

THE POPE'S POWER OVER PRINCES

BY A REGULAR CONTRIBUTOR.

The vexed question of the King's coronation oath has given rise to a number of old issues that should long since have been buried for all time; equally has it been the means of reviving a mass of calumnies against the Catholic Church, all of which have been disproved times out of mind. But there is one of these false and senseless accusations which seems to take special prominence in the writings and speeches of the bigoted class—it is to the effect that the Pope (or the Church for him) claims to have a civil or temporal supremacy by virtue of which he can depose princes, or give, or take away the property of other persons, out of his own domain. It is on account of this supposed claim, which constitutes a perpetual menace to the kingdom, that the advocates of the coronation oath wish to have its most offensive terms retained. Needless to inform Catholics that such is not the faith of the Church; for even Our Lord, from whom the Pope derives his supremacy, did not claim, here upon earth, any such right; on the contrary, He declared that His Kingdom was not of this world; and He paid tribute and due respect to Caesar.

In earlier ages Popes have pronounced sentence of deposition against certain contemporary princes; but the Kingdoms, Principalities and States, composing the Latin Church, when they were all of one religion, constituted a kind of Christian Republic, of which the Pope was the accredited head. But the sentence of the Pope could in no way deprive a monarch of his throne, unless the subjects of that monarch saw things in the same light as did the Pope and wished to be relieved of their allegiance. Frequently the kings and princes acknowledged such a right, or authority in the Pope, and applied to him to make use of his influence on their behalf. In latter ages, however, princes generally make war upon each other, at their pleasure, and subjects rebel against princes as their passions dictate. In our own day we find, on more than one occasion, the name of Leo XIII., suggested, by non-Catholic powers, as judge or arbitrator in certain international difficulties.

A zealous Protestant writer, Sir Edward Sandys, said: "The Pope was the common Father, adviser, and conductor of Christians to reconcile their enmities and decide their differences. Addison, in his 'Remarks on Italy,' wrote: 'The Pope is generally a man of learning and virtue, mature in years, and experience, who has seldom any vanity or pleasure to gratify at his people's expense, and is neither encumbered with wife and children, etc.'" The very best, soundest, and most eminent Protestant thinkers and writers have held that the Pope's supremacy was of a spiritual and not a temporal nature; and, in this, they were right. It is even preposterous to suppose that the Supreme Head of the Church could have the time, the leisure, the ambition even, of governing, from a temporal point, any country, or usurping the rights of sovereigns and princes. In the interests of the Church, that has been confided to his care, he must, of necessity, take a deep interest in the well-being of his flock under all forms of government and in all lands; he must also have his own views concerning the character of the ruler in a land where Catholics form a portion of the subjects; but that he should seek to snatch the sceptre of constituted authority from even the hand of a tyrant, unless the suffering subjects desired to change their form of government, is beyond the pale of argument.

I am not of those who believe in the "tu quoque" style of argument; I do not think that the wrong done by one party can ever justify another party in doing likewise. But for the purpose of demonstrating how blinded are the people who still foster the nightmare of Papal invasion, I will point out that "in every country, in which Protestantism was preached, sedition and rebellion, with the total or partial deposition of the lawful sovereign, ensued, and with the active co-operation of the preachers." Luther formed a league of princes and States in Germany against the Emperor, which dissolved the Empire for more than a century. His disciples, Munzer and Stork, taking advantage of the pretended evangelical liberty, which he taught, at the head of 40,000 An-

baptists, claimed the Empire and possession of the world, and enforced their demand with fire and sword, dispossessing princes and lawful owners. Zuinglius lighted up a similar flame throughout Switzerland, Geneva, etc., and died fighting sword in hand for the Reformation which he preached. The United States embraced Protestantism and renounced their sovereign, Phillips, at the same time. The Calvinists in France, in conformity with the doctrine of their master, namely, that "princes deprive themselves of their power when they resist God, and that it is better to spit in their faces than to obey them," as soon as they found themselves strong enough rose in arms against their sovereigns, and dispossessed them of half their dominions.

If we turn to the British Isles, what do we find? Knox, Goodman, Buchanan, and the other preachers of Presbyterianism in Scotland, having taught the people that "princes may be deposed by their subjects if they be tyrants against God and his truth," and that, "it is a blasphemy to say that kings are to be obeyed, good or bad," disposed them for the preparation of those riots and violence, including the murder of Cardinal Beaton, and the deposition and captivity of their lawful sovereign, by which Protestantism was established in that country. With respect to England, no sooner was the son of Edward dead, than a Protestant usurper, Lady Jane, was set in prejudice of his daughters, Mary and Elizabeth, and supported by Cranmer, Ridley, Latimer, Sandy, Paynet, and every reformer of any note because she was a Protestant. Finally, it was upon the principles of the Reformation, especially that of each man's explaining the Scripture for himself, and a hatred of Popery, that the great rebellion was begun and carried on, till the King was beheaded, and the constitution destroyed. I might go on quoting thus for whole pages—because all that has gone before is merely quotations from various historical works—and yet never end with my story of the monarchs, and princes, and rulers, that Protestantism has overthrown, for no other reason than that they were not in conformity with its tenets. Did ever a Roman Pontiff seek, or pretend to claim such rights?

But to come back to the coronation oath, I must say that the predicted number whose ignorance makes them imagine all kinds of fantastic things regarding the Pope of Rome, cannot expect that, at the dawn of this enlightened century, the world is going to believe them serious in their excuse for retaining an antiquated form of oath that has neither applicability to circumstances, nor even a "raison d'être." Decidedly the noble lords who are so strongly in favor of the retention of the insulting terms in that declaration, cannot possibly believe that, even were there a Catholic monarch on the British throne, there would or could be any danger to the stability of the Empire from the direction of Rome. I have been led to make these few remarks on account of the frequency with which this iteration of Papal ambition is made. At all events, if my words have no other merit, they will serve to revive a few incidents of history.

OPENING OF A NUN'S TOMB.

The following interesting account of the opening of the tomb of Mother Mary de Sales Chappuis at Troyes, France, is given by Pere Perrin in the Annales Salesiennes: "The ceremony commenced on the morning of the 4th of May, the day after the feast of the Ascension. From an early hour a small number of privileged spectators deeply interested in the event waited in the out- quarters of the Visitation Convent at Troyes, where the remains of the venerable mother have lain since her death on the 7th of October, 1878. At 8 a. m. the Bishop of Troyes arrived, accompanied by Monsignor Marzolini, secretary to His Holiness, Pope Leo XIII., Envoy Extraordinary of the Sacred Congregation of Rites, and Monsignor Chabrier, also of Rites, of Rome, advocate of the cause, with several other priests, among whom were Pere Brisson, a personal friend of Mother Chappuis, and who under her direction founded the Congregation of Oblate Fathers of St. Francis de Sales. Two doctors from Aube and Bar-le-duc, and two commissaries of police (these last had to be present in consequence of the order for exhumation having been granted by the Mayor), the necessary workmen and a few friends completed the attendance. All first proceeded to the nuns' choir, and there, after the 'Veni Sancte Spiritus' had been sung,

Monsignor de Pelacoit administered the oath to the workmen on the Holy Gospels, that they should perform their work well and faithfully. Then they went to the vault, which is situated near the entrance of the cemetery. The Visitation Sisters, with the young pupils of their school, stood on one side of the grave. The Bishop, priests and the few friends who had been admitted on the other, Monsignor de Pelacoit again repeated the admonition of the Sacred Congregation of Rites that the body they were about to exhume should be produced before them in the exact state in which it was found, under pain of excommunication.

The blows of the pickaxes were now heard as they fell upon the stone slab which closed the vault. Soon the lead coffin was to be seen. It bore this inscription: "Our Mother, Mary de Sales Chappuis, professed in our Monastery at Fribourg, died in the odor of sanctity in this Monastery of the Visitation at Troyes, the 7th of October, 1878, aged 82 years."

After the earth had been cleared away the coffin was covered with a pall of white satin embroidered with gold, and the Oblate Fathers took turns in carrying it to the community room. Every one then left the room, except those whose presence was necessary, but an anxious crowd waited outside for the result of the investigation. On the leaden case being removed and the lid of the inner coffin, which was of oak, raised, there was nothing visible but a thick coating of white mold. On

looking close, however, the form of the venerable servant of God could be distinctly seen, lying with the veil covering her head and her hands folded in the sleeves. When the Sisters had cleansed the coffin from the mold and removed the clothing in pieces, wonderful to relate, they found the body of their beloved mother untouched by decay and in a state of perfect preservation. The nails on the hands and feet were intact and the body quite supple, lending itself as it were to their movements. The doctors, ascertaining this to be the case, at once drew up all the particulars for the official report. The Visitation Sisters then dressed the body of their venerable mother in fresh garments. The habit and girdle were of the same size as those worn by her in life. Nothing had shrunk or changed in any way. This is the more miraculous as the Venerable Mother Chappuis died of an internal malady, which caused the body to be much swollen at the time of her death, and decomposition had already set in before her interment; also the weather on the day of the funeral was wet, and the Sisters carried the coffin to the cemetery in the midst of a driving rain. According to their custom in that house, the lid of the coffin was not screwed down until they arrived at the vault, so that the coffin was full of water when they got there. Yet it seems as if the body of everything the mighty hand of God had been stretched forth to deliver the body of His venerable servant from the ordinary consequences of sin and death.

THE BROTHERS OF THE CHRISTIAN SCHOOLS IN THE UNITED STATES

FROM THE CATHOLIC WORLD MAGAZINE.

Fifty years of earnest, persevering effort in any work of charity or of religion by an individual or an institution is indeed a noble record; we love to unite in offering congratulations and in testifying our joy and admiration at such a noteworthy achievement.

Among the institutions of such an idea of the heroism of one individual, what must be the worth of fifty years of vitally important work by a religious order whose institutions may be numbered by the thousand? The Brothers of the Christian Schools have labored for more than half a century in the United States, and a brief history of the origin, development, and growth of their institutions will not be without interest.

It is to Maryland, the cradle of religious liberty, and to Baltimore, the monumental city, that the credit belongs of having been the first to secure the establishment of the Christian Brothers in the United States.

Among the steps taken by Archbishop Eccleston to promote Catholic education was that of inviting the Brothers of the Christian Schools to open an institution in his archiepiscopal city; it had already been decided to build an academy for young men on the site of Baltimore's first church, Archbishop Carroll's pro-cathedral. The corner-stone was laid in 1842, and the academy was named Calvert Hall, after Leonard Calvert, the first governor of Maryland, and son of Sir George Calvert.

The arrival of the Brothers is thus recorded in Shea's history: "On the 13th of November, 1846, Archbishop Eccleston announced to his flock that the Brothers of the Christian Schools had opened a school in Calvert Hall. A novitiate was also established for any pious persons who wished to devote their lives to Christian education under the rule of the Blessed de La Salle."

Calvert Hall College of to-day is a magnificent granite structure, opposite the Baltimore Cathedral; it was erected in 1890 to meet the constantly growing demands of higher education. The successors of Archbishop Eccleston, the Most Revs. Francis Patrick Kenrick, Marlin John Spalding, James Rosebery Bayley, and the present Primate of the United States, His Eminence James Cardinal Gibbons, have favored the Brothers with all possible encouragement and in their efforts to promote Christian education.

New York was the second city in the United States to secure schools of the Brothers. Previous to his death in 1842 Right Rev. John Dubois, bishop of New York, had taken means to obtain the Brothers from France, and his successor, the Most Rev. Archbishop Hughes, spared no efforts in the same direction; but the difficulties of communicating with Europe at that time and other unlooked-for obstacles delayed their coming for some years. Finally the Brothers arrived, and the following from Shea's history tells of the beginning of their work in New York: "In 1848 Providence, by indirect means, endowed the diocese of New York with the sons of the Blessed de La Salle, the Brothers of the Christian Schools. During the spring of 1848 a colony of the Brothers took up their residence on East Canal street (No. 16, near Broadway), and they soon had English-speaking novices. It was a feeble beginning, but with the blessing of God it prospered. The school of St. Vincent de Paul proved their ability as teachers, and their judgment in adapting their course to the exigencies of the country."

In addition to St. Vincent's school the Brothers conducted an academy for boarding students, both institutions progressed very satisfactorily under the management of Brother Stylian, the director. In 1853 the increased number of boarding students necessitated removal to more spacious quarters, at Manhattanville, where, under the title of "Academy of the Holy Infancy," the work continued to flourish under the direction of Brother John Chrysostom. In 1855 Brother Stylian was appointed to preside over the new academy, which he did with remark-

able success until 1861, when Brother Patrick assumed charge as director.

On the 2nd of April, 1863, the name of the institution was changed to "Manhattan College," as it had been incorporated by the Regents of the university of the State of New York. The large increase in the number of students and the higher standard of scholarship required by the faculty to meet the wishes of patrons made this important step necessary.

Since 1866 the college has had as directors Brothers Pauline, Humphrey, Anthony, Clementian, Justin, Chrysostom, James, Potamian, Aelred, and lastly Brother Charles, whose appointment was made in 1900.

How well Manhattan College has fulfilled its destiny is eloquently testified by the hundreds of priests, professional men, and hosts of skilled workmen in all the callings of life who claim Manhattan as their Alma Mater.

The annual courses of lectures to the undergraduates by members of the Manhattan College Alumni Society; the late series of scientific lectures at Carnegie Lyceum, under the auspices of the alumni, by five of the most prominent inventors and scientists of the day; and lastly, the financial aid spontaneously provided by members of the alumni—all this is convincing proof of a loyalty and a generosity above all praise.

An interesting chapter could be written on the many valued favors, the protection, and the encouragement received by the Christian Brothers from the distinguished prelates who have governed the archdiocese of New York for the past fifty years. The Most Rev. John Hughes, His Eminence John Cardinal McCloskey, and His Grace the Most Rev. Michael Augustine Corrigan.

The West was not to be without Brothers' schools. Hardy had the Brothers when they were invited by Archbishop Kenrick, of St. Louis, to establish themselves in his extensive archdiocese. His request was complied with, and it is worthy of note that the Brothers arrived in St. Louis on August 25, 1849, the feast of the patron saint of the city and its cathedral.

The Brothers began their work by opening the cathedral school in the early part of September, only a few days after their arrival. Brother Greason was the director in charge. In the following year the Brothers opened a boarding school, and they were invited to take charge of schools in other parishes of St. Louis.

The progress which the Brothers had made in three years after their arrival in the city of St. Louis is told in the following extract from Shea's history: "The Brothers of the Christian Schools were the next accession to the diocese of St. Louis. By 1852 they had a boarding school on Sixteenth street near Market, and directed the parish schools for boys at the Cathedral, St. Francis Xavier's, St. Vincent de Paul's, and St. Patrick's churches. They had even been encouraged to open a novitiate on Eighth street to receive applicants for admission to the order. In his pastoral letter, promulgating the Jubilee granted by the Pope, Archbishop Kenrick impressed on his flock the necessity of zeal and sacrifice for the Catholic education of youth, and specially commended the Brothers of the Christian Schools who had recently begun their labors in his diocese."

Among the interesting phases of the spread of their work from St. Louis to distant points is the account given by Brothers during long weeks of travel in caravans from Kansas City to Santa Fe, New Mexico, for the purpose of opening an institution. The excitement caused by pursuing and attacking Indians has not been forgotten by the Brothers.

His Grace Archbishop Kain, of St. Louis, like his illustrious predecessor, Archbishop Kenrick, has always favored the Christian Brothers to the utmost of his ability.

The Pacific coast had no Brothers until August, 1868, when eight of them arrived as a result of the per-

severing efforts of the Most Rev. Joseph S. Alemany, Archbishop of San Francisco, who having personally visited New York and the monasteries in Paris without having been able to obtain Brothers, in person besought Pope Pius IX. to intervene in his behalf. The Holy Father graciously interested himself in the matter, and thus it was that in 1868 the Brothers at last took charge of St. Mary's College in San Francisco. Owing to the injurious winds and fogs beyond Bernal Heights during the summer, the college was transferred to Oakland in 1870. The success of the Brothers in the college, as well as in their other institutions on the Pacific coast, has been all that the Most Rev. Joseph Sadoe Alemany and his distinguished successor, the Most Rev. Patrick William Riordan, could have hoped for. The Brothers naturally feel gratified to find their work blessed by the Almighty and appreciated by the church and the people.

Brother Philippe was superior-general of the order at the time the Brothers first arrived in the United States; since his time Brothers Jean-Olympe, Felix, Joseph, and Gabriel Marie have governed the society; the last-mentioned general having been elected at the general chapter, 1897. Brother Anselme, assistant-general, was in charge of the Brothers' schools in Canada and the United States for some years after 1846, and Brothers Aidan and Facile were successively provincials (visitors), with residence in Montreal, Canada.

In the course of years each one of the cities, Baltimore, New York, St. Louis, and San Francisco, became a head centre of one of the four provinces, or districts, into which the United States are divided.

About the year 1861, Brother Facile had been elected assistant-general, the New York province was organized, and was successively governed by Brothers Ambrose, Patrick, Pauline, Justin, Quintinian, and lastly by Brother D. Joseph, who was appointed to this responsible position in 1898. The New York province includes all the institutions of the Brothers in the archdioceses of Boston and New York, and in the dioceses of Albany, Brooklyn, Buffalo, Cleveland, Detroit, Manchester, Portland, Providence, Springfield, and Syracuse. The Brothers' schools in the archdiocese of Halifax, N.S., are likewise affiliated with those of the New York province.

The province of San Francisco was begun in 1868, and has been successively governed by Brothers Justin, Retzius, and the present visitor, Brother Theodoros, with headquarters at St. Mary's College, Oakland, Cal. The establishments belonging to this district are in the archdioceses of San Francisco and Oregon and in the dioceses of Los Angeles, Neshualty, and Sacramento.

St. Louis was first set up as a province in 1870, and was successively under the direction of Brothers Edward, Romuald, Lothaire, Pauline, and its present visitor, Brother Gertrude. It includes the schools of the dioceses of Chicago, St. Louis, St. Paul, and San Francisco, and in the dioceses of Kansas City, Mo., Nashville, and St. Joseph.

The province of Baltimore was formed in 1878, and has been successively governed by Brothers Christian, Retzius, Quintinian, Romuald, and the present acting visitor, Brother Austin.

The Brothers have schools in the archdioceses of Baltimore and Philadelphia, and in the dioceses of New York, Richmond, and Scranton.

In each province there is a special provision for the religious, literary, and scientific instruction, and pedagogic training of new members. Each of these establishments includes a scholasticate, a novitiate, a preparatory institute for aged and infirm Brothers. There is a director, with the requisite number of instructors for each of these distinct communities. For these houses of formation and training there is a provincial visitor to whom the Brothers Almin-Victor, Retzius, and Edward of Mary successively held this position until 1898, when Brother Austin was delegated by the general chapter to attend to the important interests of these institutions. These normal colleges and institutes are at Amawalk, N.Y.; Ammendale, Md.; Glencoe, Mo.; and Martinez, Cal. There are more than 250 young men in these establishments, who are receiving instruction and training for the duties of the religious and Christian educator.

In 1873 Brother Patrick was elected assistant-general, and after his death, in 1891, Brother Clementian succeeded to this important position, which he holds at the present time.

A summary of statistics shows that the normal institutes, colleges, high schools, academies, parish schools, protectories, industrial schools, and orphanages of the Brothers are distributed through 30 archdioceses and dioceses in the United States, where they have about 35,000 students under their care and instruction.

It would require volumes to record the details connected with the foundation, growth, and development of the Brothers' institutions; of the obstacles that had to be overcome; of the hardships of various kinds endured by the Brothers; of the results obtained; of the many and heroic sacrifices made by prelates, priests, and benefactors to found and maintain schools, and finally of the great good that has resulted to religion and to society during all these years.

With the exception of but three of their institutions, the Christian Brothers have not received any large benefactions to aid them in the question or extension of buildings, or for the supplying of apparatus, libraries, etc. From this it will be easy to understand that the greatest of sacrifices and efforts was required on the part of the Brothers to build up and to maintain so many institutions.

LABOR LAWS IN FRANCE

As soon as Parliament reassembles a bill will be brought forward designed to prevent the growing influx of foreign laborers into France. Certain restrictions on the subject already exist, but have not proved efficacious, since certain districts of the country, particularly the coal mining regions and the manufacturing parts of Normy, in France, are threatened to be overrun by foreigners hailing from Central Europe, who work at a cheaper wage, and also by English and Belgians, who are often exclusively employed for skillful labor.

The Labor Committee of the Chamber of Deputies, which has been working all the summer, has evolved a bill which the chairman of the committee, M. Hausmann, means immediately to present to M. Waldeck-Rousseau.

According to the clauses of the bill, first of all foreign laborers are to be taxed at a sliding scale, according to the nature of the work. Second, employers will also be forced to pay a tax of fifty centimes a day for each foreign laborer employed. Third, this bill has to be subject to strict registration and must agree not to work for a penny less than the French workmen, no matter what is the industry.

Fourth—The number of foreigners must not exceed ten per cent. of the whole number of the workmen in any given factory, mine or shop.

The sentiment of the Chamber before the adjournment leaves no doubt that the provisions of the bill will meet with general approbation. Speaking to-night, M. Hausmann said: "The most important of these clauses, in my opinion, is that forbidding foreigners to take a smaller wage than Frenchmen. Attracted by the example of the large American employers of labor, a number of French capitalists have lately been importing labor to work the mines and railroads. This had to be nipped in the bud at once. Since the agricultural districts are slowly but surely proving unable to employ to a sufficient extent the native population a large portion of the latter are forced into industries. The cry, nevertheless, is continually coming that French laborers are pushed out by cheap imported labor."

MUNICIPAL AFFAIRS IN GLASGOW.

The question of municipal ownership in Glasgow has, for some time, occupied great attention. The interest still continues. At the recent opening of the new Municipal Telegraph Exchange R. W. Hambury, member of Parliament for Preston, made a striking speech commending such undertakings as the best way to fight the growth of great corporate trusts, which he feared, were as dangerous in England and Scotland as they were in America. Hambury, he saw in this increase of municipal interest a better training in business for the municipal Government, which eventually would lead to a larger share of the business capacity in the House of Commons. Coming from a Conservative member, this was particularly significant.

MISSIONS TO NON-CATHOLICS.

The first conference of missionaries to non-Catholics, which opened at Winchester, Tenn., closed on Saturday last. Interesting among the results was the adoption of a resolution to found a college for the education and special training of young seminarians destined to this particular kind of missionary work.

The Rev. A. P. Doyle, of the New York community of the Paulist Fathers, in his address to the missionaries, pointed out that the South is the chief field for their labors, and also that insistence is to be made on the fact that the term "missions to non-Catholics" is not to be taken in a restricted sense, but as extending to all those persons who have strayed from Church affiliations. He added:

"We do not dream of sweeping the whole country into the Church in one generation. But we are persuaded that our country needs the Catholic Church to teach obedience for law and respect for authority, the virtue of honest industry, and domestic morality." A commendatory letter from the Pope to Cardinal Gibbons on the subject of these missions to non-Catholics was read.

STRICKEN WITH SMALLPOX.

The Rev. Henry G. Coyne, curate of the Church of the Holy Cross, Harrison, N.J., who has been heroically devoting himself to the victims of the smallpox epidemic in Harrison and East Newark was found on August 23 to be himself infected with the much-dreaded disease. The medical head of the Harrison Board of Health gave this verdict, and Father Coyne at once asked to be taken to the Hudson County Isolation Hospital at Snake Hill. Father Coyne is a Massachusetts man, of Irish ancestry, and about thirty-two years of age. We hope the brave young priest may recover. It takes nothing from the grandeur and merit of his heroic devotion to duty to say that it is a matter of course among the priests of the Catholic Church. "That is what we are for" is their answer when commended for their steadfastness in smallpox hospital or yellow fever district. If ever stricken humanity needs comfort it is in such straits as these, and wherever the true Catholic priest is, the world-forsaken victim of pestilence has still a friend.—Boston Pilot.

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My object Mallock's work "Is Life Worth Living?" is to deal with the criticisms of Mr. Mallock's very easy to little to my I cannot regret Mr. Mallock's inexplicable positivist with a vim a born of enth and a logical every detail, good, the tr Christian th there is the most importa tian faith. P to Catholic c by any chance with the pur of the Mother

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