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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

It is a matter of fact that both good and bad truly Catholic spirit pervade the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. F. LACROIX, Arch. of Leticia, Dept. Belg.

London, Saturday Feb. 8, 1902.

OFFICIAL. LENTEN REGULATIONS FOR 1902.

The following are the Lenten Regulations for the Diocese of London:

1st. All days of Lent, Sunday excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays after every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches at least twice in the week during Lent—devotions and instructions suited to the Holy Season, and they should earnestly exhort their people to attend these public devotions.

Thereby, authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

By ORDER OF THE BISHOP, D. J. EGAN, Sec.

MORE MASSACRES IN ARMENIA.

The Kurds are again in the field fighting with the Armenians, and several sanguinary conflicts have occurred at Bitlis and Van. Twenty men were killed at Bitlis, and both sides suffered heavily at Van. There is no direct information given in the despatches announcing these conflicts to show which side has been the aggressor, but as like conflicts have always been begun by the Kurds, the suspicion is natural that they have been the aggressors this time also.

Besides, the fighting is in Armenia, and this is a good reason why we should believe that as usual the Kurds have attacked their old opponents by invading Armenia. And we may also reasonably suppose that, as usual, the Turks are supporting the Mussulman Kurds, thus enabling them the more easily to rob and murder that Christian country; for it is well known that the Sultan desires to exterminate the Christians lest they should become too powerful and thus be a menace to Islam.

GERMANY AND THE JESUITS.

In the German Reichstag, Herr Spahn on behalf of the Centre or Catholic party questioned the Government regarding the attitude the Bundesrath is likely to adopt toward the bill passed by the Reichstag in 1899 rescinding the Jesuit's Exclusion law.

Count von Posadowsky-Wehner, the Imperial Secretary of State for the Interior, answered that many Protestants have deeply-rooted apprehensions in regard to the re-admission of Jesuits into Germany, so that there is necessity on this account for most mature consideration. He said that the Bundesrath's decision may be expected during the present session.

Well the Emperor and his Government know that the apprehensions of which the Secretary speaks are but a sham, and it cannot be expected that as long as the fear of excluding the Jesuits from the Empire is kept up, the Catholics will give more than a half support to the Government. Loyalty to the nation may lead them to support measures of national importance, but the Government may easily find itself

left in the lurch on details of policy if it irritate the Catholic party beyond endurance; and without the support of the Catholic party the Government cannot carry its measures.

The exclusion law against the Jesuits is the only remnant which survives of the anti-Catholic Falck laws, and it is time that this last relic of Bismarck's barbarous persecuting legislation should go into oblivion. The Bundesrath and the Government cannot long resist the will of the nation as expressed by the Reichsrath in 1899.

THE CHICAGO ELIJAH.

Amid all the persecutions to which the prophet Elias or Elijah was subjected while he prophesied, he never had the misfortune to have his face factories confiscated by any of those exercising royal authority who sought his life. In truth, we do not read that the prophet had acquired any treasures of this kind through the works of mercy he performed, as these were done through sheer love for God and his neighbor, and not for filthy lucre's sake.

But it has fared differently with the prophet's reincarnation, John Alexander Dowie of Chicago, who professes to be Elijah appearing for the second time on earth.

The so-called "Zion lace industries" owned principally by Dowie were forfeited by decree of Judge Tuley issued Jan. 31, and a receiver has been appointed for the same, which must be worth between \$300,000 and \$400,000, as the receiver, Elmer Washburn, must give a bond of \$700,000 for the right administration of the property. All, or most of this, was gained by Dowie by his remarkable profitable operations on the poor dupes whom he deluded into putting faith in his powers of divine healing.

The suit was entered by Dowie's brother-in-law, Samuel Stevenson, for moneys out of which he was duped by the hypnotic influence of this second Elijah, the chief officer of the property.

Judge Tuley said that Dowie's Church, which is styled by its adherents "the Christian Catholic Church," is a "curious mixture of religion and business." He held that Dowie had exercised an unlawful influence upon Stevenson. However, the judge intimated that he will grant Dowie's appeal to a higher court, as there are peculiarities in the case involving circumstances which do not appear to come under any provisions made by the law. He added:

"The case needs more light. I have studied over it night and day for a month, yet on many points, I am in the dark. There must be a further hearing."

Of course, we may expect that the self-styled prophet will proclaim to his followers that he is persecuted as his great prototype was, for conscience' sake.

THE CATHOLIC CHURCH IN GERMANY.

The Lutheran Observer of Philadelphia is much concerned at statistics published in Pieper's "Kirchliche Statistik" or Church Statistics, whereby it is shown that in the German Empire the percentage of increase in the number of Catholics is unexpectedly great, being much greater than that of the so-called Evangelical or Lutheran Churches.

Much has been made recently of a certain movement in the German provinces of the Austrian Empire, in which through political motives which had their origin in the dissensions between the various nationalities of the Empire, Germans, Poles, Czechs, and Slavs, the cry of "Los von Rom" or "Away from Rome" was raised by a section of the German party who are looking to Prussia as their ultimate goal, as they hope for annexation to the German Empire, as the only means whereby their nationality may be dominant in Austria also. It is among this party that the cry "Los von Rom" was raised, because they asserted that the Catholic priests are loyal to the maintenance of the Austrian Empire, for the downfall of which the pro-Prussian party are working.

The cry of Los von Rome did not seduce from the Catholic Church in Austria more than six or eight thousand persons, even according to the most exaggerated accounts of its potency, whereas according to other accounts which have reached us in regard to the matter, the whole number of those who have fallen away from the Catholic Church owing to this movement does not exceed 3,500 persons. This is but a small number in comparison with the population of the Austrian Empire, and it is admitted further even by the Lutheran pastors, that its origin is in a political and racial sentiment, and not in any real preference for Protestantism as a religion.

But the figures which have given cause to the Lutheran Observer's grief show that the Catholic Church is making very substantial progress in the

German Empire, which far more than compensates for the comparatively small losses in the Empire of Austria.

Herr Pieper, who gives the figures which have caused so much affliction to the Lutherans, is himself a Lutheran pastor, who is highly regarded at the universities of Tubingen and Leipzig as an eminent scientific authority. According to these figures, the Catholic Church has increased much more rapidly than the Lutheran throughout the Empire, the only exceptions being Saxony and two other States, Alsace-Lorraine being one.

In Berlin, the Catholic increase in twenty years has been so great as 421 per cent., whereas the Lutherans have increased only 121 per cent., while in the other German States the Catholic percentage of increase has averaged double that of the Lutherans, and there is every prospect that this state of affairs will continue.

Should this prove to be the case, the time is not far distant when Germany, the cradle of Lutheranism, will become once more a Catholic country. Even as the case stands at present, the Catholics are 37 per cent. of the whole population.

The reason for the decrease of the Catholic percentage in Alsace-Lorraine is easy to be seen. It arises from the emigration of inhabitants who since 1871 preferred French to German rule, and to the influx of German settlers from other German States.

ANOTHER SALVATIONIST SCHISM.

The Salvation Army has another schism through the withdrawal of Arthur S. Booth-Clibborn and his wife, as officers. Mr. and Mrs. Booth-Clibborn, who are respectively the son-in-law and daughter of General Booth, had had the command of the army in Holland, but they have grown tired of the strict discipline whereby they were kept subject to General Booth, and in consequence have proclaimed their independence.

It is generally understood that they have determined to become propagators of the Gospel and Church of the so-called Doctor [Alexander Dowie of Chicago who announces himself to the world as the prophet Elijah returned to earth, and who has made an immense fortune through his fraudulent divine healing, which resembles greatly the methods of the so-called Christian Scientists who are better known in this country. Dowie, however, is quite independent of Mrs. Eddy, and repudiates her pretended philosophy, it being a much more profitable business to conduct divine healing, on his own responsibility, and to his own profit.

Mr. and Mrs. Booth-Clibborn have addressed circular letters from their residence at Amsterdam, to their colleagues in command of the Salvation Army in America, and probably elsewhere explaining the reasons for their secession. They do not mention the Church of Alexander Dowie in their circular which was received in New York a few days ago, but they state that they believe in "divine healing as based on the Atonement"—a statement which does not commit them to Dowie's Church—and we deem it more probable that they will start a Church of their own on an independent basis, than that they will subject themselves to a new tyranny after having cast off so unceremoniously the real or supposed tyranny of their own father-in-law and father.

The Booth-Clibborn circular gives information in regard to the book-stores where pamphlets can be obtained wherein the teachings of the two seceders will be found.

Along with the circular copies of letters were forwarded to the New York Salvationists, which had been sent to General Booth, and in which Mr. Arthur Booth-Clibborn informs the General that he must resign his position in the Salvation Army as he desires more freedom to practice and preach the full gospel, and more liberty for his wife Catherine, who is styled on the Continent of Europe "La Marchéale."

Mrs. Booth-Clibborn also writes to her father stating that she resigns her position in the Army because she has long desired greater and fuller liberty for Arthur (her husband) whom she "looks upon as a mighty man of God, specially called, and remarkably qualified, and for herself." She declares that she "takes this step after much thought and prayer, and intense suffering of heart, for the purpose of being a greater blessing to the poor lost world, for which she has felt that her life could have been better spent for many years past."

This secession is a serious blow to the Salvation Army, from which a few years ago General Booth's son, in command of the Army in America, also seceded in order to form the "Christian Volunteers" of America, for reasons similar to those given by Mr. Booth-Clibborn, which amounted to this that the autocratic rule of the

General could not be borne with in this free country.

Notwithstanding the much which is being constantly spoken on the house-tops in regard to the present yearning of the Protestant sects for unity in obedience to the wish of Christ that His disciples should be one as He and the Father are one, and that there should be one fold, and one shepherd, and one Church, which are commanded to bear, Protestantism has within itself the germ of disunion, and it must diverge into sects. Mr. Clibborn-Booth has the same right to form a new "Church of God," which General Booth possessed in the first instance.

NEW BIBLE VERSIONS.

A recent issue of the Chicago Northwestern Christian Advocate, a Methodist organ, is severe on those who make it a fad to issue new translations of the Bible. A large number of new translations have been issued of late under the claim that they are in modern English as distinguished from the somewhat antiquated King James' version, which is commonly called the "authorized version," but which has no such authorization as has been claimed for it, though it was undertaken under direction of King James I.

It must be admitted that this version is remarkable for the purity of its English, though it is equally so for the evident inaccuracy of translation which appears in many places, the aim of the translators having been to indicate that Catholic doctrine and practice are scriptural and anti-scriptural, and that Protestantism is a return to the primitive and pure teaching of the Apostles.

It is not our purpose here to give a treatise on the errata of the Protestant Bible. This has been ably done by Ward, but we may point out the glaring instance of dishonesty found in the translation of the 14th chapter of St. Paul's first epistle to the Corinthians.

For the proper understanding of this chapter it is necessary to remark that the Corinthians held in exceedingly high estimation the miraculous gift from God which at that time was frequently given to the teachers of and converts to Christ's Faith, the Apostles and others of the early Christians: this gift was that of "speaking in divers tongues the wonderful works of God."

It was given first on the day of Pentecost when the Apostles received the Holy Ghost who descended upon them in the form of cloven tongues of fire so that they were enabled to speak to the multitude of devout men of every nation, Jews who had come to Jerusalem to celebrate the great feast, announcing to them in their own various languages the great truths of salvation which Jesus Christ had commissioned them to teach all nations.

These strangers, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and Judea and Cappadocia, in Pontus and Asia," and in other lands, heard the good tidings of the gospel proclaimed, every one in his own tongue, and were greatly amazed until St. Peter explained that all this was done by the power of God, who wished thereby to make manifest the truth that Jesus the Messiah who had been crucified by them some few weeks before had risen from the dead in the Lord and Christ and now sits at the right hand of the Father that they who believe in Him may obtain remission of their sins, and receive the gift of the Holy Ghost.

In Acts x, 46 and xix, 6, we have this gift again spoken of, wherefrom we learn that even the Gentiles who were converted to Christ "spoke with tongues and magnified God." This occurred at Caesarea and Ephesus, and in other places where the gospel was preached.

In the 12th and 13th chapters of the first Epistle to the Corinthians the same gift of speaking with divers tongues is mentioned, and more fully in the 14th chapter—but it is in this last mentioned chapter that the dishonesty of King James' translators is specially seen, for in almost every instance here the word *unknown* is introduced into the text before the word *tongues* simply because in this chapter the Apostle speaks in a manner which might seem to the careless or unlearned reader to disparage the speaking in unknown tongues, and they might thus be made to believe that the Apostle condemns the use of the Latin language in the Catholic liturgy.

Thus the Apostle really means to commend more highly the gift of prophecy than the gift of speaking the works of God in many languages, unless these languages or tongues be interpreted so as to be understood.

By prophecy is here meant the teaching of the Christian doctrine, which is indeed more profitable to an assemblage, than would be the speaking in languages which are not understood. But after all, the Apostle expressly says that the speaking with tongues becomes profitable if it be accompanied by interpretation. (verse 5 and 27.)

Six times in that chapter the translators introduce the word *unknown* into the text, because St. Paul may thus be thought by the careless reader to condemn the Latin language for the Catholic Mass and Vespers, and in fact these passages are commonly so understood by the average Protestant reader, whereas: in the first place, the Apostle is not speaking of the liturgy of the Church at all, but of a power given to many Christians by God Himself for the manifestation of His glory.

2ndly. So far from condemning this gift of tongues coming from God the Apostle praises it as conducing to the edification of the congregation, for "he that speaketh in a tongue . . . in the spirit he speaketh mysteries; and 'I would that ye all spake with tongues,' though he would prefer the gift of prophecy. Yet even so, he expects from this preference the case when "he that speaketh with tongues interprets, that the Church may be edified."

The liturgy of the Catholic Church is interpreted in most of the prayer-books used by the people, and in the instructions given by the priest from the pulpit. But there are besides wise reasons on account of which the Church uses the ancient liturgies in their original tongues, that faith may not be subject to changes owing to the constant variations and changes which are taking place in all vernacular tongues. Besides, the universal Church requires a universal language by means of which the people of all countries may unite in worship when they meet in the same Church, that they may not be disturbed by the difference of language in the great act of public worship, the Holy Sacrifice of the Mass, but that they may join therein just as if they were hearing Mass in their countries.

The word "unknown" so frequently prefixed to "tongues" in this chapter is admittedly not in the Greek original text of St. Paul, and this is even indicated in the English text where for this very reason, *unknown*, is in italics. The dishonesty is seen in the fact that wherever the Apostle seems to depreciate the value of tongues, the word "unknown" is introduced, whereas where the gift of tongues is exalted, "unknown" is omitted.

It might be said in excuse for the translators that the very fact that they have put the interpolated word in italics exonerates them from the charge of fraud; but this does not excuse them, as the purpose is clearly to induce the ordinary reader to believe that the Catholic practice is contrary to holy Scripture.

In further confirmation of what we have stated we may refer to the "Revised Version," which has restored the correct reading by omitting the word "unknown," but during the interim while it held its place, it served the purpose for which it was interpolated, and it is still read by the great majority of English-speaking Protestants as the word of God, and is believed to be a condemnation of the Catholic Church.

In regard to the new translations of the Bible which are being issued, the Northwestern Advocate already mentioned holds that they serve only to destroy the reverence with which the Bible is regarded. It says:

"There are already at least half a dozen of these so-called modern English Bibles, written in what the authors or editors claim to be the language of the people, each of which in many vital respects differs from the others, and none of which equals in sublimity and power the language of the old version which God has spoken to the hearts of men for centuries, and which has been simple enough to enable all to grasp its meaning."

These so-called modern Bibles are helpful as commentaries to the average reader, but as substitutes for the version which the people are wont to accept as the holy Scriptures, no one of them has yet justified such a place.

It is almost inconceivable that men should expect some of these to be considered seriously as the Bible. If such renderings are confined to the Bible-reading and Bible-loving world, every man who has ability to write, and may be unsatisfied with the Bible or with the versions which have already appeared, may produce a Bible in his own language and present as good claim for its acceptance as those which preceded it."

Catholics have the security for the correctness of their version of the Bible, that it is approved by the lawful authorities of the Church whose office it is to guard the sanctity of God's word; but what security has the Protestant that he has the correct version, when every man has the right to produce a Bible according to his individual fancy, and to pass it upon the multitude as the only correct and true Word of God?

The Christian Advocate, continuing its remarks, says very justly:

"The Bible should be interpreted into the language of the people so that they may understand it; but if it is to be written to conform to the ever-changing language of the people, for many it must needs be filled with slang, which is more nearly than any other the language of vast numbers."

We will conclude this article with the remark that, highly as the King

James' version of the Bible is praised for the purity of its language, we are of the conviction that the Catholic Douay-Rheims version is fully equal to it in this respect, and is vastly superior to it in the accuracy; with which it represents the original in meaning.

CATHOLICS IN GERMANY.

In the German Reichstag, the Imperial Secretary of State, Count von Posadowsky-Wehner announced on behalf of the Chancellor Count von Bulow, in the absence of the latter, that the Government is negotiating with the different Federal Governments of the Empire to secure uniformity of law in the various States in regard to the treatment of Catholics. In some of the States Catholics are subject to disabilities, but the Secretary says that Mecklenburg and Brunswick have already agreed to enact laws granting Catholics full liberty of worship.

AN EXTERNAL VIEW OF CATHOLICISM.

"How I became a Catholic?" for the benefit of those who may be struggling between the promptings of truth on the one hand, and the teachings of Protestantism and education on the other, as I was for a period of fifteen years, I propose to answer the above question, or rather describe the obstacles that I found in my pathway toward the Catholic Church, after my judgment became convinced of the correctness of its claims as the one, only true Church, writes N. F. Thompson, in Truth, of Nazareth, near Raleigh, N. C.

Reared under Protestantism, I had imbibed all the prejudice and embraced all the errors regarding Catholicism which any one could have experienced in any place or under any circumstances—excepting none. Truly I was a "Pharisee after the strictest sect." I was superintendent of a Methodist Sunday school at the time of my marriage to a Catholic, and had never met a Catholic to converse with, to my knowledge, before making the acquaintance of the woman who became my wife. I promised her before marriage that I would investigate for myself the claims of her Church, after our marriage, and that promise I at once set about fulfilling.

Being religiously inclined by nature and training I not only took up a series of the studies on Catholic doctrine, but I extended my investigation into almost all the religions of the world, past and present. I found much to admire in the teachings of Confucius, the wisdom of Aristotle and philosophy of Plato. I became a strong admirer of the Hebrew religion, which, more than any other, taught the existence of one God, who was the Supreme Ruler and Creator of the universe. If by any means I could to-day be convinced that there never existed a Divine Person, Who came on earth to establish a teaching medium for the salvation of mankind, I should feel obliged in conscience to enter the Jewish Church, as coming nearer than all others toward my ideal of a doctrinal religion, and teaching nearer than any others the conception of Divine Creation and rulership over man. While a Protestant I felt and claimed myself to be a "Christian," but never, until I began to investigate the claims of the Catholic Church, did I fully realize what that word meant. I soon learned that it embraced more than was usually conveyed in the word as understood by Protestants. I found it meant the acceptance of the teachings of a divinely established and divinely guided Church—an infallible teacher and an incorruptible body, founded by Almighty God Himself, for the salvation of mankind! I found the Roman Catholic Church the only one claiming to be an infallible teacher and unerring guide for mankind in matters of faith and morals. I found it fulfilling that function and exercising that sphere, not only through a period of time beginning with the apostles and extending down to the present; so that my judgment became convinced of the fact if there was such a thing as Christian religion it existed only in the Roman Catholic Church. From the very nature of logical reasoning, this became to me an irresistible conclusion.

The arguments on which Protestantism sought to establish itself, viz.: that the Church had become corrupt and needed reforming, proved entirely too much. If true, it destroyed Christianity itself, for Christ, being God, could not have established a corruptible Church, or left an uncertain guide to men in so vital a matter as the salvation of their souls! A Divine Founder could only establish a Church possessing His characteristics; hence man could not "reform" the Church of God. It remained alone to Protestantism to attempt, such a work, the inconsistency of which must become apparent to any reflecting mind.

Now, all these truths I accepted, and yet for fifteen years thereafter I remained outside of the Church, and why? I was a member of a number of secret orders, among them the one known as Freemasonry. I learned that to become a Catholic I would have to renounce Masonry, and while I sought in various publications, and from a number of priests, to find reasons that I could accept as justifying the requirement, I did not find them. I loved its broad humanitarian principles and noble charity. I ceased attending any and all churches, until I began to feel that the practical work of Masonry embodied the highest form of religion—sufficient for the most exalted of the humblest of mankind.

In this state I was rapidly drifting out toward the sea of deism, or theism, although the cares and responsibilities of a parent were upon me, and I was feeling then with increasing weight as the years passed and my children were growing up around me. My family resided at Wilmington, N. C., and being in Savannah, Ga., on one occasion, my wife wrote and requested that I call on Bishop Gross, afterward Archbishop of Oregon, whose brother at

Wilmington, Father M. her pastor. She desired make this the plea Bishop, and talk with obstacles as existing obeyed her request, and since attributed to her had just made her Ed and had offered it up for my speedy conversion subsequently informed me that on leaving I formed me a voice as him if the Catholic Masonry. As near as for that was twenty were his words in regard which Church is a divine while Masonry is. The tendency of Masonry votaries is to that as morals, instead of to rival in its path, and less than condemn its claim as being the which men must receive religion and moral force of his reasoning although I had doubted truths conveyed to heart was prepared only through the God Who had answered: "We do not like Protestant church instructed first." I my fitness, for I had catechism, and kneecover. This was sufficiently instructed was complied with the And I now need only lapse of twenty years have practically been eminent in the C thing has ever seen the slightly regret though I severed friendly relations th my family, above a dane sphere.

JESUS SET NOB

Catholic Priest's

The Rev. Thomas of Boston College, meeting of the Chil Convent of the Sac a series of conferen writings of St. Paul He cast a strong appearance of St. I Writings. Here w of Tarsus, aiding a tyrdom of St. St Christian martyrs. larger field than J ericise of his zeal Old Law against t talking letters from set out for Damasius and man, and dan age—which before for Saul was not le

For a right un saint and his work study the building ter from the cradl Tarsus, a prospero Asia Minor, where of the dispersed J Gasson paid a gen great qualities of that day and even Jews were numero the Roman Empire In many cities, ev had prospered. B in their money an the intellectual a them a force to t strange lands. T they were of God's guardians of Hl could condescend Lord Himself had

So the Jewish held themselves a recognition from Ima have moved U by of their hie priests, however To guard the la feasts, to transmit children, as somet than any other— fidelity in any p children, as well martyrdom, as in ample of the yo their heroic moth publications, and was so important ligions training father and moth tent to ground th in the knowledge law, and usually secular education law for himself, ite's dearest pri provided that he maintain himself.

If one reads t Old Law pedago Nothing is more s ence on the relig child. St. Paul ionally as a mas When he appl there was quest education. Did to the great sch might have seen