with the liberty of the Church, and dis-
regarded them. The Government has
stopped the priests' stipends in conse-
quence, and the Minister of Public
Worship has written as follows to the
Bishop of Grenoble on the subject:

"These gentlemen after inciting
their parishioners to insubordination
by means of posters affixed to the
church doors and by unmeasured lan-
guage in the pulpit, have disobeyed,
on the 24th of May last, an order of
the municipal police forbidding pro-
cessions in the public street. In con-
sequence I have decided that these two
priests shall cease to receive as from
that date the stipend attached to their
functions. You will be good enough,
Mr. Bishop, to come to an understand-
ing with me as to the conditions under
which it will be advisable to appoint a
successor to Mr. N., who is unable to
fulfill the duties attaching to his
charge. As regards Mr. R., his name
shall be reinstated on the list of the
clergy paid by the State only when
you have provided him with another
post equal or inferior to, but not more
than equal to, the one he is now fill-
ing."

In the face of such absurd inter-
ference with purely religious matters, it
may well be doubted that there is any
real benefit derived from the connection
between Church and State in France,
for if the Church were supported as in
America, by the voluntary offerings of
the people, the clergy would be inde-
pendent of such petty exercise of
authority.

**LIBERALISM IN RELIGION AND
POLITICS.**

We give place in our columns to the
following letter from an esteemed cor-
respondent, notwithstanding the fact
that it is contrary to our usual practice
to make the CATHOLIC RECORD the
medium for political discussion. The
purpose of the letter is evidently to
lower the esteem of the Liberal party
of the Dominion in the eyes of Catho-
lics. In inserting this letter we feel
ourselves bound to state that Liberal-
ism in religion is something very dif-
ferent from Liberalism as the word is
understood in Canadian politics.

By Liberalism, so called, in religion
is understood an opposition, or at least
an indifference to revealed truth; and
as these things are an injury to God,
leading to the denial of the truths He
has made known to man, this Liberal-
ism is to be unreservedly condemned.
But it cannot be said that Canadian
political Liberalism has any necessary
connection with this practical negation
of God or of Catholic truth, any more
than it can be said that Conservatism
is an adherence to all evils which are
of long standing.

We say at once that both Canadian
parties have among them men who
have given utterance to sentiments
which every Catholic must condemn,
but on the other hand there are men
in both parties who have maintained
the right in the face of determined op-
position from within the ranks of their
respective parties, and at great per-
sonal sacrifice. We are disposed to
give full credit to these men on both
sides of the House of Commons, with-
out committing ourselves to one party
rather than to the other.

In regard to our correspondent's re-
ference to Mr. Tarte's language we
must say that there are utterances of
his, as well as of other politicians,
which we do not by any means defend,
though in submission to Mgr. Merry
del Val's injunction we abstain from
discussing them now. Nor do we con-
sider the whole Liberal party respon-
sible for all his views any more than
we hold the entire Conservative party
responsible for the numerous indefen-

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lace; and such o
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We regret that
by our correspond
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French Canadian
we are loth to be
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the faith, as "M
case:—

The CATHOLIC REC
Dear Sir—Libe
strides heretofore
against our clergy
On Sunday last, in
were five names ha
missionary, here as
The French Canadi
built their Church
that the Irish Cath
gradually going to
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Perkins, Que. O
EDITOR—

The Dublin Ore
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The Rev. I
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12th of July, a
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