

nothing—I write under correction—compared with the vital issue: Christianity or Socialism: God's Kingdom, or the devil's. This attitude of antagonism, as already shewn, has been, and still is, common to them and to us. We have attached more importance, seemingly, to the validity or invalidity of Anglican orders than to Anglican orthodoxy; they, on their part, have made more of our loyalty to Christ's Vicar than of our loyalty to Christ Himself. Surely, in the face of a common enemy, that supreme loyalty, in so far as it is shared by them and by us, should come first.

It is, therefore, along the lines of a reconsideration of our traditional points of difference, their relegation to the place that properly belongs to them, that we find it necessary to take into account not only the "essentials" that divide us, but the misunderstandings which are not less, but, rather, more responsible for keeping us apart. We shall have to consider, also, the essentials whereon we are agreed, which spring from, and centre in, our common belief in the Divinity, and in the Incarnation, of Our Lord Jesus Christ.

The chief of these is, evidently, that loving devotion to His Person, which necessarily follows any real belief in Him. Yet it is, strangely enough, on this very point, on that which should be the strongest bond of union between "all them who love Our Lord Jesus Christ in sincerity," that the first misunderstanding, and, consequently, the first cause of division, arises.

It is difficult, if not impossible, for any Catholic not a convert, or who has not made a study of Protestant devotional literature, to realize the intense, loving devotion to the Person of Our Blessed Lord which fills the lives of so many pious persons outside the visible fold of the Church. The norm of Catholic sanctity is so clear and distinct, that any other is inconceivable; we reason from our own experience, and conclude that since it is in conformity with the laws governing the spiritual life, as revealed in the Saints, all other experience must, necessarily, be at variance with them. It is just as difficult, in a word, for a Catholic to believe