

lia, where, in 1844, over ten thousand signed the total abstinence pledge on becoming members of the Father Mathew societies."

THE OLD STORY

Rev. Dr. Dey, Moderator, presented his report on French Evangelization in Quebec at a synod meeting held in London on the 1st of May. It has always been a mystery to us that the ordinary business man, accustomed to turn over and examine every phase of a trade transaction, will continue to recognize and support this palpable humbug. It is not pleasant to impute unworthy motives to anyone, but in this case we are forced to the conclusion that those engaged in the work of proselytizing the French Canadians play on the bigotry of Ontario Protestants that contributions for the work in hand may continue to flow.

Here is a sample of Mr. Dey's misleading presentation of school conditions in Quebec:

"The national or public schools of Quebec were in reality Roman Catholic Sunday schools, operating five days in the week. Religious instruction was given in the Roman Catholic faith, and thousands of Protestants in Eastern Quebec were forced to send their children to Roman Catholic schools."

We do not know if the schools in Quebec are called National or Public schools. It matters not, however. No effort has ever been made to conceal the fact that they are Catholic schools—Catholic every day in the week and throughout the school year—schools in which the Catholic faith is taught the pupils. Protestants have the privilege of establishing their own schools, and they also may elect to make them Protestant or Godless. Catholics never force Protestants to go to Catholic schools. In cases where there may be two or three Protestant families in a school district would Mr. Dey expect that Catholics should eliminate all religious teaching from their schools to accommodate half a dozen Protestant children? In the province of Ontario Protestants are by law permitted to establish Protestant Separate schools and some such schools we believe exist. Would the trustees of such schools eliminate all Protestant teaching therefrom so that a few Catholic children might be able to attend?

"The Roman Catholic Church," said Mr. Dey, "claimed rights and privileges as a result of the Treaty of Paris which had been really derived from a series of enactments. These rights ought to be and could be cancelled." This is not an honorable role for a minister of the Gospel to take. So that might gratify a feeling of bigotry and narrowness and deal a blow at the Catholic Church he would become a treaty-breaker. Let it be understood once for all that whatever rights the Catholics of Quebec enjoy under the Treaty of Paris in fact no disabilities whatever upon the Protestants of that Province. "The law of Quebec," continues this gentleman, "requires that municipal parishes should coincide with ecclesiastical parishes." In the name of common sense, in what way does this entail any hardship upon Protestants? Would Mr. Dey have the Protestants of Ontario believe that these parishes are gerrymandered solely for the purpose of inflicting injustice upon those not of the Catholic faith. But here is a terrible indictment. Says Mr. Dey: "Protestants buying property from Roman Catholics are also obliged to pay entailed taxes to the Church of Rome because the Church could levy taxes extended over a number of years." When a Protestant in Quebec is buying land from his Catholic neighbor he knows the conditions. He is not forced to buy. As well might he deem it an injustice when buying farm property in Ontario to assume responsibility for a mortgage which may be registered against it. It is unfortunate that at the church meetings of nearly all our Protestant brethren language is made use of which tends to promote irritation between neighbor and neighbor. It looks as if Mr. Dey belonged to this class. We hope the time will come when the laity, who are after all the supreme power, will put a term to the mischief-making utterances of bigoted preachers.

PROMOTERS OF BIGOTRY

We fear we will have to place in this class Mr. Hugh A. Ellis, of 38 Hambley Ave., Toronto. He writes to the Toronto Globe drawing attention to the arrest and fine of some members of the Salvation Army in the Catholic city of Quebec. He should not get nervous over a small happening of this sort and fly to the press with a little letter which may have the effect of building up in the non-Catholic mind unfriendly feelings toward the people of a sister province. Such action is uncalled for. Nearly all our Canadian municipalities have by-laws regulating demonstrations on public thoroughfares. Some of them come under the head of a nuisance, others cause the running away of horses, and others again are conducted by men who promote unrest in the public mind, such as socialists, anarchists, mormons, etc. We do not wish to say an unkind word about our fellow-citizens belong-

ing to the Salvation Army. Their methods are crude and noisy and sometimes their preachers make use of expressions very unbecoming—it may be through thoughtlessness. We commend them for the good they are doing but we are sorry when we see them adopting methods which do violence to the proprieties. What would be the opinion of Mr. Ellis of Salvation Army methods were the members to take up a position near his residence every Sunday afternoon and were their large drum and brass band to keep him awake while he was seeking a much-needed siesta after lunch? Such is the case in this city. There is no shadow of bigotry about the Quebec incident. If Mr. Ellis were to write the police court clerk of London, Ont., an intensely Protestant city, he would find that not many years ago the authorities there not only arrested but committed to goal members of the Salvation Army for doing precisely what they were charged with in Quebec. Mr. Ellis ends his letter by asking: "I wonder what can be done?" We wonder also. Meanwhile we take the liberty of suggesting that Sir James Whitney might be able to relieve him. It would be an excellent thing were the Premier at next session of Parliament to have introduced a measure granting \$100,000 more to his pet university for the purpose of endowing a Chair from which might be delivered, for the benefit of many persons in Toronto, lectures on "How to Mind One's Own Business."

A SHAMEFUL ACT

Scandalous conditions still continue amongst some of our separated brethren in regard to the marriage ceremony. The Globe of last Monday tells us that "after she had been missing from her home for several days, the parents of a girl living in the west end of the city, after making thorough search for her, discovered that she had been married to a Toronto Chinaman by a local Presbyterian minister. It appears that the marriage was legally contracted, the girl being of age and both parties consenting, but it is said that the parents are greatly exercised over the matter, and will endeavor to have the marriage annulled if it can be done. The minister, it is understood, made careful inquiry before conducting the ceremony, and assured himself of the good intentions of the man."

The rev. gentleman's excuse is worse than none at all. He had made careful enquiry. Of whom? Surely his first thought should be to interview the parents of the young girl. What would be his feelings were his own daughter to procure a license, present herself before a brother minister, and get married to a Chinaman or a negro. Would he consider the excuse made in this case a valid one? Is it not strange that many, even amongst the most thoughtful class of our non-Catholic fellow citizens, have said so many uncharitable things about "the Pope" because he has made an effort to put an end to just such scandals as this. For a No Temere decree there is a crying need amongst sectarians.

Later information contained in the Toronto Globe of May 8 tells us that the marriage was performed at night after 10 o'clock, the legal hour. The minister, it is said, is prepared to swear that it was before 10 o'clock, while others aver that it was after that hour when the Chinaman and his would-be bride left the place where they procured the license.

DOUBLE DEALING

There is a feature of the Socialist discussion well worthy of consideration. All manner of traps are laid for the unwary. Well does the socialist walking delegate know that so far as religion is concerned the Catholic Church and that Church only possesses the power—yes the divine power—to hold in check and to bring to confusion the designs of the madmen—the Get-Something-for-Nothing cult—who would bring us to social chaos. Knowing this, efforts both insidious and vile are being constantly made to bring Catholics into the ranks of socialism. The Catholic may tell the socialist that he cannot have any connection with an organization the founders of which have made proclamation of their hatred of Christianity, their advocacy of free love and the consequent destruction of family life. It is here that the propagandist desires to get in his fine work of equivocation and evasion. He tells the good Catholic that he too cannot approve of the programme laid down by the fathers of socialism, that they (the founders) merely represent Scientific Socialism, but that he advocates General Socialism. A mere stripping could at once see the hollowing of this contention. Socialism takes rank in some sense as an army. The Scientific Socialists are the commanders-in-chief, and the General Socialists the rank and file. Does this silver-tongued n'er-do-well wish it to be understood that when the time of trial comes Scientific Socialism and General Socialism will be bodiless apart? He knows in his heart of hearts, (but he will not say it, as he fears the liveliest of hypocrisy) that the soldiers will obey their com-

manding officers, and that Scientific Socialism and General Socialism are one and the same thing. Those bearing the name are the same brothers in arms for the same fell purpose—the doing away of Christian standards of conduct and bringing to us an era of robbery, the acquisition of wealth by the walking delegate which he never earned, and the promise of a happy hunting ground to the workers—a happy hunting ground where they can live in luxury and smoke the pipe of peace in idleness. Beware of these charlatans. They offer something beautiful to look at, but it is dead sea fruit. In its treatment of Socialism the New York Freeman's Journal does not mince matters. Here is what it says in its issue of April 20th:

"Whatever else the Socialist is, it is apparent that he is the enemy of religion. The Catholic who accepts Socialism must, therefore, be prepared to apostatize from his Church. The whole Catholic press is now engaged in dragging Socialism out from the shadows in which it obscured itself for the purpose of urging its propaganda on unsuspecting minds. Full-fledged Socialism is a veritable whirlpool of heresy and infidelity. The Catholic who entrusts himself to its meretricious must expect to be engulfed. And we want to bear this tribute to the Catholic press of the United States, that it has stood foremost in exposing Socialism. It has again vindicated its necessity and its power."

GETTING THE LIGHT

Once in awhile we are given pleasure by noting the disposition on the part of some of the ministers of the sects to look with kindly eye upon the practices of the Catholic Church. May we not suppose that divine grace is falling upon those who study and take thought of her claims upon the hearts and consciences of men. With the narrow-minded, who have been nurtured in the school of anti-Catholic prejudice, the very fact that Catholics are accustomed to venerate the Blessed Mother of God, and ask her intercession in their behalf, is sufficient to build up in their minds an antipathy towards the one who is declared the full of grace and who brought into the world the Saviour of mankind. Preaching in the Collegiate Baptist church in New York, Rev. Oscar Haywood said: "Protestant churches may follow with advantage the attitude of the Catholic Church toward the Blessed Mother, and added that many Protestant denominations seem inclined to neglect her." Dr. Haywood said "there had been mischievous reactions in the religious thought of the world due to the advent of the Protestant reformation." "One of those," he added, "has resulted in the creation of a prejudice with respect to the Holy Virgin. Her name is rarely mentioned in a Protestant church. We have dispossessed her of that glory and honor which is hers by divine right."

We pray that Rev. Mr. Haywood may be given still more light and that he will follow in the footsteps of that long line of distinguished Protestant ministers who have found peace and holy hope in the bosom of the Mother Church.

THE REASON

All along we felt convinced that the course of the leading Unionists in Ireland was prompted entirely by selfish motives in the action they had taken in promoting hostility to Home Rule. Argument failing, they have appealed to bigotry, and are making use of fairy tales to stir up the militant intolerance of their Orange dupes in Ulster. The following extract from an editorial in the Toronto Globe of the 4th May will, in the light of present-day doings in Orangedom, be found very interesting:

"The Act of Union, as every student of history is aware, was carried by corruption and fraud. Thirty-two Peerages, twenty-five promotions to higher rank in the Peerage, and much ready cash were the awards to Castlereagh's hirelings at the time of the Union. What has been the record since then? From 1885 till 1905, when the Unionists retired from office, the representation of Ulster Unionists in Parliament varied from thirteen to eighteen members. During that period twenty-seven Ulster members left the House. Of these, six only retired without receiving awards. As for Sir Edward Carson and Mr. J. H. Campbell—the representatives of Dublin University—they have received several times their weight in gold as Solicitor-General for England and Attorney-General for Ireland, respectively."

THE CATISH UNIONISTS

Young Mr. Chamberlain has lately been making fiery speeches in the House of Commons against the Home Rule measure. One never knows where to find a Chamberlain. His father, Joseph Chamberlain, at one period of his life was as ardent a Home Ruler as John Redmond. He suddenly became as bitter a Unionist Tory as Carson or Castlereagh. His worthy son may some day make a sharp turn too. But it matters not. Home Rule will come notwithstanding. Young Mr. Chamberlain predicts that if the Home Rule Bill is passed and Ulster resisted, the public opinion of England would not tolerate any attempt to drag the North of Ireland. The majority of the people of England having declared in favor of Home Rule it is ridiculous to suppose that they will re-

verse their opinion on the subject when they are advised that the members of the Orange Society—which has ever been a politico-religious conspiracy, at one time in its history having made an effort to put its Grand Master the Duke of Cumberland on the throne instead of the great and good Victoria, who died a few years ago—were militantly opposed to it, making fiery speeches and playing rag-time Orange music in the streets of Belfast. But after all these people are only the tools of Castlereagh, Carson and Londonderry—men who enjoy generous perquisites because of the present status of things in Ireland.

THE BLUE LAW PEOPLE

Some time since the Federal Government very wisely decided to allow the canals to remain open on Sundays so that the enormous accumulation of grain in the elevators and on the wheat fields of the West might be brought to market. With the proper observance of the Sabbath we are heartily in accord, and this should be carefully guarded in every Christian country, but there are times when labor becomes not only a necessity but a duty. The following despatch appeared in the daily papers on the 8th:

St. Catharines, May 7.—The ministerial association of St. Catharines and vicinity this morning unanimously adopted the following resolution: "It having been brought to the attention of the association that orders have been issued to keep the Welland Canal open on the Lord's Day, this association would respectfully call the attention of the minister of railways and canals to the great injustice thereby done to the men employed on the boardwalk on the canal, inasmuch as they are robbed of their day of rest and are prevented from attending the services of the church; we would, therefore, earnestly request that the order be recalled in the interests of the men and of a quiet Sunday."

As to Christian conduct the following words of our Divine Redeemer Himself will be found in direct contrast to the resolution of the Ontario Puritans:

And it came to pass when Jesus went into the house of one of the chief of the Pharisees, on the Sabbath day, to eat bread, they watched Him, and behold there was a certain man before Him that had the dropsy, and Jesus answering spoke to the lawyers and Pharisees, saying: "Is it lawful to heal on the Sabbath day? But they held their peace. But He, taking him, healed him and sent him away! And answering them He said: Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out on the Sabbath day? And they could not answer Him to these things. (Luke xiv, 1-6.)

A PECULIAR CEREMONY

In Borneo the bride and bridegroom sit on metal logs before the priest, who gives them cigars and betel while he blesses them. He waves above them two bowls bound together. The bridegroom then places the betel in the bride's mouth and a cigar between her lips. They are now married.

The above paragraph appears in the Woman's Kingdom in the Sydney, N. S., Daily Post. We would suggest to the lady in charge that she be more careful in making use of the word "priest." No doubt many of her readers have formed the conclusion that the marriage ceremony above referred to was performed by a Catholic priest. Such could not be the case. If a priest in Borneo were to officiate at a marriage ceremony it would be just the same—he having no power to change it—as that celebrated in Sydney, N. S. There would be no such fantastic performance as that above referred to. Unlike our Presbyterian friends, who "perform" a "Catholic Mass" for Ruthenians, the Catholic Church never did and never will permit the end to justify the means.

KNIGHTS OF COLUMBUS

The first and second degrees were conferred on a large class of members of the Knights of Columbus in this city on last Friday, to be followed on the following Tuesday by the third degree. We were delighted to welcome to the city once again Brother E. W. Fitzgerald of Olean, N. Y., who came to assist in the conferring of the second degree. This gentleman is always most welcome to Canada. His work is perfect, for the reason that he is fully equipped for the position. A Catholic who knows his Faith thoroughly—a Catholic who combines Faith and practice in his every day life and one who is ever ready to give reason for his belief, is the Catholic who counts in spreading the Faith, by holding up to non Catholics the Church as it really is and dispelling the mista thrown about it by ignorance and prejudice. Such a man is Brother E. W. Fitzgerald, of Olean, N. Y.

DEATH OF A PROMINENT CATHOLIC

With unfeigned regret we learned of the death of Mr. W. H. Riddell, of Waterloo, Ont. The publisher of the CATHOLIC RECORD enjoyed the privilege of his acquaintance for many years and because of his sterling qualities—a citizen above reproach, a Catholic of the genuine mould and a friend whose friendship was of the golden stamp—held him in the very highest regard. His life was a blameless one, and in the life beyond may we not hope that his reward will be eternal bliss. Upon the newly-made grave of the pure soul now gone from us the writer desires to lay tribute of prayer to the Most High that such may be the case. The following press despatch gives a sketch of Mr. Riddell's life:

Waterloo, May 9.—The death of W. H. Riddell, assistant manager of the Waterloo Mutual Life Assurance Company, occurred this morning at 8:45 o'clock from apoplexy. Deceased was in good health up to last night at 7 o'clock. He started for Vesper, when suddenly he was stricken with paralysis.

The late Mr. Riddell was born in the village of Sparta, York County, August 18, 1837. He received his education at Collingwood, Ontario, Collegiate Institute, and entered the teaching profession at the age of nineteen. In 1867 he abandoned that for the insurance field. In 1870 he became editorial writer on the Toronto press and in 1876 joint owner and manager of The Toronto Tribune.

In 1882 he accepted the secretaryship of the Mutual Life of Canada, removing from Toronto to Waterloo, and five years ago was promoted to assistant manager of the company.

Three years ago he was appointed grand knight of Berlin Council, 1,548, Knights of Columbus, retaining it for two years. At the time of his death he was past grand knight.

For a number of years he was president of the Berlin and Waterloo Hospital, Board of Trade, library and park boards and also a member of the Council of St. Louis R. C. Church here.

In politics he was a strong Liberal, being on terms of intimacy with Sir Wilfrid Laurier.

On August 17, 1873, he married Maggie H. Redmond, who, with two daughters, Bertha, at home; Sister Mary Carmel, of the Ursuline Academy, Chatham; two brothers, George, of Southampton, Ont.; John, South Dakota, and Mrs. Margaret McCallum, Ottawa, survive him.

NOTES AND COMMENTS

THE REFERENCE last week to the religious beliefs of Burke and Gibbon, two of the greater names in English literature, opens a vein of thought which may, not unprofitably, be pursued a little further. It reminds us that in the long role of famous names, these two by no means stand alone as having at one time or another come under the influence of Catholic beliefs or ideals. In the case of Gibbon the issue was not a happy one, since, on his own showing, the good seed had fallen upon stony ground, and hence failed to yield fruit in season. Temporal interests, as he had the honesty, at least, to confess, proved stronger than spiritual, and the tie, once broken, he soon drifted to the furthest limits of unbelief.

With Burke, as has been pointed out, it was different. A naturally religious soul, devoted always to the highest human ideals, he appears to have failed realization of Catholic faith only through unhappy early environment. At least with the evidence available, his lack of definiteness in belief in his later years would seem to have followed naturally upon the atmosphere of carelessness or indifference in which his youth was passed. As it is, we have to solace ourselves with the reflection that though Burke missed the great happiness, his influence throughout a public career of unusual splendour was devoted to the dissemination of high principles, and that in the Catholic Church he recognized always the most venerable, the most steadfast and the most powerful exponent of the Christian religion.

THE RELIGIOUS belief of the Bard of Avon, which, like other facts of his life, is shrouded in much mystery, has been a fruitful subject of discussion in late years. We have no intention of opening the subject afresh here beyond repeating the now generally accepted affirmation, that whatever the religious practice of Shakespeare's life, his plays certainly breathe Catholicism in every line. That their author had more than a mere outsider's knowledge of the Faith, and of Catholic practice, scarcely needs affirmation. And that he chose as his best and most lovable characters, Catholic heroes and heroines, is equally beyond doubt. While, then, the subject of his personal attitude to the Church must, apparently, always remain in the region of the problematical, we are quite safe in including Shakespeare among the celebrated English men of letters who have been more or less influenced by Catholic ideals.

ANOTHER DRAMATIST of the Elizabethan age who came into juxtaposition with the Church was the "Rare Ben Jonson" of Davenant's inscription on the Westminster Abbey monument. Like Gibbon, Jonson had at one time in his life been a Catholic, but whether hereditary or through conversion we have no authority at hand to decide. Neither is it certain what led to his falling away. But that in his early manhood he gave promise of a devout life is evidenced by his beautiful poetic tribute to the Virgin Mother of God, entitled "The Garland." This poem was for long unknown to general readers, having remained inedited until a few years ago. It is, however, included in the latest edition of Jonson's poems, and is a lasting tribute to his early fervor. "The Garland," which is really an epitome of the Litany of Loretto, breathes throughout a tender devotion to the Blessed Mother, and we are led to marvel that so devout a client should, in the end, have proven faithless. As it is, we can now, unhappily, but rank Ben Jonson as a melancholy instance of the Might-have-beens.

Of even John Milton, the Ariosto author of "Paradise Lost," and the very incarnation of English Puritanism, it has been said that he died a Catholic. The evidence is somewhat indefinite, and, on the face of it, the thing seems rather incredible. Yet it has some basis to go upon, and was made somewhat of at the celebration of his tercentenary at Cambridge four years ago. The evidence, briefly, is this: Sir Christopher Milton, the poet's younger brother, and a judge in the reign of Charles II., was undoubtedly a Catholic, and he is said to have stated at an asize dinner in the town of Warwick that his brother had died a Catholic and had been one for several years prior to that time. One of those who heard Sir Christopher make this statement was Dr. William Binkes, Dean of Leichfield

and a Fellow of Peterhouse, Cambridge. On Nov. 5, 1704, thirty years after the poet's death, Dr. Binkes preached before the House of Commons, at St. Margaret's, Westminster, and in the course of his sermon repeated what he had heard from Sir Christopher. This sermon was printed at the request of the House, and the statement about John Milton's religion was made more definite by the following footnote: "Judge Milton, a professed Papist, in his circuit at Warwick, affirmed to several gentlemen and justices that his brother, John Milton, the famous author, was of his religion."

NOR IS THIS all. There is, it appears, a second line of tradition, coming through Lord Dorset, a patron of learning and a friend of Milton's, who is said to have told Prior, a contemporary poet, the same thing. The real facts may never be known, but while Milton "wrote himself blind" in warring against the Church, it must at least be said that his later writings, particularly the tract "Of True Religion," published in 1673, is very moderate compared with his earlier works. He could not have been a Catholic when he wrote the tract, but it may be taken to indicate a changing disposition in regard to the Church, and is not inconsistent with a reception more than a year later. The evidence certainly is fragile and forms no basis for a conclusion, but the mere mention of such a possibility in connection with so rabid a Puritan and so eminent a poet forms an interesting footnote to the history of literature. And the undoubted fact that Milton's brother was a Catholic, yet on friendly terms with the poet, renders the possibility something more than a wild conjecture. Dr. Richard Garnett, who has written a Life of Milton, cites Christopher as "exemplifying the law of reversion."

OF A CONTEMPORARY and friend of Pope's, Dr. Samuel Garth, we get a glimpse in Spence's "Anecdotes." He was more celebrated as a friend of literary men than as, himself, a writer, but he is not unknown as the author of "The Dispensary," a poem with a purpose, published in 1699, and of the epilogue to Addison's "Cato." Of Garth, Spence says that in his maturity "he talked in a less libertine manner than he had been used to do," and that he was accustomed to say that if there was any such thing as religion "was among the Roman Catholics." It is not surprising, therefore, that "he died a Papist," and had the consolation of the Sacraments at the last. Lady Mary Wortley Montague said of him that "he was a very worthy man," and Pope, "the best good Christian he."

SOUTHWELL and Crashaw, Pope and Dryden, scarcely come within the category of these remarks. For Southwell, the sweet poet of the Society of Jesus, was faithful to the end and testified to the reality of his faith by the shedding of his blood at Tyburn, and Crashaw also lived and died a good Catholic. Dryden and Pope were of a more worldly type—the one a convert, who, though taunted with making the change from worldly motives upon the coming of James II. to the throne, proved his inward conviction by his perseverance. His conversion has been made memorable in English literature by the celebrated poem "The Hind and the Panther," wherein the Church is depicted as the "Milk-white Hind," "spotless without and all pure within." It is worth recalling, too, that of Dryden's three sons, one became a priest and another an officer in the Pope's Guards at Rome. Alexander Pope, on the other hand, was the son of devout Catholic parents, and while he lived (after a fashion) and died a Catholic, his faith was not of that robust type which we love to contemplate. Blessed Thomas More, "the wisest and best," whether as statesman, sage, man of letters or martyr, occupies a place by himself in English history.

ONE MORE example and we leave the subject for the present. William Wycherley was another of that brilliant band of dramatists that have made the reign of Charles II. in that respect memorable. At the age of fifteen he was sent to France to complete his education and returned "a fine gentleman and papist." Later he became a member of Queen's College, Oxford, where, we are told, "he was reconverted to Protestantism." He then turned to comedy writing and produced four that were successful. In 1704 he published "Miscellaneous Poems," and in the same year became acquainted with Pope, who undertook to supervise his verses. He married, for the second time, in 1715, and eleven days afterwards "died a Romanist," so that grace triumphed in the end. In this respect he was more fortunate than Jonson, Gibbon and others that might be named. He is described by Pope as a "very handsome man" and of brilliant manners.

THE WHOLE subject above touched upon forms an interesting chapter in English literature and especially so to

those of the household of the Faith. A whole book might, indeed, be written upon it. A host of celebrated names of those men of letters, who were either born Catholics or became so by conversion, and who lived and died faithful to their trust, passes in review. And there is that further retinue, who, not Catholic by profession, but greatly influenced by Catholic teaching (such as Dr. Samuel Johnson) who should be interesting to Catholic readers. We have but touched upon the fringe of the subject, and may have occasion to refer to it again.

RELIGIOUS DISUNION

Some time ago President Emeritus Elliot of Harvard University outlined the religion of the future. He proceeded on the principle that the religious life of man is all a question of evolution. In other words, not only the truths have been revealed to him by the Author and Source of all truth. According to this theory mankind is groping through the ages painfully seeking after light. The late head of Harvard University proffered his glimmering taper to guide the feet of those who have turned their backs upon the revealed truths of Christianity. We know not whether Dr. Elliot's outlining of the religion of the future had anything to do with suggesting to the editor of The Christian Advocate the thought of calling the long roll of existing man-made religions for the purpose of showing that there is no need of lengthening it. "Why should any one," asks the editor of The Christian Advocate, "wish to find or found another religion?"

He then proceeds to enumerate the tenets of the different sects into which Protestantism is split up. He argues that all sorts of persons in every stage of intellectual development will find in the doctrines temporarily championed by the sects, something to suit them. We advisedly use the words "temporarily championed," because there is no telling what a day may bring forth in the Protestant churches in consequence of the so-called higher criticism which is at work removing the ancient Protestant landmarks. But even if those landmarks remain undisturbed, there is an ample doctrinal variety to choose from. The Christian Advocate calling attention to it points out that if there are straight-laced Calvinists of the old school, they will find branches of Presbyterianism that still adhere to the grim teachings of Calvin. We are told that there are "several divisions of Presbyterianism." You can choose between them, and still remain a Presbyterian. What is said of the latter sect is true also of Congregationalism. The Christian Advocate informs us that the churches in these two Protestant bodies "differ greatly from one another in their doctrinal belief and general spirit."

But if there is nothing in Presbyterianism or Congregationalism that appeals to you, why then you can try Methodism, which is divided and subdivided in a manner that opens up all sorts of vistas. We quote from the article we are dealing with: "If you wish zeal, there are still Methodist churches to be found that will meet your desires. If you would prefer a church of that order which cannot be identified as a church except by the hymnal, it can be found. The Methodist churches are very numerous, and they vary in spirit more than they did formerly. You can find the most ardent and the most unemotional church, if you wish it, in all cities; and others whose characteristics resemble those of a century ago."

If there is nothing in Presbyterianism or in Congregationalism, or in Methodism that appeals to you, the Universalists and the Unitarians are prepared to extend to you the hand of fellowship. If you don't wish to grasp it, you can turn to the Society of Friends, "who sing no hymns, administer no sacraments and preach not till the spirit moves them." Finally, if you cannot find anything in these sects that will satisfy your religious yearnings, you can look over the list of the eighty different religions and forms of religions existing in this country, which you will find embodied in the religious census of the United States. We believe Dr. Elliot's religion of the future is not in the list, but surely the eighty religions of which it is composed will furnish enough of material for a choice. There is one passage in The Christian Advocate we must not pass over in silence. It contains an erroneous view that is prevalent among Protestants. Here it is: "If you prefer the Roman Catholic Church it is almost everywhere. If you do not wish to be under its iron control, but differ from it only in a few points, the extreme High Church Protestants will be glad to hear of you in every large city." The underlying thought here is that a Protestant sect which copies the forms of Catholic worship, as the Ritualists do, thereby becomes more Catholic than the other sects. That is not the case. The externals of Catholic worship may be reproduced in a Protestant church and the members of that church remain as Protestants as those who denounce them for being traitors to Protestantism. So long as Ritualists are not in communion with the Holy See they are Protestant, no matter what name they may wish to be known by. The eighty religions listed in the religious census of the United States bear testimony to the effects of the absence of that communion. They are the outcome of man's efforts to improve upon Christ's commission to the Apostles.

The Christian Advocate's article, without its writer intending it, is an arraignment of the underlying doctrine of Protestantism which has destroyed the unity of Christendom, and which has been the fruitful source of the disorganization typified sects recorded in the United States census.—N. Y. Freeman's Journal.

The world deals good-naturedly with good-natured people, and I never knew a sulky misanthrope who quarreled with it, but it was he, and not it, that was in the wrong.—Thackeray.