

# THE HEALING SHADOW OF THE SAINTS

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# The Healing Shadow of The Saints

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*by*

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## \* THE HEALING SHADOW OF THE SAINTS

\*\*He that dwelleth in the secret place of  
the most High shall abide under the  
shadow of the Almighty.

Today, the seventh of November, and the seventh day within the octave of the feast of All Saints, abides under the shadow of the Almighty. Those who dwell in this secret place of the Most High are God's saints. And why are these individuals saints? Because of the wholeness and the perfection which overshadows them. Sainthood is not due to anything acquired in oneself, nor to anything achieved or gained from a human standpoint; saints are saints because of union with God.

We speak of this now because this day is the seventh within the octave, or shadow, of All Saints. What is meant by these religious octaves? On a musical scale an octave is the span of eight notes forming the whole interval,

\*(Class Lecture, November 7, 1952)

\*\*Psalm 91: 1



the eighth echoing the first, and including all the others. In the liturgy the original feast is echoed or shadowed on the final day of the octave, and includes all the days in the span. For example, All Saints is a special religious festival; and under its shadow, throughout the following week, the reverberation and illumination of the spiritual meditation continues. As a higher dimension contains the lower, in the same way the octave contains all the notes spanned by that octave.

Today is the seventh or last unit within the interval. There is deep spiritual significance in the number seven. We are not, however, proposing the superstition of numerology, but rather the recognition given by the early church fathers regarding everything pertaining to religious life. Spiritual foreshadowing may be seen in numbers because multiplicity in the world is the overflow of God's Super-Unity. Even the Holy Scriptures have a book called "Numbers" in which the spirit of revelation flows. The significance is not in the numbers themselves but in the Spirit Who uses the de-

vice of numbers or signs to express a spiritual meaning. The number seven represents mystically the divino-human action, for seven signifies the union of three and four. Three represents the Trinity, a Tri-unity; four stands for our world of man with its four points of the compass. And even the dimensions of our world suggest another or fourth, which our minds are unable to grasp. Even our three-dimensional world is far more than we see; therefore reason infers a fourth. The Book of Revelation describes the perfect kingdom as the Foursquare City, the New Jerusalem, where shadows have given place to substance and where night and day are no longer opposites.

We do not see this perfect kingdom, yet it is here as the fourth-dimensional consciousness conceived by faith. The concealment of this fourth is not because it is literally hidden, but because the habitual functioning of the mind has obscured what is right before the senses. We cognize only what our mind lets through to us. Even when the actuality, the real, press-



es upon our consciousness, still we miss its signification.

What I am trying to say is that we live *now* in the dimension of saints, in the Foursquare City of God's holy elect; yet what we think we see around us has none of the characteristics of this Foursquare City.

Not too long ago an example of *gestalt* psychology was used in the class to show how easily the mind conceals what is present to the senses. In this illustration the figure 4 was placed before our eyes and we were not able to recognize it—not because it was covered over externally but because it was obscured within the mind. In this example the lines of the figure 4 were so merged into the formation of other designs that the numeral 4 was not perceived, yet it was most plainly revealed. The moment your attention was called to it, then all you could see was the 4.

Now let us transpose and apply this example from *gestalt* psychology to the subject under consideration. It is still the mind that conceals the perfect life and makes us believe in un-

reality. But our Lord, the second Person of the Tri-Unity, assumed human nature. The hypostatic union of God and man at the Incarnation is the divino-human. Seven, the union of three and four, signifies the divino-human, the God-Man, Jesus Christ, our Lord and Saviour.

This is our divino-human day, the seventh day within the octave of All Saints, and it has its protective significance. Under the shadow of the Most High is your protection, your fortress. Shadows are not, of themselves, evil; yet unconsciously people are afraid of them. They are afraid of what shadows portend; they are afraid of the mysteries so shrouded; yet there is no evil potentiality in shadows. It is necessary to know these shadows for what they are—the indication of the reality of the Most High—for the Most High is invisible to the human mind. Because of God's absolute simplicity of being, our minds cannot grasp Him; His infinity and His eternity are beyond our mental horizon. Yet we live under the shadow of His protecting Presence.

Now an octave is a sort of shadow following a primal perception. The feast of All Saints, being a participation in the holiness and completeness of Supreme Being, extends this protective shadow over the world of man. Wholeness and holiness proceed from the same Source. It is union with Source that constitutes saintship. A saint is not a sanctimonious misfit of life but rather a person who is whole and complete in life, because he has discovered Absolute Reality, God, and has been united with Him. All Saints Feast of last week is continued through its echo or shadow, that it may bestow its protective healing on the present moment. We shall find that the world is full of healing if only we are able to recognize the foursquare characteristics amidst the obscurity which prevails. This is a healing place for it rests under the shadow of the Almighty, this shadow is eternally healing and protecting all who dwell in the Presence.

Today our lesson reminds us of the great beatitude enjoyed by this earth. Without the Almighty there would not be any shadow, and

without heaven there would not be any earth; for it is said the earth is the shadow of heaven. Shadows prove the substance. The substance in no way depends on the shadow, but the shadow is entirely dependent on the substance. If you see a shadow on the meadow what does it prove to you? Not some lurking demon, of that you may be sure, for they say that devils do not cast shadows. Ghosts, devils, soulless creatures, are said to be shadowless because they themselves have no substance. It takes real substance to produce shadows; for that reason when you see a shadow you may know that substance is at hand. The only reality there is, is truth; therefore the spiritual shadow must be that of Truth, the Most High, the Almighty. The kingdom of heaven on earth is the beatitude of this spiritual shadow. We live now in the shadow of the Most High.

Today the shadow of All Saints extends this healing Presence into the four corners of our earth, and our world is full of the Lord's glory. Even as Peter was given this gift of healing by the action of his shadow—whatever



his shadow fell upon came to life. The gift of healing is the exterior radiation of interior deification. These holy people, unknown to our world, govern all existence with their prayers. This seventh day within the octave provides a span of protectiveness *from God to God*. It is the seventh note, completing the scale, and it reverberates with God's love from beginning to end in creation. From the first day of creation to the end of time—to the end of creativity—God's love is all in all.

The history of mankind is described liturgically as the octave of humanity. The first celestial note of creation was struck when the Spirit of God moved over the face of the waters. In the beginning God created heaven and earth—then was the first note of creation struck. Now, according to the liturgy we are historically in the seventh age of the divine octave of creation. This is the reason for the special attention given today to the significant number seven, and the note for this day is the divino-human action of the Lord's elect—the saints.

What are these saints? They are the revealed

image and likeness of God. Their saintship is not of themselves; they do not ascribe glory to themselves. Their very life is a gift from God, and all that they are they recognize as God's. They do not claim honor for their own; they know where the true source of honor rests. Like the shadow, like image and likeness, they must always refer back to the true Substance. No image remains in the mirror; it returns to the substance over a straight line. This return to the original is the precision of spiritual action.

According to the liturgy we are now in the seventh age of man's history, and, according to the calendar, in the seventh day following the festival in honor of all the saints. So we are in a most auspicious time of protection and perfection in truth. Historically this is the seventh age; according to the calendar it is the seventh day. Both are within the octave of God's holy providence, ordained to divino-human life.

The enumeration of the seven ages of man is given in this manner: The first age is from

Adam to Noah. From Noah to Abraham is the second age. From Abraham to Moses is the third age or day (sometimes these ages of history are called days). Actually, what is the difference between a day and an age except that you compute according to your own concept of time? Often we use the expression "in this day" meaning in this age. The interpretation depends upon whether you have limited time by the clock or calendar, or whether you accept the expansion of time into days of the Lord; for time is always the shadow of eternity. In the book of Genesis we are given a glimpse of this expansion when the "six days of creation" are described. To the Lord, the author of creation, ages are but days. Time, to be vital and living, needs to be delivered from its dead and mechanical restrictions. This is the perception of eternity in the midst of the shadow called time. The fourth day or age is from Moses to David. The fifth age is from David to the captivity of the children of Israel in Babylon. The sixth age begins with the return of the Jews to Jerusalem, and

runs through to the birth of the Messiah. The seventh age—the one in which, unknown to ourselves, we are now living—is the divino-human age.

We are now living and having our being in this spiritual age which began with the Incarnation and will continue to the end of time. In this seventh age the divine nature has hypostatically united with human nature to provide the divino-human life. The explanation of this spiritual action has a familiar sound to our ears, but as yet it is not a self-conscious perception; we accept the miracle theoretically, but the self-evidence of this reality has not yet functioned in our vital being.

Instruction is offered today to win into your soul the revelation that God lives and moves and has His being in you; that not only will you be conscious that you live and move and have your being in the divino-human age, but that the divino-human will live and move and have being, as a self-conscious perception, in you. This divino-human day dawns with the birth of the Redeemer and extends to the end



of time. Creation is in the hollow of the Lord's hand, under its shadow. The octave of ages is spanned by the omnipotent fingers dripping with gifts of the Holy Spirit.

The eight notes of this divine octave are the revelation of eternity and infinity, foreshadowed in your own self-consciousness as prophecy and memory. At the eighth age prophecy and memory will coalesce into the eternal and infinite *now* of pure perception. All the obscurations of time and space will vanish, to reveal as a seeming discovery, a new heaven and a new earth. However, it will be the perception that will be new rather than a renewed heaven and earth. The mind would make us believe in change of form and substance, when all that is really needed is for us to see through the mind's obscurations to what is true. For instance, where does the flat world go when you discover that the world is round? A woman told me in all seriousness the other day that she did not really believe that the world is round. Perhaps it is just as well that I cannot remember who she is. At first I thought

she was joking, but strangely enough she really meant what she said—she did not believe the world is round! I was more than astonished because she was a person one would not expect to make such a statement; but she was very serious—she had never accepted the fact of a round world. "Some day," she said, "people are going to discover that I am right." And it may be that they will—who can say? Actually the idea of flat and round are mental concepts only, rather than real differences. In fact, the combined relativities of human thought cannot provide a real difference in the realm of truth.

The new heaven and the new earth begin to manifest with the first reverberation of creation's eighth note. We do not have to leave the seventh age in order to be illumined by the eighth; although we are in the seventh age, the eighth age has already begun to pervade this age. When the eighth age is manifest in its fullness, we will no longer be conscious of shadows veiling God's glory; all shadows will have disappeared, leaving only the revela-



tion of complete perfection. The eighth age is the Lord's Day—there is no night there and we awake at last—awake to eternity and infinity! These ages actually are not successive stages, but are the simultaneously whole of eternity. The eighth age is the revelation of eternity.

The figure 8, turned on its side (oo) like two zeros side by side, is the sign of infinitude. In the vertical position one reads the sign "8"; but placed horizontally, the same sign, "oo," becomes that of infinitude. It is the same sign, but seen and interpreted according to the perceptive position. In the same way, the eighth age and infinitude come under the same sign and are read according to the recognition of the perceptive power.

What is needed to perfect these perceptive powers? The senses must ripen to truth under the protective and healing shadow of the Almighty. Faculties of perception and intellection must be prepared for direct revelation of truth.

If the glory of God were to burst upon

your perceptive faculties without preparation, the transcendental light would be blinding. Because God's providence had been to man a wonderful overshadowing before the dawn of the Sun of Justice at the seventh age, the world was prepared by the foreshadowing of patriarchal figures and the revelations of the prophets. Shadows around a tree protect its fruit from the extreme heat of the sun. In the same way our faculties are protected for maturing, lest they be burned in the intense glory of spiritual light. The wisdom and compassion of God pervade the seventh age, the divino-human age, wherein we are prepared, under the dispensation of the Holy Spirit, for the self-conscious awakening to truth. We need to have a self-conscious awakening, a confirmation within ourselves of the allness of truth. This spiritual awakening enables us to meet, by an inner correspondence, the glory of divine revelation. Our senses must be strengthened spiritually not to be blinded by the blazing revelation of truth, without its concealing shadows.

The world is now in the seventh or divino-human age. You may not be aware of this, for all you can see are dark shadows; you can even name these shadows that obscure your hopes for health, wealth and happiness. Some of these shadows are very terrifying. Yet, unknown to your mind, to your senses, you are really living and moving and having your being in the only Presence there is—God. You are under the shadow of the Almighty, and this is your protection; under this cloud of unknowing, your senses are strengthening spiritually to correspond to the glory of God as it is revealed.

Let us for the moment consider the beatitude enfolding this earth, which is the shadow of the Most High. Perhaps you are not even aware that there is a beatitude of this earth. You can, of course, name them off on your fingers—the eight Beatitudes taught in the Lord's Sermon on the Mount. But these are apt to seem just so many impossible injunctions to spiritual behavior which you think that you need not take too seriously; you think that cer-

tainly they have no roots in your soul from which to bear fruit! Not so! We are given so many opportunities, so many advantages in our lives—the beatitudes of this earth. Yet how we neglect them, how heedless we are of them because we think they are impractical!

The saints are our examples of the practicality of Christ's teachings. These saints are saints because they are self-conscious of these Beatitudes. To them the Beatitudes are not just a moral code, nor are the words which Jesus spoke only a series of rules and regulations. To the saints the Beatitudes are a real and vital way of life.

Why, in spiritual study, are we so constantly offered the saints as living examples? Because they are human beings just as we are. If we forget this fact for a moment, their lesson to us would be lost. If we ever forget that they are human beings exactly as we are, we miss the value of their lesson in our own lives. What is this lesson? The lesson is this: If they are human beings as we are, and if they are able to make these Beatitudes practical, we



also, as human beings, can have that same spirit in us which brings to life these words of our Lord. We too can be lifted up and our souls united with God in divine communion. This is the spiritual secret: We also can attain the practicality of these Beatitudes and experience the beatitude of this earth even before the eighth age has dawned on the world's horizon. Thus we are prepared beforehand for the revelation of truth, and our sense operation is healed and not hurt. The senses are illumined—illumined but not eliminated.

The lesson for today shows us the saints as examples, and it is not too difficult for us to follow in their footsteps. Imitation is one of the so-called laws of causation. We are permitted to use this law as a spiritual device—not so that we will be copies of saints, or counterfeit saints, but that we may be counterparts of the same spirit. We are permitted to imitate only what we really are—this is the secret. If we cut our own lives to the pattern of truth, we are really not imitating truth, but are *being* truth. And like the realization of

full daylight after the dawn, we will suddenly be aware that we are self-conscious of this truth which we are—not self-conscious in the sense of being uncomfortable, but self-conscious in the true sense of knowing our own real existence. At first this may seem like a shadow or assumption; but if it is an assumption of truth it is not an assumption at all, but the truth as we learn in our axioms.

It is in this way that we are invited to imitate the saints who are saints *only* because their lives are the whole and complete image and likeness of God. This image and likeness must be of truth; therefore truth is their wholeness. A saint is one who has discovered the whole truth in himself and has become self-conscious of it. Nor should it be difficult for us to imitate the wholeness of these holy people. Observe that these early saints had no benefit of example for their heroic deeds; they took truth direct from the Most High; they searched the divine Source for their lessons in life. They did not have many favorable opportunities to view the power of truth on human experience;



they were spiritual heroes without benefit of previous example. They did not need to imitate what they were conscious of being. Now the wisdom and compassion of God has provided us with examples of virtue, that man may learn from man. As we seek examples in the saints, so may others find edification even in our lives.

At the Annunciation the Virgin exclaimed: "My soul doth magnify the Lord." She magnified the Lord, her soul did not diminish Him; and to magnify is not the same as to stretch out. You cannot stretch the truth because it extends everywhere, but you can reveal it in yourself; in the same way this is edification by example. Perhaps you have failed to realize what an example you may be to others, and how the Word of God is revealed in you. Never let yourself become a counterfeit image but remember your responsibility to truth is the example you present. In training children, example is most important. Preaching to them is useless, for what you say goes in one ear and out the other; but you can set them a vital

and living example which, before they know it, will have become in them a self-conscious art of true living. As we are the pattern for our children, so the saints are our pattern of practical, living truth. As we derive a profitable lesson from them, others may derive benefit from us, that through His servants Christ may ever be glorified in His holy instruction.

\*In the beginning of the world, blameless Abel was slain, Enoch, with whom God was pleased was taken away, Noah was found righteous, Abraham faithful, Moses meek, Josue chaste, David mild, Elias acceptable, Daniel holy, and the three children rendered victorious.

Precious in the sight of the Lord [are these] Saints . . .

The Apostles, disciples of Christ, are held to be teachers of the faithful; the valiant Confessors give battle, the heroic martyrs triumph, the Christian hosts, armed by God, always prevail over [evil]. All these have been men, alike in valor, unlike in their strife, glorious in their victory. Hence, O Christian, you are but a faint-hearted soldier if you think you can conquer without a battle, triumph without a struggle.

Use your strength, fight manfully, wage

\*Roman Breviary in English,  
Autumn, page 687

a fierce battle. Remember your covenant, consider your situation, study your battle-field. You have pledged yourself to a contract, you have taken up a responsibility, you have enlisted in [the] army [of Christ].

The Lord hath put on them a robe of glory: And hath set upon their heads a crown of beauty. The Lord fed them with the bread of life and understanding: and gave them the water of wholesome wisdom to drink. Glory be to the Father.

To the saints, the Beatitudes are wholesome wisdom, not a moral code. Therefore in today's lesson the eight Beatitudes are read and meditated upon:

\*Blessed are the poor in spirit: for their's is the kingdom of heaven.

Notice the octave nature of these Beatitudes. The saint's first and last reward must be the kingdom of heaven; therefore the first Beatitude and the eighth each has, for a promise, the kingdom of heaven—seek first the kingdom of heaven and all other things shall follow.

Blessed are the meek: for they shall possess the land [of the living] for their inheritance.

\*Cf. St. Matthew 5: 1-10

Blessed are they that mourn: for they shall be comforted.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Blessed are the merciful: for they shall obtain mercy [from God].

Blessed are the clean of heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Then comes the eighth, or octave Beatitude, which repeats the promise of the kingdom of heaven. Thus the beginning and end correspond:

Blessed [therefore] are they that suffer persecution for justice' sake: for their's is the kingdom of heaven.

Why should suffering persecution have the reward of the heavenly kingdom? There is plenty of persecution in the world that does not insure God's kingdom. But notice that it is not the persecution that makes saints, but the spirit with which they permit or suffer the persecution. If it were persecution alone that made saints, the land would be producing holy people "faster than fast." Saintship does not depend so much on what happens to you as it



does on how you react to what happens. Therefore notice in this eighth Beatitude, which provides the reward of the kingdom of heaven, that it is not the persecution that has the reward, but the "justice' sake," which enables you to meet persecutions with spiritual fortitude. Blessed are they who are persecuted for justice's sake—for the sake of the Lord Who is justice, the Sun of Justice—for theirs is the kingdom of heaven. Nor is holiness gauged by the degree of persecution suffered, but rather by strength of spirit, called fortitude, patience, understanding, wisdom. These powers enable you to look through all shadows and find the Most High.

Let me read to you what is said in the book entitled "The Life of Union with God," in the chapter on the "Imitation of Christ." Christ is the Image of God; we, the image and likeness of God. There can be neither Image nor image and likeness without God, Who, contemplating eternally within Himself, sees and knows Himself. He contemplates only Himself; therefore His Image, which is the

substance of His glory, is Himself. We, the image and likeness, have our exemplar form from Christ, the Image. The substance of God's glory lifted up that image and likeness to Himself. The Image assumed the image and likeness, that there might be no deflection from truth even in the shadows stretching across the octave of creation.

This that I am about to read is from the chapter called "Imitation of Christ." We are permitted to imitate the Image because we, as image and likeness, cannot be a copy of what we truly are. So we imitate what we think we are not, and suddenly, and before we know what is happening, we become self-conscious of the Lord within—that Lordly Being Who is our very life. Now, here is a comforting statement about saints which shows that they are human beings like ourselves:

\*"I never found anyone so religious and devout as not to have sometimes a subtraction of grace or feel a diminution of fervour.

\*The Life of Union with God,  
by the Very Rev. Canon Auguste Saudreau, page 215



I find people condemning themselves because they feel a subtraction of grace or a diminution of divine fervor. Remember that these saints, these holy people in whose healing shadow we now rest, also felt the same way. But they knew how to meet the feeling and did not let their feelings overcome them. Like the eagle, which relaxes and uses the force of the storm to fly over it, the saints made use of the storms of emotionality and the forces of their passions, to rise above the currents of daily strife and fly to the heights of beatitude.

"No saint was ever so highly rapt and illuminated as not to be tempted at first or at last. For he is not worthy of the high contemplation of God, who has not, for God's sake, been exercised with some tribulation."

Now I am going to tell you how David, in his Ninety-first Psalm, felt about these shadows. This is a passage filled with tremendous practical instruction which shows how we may be able to live in the shadows and yet not be overwhelmed by them. The shadows give a negative proof of the Most High. If you rest under

the shadow of the Most High, you know the Most High is there, even though you see only the shadow. Even this shadow is our refuge and our fortress. Even though we do not see Him we know His presence delivers us from the snare of the fowler and from the noisome pestilence; and these do not disprove God's glory, for His truth is our shield and buckler. When we know we are under the shadow of the Most High we are not afraid of the terrors that fly by night or of the arrows of noonday—we are not afraid at all! What do we care for the shadows? What do we care for shadows when our heart is set on truth? We have protection in the midst of every situation; for the Lord Himself is our habitation and no evil can befall us, no matter what the shadows portend. Positive immunity in the midst of negative situations is a practical perception. There is no need to run away from anything. Even the seeming absence of God, like the shadow, can only prove the Presence. When the Lord, Who has set His love upon us and has shown us

His heaven, reveals His Presence in a feeling of absence, we may know we are well on the path of saintship.

Now, let me read this important passage, for while we are living in the seventh age, the divino-human age, we are unconscious of this miracle; but even in this unconscious state we may find true Self-consciousness. This is the secret need, to know that we have what we think we have not. This perception stretches our minds, for the paradox is that absence proves presence as shadows prove substance.

\*" . . . And, indeed, no one can enjoy interiorly the essential Truth unless he can accustom himself to the deprivation of God—that is to say, of the comfort of his presence—with the same freedom and detachment with which he desires and seeks him . . . "

Can you realize what this means? Even the shadows of absence cannot hinder you from experiencing God's glory. Shadows in the mind make people think that they have lost communion with God; yet even the desire for the life of union with Him and the search

\*Ibid., page 186

after Him Whom they think they have not, is the sign of His Presence. This is the sign of saintship—not depending upon feelings, not depending upon senses, but depending only on truth. Such is the enjoyment of the essential truth which comes with the discovery that God lives and moves and has His Being in you; this is the conscious self-consciousness of the divino-human life, now and forever.

\*All the Presence there is,  
All the Power there is,  
All the Consciousness there is,  
Is *Love*, the *Living Spirit Almighty*.

GENEVIEVE BURNELL FORGEY

\*Axioms: Book of Health,  
by George Edwin Burnell, page 80



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A compilation of excerpts from the works of George Edwin Burnell, Mary Lamoreaux Burnell and Genevieve Burnell Forgey.





