

lack of taste on the part of the editor, and a carelessness that leads him into misrepresentations. A paragraph taken from the *Evangelical Churchman* is reproduced to give an idea of "what Romanism is, not as presented by the reformer, but by a conservative Roman Catholic." The words of Erasmus are quoted to show that, in the Catholic Church, the time that should be devoted to "better things" is taken up with "howling." Leaving aside the consideration of the music of the "Church of Rome," which is ever conceded to be of the sublimest order, we should like to remind this admirer of the *Evangelical Churchman* that Erasmus is is a poor type of staunch upholder of the Catholic Church. He was, on the other hand, quite inimical to the Church. Owing to the efforts of Luther, he was so far deluded as to cast his lot for a short time with the avowed reformers. It is, therefore, absurd to parade his writings as those of a "conservative Roman Catholic" in order to point out on the testimony of a member of the Church, and not by the words of the reformers, the abuses existing in the Church. Moreover, it would be well for our Manitoba friend to consider, before endorsing the opinions of the *Evangelical Churchman*, whether it be wise to set aside all the easy means of finding out "what Romanism is," and go back to the writings of a man who died about five hundred years ago.

A "Study of Shelly" that appears in part in the *Notre-Dame Scholastic* promises to be, when completed, an able and exhaustive criticism of our great ethereal poet.



Among the Magazines.

By P. J. GALVIN.

The Magazines have appeared on our table in due time. War topics are given precedence in many of them. "The Economic Results of the War" is treated, somewhat briefly however, in *Donahoe's Magazine*. The pith of the article, in itself very concise, is as follows :