

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 19th, 1905.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all, that it is imbued with a strong Catholic spirit.

I strongly defend Catholic principles and rights, and I do so with the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Koblenz, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

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

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

The matter and form are both good; and a truly Catholic spirit pervades 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. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, NOV. 25, 1905.

A MESSAGE HAS BEEN received from Rome to the effect that His Holiness the Pope granted a private audience on Sunday, 19th instant, to His Grace the Archbishop of Kingston and His Lordship the Bishop of London.

THE RELATION BETWEEN CAPITAL AND LABOR.

The Toronto Holyrow Free Thinking Society held a meeting in Toronto in the middle of October to hear an address from Mr. H. Weinberg of New York, who is a member of the Rationalistic or Reformed Jewish community in that city, the chief characteristic doctrine of which is unbelief in a future life, and, as a consequence, that the whole aim of mankind should be to make this life comfortable, to acquire riches and to assist our fellow man—though, indeed, where there is no responsibility to God it certainly will not be the aim of men to do good to others, but rather to look out for one's own worldly interests.

The large crowd of men and women who attended Mr. Weinberg's lecture showed that a very great proportion of the European Jews who have come of recent years to Canada are votaries of Free thought, which is a fact much to be regretted. A little lecture corrupts the whole mass; and we have already too much of the leaven of unbelief in the country, so that it is not desirable that the amount thereof should be increased.

Mr. Weinberg declared unmistakably that the association on behalf of which he spoke has for its object not only the raising of the workingman from his position of so-called servitude, but likewise the abolition of private ownership and the dissemination of free thought principles.

It is certain that the abolition of private ownership would result in the deterioration of the human race. Men will not devote themselves to necessary labor if the whole community is to be the proprietor of the fruits of that labor. We have an example of the conditions resulting from this principle in the present condition of the Dukhobors who have settled in our North-West. These have hitherto held their property in common, and there is now complaints that they have fallen practically under the power of Peter Vargin, who lords it over them as a king, and is alleged to have asked the Dominion Government to put in his name all the property intended for the Dukhobors which has not been actually taken up by individuals. It is not to be expected that the Government will accede to such a request.

But still more dangerous is the avowal that this association aims at the dissemination of irreligion. Mr. Weinberg condemned the present social conditions, which, he said, are due to the prevalence of religion in the world. He advised his hearers not to believe what their rabbis and other preachers told them, namely, that as a compensation for the sufferings of this life they should look for a recompense in the world to come. "They will get nothing," he said, "in the world to

come, the existence of which he doubted."

The coal mine owners and capitalists were condemned strongly, and the speaker asserted that their presence in the world can be dispensed with, whereas the worker, who is the producer, is a necessity.

Mr. Weinberg is evidently mistaken as regards the relations which should exist between capital and labor. We should not aim at the abolition of capital and capitalists, for these are necessary for the fruitful direction and employment of labor, but the solution of the problem should be sought by procuring for the workmen a sufficient recompense for their labor, so that they may support themselves and families in comfort.

SPIRITISM OR SPIRITUALISM.

Dr. Isaac Kaufman Funk, LL. D., a Protestant clergyman, and founder of the Literary Digest, publishes under his own name in several papers a curious statement in regard to the existence of a spiritual world which is attested by many incidents which he regards as sufficient to establish not only that there is a world of spirits, but that at times these spirits communicate with men on earth.

In regard to the general fact that there is or has been such communication, no Christian can for a moment entertain any doubt, for Holy Scripture is clear on the point. It is not here a question of the manifestations of Him self which God has made to man by revealing Himself personally.

This has been done many times, as when God revealed Himself to our first parents in the Garden of Paradise, and later on to Abraham, Jacob, Moses and the Prophets of the Old Law. Under the New Law also we have the account of how God revealed Himself to many of His faithful servants in connection with the Incarnation of Jesus the Son of God. Thus the birth of Christ our Saviour was revealed to the wise men of the East, and to the shepherds of Judea, all of whom verified the revelation by visiting the stable or cave in which the Saviour of mankind was born, having come to earth "to save His people from their sins." Christ then remained on earth thirty three years teaching and preaching the Gospel of salvation.

But besides these manifestations and revelations of God Himself we read of the appearance of spirits of the dead. Such was the appearance of Samuel the prophet to Saul when God permitted the great prophet to advise that king to rule His kingdom justly and in accordance with the revealed law of God.

We cannot deny, therefore, the possibility of communication with the spirit world, and yet Spiritism, or the continual communication which so-called spiritualistic mediums pretend to keep up with the spirits of the dead, are undoubtedly for the most part fraudulent. Over and over again the most gross frauds have been perpetrated under this pretence.

More than half a century ago these frauds were begun by the Fox sisters, who went through the United States professing to be able to summon spirits of the dead at will, and to give their followers communications with the dead through mysterious knockings which were made by the supposed spiritual visitants who answered all sorts of questions, a code of signals having been adopted whereby the knockings spelled out the words by which their answers were made intelligible and were announced by the mediums in more or less intelligible though very often ungrammatical English, and frequently these revelations were in current slang.

It was afterward discovered that the pretended revelations from the spirit world were really produced by muscular movements of the joints of the fingers and other parts of the body and by mechanical contrivances which were concealed by the mediums, the leaders of whom were the Fox sisters, who, however, instructed others in their methods so that any one with sufficient effrontery, powers of deception, and quickness of apprehension to draw inferences on facts which were known in other ways, could learn the trade. If some people were sharper than others and could draw their inferences readily, like Sherlock Holmes, from almost any trivial circumstances, they very soon became expert mediums, and devoted themselves entirely to this occupation, which became to thousands a means of livelihood.

The more lucrative the occupation of a spiritualistic medium became, the larger became the number who embraced it as their trade, and new methods were found to keep up the delusion. The spirits began to turn hats and tables chiefly by muscular action. An instrument called Planchette was devised which being placed over sheets of paper wrote spiritual messages, and later on the spirits exhibited themselves on a dimly lighted stage and answered in their proper forms the ques-

tions which were put to them by eager enquirers into the nature of the future life, and especially into the state of the souls of departed friends of the dupes making these enquiries.

Spiritism now became a religious sect with its own dogmas concerning the nature of the immortality of the soul; but, for the most part, the existence of God was ignored. On many occasions, however, the supposed spirits admitted that they were spirits of evil, and it is sure that on some occasions they declared themselves to be devils when they were closely interrogated.

In very great measure this so-called spiritualism, which we prefer to designate as Spiritism, is undoubtedly merely a fraud. Spiritist pictures have been produced by the Bang sisters of Chicago, the noted Vera Diss Debar of New York, and others, by the use of chemicals, and were made to appear suddenly on a plain surface of paper or canvas, and have been accepted as genuine spirit pictures by dupes who paid sometimes thousands of dollars to the mediums for them.

It is a fact also that there are shops in which the machinery necessary for the conducting of an elaborate mediumistic show can be purchased at any price from \$50 to \$1,000, and perhaps more. Most mediums furnish themselves with these aids, and can deceive the spectators to an incredible extent. There is no doubt that these exhibitions are mere frauds practiced upon the public. But we do not deny that there have been instances in which the tricks of the mediums are such that it seems they must be attributed to preternatural powers exercised by these persons. In such cases, which we believe to be comparatively rare, this preternatural intervention must come from evil spirits or devils. The doctrines these alleged spirits teach are purposely made to correspond to some extent with the divine teachings of Christianity, as they would at once create suspicion if they were directly to contradict these teachings on evidently fundamental points. But they soon betray themselves by an exposure of the cloven foot in some way. They give a totally different explanation of the future life from the known teaching of the Christian religion, and thus they are known to be revelations of the evil one and not of God.

It is evident from what we have here stated that it is unbecoming and unlawful for a Christian, especially for a Catholic, to have any share in spiritualistic or spiritistic sance, which are always either mere frauds, or, when not entirely fraudulent, are diabolical manifestations.

Professor Funk relates a strange psychic phenomenon of a New York physician who was attacked by paralysis in Florida, and was quite conscious that he was at death's door. As a medical expert he watched the progress of his disease until he became unconscious, and shortly afterward thoroughly conscious and free from pain. He wondered if this was death.

While in this condition he thought of a friend living a thousand miles away, and with whom he had been long exceedingly intimate.

He immediately beheld his friend and the members of his family surrounding him at home. He was conscious of what they said and did, and even spoke to them, but could not attract their attention. Suddenly the friend visited fixed his eyes upon him and said:

"Why, doctor, are you here? I thought you were in Florida," and he stooped forward to greet him. The doctor who related this said "he felt repelled by his friend's approach." At all events, he disappeared from the friend as soon as the latter addressed and approached him. Then the doctor distinctly heard a voice which told him he might return to earth if he felt his work undone, or he might remain as he was—it being understood that he had already entered into the future life.

After much consideration and reflection he chose to return to earth, and he found himself in his bedchamber looking at the corpse of himself, which, to his experienced eyes, was that of a body from which the spirit had passed.

"By a supreme effort of my will," he said to Professor Funk, "I reentered my body and found that the sun was up, and the whole night had passed since I had become unconscious."

There is surely no obligation for us to believe this history, as we are not certain whether the sole witness to the principal transaction was himself the victim of an hallucination or was merely playing upon the credulity of the professor. It is most likely from our point of view that there was either a deception or a hallucination. But if this story were a certain truth it would only show that there is at times some inter-communication between man on earth and the spirit world. This we are not disposed to deny, though we are inclined to the belief that in the present story there is a defect in the evidence, which ought to be indubitable before

we place faith upon it, or at all events before we should make it a basis on which to ground our religious faith.

We would not ground religious faith either upon these or any similarly attested or insufficiently attested stories, neither would we do so on the basis of such stories as the records of spiritism have brought to our notice.

Professor Funk is himself of the belief that the stories of spiritistic revelations from the other world should be very dubiously received. We are entirely in accord with him so far.

RELIGION IN QUEBEC.

There appeared a moderate and reasonable article in the Globe recently on the subject of Protestant missions to Quebec, wherein the editor reminded the ministers of certain Protestant Churches which have missionary establishments in that Province that they should not misrepresent facts by endeavoring to make it appear that the Province of Quebec has not the Gospel of Christ, and that it needs the light of the gospel as taught by the Presbyterian, Methodist and Baptist institutions which have been established for the purpose of enlightening the French-Canadians in the truth of the Gospel.

The Globe reminded these over-zealous ministers that there is scarcely to be found a single child of eight or nine years of age who does not know the Lord's Prayer and the Ten Commandments thoroughly, and expressed grave doubt whether the Protestant children of Ontario of the same age are equally well instructed in divine truth.

The Rev. Dr. Ross, pastor of St. Andrew's Church in this city, took occasion on Sunday, Nov. 12th, to comment harshly on the Globe's statements in his evening sermon.

Dr. Ross quoted as his text St. Mark xvi. 15: "And He (Christ) said unto them, go ye into all the world and preach the gospel."

This text the doctor gives as the authority of himself and of his Presbyterian co-laborers for carrying the gospel as they understand it into Catholic lands, and endeavoring to force it upon Catholic people.

But these words might be as appropriately quoted by the Imams of Turkey or the Brahmins of India as their authority for teaching their forms of worship to the Rev. Dr. Ross and his colleagues are admittedly not successors of the Apostles to whom these words were addressed.

St. Paul says: "Every high priest taken from among men is appointed for men in the things that appertain to God that he may offer up gifts and sacrifices for sins. . . neither doth any man take the honor to himself but he that is called by God as Aaron was." (Heb., v. 1-4.)

The Presbyterian ministers did take this honor to themselves without the divine call which God gave to Aaron and his successors in the priesthood of the Old Law, and it is for this very reason that after proclaiming the necessity of the ordination of priests (or ministers) as required by Scripture, the Westminster Confession admits that the ministers of the Kirk crept into their authoritative position not by the door of ordination, but surreptitiously by some "extraordinary" means, viz:

"There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers."

How applicable here are the words of Christ:

"Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." (St. John, x. 1-2.)

The Presbyterian "French Evangelizers" may also apply these words. The shepherds who came in by the door were in the Province of Quebec long before the thieves and robbers climbed in by some other way.

Rev. Mr. Ross declares that the French people of Quebec are sunk in a darkness which permeates the people, being taught by the Roman Catholic Church.

In making this assertion the rev. gentleman is most certainly misrepresenting these people, and it is all the more inexcusable because he says he knows the French people well as he lived amongst them. We know that all the children are carefully instructed in their religion, and, as the Globe said, all know the catechism more or less thoroughly, but the most essential parts of the catechism are known by all, among those parts being precisely the Lord's Prayer and the Ten Commandments, which, as the Globe admits, are but imperfectly known to the Protestant children in Ontario.

Rev. Mr. Ross says the French Evangelizers are frustrated by the priests, as far as possible. And why should not this be the case? These false Evangelists teach a false doctrine. They teach the Westminster doctrine in regard to God's character and

attributes, and which has already been repudiated by the Presbyterians of the United States, the Free Presbyterians of England, and the United Free Presbyterians of Scotland, a doctrine which even probably the majority of Canadian Presbyterians also reject, though it still has a place in their Confession of Faith.

Here is a religious darkness "taught by the ministers" who seem to be more in need of the light of the Gospel than do the people of Quebec, who know their religion, and believe in it firmly because it is the unchangeable truth, while Presbyterians "are carried about like little children, by every wind of doctrine."

And the Quebec people are "forbidden to have the Bible in their homes." This is also a misrepresentation. They are allowed and recommended to read the Bible, but not the wilfully corrupted version which Presbyterian colporteurs and ministers endeavor to circulate among them.

The rev. doctor told his hearers a most ridiculous story of a colporteur who had to prove that he was not the devil, by showing a French farmer that he had not cloven feet. This rehearsal of an old story would have suited a saloon better than an edifice which is supposed to be the House of God. At all events if such an incident ever happened the habitant was trying to have some fun with the "missionary." And the "missionary" was too serious a person to see the joke.

Again, the Rev. Dr. Ross rebukes the French-Canadian clergy for wasting the money of the people by building churches which cost thousands of dollars.

We have yet to learn that the French-Canadian people complain that their money is wasted which is spent in building churches suitable to the needs of each locality. That was virtually the complaint of Judas Iscariot, and the people of Quebec may well treat with indifference and contempt this gospel of Judas as preached in St. Andrew's church of London.

We have heard a good deal of recent years from Protestant ministers how Protestant churches waste money by building too many churches in localities where one such building ought to be sufficient, and the fact has been used as an argument why the different sects ought to unite. They should have the honesty to take the beam out of their own eye before seeing at the moat in their brother's eye. There are no more Catholic churches in Quebec or Ontario than are needed to supply the spiritual wants of the people, and it will readily be found by estimating the value of the Catholic churches throughout both Ontario and Quebec that there has not been an excessive expenditure beyond the ability of the people, and indeed it will be found that if there is a waste anywhere it is in the building of more Protestant Churches than would be needed if Protestantism were the one Church which Christ established on earth.

In conclusion, we feel it advisable to call the Rev. Mr. Ross's attention to the proceedings of the Ottawa Ministerial Association held on November 13th. Rev. George Johnson stated that juvenile crime is increasing to a sad extent; in Canada, especially larceny, convictions for this crime forming 78 per cent. of the convictions of boys under 15 in 1903. Mr. Johnson continued:

"The Province of Ontario occupies an unenviable position in regard to juvenile crime, for while every million of the other Provinces shows 130 boy criminals, Ontario shows 267 per million. In other words, while Ontario has about one-third of the boys, it has over one-half of the boy criminals of the Dominion. There is a striking disproportion of boy criminals to girl criminals. Out of 308,119 girls under fifteen in Canada in 1901, only 25 were convicted for indictable offences. Of these, Ontario contributed 18 out of 337,443 girls, while all other Provinces contributed 7 out of a total of 570,714 girls of the age mentioned. Larceny was also the chief crime with the girls."

Rev. Mr. Ross will thus see that Ontario has very much to learn from Quebec in the religious and moral teaching of its children.

As the rev. gentleman admits that the morals of the youths of Quebec are the fruit of the teaching of the priest, we may well ask if the Ontario boys and girls derived their morals from the teaching of the Presbyterian ministers.

REV. DR. ROSS, pastor of St. Andrew's Presbyterian Church of this city, having made the assertion that the Catholics of the province of Quebec are not permitted to read the Scriptures, we desire to draw his attention to the fact that in every edition of the CATHOLIC RECORD may be found an advertisement of bibles for sale. We are disposing of these books in large quantities in every section of the country. Most certainly if the Catholic people were not permitted to read the Scriptures, a Catholic paper would be denounced for offering them for sale.

CHRISTIANITY IN JAPAN.

It has been announced that the mission of Bishop O'Connell to Japan has been undertaken for purposes of securing for the Catholics of Japan certain important liberties of which they are deprived by the existing laws of the Mikado's empire, but which are much needed for the successful carrying out of missionary work, and for the education of youth. The details have not been made known to the public, but it is believed that a Bishop from America has the best prospect of success at the present moment when America is held in special esteem by the Japanese authorities and people.

The Nippon, a Japanese journal, commenting upon the appointment of Bishop O'Connell by the Pope to this important post of Apostolic Delegate, states that the Catholics have more native adherents in Japan than any other foreign faith, as they number sixty thousand in the Empire; but whatever is being done by the Catholic missionaries is done without ostentation, and without any opposition or annoyance from the Japanese people.

The Nippon continues: "The Catholic teachers work among the poor and humbly living people, while the rich Japanese seem to be more inclined toward Protestantism. The Protestant propagandists," the editor says, "are not men of great ability or personal magnetism, and no great teacher of this foreign faith is now in Japan. The Greek Church, which has met with some success in its work, has the misfortune now to be associated in the minds of the Japanese with Russia's policy of political aggressiveness."

These statements from the principal journal published in Japan are interesting, as giving us an idea of what the natives of Japan think of the operations of Christian missionaries in their country.

THE EFFECTS OF DRINK.

We have frequently had occasion to record frightful instances of the evil effects of the excessive use of intoxicating drinks, and some of these have been peculiarly shocking to human sensibilities. But seldom has it been our lot to relate a more deplorable instance of depravity than the following recent occurrence arising out of the abominable practice of the excessive use of intoxicants.

A Pittsburg woman named Mrs. John Leysick had a quarrel with her husband, during which it is said each one charged the other with drinking to excess, and indeed the woman had certainly been doing this, yet she took her husband's reproaches so much to heart that she locked herself in her bedroom with her six months' old infant.

Later on, when it was noticed that there were no signs of life heard from the room, the neighbors broke open the door and found the baby dead with the head almost severed from the body, while on the floor near by lay the lifeless body of the mother. In her hand was a bloody razor with which she had cut her own throat after killing the child. The name of this child was Annie.

Another child named Mary, three years old, was also near becoming a victim, as the mother led her to the bedroom before the double murder was perpetrated. She evidently then changed her mind, as she sent Mary down stairs, and then proceeded to her bloody work.

There were several razors open on the mantelpiece as if ready for murderous purposes, and it is noteworthy that after the death of the infant the mother used a fresh razor with which to kill herself.

These and like shocking crimes which are perpetrated every week, and almost every day, should be an eloquent warning to young persons of both sexes never to indulge in intoxicating beverages, a habit which is sure to be followed by horrible results.

THE TEMPERANCE ASSOCIATIONS.

An interesting episode on the occasion of Archbishop Ryan's recent interview with His Holiness Pius X. occurred when His Grace requested the Holy Father's blessing for the Priests' Total Abstinence League of America, of which the Archbishop is Honorary President, and likewise the Catholic Total Abstinence Union of America.

The Pope granted his special blessing to both associations, and renewed the Indulgences granted by Leo XIII. to these societies, remarking that they are calculated to do a great deal of good.

It is so universal a custom in Italy to drink light wines that it caused much surprise to the Pope when he learned that so large a body of both priests and laity pledged themselves against the use of all intoxicating drinks, including these light wines. He added that even though the priests generally might not need so strict a pledge, it is nevertheless an excellent example to give their

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