

ences, was carried on for the extermination of that hated body, the Catholics. Monasteries and churches were despoiled of their ornaments, and these grand old masterpieces of architecture were vindictively destroyed. That England's prestige was weakened, and that her character was considerably injured by these occurrences, cannot be questioned. Had she remained firm in her allegiance to her former advisers, instead of being as she is to-day a victim of unceasing fear, she would be enjoying that tranquil prosperity consequent upon the recollection of deeds well done. The cause of this condition was that her morality was based upon principles essentially lax.

The horrors of the French Revolution were brought about by the same cause. All the blood that was spilled; all the lives that were lost; all the excesses that were committed, during the eventful period of 1789 and subsequent years, are directly attributable to the low condition of morals in France, at that time.

From these instances, (a few among the many that might be cited), we can understand that society without religion is open to every assault from the evils of which human nature is capable. Religion is a moderator. Religion it is that soothes the minds of men and prevents their rushing to extremities. Religion it is that points out the duties we owe towards ourselves, towards our neighbor, and towards our God. Politics may be properly defined the science of government. As, therefore, the individual is prior to society, and as, without the individual, society could not exist, so we must conclude that religion, which directs itself to the individual in as much as he is an individual, must be prior and also superior to politics, which concerns itself with the individual only in as much as he is a member of society. Without religion or morality,

politics would exert itself only to the advancement of man's material interests, at the sacrifice of all virtue, man would, under this condition, become a sordid, unscrupulous and avaricious being, and society a cess-pool of lawlessness and infidelity.

"Christianity has shed a new light upon mankind. It is a religion that is adapted to a nation. It is a religion which alone can teach true morality. It is, if we may venture to use the expression, the religion congenial to the present age of the world, as the reign of types and emblems was suited to the cradle of Israel." If we but take a common sense view of the question, we must, necessarily, proclaim that morals and politics are naturally related. Man glories in the knowledge that he is possessed of an immortal soul, the development of which is far more important than that of the body. Conscious, therefore, that the soul is above the body, that mind is superior to matter, that intelligence is nobler than physical endowments, we must also be strong in the conviction that the science of government is subordinate to, and must be founded upon science of religion.

Let us hope that the time is not far distant when the mere form of government will be a matter of secondary consideration among men; that they will attach themselves, more earnestly, to the observance of the moral law, which is the strength of the individual, the prop and basis of every political organization. Let us also hope that, soon, all men will see their way clear to accept the tenets of that one true religion which :—

"Mid fiercest storms
Dispenses sunshine; on the darkest cloud
Paints a refulgent bow, and takes the dregs
From sorrows bitter fount."

W. F. KEHOE, '89.

