

showing itself indifferent towards it, seems to attach much importance to its solution.

A kind of instinct, vague and indefinite if you will, urges on the Eastern rationalities in the same direction. They would seem finally to have grasped the truth that warfare is not the normal state of nations, much less that of Churches which worship a God of Charity and mansuetude, and they have been taken with an intense yearning for religious unity which alone can assure the possession of peace and establish it on a solid basis.

This is a revival in earnest of a more Christian manner of thinking and a return of the true spirit of the Gospel which can be productive of good alone, while everything inclines us to think it wholly providential and born to satisfy what has become a want.

Now, if ever, should all minds, wherein faith in a crucified God is yet instinct with life, unite in a perfect fellowship of thought and sentiment, the better to combat a false, overweening and godless *Science* which nowadays overruns both East and West, and penetrates their every pore.

Neither can the great Oriental Churches long remain stationary in their old time *statu quo*. They will emerge from it only to undergo the disintegrating influence of free-thought or Protestantism on the one hand, or else derive new vigor and life from their contact with Catholicism when they will have been united with the Church, retaining, doubtless, the forms of old already so venerable and so legitimate.

It cannot be denied that the undertaking, precisely because it is of supreme importance, presents, as every other great work, difficulties of execution. Fundamentally, the most serious spring almost solely from ingrained prejudice; but they will give way, we are confident, before the influx of light and the imminence of the peril.