The Catholic Record

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uke King, P. J. Neven, E. J. Broderick, M. Mr. W. E. Smith and Miss Sara Hanley). Heringer tre fully authorized to receive ins and canasct all other business for the RECORD. CATHOLIC RECORD. Obituary and marriage notices cannot be inserted

offs the publication of special notices such as on received," etc., the price is go cents, an subscribers ask for their mail at the post it would be well were they to tail the clerk to then their Carnolle RECORD. We have infor-no of carlesames in a few claces on the part of ary clerks who will sometimes look for letters

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa. June 13th. 4993. Ottawa. June 13th. 4993. Dear Sir.-Since coming to Catada I have reader of your paper. In the need to the satu-reader of your paper. The need to the satur-and, above all that it imbues with a strong ic spirit. It strehuously derends Catholic les and rights, and kiandarmiy by the teach-do authority of the Church, at the same time ting the best interests of the county. Follow-ree lines it has done a great deal of good for ellare of religion and county, and it will do and more, as its wholesome influence reaches Catholic homes. I therefore, earnestly recom-to to Catholic families. With my blessing on work, and best wishes for its continued success Your very sincerely need success Yours very sincerely need success (Univasity of OTAWA. Citawa, Canada, March 7th, 1900. ings and au

Ottawa, Canada, March 7th, 190

Citawa, Canada, March 7th, 1000. Mar. Thomas Coffey Dear Sir: Fr some time past I have read your estimable pape, the CATHOLIC RECORD, and congra-tulate you upon the manner, in which it is published ifs matter are form are both good; and a truly Catholic spir persons the whole. Therefore, with pleasure, I real recommend it to the faithful. Bless-ing you and wishing you success believe me to re-seasin. Yours faithfully in Jesus Christ. *D. FAICONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 30, 1912

THE ROYAL COMMISSION ON DIVORCE

The proverbial conservatism English men is evidenced by the recently issued report of the Royal Commission appointed to investigate all matters concerning divorce, and to gather evidence on which future legislation may be based. Though the majority report favors the extension of the grounds on which divorce may be granted, it is still conservative compared with the conditions with which American divorce courts make us familiar. While the minority report is opposed to any legislation which will

make divorce easier to obtain. Wars and rumors of war, not to speak of parliamentary riote and suffragette disturbances, have delayed the general attention and discussion that such a moral question is sure to receive from the British people. When normal conditions are restored it will be very interesting to follow the course of English opinion on a question of such vital importance as that of easier divorce.

G. K. Chesterton, whose keen insight into the heart of moral questions almost invariably leads him to take the Oatholic view, has the following characteristic comment on the report of the divorce Commission :

"When I was a boy the only freedom "When I was a boy the only incedom the moderns seemed to fancy was suicide or the failure of life. The moderns have brightened up a bit. Their idea of freedom now is only divorce or the failure of love. That success is rather more free than failure and ten thous-end times movement the approximate

divorce in the State of Nevada. The tion, in the sister state of Kansas, of Rev. Dr. Silver, a divorced man, as Bishop of Kansas, is hardly so encouraging ; though some grain of comfort is afforded by the refusal of the committee representing the other dioceses to confirm the election.

The Catholic position on the ques tion of marriage and divorce is the only one possible if Caristian civilization is to be saved. Christian society rests on the family and the family on the indissolubility of the marriage tie. Her own aws the Church may relax, in individual cases she may grant dispensations; but against divorce she will ever set the whole force of her divine author ity. She well knows that cases arise where this involves hardship for the individual; but she never forgets that succeas is ten thousand times more com mon than failure. Hardship, infindividual cases, pesults from every law, human and divine; and experience proves that easy divorce only aggravates the evil it

stempts to cure. Whether divorce laws be lax or stringeut, whether the grounds for dispolying marriage be many or few, the whole principle is surrendered; a breach is ade that will go on ever widening.

The Oatholic Church as the divinely constituted guardian of the eternal principles of right and wrong never urrenders a principle be the conse quences what they may. The opposition of conservative Protestants to the extension of facilities for divorce is good and commendable; but they are fighting for a principle they have already given up, and in such a fight, sooner or later they are bound to lose

and lose irretrievably. In the uncompromising fidelity of the Catholic Church lies the only hope of saving Christiau marriage and the civilization that rests upon it.

SECULARIZING THE CHURCH As Protestants get farther away from any definite grasp of dogmatic truth upon which all spiritual life and infuence must rest, the tendency beomes more marked to turn not only the pulpit but all religious activity into the channels of social betterment.

To those who give to religion very little serious consideration, this may seem la progressive step, translating into action the divine command, thou shalt love thy neighbor as thyself. They forget that the first and greatest dment is, thou shalt love the Lord thy God with thy whole heart, thy whole mind, and with all thy strength. The second is a natural and necessary consequence of the first. Bat it de pends on the first, and unless the love of the brother whom we see is rooted in the love of the unseen God, it will

languish and die. Throughout the ages the Catholic Church has provided institutions where the poor, the orphaned, the helpless, the aged, the sick, and the suffering have been cared for with tender love for Christ's sake. But all these manifold nanifestations of Christian charity were inspired by unswerving faith in Jesus Christ.

to justify its action on the ground that Quite a different thing is the moder the building to be erected does not Protestant tendency to make nocial betterment an end in itself, to make it fulfil the requirements necessary to even the chief reason for existence of make it exempt from taxation. Not being d we cannot tell just exthe Church. So that Ir actly what this means, but looking at itself we hear creeds and dogmas flouted the matter broadly we do not see why, as of no importance, and social service if the school is exempt from texation, exalted as the one thing necessary. an addition thereto should be taxed. With all this fine talk, it is somewhat The Saturday Night deals with the strange that all works of real Chrismatter in a manner which is commend tian charity tend more and more to be able. The writer is evidently a gentlerelegated to the state or the municipalman and coufines himself strictly to the ity. Advanced thinkers advocate the merits of the case. His pen is not institutional church," open seven dipped in Orange ink. We hope we days a week, a social centre which will shall be able to show the writer in afford counter attraction to the saloon, Saturday Night that the view he has the dance hall, and other places of amuse taken of the matter is erroneous. If ment that have got beyond decent coneducational institutions both in the trol, and are a demoralizing influence on province of Quebec and in the province society. In the future when creeds, and dogof Ontario be exempt from taxation, why, may we ask, should the school of mas, and principles of morality have all the Sisters of the Holy Names be made lost their sanction, it will be difficult to an exception. In this intensely Proagree on the moral standards of the intestant city of London, where Catholic titutional church. institutions have never received more A writer in Truth states the case consideration at the hands of the tax very forcibly. gatherer than the letter of the law "Now once for all, let our reallows, we have the Sacred Heart inderstand that the Church is first, last Academy. Fifty years ago it was a small two story brick residence, built by the

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of Old France as models.

The Appeal to Reason " and

repent his many transgressions against

the law of God and man before he is

celled to his account. Those who have

een subscribers of " The Menace" and

The Appeal to Reason" will hereafter,

ve trust, be not quite so ready to put

TORONTO'S DELEGATION

Rev. Dr. Hincks of Toronto has been

ttending, in London, England, a meet

ing of the World's Evangelical Alliance

He has not, we regret to say, been be

the Pope.

absolute fidelity to its Leader, all who ory lo 1 here, and lo 1 there, misleading those who are thus led to seek the Kingdom of God in secular plans and propositions, unmindfal that Jesus has said the Kingdom of God is within TOU

ANOTHER GRIFFITH THOMAS They have in Spokane, Wash., a clergyman named Mr. Allen, who appears to be built on the same lines as our own Rev. Dr. Griffith Thomas of Torento. He makes charges against the Catbolic Church which have no foundation whatever and declares he can produce proofs to substantiate his

statements. To General Lafayette he attributes the saying: "If the liberties of this country are ever overthrown they will be overthrown by the machinations of the Roman archy." Rev. Mr. Allen is all astray. This declaration was attributed to Bis 10p Ryan of St. Louis, sfterwards Archbishop of Philadelphia, about thirty years ago. That great and good nan's life was made miserable for many ears answering communications in re gard to it. What he did say was: "If

the liberties of this country are ever overthrown they will not be overthrown by the Roman hierarchy." Some unregenerate scamp belonging to the knownothings published the above as th saying of the Bishop of St. Louis, but mitted the word not. The priests of Spokane have offered a \$100 reward to anyone who can prove the truth of an equally ridiculous canard attributed to the late Cardinal Martinelli. The outcome will likely be that Mr. Allen has been victimized by some practical joker who deals in chain prayer literature.

We regret to see so many of the preachers moving farther and farther away from Christian conduct. No wonder so many of their people are turning their steps towards the portals of the one true Church of Christ. Investigation of its claims and realization of the outrageous manner in which it is defamed becomes a revelation to them and they joyfully enter the one true

fold which brings them peace of mind and hope of salvation. IN LAST WEEK'S issue we passed some

strictures on Mr. E. A. Lancaster M. P., who, a press despatch in the daily papers told us, intended to introduce into parliament a clause to be added te the criminal code making anyone guilty of an indictable offense who would promulgate the No Tomere or Motu Proprio decrees. Another despatch now tells us that Mr. Lancaster declared he had no intention of introducing such a bill. We offer our apologies. Som news-gatherers for the press are not reliable. They should be ferreted out and dismissed.

A STRANGE CASE

Toronto Securday Night of the 16th November contained an article dealing with the town council of Outremont Que, who propose to put a municipal tax upon a new structure which the Sisters found it necessary to erect to ccommodate the increased attendance at their school. The council attempts

a most desirable one in any section of a induicipatity. The town council we are told are all French Canadians and the man - made forms of religious belief-good and great men who seek peage of soul in that church which Roman Catholios. They may be very estimable gentlemen and good Catholics. same from the hand of our divine Re-If so their course seems very peculiar eemer Himself. For the action they have taken they

advance the excase that the town does ABOLISH THE BAR POLITICIANS not benefit from the convent as the A number of political papers, repremajority of students are from wealthy enting both sides of politics, are some American or Canadian families. The what worried about the interference o Sisters in charge are, they further state, on-sectarian clergymen in the battle being amply remunerated for looking of the 'Parties.' When the Epworth after the education of these young League or some other organization of adles and are thus carrying on a lucrathat kind makes declaration of its pur pose to support Mr. Rowell in his policy tive husiness. It seems odd that the council does not realize that every abolishing the bar, the Liberals exyoung lady that comes to the convent press satisfaction thereat, and many means more or less revenue for the Conservatives are somewhat disturbed. municipality. The food they mae is But the practical politicians on either bought there and all the shops derive side-the men who pull the wires and therefrom more or less revenue. If the have intimate knowledge of cause and Sisters are carrying on a lucrative busieffect when polling day comes - just ness it is worth while to consider by wink the other eye. The Hamilton what means their profits are derived. Herald says that attempts to rally re-In all non-Catholic educational instituligious organizations to the support of one or the other of the political parties tions of the Dominion salaried teachers are employed. The Sisters receive no must tend to disrupt the organizations worldly compensation whatever for their work. Their life is one of self-sacrifice. We think our contemporary is mistaken. The politicians comprising these organ Are they to be penalized for this by the izations pay but little heed to pulpit gentlemen composing the town council or temperance society utterances upon of Outsemont, who, we are told, are public questions. The members of the nearly all French Causdians and Cathocongregation agree to disagree, not olics. From our point of view we fee only upon temporal matters affecting that in this matter they have disthe public weal, but upon doctrinal played anything but the true Catholic standards as well. Resolutions adopted spirit. We hope they are not amongst by the Epworth League and Dominion those who would give almost everything Alliance, etc., have little or no effect to Mammon and leave but the dregs for when voting time comes. The party God and His Church and the Church's men will drop into their political wiginstitutions. We hope there are not wams without thought of pronouncements ny in New France who take the officials from the Epworth or other Leagues and, as regards the exhortations of the

occupants of the pulpit, they exercise but a moiety of influence. Private in-A TELEGRAM from Fort Scot, Kansas terpretation holds good in all things informs us that J. A. Wayland, the amongst our separated brethren. owner of those two villainous papers There is only one way of influencing " The the electorate to any appreciable ex-Mensce," committed suicide by shoottent. If the preacher announces dread. ing himself at Girard, Kansas. The ful tidings from Rome, threatened papa real cause of the suicide is said by The aggression, civil and religious liberty in Live Issue, of New York, to hav : been the throes of dissolution, garnished with the prospect of his being put on trial a few chrysanthemums about Babylon, for a horrible crime resulting in the supenstition, idolatry, etc., etc., death of a young girl employed in The congregation will be stampeded to Appeal office. We have not heard what march as in battle array and vote solid become of Wayland's editor, Rev. in favour of that master of chicane who Mr. Walker. He must have a heavy formulates this cry for election purconscience. We trust, however, he will poses. In all else the preacker is merely not follow the same course as his emthe weather vase of the congregation. ployer and that he will be given time to

ROWDYISM

There are enough Hooligans in Tor onto University to bring disgrace upon the whole institution. A few days ago Mr. E. W. Hagarty, a member of the redence in the statements of blackguards University Senate and Principal of who desire to make money by abusing Harvard Collegiate Iastitute, wrote a letter to The Globe describing certain acts of rowdyism on the part of the students similar to that which one might expect to witness amongst the subnerged class in the slums of the great cities. Toronto University students seem to be in a class by themselves in this regard as we seldom hear of like doings in connection with the other universities in the United States or

having himself like a Christian gentle man. His career in Toronto in the field of bigotry was wreached enough, Caneda. Would it not be well were the but he seems to have eclipsed all former Presbytarian Board of Missions to give efforts by his talk at the meeting of the Rathenians some holidays and send the Alliance. Rev. Dr. Hincks' resolute their missionaries to Toronto University. attack on the Vatican perhaps received The Baptists and Methodists might added inspiration from the fact that he ise aid in the work by bringing their colporteurs from French Quebee to work encounded by hights from the ortions of the North of Ireland and the n the home mission field. As things Kensitite districts of England, from which places we may always expect de liverances of the narrowest and meanest and most un-Christianlike character Dr. Hincks was in his element, and when he returned to Toronto he will expect the present accidental mayor to give him warm welcome, and he will look for a turning out of the Orange bands and the playing of "Croppie Lie

cialism. Quack doctors also should be clerical and lay, from the remnants of closely watched as well as get rich-quick schemers who are turning over bulky fortunes through mail orders, the good supplied not being honest value for the money received, and oftentimes worthless picknacks of one kind or another. People should be especially on their guard against those companies or indiv-

iduals who offer something for nothing. We need a William Burns in Canada.

AN OBJECT LESSON This is from Missouri :

"I don't know why I married Gus," the young bride said. "I thought he would 'back out' at the last moment and he thought I would. I didn't care for him, don't now and I want to have the

him, don't now and I want to have the marriage annulled. "It was just like that," she said with a wave of her hand and a smile, "Gus and I have been friends for a long time. "The night of December 6th isst he came to my home and said we might a well get married. I gave my consent. "We woke up the marriage license clerk at his home to get a license. I said I was nineteen years old. We came back home and isughed over the matter. The next day Gus came to the house and we went to Justice Krueger house and we went to Justice Krueger and were married. After the ceremony I came home and Gus went to his father and mother. We decided to keep it d mother. aniet.

Every day brings us examples of the horrible conditions existing in the American Republic in regard to marriage and divorce and to a leaser but quite noticeable degree in Canada, and yet it continues to be the fashion to esp odium on the Church of Christ when it promulgates regulations which will safeguard the sacrament of marrisge against abuses of this sort.

ANGLICANS AND CHURCH UNION If we are to believe the newspapers, Protestactism is about to proclaim a truce of God. But yesterday the Presbyterians, Methodists and Congregationalists were reported to be laying the covers for a love feast. Now the Anglicans are knocking at the doors.

For our part, whilst giving our friends credit for good intentions, we must confeas that we are rather sceptical as to the result. the According to the London Free Pres "there are two main principles involved. 1st. The admission, under certain restrictions and by rightful authority, of ministers of other churches to Anglican pulpits. 2nd. The giving of permission to members of other denominations, on occasion and with the consent of the ordinary, to communicate in Anglican churches." Now for

what kind of unity can this be the foundation ? Are we to believe that doctrinal differences will disappear when a Methodist minister expounds the Scriptures to an Anglican Congregation ? And will the mere reception of this Communion from an Anglican clergyman be sufficient to make a Pres-

byterian forswear predestination ? This exchange of pulpits and common communicating is very nice and sociable and that is about all that it has to commend it. Christ indeed declared that charity towards the brethren was an indispensible condition for discipleship with Him. But Christians cannot be united in the true love of Jesus Christ unless they accept His teachings in its entirety, for " without faith it is im-

d " he that

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it would be a proof that His work had failed, for Christ expressly declared that the unity of His followers would prolaim to the world His bandiwork. It is nonsense to say that unity of spirit is compatible with differences of creed, for how could men recognize this "internal" unity ? The unity spoken of by Christ implies three things-s common faith, a common worship, and a common government. Any other system of unity could not be a sign or credential of Christ's handiwork. And any other system of unity that Protestants may evolve will only end in making chaos pronounced.

NOTES AND COMMENTS

IT WOULD be interesting to know to just what extent the late Presidential election in the United States was affected by Col. Roosevelt's escapade in Rome three years ago. The Colonel left America on the famous hunting trip to Africa strong in the prestige of a successful administration, and had he returned direct to the United States might have found that prestige unimpaired. But in taking Rome in on the way, he unluckily allowed himself to be led into a stupid blunder which effectuaily debarred him from the projected visit to the Holy Father, and placed him in an unenviable light, in the eyes not of Catholics alone, but in those of the more enlightened general public everywhere. Whatever measure of blame may have been his (and we are disposed to think his fault lay chiefly in being badly advised), there can be no question that it did him more harm than good with the electorate. It may be that President Wilson owes his election to that single circumstance. We leave the decision to the political philosophers of his own country.

COMMENTING UPON THE significant fact that while there are twice as many Methodist churches as Catholic in the United States, and yet seventeen priests. to every thirteen Methodist preachers, the Christian Guardian sagely if somewhat obscurely remarks that "because f the thirteen, the seventeen have occasionally to get out and hustle if they would hold their own." This. scarcely accords with the general view as expressed in the public journa's, or with the wail as to shrinkage which leaks out occasionally through the closed doors of Methodist Conferences, whether in the United States, Canada or Great Britain. The phenomenal growth, notwithstanding leakages, of the Catholic population of the United. States, has set many publicists marvelling. The Christian Guardian even trom its benighted standpoint, is never tired of telling its readers what a menace this Catholic development is to free nstitutions and the like. It would seem then that the necessity for "hustling" lies rather in the Methodist camp. Of the "twice as many Methodist churches," (we take the Guardian's word for it) a very large proportion close their doors altogether in the summer months, while the rest are obliged to resort to all sorts of sensational expedients to induce people to attend. In New York, it is said, no Methodist church can sustain itself below Four-

teenth street. The fact is its own com-

more free than failure and ten thous-and times more common, they cannot grasp yet. For the present I am against Governments meddling in these long moral issues at all. I do not think a frackly heathen state ought to forbid divorce or saicide, but the whole Chris-tian populace will permanently resist both and will continue to do so till you literally make them slaves." literally make them slaves.'

Yes, success has been ten thousan times more common than failure in Christian marriage, but the advocates of easy divorce would focus attention on the failures, harrow up the soul with lurid pictures of marital horrors and point to divorce as the only remedy.

In the United States, where divorce is easiest, is the result satisfactory ? There are now about two million divorced couples, two million families broken up, and in millions not directly affected, there is found the inevitable lowering of esteem for the sanctity and obligations of the marriage bond.

In Canada we have had sporadic advocacy of easier and cheaper divorce. While Canadians pride themselves on their comparative freedom from the divorce evil, we have lately seen stated a rather startling fact in divorce statistics that might tend to moderate our pride. Of the 945,625 divorces in the United States between 1887 and 1906, 8,645 were granted to Canadians. This is a striking illustration of the relation that facility in obtaining divorce bears to the growth of the divorce evil.

If it be true, as Chesterton says, that the whole Christian populace will permanently resist divorce till you literally make them slaves, then a large proportion of the population of this continent have already lost the Christian instinct with regard to marriage. It cannot be that they lack the freedom to resist.

Perhaps, however, it is to the assertion of this Christian sentiment, shocked by the scandalous Reno divorce courts, that we must attribute the success, in the recent elections of the agitation for more stringent legislation and less frankly pagan methods with regard to

understand that the Church is first, last and always, primarily essentially a spiritual agency. Its chief mission is to teach what is to be believed and as far as possible to make men do what is right. If after and as far as possible to make men do what is right. If after that it can do social and humanitarian works, well and good. But this latter is secondary and only as a result of the former. The church in fact will fail miserably as a social factor, if it neglects its spiritual mission. It will be a social power only in proportion as be a social power only in proportion as it is a spiritual power, because its pres-

tige as such ultimately rests upon its spiritual character." The Baltimore American, a'secular

paper, recognizes this trath, and concludes a forcible presentation of it in the following words :

"It is not surprising that the question is Protestantism a failure, recurs with the advance of one and another proposition that indicates lack of confidence tion that indicates lack of confidence in the standards, and faith in the promises of the religion that has world-conquering power. In its undeniable conservatism the Roman Catholic Church challenges the vagaries put forth in the name of Protestantism, and the latter will do well if it discards with

late Lawrence Lawrason. From time to time it has been enlarged until now it has become one of the most imposing educational institutions in the province. It occupies nearly a block in the heart of the city. There was never any question of imposing a tax rate upon the additions. The Sisters of the Holy Names are engaged in precisely the same kind of work. Why should they be penalized ? The town council of Oatre-

mont, we are told, in order to control building operations within the town have set apart certain streets on which only self contained residences may be erected, and the street upon which the Sisters propose to build came within the restricted

Down" and "The Conquering Hero Comes." "No political party in Canada," remarks the doctor, "could survive six months which openly endorsed the infamous Ne Temere decree." This declaration is silly in the extreme. No political party in Canada will be asked to endorse the decree. Let the politicians attend to Caesar - the Church will look after the interests of God and His commandments. The Ne by huge bill-boards setting forth the Temere decree is a matter which affects Catholic conscience alone. Protestants, knowing the laws of the Catholic Church in regard to marriage, will have to fulfil those laws or seek life companions from amongst their own sects. This is the short and long of the case. If Dr. Hincks and his co-workers attempt to play the role of persecutors they will find a power of resistance which will surprise them and perhaps serve to bring them into the regions of common sense. The day has gone by when Catholics, because of their profession of the faith, may be hanged, drawn and quartered and immersed in boiling tar as was the case during the reign of that monster to whom Dr Hincks owes the existence of his Church. We may not be surprised after all that Dr. Hincks and his company of

intolerants are wroth and intemperate

to a degree. They see the handwriting

on the wall. They cannot help noting

from day to day the accession to the

Church of some of the brightest minds,

look Toronto University is not a desirable place to which to send young men to be educated. We would recomm parents especially in this province to make choice of the Western University at London. They would there receive splendid training and their surroundings and associations would be of a much more desirable character.

ACTION NEEDED

They have initiated a movement in Boston to protect the natural scenery of the country against the ravages of money-mad commercialism. To a person of refined taste perhaps nothing is more shooking than to notice when travelling on railway trains the defacement of the beautiful scenery of our country the two main principles put forward by Anglicans are no better than our friend's merits of whisky, beer, soap, cigarettes, invitation or the Balkan armistice. chewing tobacco, starch, paints and oils, The Saskatoon Phoenix is authority fo atent medicines, suspenders, and a the statement that Cardinal Gibbons is thousand and one other articles of comfavorably inclined toward a suggested merce. Upon vacant lots in cities also world conference on Christian unity, to we have immense walls of lumber setting the promoters of which J. Pierpont Morforth the merits of different lines of gan has donated a princely sum. We commercial activity, while it is a comdoubt it. The Cardinal is too busy to mon thing to see the whole side of a house advertising the special merits of a waste time chasing will-o-the-wisps. He knows that the only road to unity in new brand of chewing gum or soap, and religious belief is the road to Rome. A the vulgar thing is allowed to go on conference speaks of compromise, of from week to week and year to year. policy of give and take, and Rome can-More offensive and pernicious still are not whittle down her dogmas no matter the advertisements of charlatans which appear in the public press. Upon inveshow tempting the results. Catholics see in this desire for unity tigation their business will be found to an auspicious augury for the future. be fraudulent to a degree, but there seems to be no one to make an investi-

Protestants are beginning to realize how absurd is the pretension of a divgation. The rascals work while the law ided system of Christianity to be the officers sleep. It is to be hoped that Church of Christ. The Saviour came before long public indignation will cause down from heaven to teach us the Truth. laws to be enacted, and those already in He declared that unity was to be the existence enforced, which will have the effect of guarding the country's scenery proof of that truth. If then, a diversity of creeds could be found in His Church, against the incursions of coarse commer-

possible to please God," (Heb. xi. 6) believeth not shall be "A READER' ASKS for the source of condemned." (Mark xvi. 16) St. Paul the quotation, "Death lays his icy hand basis charity on the unity of faith, as on kings," appended to our remarks last witness (Ephesians, iv. 3 6. and Pail. II. week on "The King of Cyprus." The 2). Now though the various Protestant words are taken from a poem beginning sects may exchange pulpits and receive "The glories of our blood and state," by the communion from each other's hands, all such fraternizing will not bring them James Shirley, a dramatist of the reign one whit nearer unity of faith. If they of Charles I., who enjoys the distinction eally desire unity there is only one of being, as one chronicler puts it, "less gross than most of his contemporaries." course open to them. They must renounce the principle of division, namely, It must be reckoned to his credit, too, that as much on account of his religious private judgment, and submit to authoras his political creed, his plays were. ity, which alone can guarantee and safeupon Cromwell's accession to powerguard unity in belief. If we are ininterdicted by Parliament. Shirley vited to a reception in a friend's home that does not constitute us one family had been a master of St. Alban's Grammar School, which office he was obliged with him. If the leaders of the Bulgarto relinquish upon his conversion to the ian and Tarkish armies proclaim a truce, Catholic Faith. It was then that he their soldiers may commingle for the day, but that does not constitute them went up to London and became a playone people. And as a basis of re-union right. Under the Commonwealth he returned to the occupation of a school-

master.

ment.

SHIRLEY'S PLAYS are still to some extent read, but like others of the period. rarely if ever acted now-a days. His poems have never lacked admirers. among the cultivated few. The lines under consideration were recited by Lord Tennyson upon a memorable occasion. On the day following the funeral of the great Catholic apologist, William George Ward, as we are told by his son and biographer, the Laureste, who had been his friend and neighbor for many years, visited the grave, and standing over it recited the first and last stanzas of Shirley's poem. It may be of interest. to our readers to have it in full.

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The glories of our blood and state Are shadows, not substantial things; There is no armour against fate; Death lays his icy hand on kings: Scepter and crown Must tumble down, And in the dust be equal made With the poor crooked scythe spade.