

## The Catholic Record.

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### THE FRENCH ELECTIONS.

The French elections, which took place on May 6th, though not terminated by one polling, indicated almost beyond a doubt that the present government has been sustained with its anti-religious policy.

Paris, which in former times may be said to have ruled France, is now certainly very closely divided. The city sends forty members to the Chamber of Deputies. In thirteen of these divisions there was no election on May 6th, as no candidate received a majority of the electorate. In the twenty-seven divisions in which the elections were completed, the Opposition party was slightly ahead, but it is expected that in the other thirteen where a second ballot was taken on May 13th, this slight advantage will be lost and that the final division of parties would be very close, if not quite even so far as the city is concerned. This is what happened in the election of 1902.

The polling of votes was much larger throughout France than on any previous occasion, showing that the electorate took more than usual interest in the elections, yet the day passed off very quietly, and there were no disturbances. Nevertheless, the booths were guarded by the military and police, but their intervention was not needed anywhere, so far as heard of. This fact would confirm the view to which we have already given utterance, that the Clerico-Royalist plot which it was pretended by the Government, had been discovered, was a mere pretext to strengthen their cause in the eyes of the populace by making it appear that the Clericals are in league with the Royalists to overthrow the Republican form of government in contravention of the often expressed wishes of the nation.

The total number of seats in the Chamber of Deputies is 591. The two principal parties into which these are divided are called the Bloc, and the Anti-Bloc. The Bloc consisted in the recent Chamber, of one hundred and forty Radical Republicans and ninety Socialists—a total of two hundred and thirty—but beside these the government was sustained by a large percentage of the moderate Republicans, who numbered one hundred and twenty. The moderate Republican vote was necessary, and will still be necessary to sustain the present Government. The Anti-Bloc party consists of the rest of the Deputies, two hundred and forty-one in number, who are not united in one general policy, as there are among them Royalists of various shades, Bonapartists and a few anti-semites, besides those who are declaredly maintainers of the church.

It is clear from this that for the maintenance of any government, there must be a large proportion of the moderate Republicans to support it, and upon the division of the vote of this party the stability of any government depends. At the present moment the moderate Republicans support with more or less cordiality the policy of Premier Sarrien, and it is by means of them that he has obtained the support of the Chamber so far; but he must after all, even now proceed warily and with some show of moderation in order to retain the support of a majority in the Chamber which is divided into so many parties.

M. Doumer, the President of the Chamber, is the recognized leader of the moderate Republican party, and it is said that he has strong hopes of becoming the premier of a more stable government than France has had for years. His success or failure in this will depend much upon his ability to consolidate a union of his party with either the party of the Bloc or that of the anti-Blocs.

About one-third of the districts which have elected deputies are still to be heard from, as there was no majority for any candidate at the first election of May 6. The result of the second ballot of May 13 will, therefore, decide finally the complexion of the new Chamber.

The Bishop of Salford, England, on being asked by a reporter of the Manchester Guardian how far the Education Bill at present before Parliament meets or fails to meet the Catholic position, answered: "Why, it doesn't meet or claim at all. It ignores our conception of religious education altogether; it ignores our vested interests—in education; it takes from us the supreme end for which we have kept our schools up—to preserve the religious life and faith of our children. In a word it is, as it stands, an impossible Bill from the Catholic point of view."

### A STRANGE NEW SECT.

A religious sect called the Mariavists has made its appearance in Poland and has given a good deal of trouble by endeavoring to take possession of the Catholic churches in various towns and villages, driving out the Catholic priests and congregations. Many persons were severely wounded in these conflicts, and in some instances even lives have been lost. In a town named Blouie, in the Province of Warsaw, the Catholic church building was taken by these Schismatics, but was retaken by the Catholics, who assembled to the number of 2,000 in order to regain their property. The sectaries were defeated, but not without some bloodshed, as two persons are reported to have been killed in the conflict, and twenty wounded more or less severely.

This schism has created much anxiety on the part of several Bishops in whose dioceses the doctrines of the new sect have been promulgated, and even the Holy Father has responded to the request of the Bishops to aid them in maintaining the authority of the church. The Holy Father has done this by writing a fatherly but firm epistle showing that it is the duty of the faithful to adhere to the teaching of the pastors of the church, who are their Bishops and priests teaching the doctrines of the Apostles, and that the teachers who are endeavoring to lead the people into false ways are deceivers whom they should not follow.

It is hoped that the Holy Father's advice will bear good fruit, the more especially as the Mariavist leaders have met with a sudden discomfiture which may have the effect of opening the eyes of their deluded followers, or at least of a majority of them.

The Mariavist leaders told their followers that the celebrated Father John of Kronstadt, who is regarded by the people of the Orthodox Greek church as a saint, is a new reincarnated Messiah. But Father John has repudiated the Mariavists in a most determined manner, disclaiming the Messiahship with which they sought to invest him. In addition to this, Father John has denounced the Mariavist sect as a foolish movement. It remains to be seen what effect these denunciations will have upon the new sectaries, who are greatly discomfited by the rebuff they have received.

### THE AFTERMATH OF A REVIVAL.

It is stated that as a result of the recent general revival in Wales, numerous instances of eccentricity have appeared which approach very closely to insanity, even if they cannot be actually so called in every instance. One of these instances is that of a teacher of a girls' school at Bridgend, who, after the revival, absented herself from her school for several days without giving any warning, and was then found at the house of a friend, some distance away from the village, prostrate on the floor. Being roused from her semi-comatose state, she informed her friends who had been seeking her that she had heard a voice from heaven informing her that she must remain in solitude until she should be called to receive her heavenly reward.

She was evidently not in a condition to resume her duties in the school, and, at a meeting of the School Board, the fact was elicited that the young lady, Miss Morgan, had been one of the most enthusiastic attendants at the revival, and it was decided to give her some months leave of absence till she should be restored to her normal state. Some members of the board denounced in vigorous terms the whole revival movement, which they declared had resulted in bringing several weak-minded persons of the neighborhood to the verge of, if not actually into, a condition of insanity.

It was resolved that the school-rooms should not for the future be given to the purpose of holding religious meetings therein without a vote of the board, called together for the purpose, as several of the school managers or trustees declared that the school houses had been too easily made a rendezvous for religious fanatics who met there by permission of the chairman of the board of managers.

Another remarkable instance, bearing some resemblance to that just mentioned, was that of a prosperous tradesman who suddenly left his business and friends, and was not heard of for several months. He had been greatly moved by the revivalist's appeals to declare himself saved, and had done so. He attended the meetings with great regularity, and it was noted that he took every opportunity to speak to his customers on the state of their souls, exhorting them to attend the religious services which are still kept up by the people in many of the localities where the revival has been held. This had gone on for a couple of months before his sudden disappearance, and there was

much alarm lest some fatal accident had happened him.

But, after some months, his brother, who lived in the same town with the absent tradesman, received an unexpected telegram from London announcing that the absent brother would be at home within a few hours, and accordingly he appeared at the time appointed.

The man's mind is an absolute blank in regard to what has happened him. During his absence he had grown a great beard, and his wild and haggard look indicates that he must have suffered much during the interval. He only remembers, however, that he was wandering on a London street when he became conscious that he was lost. After a little reflection, he remembered his brother's address, and despatched a telegram to him with the result above mentioned. He has not yet been able to tell any more concerning himself.

A third case is that of a remarkably handsome man who goes about to the different localities of Wales where specially fervent devotions are being carried on in continuation of the revival. This man does not anywhere explain who he is. He is fairly well dressed in somewhat rough material, and his prayers at the meetings he attends are remarkable for their apparent fervor. When the meetings are over he strides away rapidly over the mountains, leaping on his way over hedges and gates, and not reappearing in the locality until there is a new semi revival there which ensures his return.

We have frequently heard of results similar to those occurring after the highly sensational revivals which from time to time move our Protestant brethren to an intense degree. Is it because there is too much appeal to emotion and too little to reason and true foundation of faith in the manner of conducting these revivals?

### RELIGIOUS FAKIRS.

In these days of the supposed enlightenment of the twentieth century religious fakirs appear to fare very well at the hands of their devoted followers, so far as the goods and comforts of this world are concerned. Mrs. Mary Baker Eddy, the founder and chief of the Christian Scientist sect, is already possessed of immense wealth, but a despatch from Lexington, Ky., states that one of her followers, T. L. Templeton of Texarkana, Arkansas, has just purchased for her use two celebrated show horses, Echorsall and Hattersall, for \$6,000, which he will present to her in consideration of her services in the cause of Christian Science.

The assets of Zion City have also been accounted to be no less than \$22,000,000 which was held solely in the name of John Alexander Dowie until the recent dispute between the pseudo Elijah and the new managing committee of the Zionist or Dowieite church. In justice, this property should have been in the name of the Dowieite congregation, as the industries which have brought in so much profit were all carried on with money furnished willingly by the people, Dowie being the irresponsible manager, in whom his followers placed implicit confidence furnishing willingly all the money called for by him for these enterprises.

By the recent settlement which is believed to have been made between the disputants, it is said Dowie will have \$1,000,000, and the balance, it is supposed, will be managed by Voliva, who, as Dowie's successor is expected to act on behalf of the congregation.

Even the amount which John Alexander has secured is no small sum for the prophet to have gained during the comparatively few years which have elapsed since he was living on the moderate salary of a Presbyterian minister.

### THE CATHOLIC ENCYCLOPEDIA.

The want has long been felt for a complete book which should be at the same time a reliable statement of the teachings of the Catholic church, and of the various views which are or may be taken by sound Catholic authorities on matters which have a close relation to the church.

It is to meet this want that the Catholic Encyclopedia has been compiled by a great number of Catholic scholars of all parts of the world, and as there are many subjects which cannot be said to be specially Catholic, but which have some relationship whether by contrariety or correlation with Catholic faith, many such subjects are treated somewhat fully in this great work. Such are Mahometanism, Buddhism, the Pagan Oracles, Magic, Dreams, etc.

But in all these matters the purpose of the work is kept in view, to furnish accurate information to Catholics concerning the Catholic church.

In the articles on Holy Scripture, its authority and inspiration, its chronology, precepts and doctrinal teaching are treated interestingly and exhaust-

ively in the light of the most recent historical, geographical and archaeological discoveries.

Christian Apologetics, Dogmatic and Moral Theology, Canon Law, Liturgy, Church History, Catholic Education, and other important subjects are most ably treated by specialists in each subject.

The article on the Concordat between Napoleon I. and Pope Pius VII. in 1801, for example, is by Georges Goyan, Associate Editor of the Revue des Deux Mondes. This article gives many interesting details of an event which underlies the recent action of the French government in dissolving the union between church and state in France. There are many circumstances regarding the Concordat which are not generally known; thus:

In the first phase Mgr. Spina, Titular Archbishop of Corinth, and the Abbe Caselli, General of the Servite Order, reached Paris on November 5th, 1800, to confer with the Abbe Bernier to bring about an agreement for the restoration of religion in France, the last named being instructed by Napoleon to enter into the conference on behalf of France. Down to March 10th, 1801, no agreement was reached, as Archbishop Spina felt that he had no right to sign any articles of agreement till they were referred to the Holy See.

Cecault was now appointed French minister plenipotentiary to the Pope, and he reached Rome April 8th, 1801. He was instructed by Napoleon to treat the Pope as if he had an army of two hundred thousand men.

Napoleon wished the Pope, however, to sign at once the articles which he had drawn up, but the Holy Father did not see fit to accept these articles, even though Prime Minister Talleyrand insisted so strongly upon them that he ordered Cecault to leave Rome unless the Pope signed Bonaparte's proposals within five days from May 12th, 1801. Cecault, who was sincerely desirous that an agreement should be reached, by his adroitness presented a cessation of the negotiations, and an agreement was reached on July 15th, 1801.

Consali, the chief delegate of the Pope, at the close of the negotiations, declares in his Memoirs that the version of the Concordat presented by Bonaparte's representatives had changed certain clauses which had been agreed, and had intended even to substitute a new text differing from that which had been agreed upon; but finally the negotiations ended with an agreement.

The so-called organic articles which were afterward concocted by Napoleon, were promulgated by Talleyrand, but were never accepted by the Pope.

The Concordat has been of considerable advantage, both to the government and the church, notwithstanding some disagreeable features which it contains.

The Catholic Encyclopedia may be obtained from Mr. Thos. Kelly, bookseller, of St. Thomas, Ont., who is the sole agent for the work in Ontario and Quebec. It will be issued by the Robt. Appleton Co. of 1 Union Square, New York City. It has been edited by Charles G. Herberman, Ph. D., and L. L. D., aided by numerous collaborators and it will consist of fifteen volumes, 8 vo., in the highest style of American art, forming a complete library of 800 pages per volume, or 12,000 pages for the whole set. Each volume will have on an average 20 full page half-tone illustrations, 3 color plates, 5 maps, with minor illustrations, making altogether 2,000 illustrations to the complete set.

### AN ENDLESS CHAIN PRAYER.

A special despatch to the New York Tribune from Indianapolis, which is published also by other journals, says:

"The Catholic clergy of this city have been greatly annoyed by an 'endless chain prayer' that has come into this community. This is in the form of a letter with a written prayer, asked to make five copies and send one copy to each of five friends or acquaintances. The letter says that 'those who accede to the request will receive indulgences and other favors from God, and those who fail to comply will receive dire punishment here and hereafter.'"

This is an old story, as there have been for years a couple or more of forms of prayer going around, one of which is addressed to the Sacred Heart of Jesus, and another to His five wounds—with promises of great spiritual blessings to those who will recite the prayers, and also comply with the provision to send five copies to the same number of their friends or acquaintances, while those who refuse to comply with these conditions are threatened with many disasters.

The Catholic clergy are well aware that these prayers are unauthorized, and that both the promised indulgences or blessings, and the threats have no authority, but are mere superstitions. There is no cause in all this for any special annoyance to the clergy, except

for the fact that some persons who receive these letters, knowing nothing about their source or authority, often ask the clergy in regard to the reality of the indulgences and threatened misfortunes. The enquirers are invariably told that they should place no confidence in the one, nor fear the other. They are told, in fact, to pay no attention to these letters.

It is easily understood that out of five persons who receive such communications, one or two may be easily imposed upon to comply with what is enjoined, and that is enough to make the correspondence endless. The correspondent who sent the annoyance message to the Tribune must have had an "annoying" dream.

### MISSION AT ST. MARY'S CHURCH.

Just as we are going to press with this issue of the CATHOLIC RECORD, the Mission which we announced in our last two editions, is beginning in St. Mary's church, this city, the first week being devoted to the women, the second to the men. Two well-known Jesuit Fathers from Chicago, Rev. F. R. Roswinkle and Rev. J. J. Donohoe are conducting the exercises. We trust that their zeal and earnestness will be well rewarded. Every one is invited. In issuing his invitation, the Pastor of St. Mary's says that all who assist will be "amply rewarded for any sacrifice which attendance at the Mission may demand." Knowing the time, 'as St. Paul says, 'that it is now the hour for us to wake from sleep' (Rom. xiii. 2) attend regularly all the exercises of the Mission; awaken your soul from the sleep of indifference and carelessness in religious matters; and the benefits which you will reap will be very great. They will be, in fact, as the value of things brought from afar, inestimable and beyond all price."

### CATHOLICS STRONG AGAINST THE BILL.

N. Y. Freeman's Journal.

The Catholic Hierarchy of England have practically, with one voice, condemned the new Education Bill introduced into Parliament by Mr. Birrell, the Minister of Education. Of course it could not have been expected that they would accept or approve a measure proposing to set aside the fundamental principle of the Catholic idea as to elementary schools. Most Rev. Dr. Bourne, Archbishop of Westminster, and the Bishops of his province have formulated their objections in a statement presented as follows by the Archbishop at the recent annual meeting of the Catholic Truth Society in London: "The Archbishop and the Bishops of the Province of Westminster having most carefully considered the proposals made by the government in the recently introduced Education Bill are obliged to condemn them as fundamentally unjust."

"1. Because the bill gives to local authorities the right of control of religious teaching in public elementary schools, and the power of placing children under the continuous educational influence of those who may be indifferent, or even hostile, to the conscientious religious convictions of the parents of those children."

"2. Because while the generous provision is made for the children of those parents who are able conscientiously to accept for their children what is styled 'simple Bible teaching,' the provision made for the children of those who conscientiously regard such teaching as not only inadequate, but absolutely unacceptable, is quite insufficient, and inflicts upon such parents a very grievous civil disability solely upon the ground of their conscientious religious convictions."

"3. Because the clauses relating to endowments are such as to render it possible to confiscate and to divert to uses for which they were never intended buildings and funds which owe their origin mainly to the desire of Catholics to provide for the teaching and maintenance of the Catholic faith."

"The strong point here from a political view is the No. 2 ground of objection, 'Simple Bible teaching' provided at public cost for non-Conformist; that is, their religion provided for them while for no other religious denomination is such provision made. This will furnish good material to the opponents of the bill in the House of Commons. Why should non-Conformists have their religion endowed in the schools to the exclusion of all other religions? It will be hard for Mr. Birrell to give a satisfactory answer to that question. The same objection is urged by church of England Protestants, as for example the Protestant Bishop of Gloucester, who offers eight reasons for strenuous opposition to the bill, one of them being: "Because it is unjust for the State to pick out one system of religious teaching and endow it from public funds, refusing all aid to every other system."

"The fight against the Bill will probably be largely on this line. It will be contended, and with truth, that 'simple Bible teaching' paid for by public money would be establishing and endorsing Non-conformity as a State religion in the schools. The Protestant Bishop of Norwich calls it 'the establishment and endowment of undenominationalism,' the latter meaning and understood by everybody, themselves included, as the religion of the Non-conformists. It is hardly likely that the House of Lords, more than three-fourths of whose members are Tory Conservatives and churchmen, (that is, of the church of England,) would agree to anything of the kind. But it is even probable that the bill will be defeated in the House of Commons unless it is very materially amended. Ireland and its representatives are

against it as it stands, and may be expected to give it every opposition, as Archbishop Bourne thus intimated in his speech at the Catholic Truth Society meeting:

"I am glad to know, and to be able to inform you, that we may count upon the fullest and most hearty co-operation on the part of our brethren, the Archbishops and Bishops of Ireland. Of this I am assured by His Eminence Cardinal Logue himself. I have, moreover, well-founded confidence that in this defense of our educational rights we shall have the unwavering and constant support of those who, in the House of Commons, are the representatives of Catholic Ireland."

There is a strong element also in the Liberal Party opposed to the Bill, as the church of England paper, the Guardian, thus notes:

"Dr. Clifford (the non-Conformist leader) insists that all religious teaching in elementary schools must be 'anti-dogmatic' and 'ethical'; but, apart from the fact that the man who objects to dogmas is himself a dogmatist, churchmen are not ready, never have been ready, and never will be ready, to replace the teaching of a living faith by the teaching of nebulous 'ethics.' On the other hand, the Liberal churchmen, many of whom helped to vote the present government into power because they fancied that free trade was of greater importance than definite religious instruction in the schools, are as loud in their denunciations of the bill as the typical conservatives. When Liberals like the Bishop of Birmingham and the Dean of Ely join the Tories like Lord Hugh's Cecil in applying mercilessly destructive criticism, we begin to realize that the position of the Cabinet between these cross fires is not altogether comfortable. We desire no more complete condemnation of the Bill than Dean Stubb's one sentence, that it 'equally violates the first principles of Liberalism and of civic liberty.' From all of which it may fairly be concluded that the intolerant Nonconformist minority may not, after all, be allowed to boss elementary education in England."

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### PUBLIC DISASTER AND SPIRITUAL BENEFIT.

No right-minded person looks on the recent earthquake in San Francisco as "a judgment." To quote Mr. M. J. Lavelle of the New York Cathedral, there is no evidence to show San Francisco more wicked than other cities. New York, Boston, Philadelphia, Chicago would carefully examine their own civic consciences before presuming to judge the capital of the Pacific Coast.

But every great calamity naturally convinces men of their helplessness before the powers of Nature and turns their hearts to God. Scientific explanations, rationalistic theories, fall flat on the ears of a bereaved and homeless. After an awful object lesson in the impotence of earthly possessions, men want assurance of the Abiding City. It is the opportunity of faith and repentance, and it is usually improved. A great revival of piety has followed the late destructive eruptions of Vesuvius and the earthquake in San Francisco. Judging from recent private communications, the city just named has been spiritually renewed, at least among its great Catholic population, as if by a score of missions.

"I never saw such penitence," says one of the priests active in his ministrations, as all the priests were, among the injured and terror-stricken. "Men and women knelt down in the streets for confession."

If loss and sorrow abounded, charity abounded more. Only Heaven can tell of the angelic deeds of the Little Sisters of the Poor, the Sisters of Charity, and all the other religious communities, who, if their roof remained to shelter them, forthwith opened their doors to the needy, and ministered to the sick and suffering to their uttermost.

On the title page of the current Outlook (Protestant), we find this Catholic-hearted poem by Rodman Gilder:

ST FRANCIS AT SAN FRANCISCO.  
I met old, lean St. Francis in a dream  
Wading knee-deep through a sea of his  
town.

The souls that he was helping up to Heaven  
Were burnt or wrung out of the writhing flesh.  
Said I: "When near a thousand are engulfed  
In sudden indiscriminate destruction,  
And half a million homeless are  
This rotten world most blackly is accursed."

"When heroes are as countless as the dandelion;  
When sympathy," said he, "has opened wide  
A hundred million generous hearts,  
I know this world is infinitely blessed."

St. Francis is quoted again as the patron of that simple and frugal life awaiting the San Franciscans who want at once to rebuild their city. With property swept away, and many "dreadful" bank vaults failing to keep out the fire, and the adjustment of the insurance money as yet uncertain, this is the common lot, and it is well to sanctify it by a holy motive and a holy example. Why might not the rich try it for a while elsewhere to invoke God's mercy against like calamity, and to have the more to give to their brethren in need in the stricken city?—Boston Pilot.

### FOR FRANCE TO REMEMBER.

When was Peter ever unequal to the occasion? When has he not risen with the crisis? What danger has ever daunted him? What sophistry foiled him? What uncertainty misled him? When did any power go to war with Peter, material or moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary and not find him too many for it? All who take part with Peter are on the winning side.

Has he failed in his enterprises up to this hour? Did he, in our fathers' day, fail in his struggle with Joseph of Arimathea and his confederates—with Napoleon, a greater name, though in a different kind—did he, though in another kind of fight, he should fail in this? What gray hairs are renewed in the head of Judah, whose youth is renewed as the eagle's whose feet are like the feet of harts, and underneath the Everlasting Arms?—Cardinal Newman.

## THE SOCIAL PROBLEM.

THE CHURCH ALONE.

LEADER OF THE

In indicating the Catholic church to Archbishop Glennon, Vespers, on the occasion of the centenary celebration in Baltimore, unless the social fabric of old principles and foundations.

In this connection "As we speak the

we close the first chapter of the church's era. Tomorrow we

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that a church teachings, or divorce itself impossible m threatening i

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"For passing o improve. basic tru social leg only when may be igh downfall true that creation faults, E in its m justly, a civilizati Yet all th trinsic, e and, tang taught,