

"SHAKESPEAREAN RELIGION."

Rev. Hugh T. Henry's Reply to a Harvard Professor Who Argues its Non-Existence.

Philadelphia Catholic Standard and Times. Rev. Hugh T. Henry, rector of the Catholic High School, lectured under the auspices of the Knights of Columbus at Witherspoon Hall on Thursday evening of last week.

Father Henry's discourse dealt with "Shakespearean Religion." At the outset he disclaimed any intention of attempting to prove that Shakespeare was a Catholic.

His first argument deals with the religious vocabulary of Shakespeare, and is curiously restricted to the discussion of one single word, blood, (his blood), and that an oath occurring twelve times in Shakespeare and used once by Iago.

In the months of men like Iago such an oath does not argue religiousness either in the character of the author, but it certainly witnesses the existence of a religious belief that may or may not have passed away from the earth.

Although Christian, Jew and infidel utter with the same lips the Name of God, which every knee should bend, this fact no witness against the present belief and devotion founded on that adorable Name.

Our critic is certainly the first to notice the absence of religion in the poet, Coleridge, speaking of the treatment accorded to priestly characters by Shakespeare as contrasted with that given by Beaumont and Fletcher.

When he finds his "best laid schemes gang a-glee," calls on St. Francis to be his speed, so, too, the Cardinal, when he finds how precarious are the gains of human ingenuity, places his whole future in the care of heaven.

Not despair, either Christian or pagan, is the outcome of his sad meditation; a sudden accession of sublime Christian hope turns the tempest in his heart into the peace which surpasseth understanding.

With respect to Juliet's going to shrift to arrange her love affairs, it should hardly need to be pointed out that she did not do this at all.

Her pretence of doing it gained for her the perfect privacy she desired—a counsellor in whom alone she could place an implicit trust, a sympathy and advice she sorely needed.

Not a word had been spoken for quite twenty minutes. I think we all had a touch of the blues. It was our last night. We had a glorious time camping in the woods and on the beach.

For ten minutes I had been wishing Marston to speak, and to last he opened his mouth to say, as though still seeing his thoughts about "The worst thing about death is the loneliness and the silence.

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scription in which Shakespeare lived. The country that remained undescribed was for the rest of the world an "undiscovered country," like that of Hamlet.

The argumentative method adopted by the critic is surely an exasperating one. He interprets away, by means of pleasant epigrams, Shakespearean characterizations in which many evidences of religion are to be found.

STODDARD'S RESURRECTION.

The red light of the driftwood fell full on Marston's face, giving it, I thought, a strange, weird expression.

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obliged to stay. It was worse for Stoddard than for me, for his scribbling fits used to come over him, and he would go nearly mad for want of paper.

"When we had been at Carara about two years, the field was discovered by some prospectors. They were more surprised to find us than the gold; we had been away so long that all those who knew us thought us dead.

"On the cars, Stoddard bought a copy of 'Chiquita.' He was not surprised to find that Hilton had published the book. Of course he had heard and believed the news of our death, and hastened to fulfill his promise.

"I would not have been so lenient," Gray remarked. "I'd have shown Hilton to the world in his true colors."

After a while Marston said: "Did Erikhart ever write anything?" "I can't say. I know very little about him; he is a stranger in the city."

On one occasion the gathering at the hermitage included Col. Robert G. Ingersoll and a distinguished professor of English literature at one of our institutions of higher learning.

Walt Whitman, as described by the professor of literature, sat silent in his chair throughout the entrancing recital. He was at this time far along in years, and his long, uncombed white hair and beard, with the loose and picturesque clothing which he affected, gave him a strikingly venerable appearance.

HE BELIEVED.

Striking Story of an Atheist's Conversion.

A strong presentation was made a few evenings ago in a public lecture delivered at Grand Rapids, Mich., by Father Schrembs. Said the lecturer: "Father Athanasius Kirscher, who lived in the seventeenth century, is recognized as one of the greatest scientists of his day.

"When he came back from his visit he looked ten years older; all his brightness was gone. I asked no questions, and after a while he spoke."

"You have no soul to save." He was known to them as a consistent Christian, and, the day being Friday, they confidently expected him to refuse meat.

Without replying, the traveller took all his share of meat, placed it on a saucer, then gave it to his dog, saying as he did so: "Eat that, you have no soul to save."

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