

Benefit Life Co.
FORD, CONN.
Capital, \$100,000

Benefit Life Co.
FORD, CONN.
Capital, \$100,000
RICH, President,
of the State of Connecticut,
and Vice-President of the
NEW YORK, N. Y.
R. E. K. Secretary,
of the State of Connecticut,
and Vice-President of the
NEW YORK, N. Y.
Commissioners of Hartford,
and Vice-President of the
NEW YORK, N. Y.
GENERAL AGENT,
of the State of Connecticut,
and Vice-President of the
NEW YORK, N. Y.
The only mutual life insurance
company in America,
and authorized to have
its business transacted
in every State in the
Union.

The Catholic Register

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6. FOR THE WEEK ENDING SATURDAY, FEB. 16, 1884. NO. 279

CLERICAL.
We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.
N. Wilson & Co.,
136 DUNDAS STREET

From the Pilot.
Wendell Phillips.
What shall we mourn? For the prostrate
tree that sheltered the young green
wood?
For the fallen elm that fronted the sea, and
guarded the fields from the flood?
For the eagle that soared the tempest, afar
from its eyrie's brood?

Say, not for these shall we weep; for the silver
cord must be worn,
And the golden rattle shrill back to die,
And the dust to its birth return;
And tears are never for those who lie with
their face to the east, and
But we mourn for the fledglings left on the
waste, and the fields where the wild
way leads.

From the midst of the flock he defended, the
grave one his gaze to his rest;
And the tears of the poor he befriending their
wealth of affliction's test.
From the midst of the people he stricken a
symbol they daily saw,
Set ever against the wrong, of a Higher
than Human Law.

For his life was a ceaseless protest, and his
voice was never prophetic
To be true to the truth and faithful, though
the world were arrayed for the Lie.
From the hearing of those who hated, he
threatening voice that fell;
But the lives of those who believe and die
are not blown like a leaf on the blast.

A sower of infinite seed was he, a woodman
that hewed to the light,
Who dared to be true to the truth when
the world was traitor to Right!
"Fanatic" the insects hiss, till he taught
them to understand,
That the highest crime may be written in
the highest of scriptures,
"Disturb" and "Dreamer" the Palladians
cried when he preached an ideal creed,
Till they learned that the men who have
changed the world with the world have
disregarded.

That the remnant is right, when the masses
are like sheep to the pen;
For the instinct of their numbers till
rouse by instinctive men.
It is not enough to win rights from a king
and write them down in a book;
New men, new lights, and the fathers' code
the sons may never brook.

What is liberty now? License then: their
freedom our power would be;
And each new decade must have new men
to determine its liberty.
Marking is not the same, with a broadening
and the outward life,
Shall it crowd its way in farm-paths, or
clear to the outward life,
The pioneers are the dreamers who heed
neither thought nor deed,
Of the human spirit whose silk is wove
from the lives of toiling men.

Come, brothers, here to the burial! But
weep not, for his death we learn
For his fearless life and his fearless death;
For his true and unswerving voice;
Like a silver trumpet sounding the note of
human right.
For his brave heart always ready to enter
the weaker one's fight;
For his soul unmoved by the mob's wild
short or the society's disgrace;
For his freer spirit that drew no line
between class or creed or race.

Come, workers; here was a teacher, and the
lesson was good,
There are no classes or races, but one human
brotherhood,
There are no creeds to be outlawed, no colors
of skin debarred;
Mankind is one, its rights and wrongs—
one right, one hope, one guard.
By his life he taught, by his death we learn
the gift he gave,
The right to be free, and the hope to be just,
And the grand duty to do,
And richest of all are the unseen wreaths on
his coffin-lid laid down,
By the toil-stained hands of workers—their
sob, their kiss, and their crown.
—JOHN BOYLE O'REILLY.

A RUINED HOUSE.
[From the Messenger of the Sacred Heart
of Jesus.]
If we do not furnish good books to the
children, they will surely read dangerous
and forbidden ones. When we see the
vast number of worthless, poisonous,
revolutionary, irreligious, immoral publica-
tions constantly brought out, to cater to
the cravings of the vilest passions, should
we not tremble lest some of these shame-
ful volumes fall into the hands of our
pure, innocent children and soil their
hearts and corrupt their souls? It is,
therefore, your bounden duty to provide
the antidote to the poison and the remedy
for the disease, by supplying them with
sound Catholic books which will enlighten
their understandings, purify their hearts,
and make them brave and pure and
upright.—Extract from the Pastoral Letter
issued by the Prelates of the New York
Provincial Council.
Having had occasion, some time ago, to
meet a non-Catholic bookseller, we heard
from him that in a certain meeting where
we were present, a question was there agi-
tated among booksellers and librarians,
about the expedients to be taken to pre-
vent young folks from reading indiscrimi-
nately books of every kind; for the read-
ing of some of these works was found to
be the source of lamentable evils, domes-
tic and public. The meeting seems to
have been made exclusively, or almost so,
of persons outside of the Church. The fol-
lowing narrative will show to what terri-
ble misfortunes an inconsiderate reading
may lead:
On a bright October morning, Ederick
Renard might be seen walking briskly
towards Amiens. He felt unusually light-
hearted this morning, for he had finished
his work a day before the time, and was
carrying it to the merchant for whom he
worked. Suddenly, a thought broke in
on the time he was whistling. "How
shall I spend the money father allows me?
I don't know anything myself, but there's
sister Kate; I'm sure she'd like a shawl
for the winter. I'll buy one for her, and
wrap it up nicely, and direct it to her

and then, my! won't she be surprised
when she opens it."
Having reached Amiens and received
pay for a drygoods store. On his way
he happened to look in the window of
a book store. Attracted by the showy
bindings and gilt titles of the books, he
stopped to examine them more closely.
"How I'd like to have one of those
books to read in my spare time, but
they're too dear," he said, half aloud,
and he turned to go.
"Not at all," said the dealer, overhear-
ing him; "I have a lot of cheap books
within which I am sure will suit you."
Frederick, forgetting his sister's pre-
sent, followed the man into the store.
"Here," said the dealer, showing a
book, "is a delightful work just published.
You may have it for twenty cents."
Frederick, running hurriedly through
the pages, saw descriptions of feasts and
of battles. "Twenty cents isn't much,
and"—just then he thought some one
whispered: "If you buy this book, you
won't have enough for your sister's
shawl." But as he felt very curious about
the meaning of an illustration on the first
page, in which two men were represented
as fighting over the body of a woman,
lying as dead, he determined to buy the
book. "I can buy Kate a shawl some
other time; there are yet some months
before winter. This reasoning with
himself, he put the book into his pocket.
Had he pocketed a venomous snake, it
might have proved less dangerous. The
snake could at most take away the life of
his body, while this book may take away
the life of his soul.

On his way home, Frederick could not
keep from reading, or rather, devouring
the book. In order to enjoy it more
leisurely, he stopped and sat on a grass
knoll. He had not yet got a correct
notion of the cause which led to the
bloody quarrel, so vividly illustrated on
the first page, when the approaching
nightfall warned him to hasten his steps.
As he regretfully closed the book, the
consoling thought flashed on him that to-
morrow would be Sunday; and so then
he would have time enough to finish the
story. As he neared home he wondered
what his father would say, if he knew the
use he had made of his money. "If I
tell him I bought a book, he'll want to
know what it is; but there are some things in it
which I think father wouldn't like, so I'll
not say anything about it."

"This, then, is a bad book," whispered
a small voice, "and you shouldn't expose
yourself to read it. Haven't you been
often warned against bad books?"
"Now, Fred," confidentially whispered
another, "don't you mind what the
old women say to scare the young. They
want to deprive you of necessary knowl-
edge and of innocent amusement."

Though Frederick resolved to follow
this last suggestion, it was not without re-
morse of conscience. Strange, too, he felt
that he was a different boy returning, from
the one leaving home that morning. He was
so deeply engaged when the bell rang out
to remark a change in his countenance; in
fact, his father and mother noticed it and
wondered, not knowing what to attribute
to it.

Unfortunately, Frederick's father did
not ask him how he spent his money, but
the boy took good care that the book
should not leave his pocket to discover him.
The next day, as soon as he was able
to leave the house after the Sunday dinner,
he went to a woods some distance away, to
finish the enchanting story. He was so
deeply engaged when the bell rang out
the vesper hour, that he heeded it not; nor
did he reflect that this was the first time
in his life that he had missed Vespers at
the little parish church. The services
were long over when he returned home.
His parents, fearing something had hap-
pened, were very anxious about him.
Something serious must have happened,
for Fred was not at Vespers. Their affec-
tionate inquiries about the cause of his
absence made him, while he coined an ex-
cuse, with them miles away. "I was taken
sick in the woods, and so I couldn't go to
Vespers, or return sooner." His pale and
haggard face was to his affectionate
mother sufficient proof of the truth of his
story. She feared that he was catching
some malignant fever. Frederick calmed
her fears by assuring her that all was
over, and he only needed a little rest. So,
after supper the guilty boy retired to his
room. But remorse of conscience and
thoughts that were new to him disturbed
his night's rest.

The next morning he felt colder.
But the seed of evil had been sown
in his heart, so that now he was
disposed to look upon some actions,
which he had been taught were wrong, as
innocent and agreeable pleasures. "Why
did they deceive me? I'm no longer a
boy. Reason ought to tell me how far I
can go."
When Frederick went to Amiens now,
it was not with the thought of how he
might spend his money, to surprise his
sister, but of how he might spend it to
gratify his sensual appetite; and he sel-
dom returned without fuel in the shape
of bad books to feed the fire of passion.
What was worse, in the Protestant
ment of a like nature, he could tell
himself with as much grace as he formerly
could tell the truth. At last his father, unable
to stand his conduct any longer, said:
"Fred, it is now some time since a great
change, certainly not for the better, has
come over you; and an ignorant of its
cause, though exterior signs make me sus-
pect a very sad one. Since you persist in
keeping it a secret from me, don't conceal

it from the good cure, but go to him and
lay open your heart."
"Yes," replied Frederick, with sarcasm,
"his reverence is just the man for me,
poor little boy to ask advice from."
The father, astonished beyond measure
at hearing his once respectful and obedient
child speak in such a manner, could not
say another word. That night he went to
the cure and told him of the change in his
son. After the priest had listened atten-
tively to the father's story, he said:
"I know not, Mr. Renard, what to
attribute this change to, unless it be to
the reading of bad books. If this be so,
God grant that we may be in time to save
him!"
A few days after this conversation, Mr.
Renard succeeded in finding some of the
books which his son had bought. After he
had examined them, the cure
consoled the father by promising to go to
his house that night and to warn Fred of
the danger he was in of losing his soul.
The priest came; but all his efforts to
often that hardened heart were in vain.
To his fatherly advice the young profligate
answered:
"I am satisfied, Father, with the change
in me, and I am pleased with the new
light that has dawned upon me."
The good old priest, saddened by the
obscure of his disobedience, felt that it was
useless to argue with him. Still, his affec-
tion for Frederick prompted him to make
a final appeal:
"Miserable boy! you think you are en-
lightened, whereas you are stupefied and
blinded by passion, which suggests the
absence of the law of God, stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience. Are you willing to give
up the noble teachings of your holy reli-
gion for the low and worldly maxims of
your new teachers, those bad books? You
are giving away gold for dirt. The
obscuring of the law of God stares not
to justify your conduct and silence the voice
of conscience.