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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.
Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith and Miss Sara Hanley are fully authorized to receive subscriptions and to transact all other business for the CATHOLIC RECORD.
Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.
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Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION
Copy to
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is a paper of intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and will influence and reach more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of St. Boniface, Apostolic Delegate.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 27th, 1905.

Mr. Thomas Coffey
Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
F.D. FALCOWITZ, Arch. of Leticia, Apas. Deleg.

LONDON, SATURDAY, JANUARY 6, 1912

"WRECKING THE HOME"

In a recent number of the Christian Guardian under the above title there is an editorial which, considering the point of view, is not so very unfair, and yet is likely to do much harm.

The term "Romish Church" is not scholarly; is it decent? We do not think so. Why not "papish" or "papist"? We do find in the dictionary the term "Romish," which we are told is used in an opprobrious sense. Is it gentlemanly to use an opprobrious epithet? We do not feel hurt, but we do feel a certain pity for the man who can descend to the use of such language.

The editorial in question is an answer to the Honorable Sir Richard Scott's article on the Ne Temere which recently appeared in the RECORD, and which the Guardian admits treats the subject "exhaustively and temperately." We thought so; we have no place in our columns for intemperate treatment of this question. Yet the Guardian says the article "only shows more clearly the weakness of the Roman Catholic position."

The Guardian in its statistics overlooks the fact that the decree is intended to prevent such marriages as take place at Windsor and Niagara Falls, much to the dishonor of the Christian clergyman who performs them—marriages which do not appear amongst the divorce records of Canada—but it is only the other day that we read of four divorces being granted in Detroit where the marriages were performed the previous week in Windsor.

"It is all very well to claim that the Ne Temere binds only Roman Catholics, but in the case of mixed marriages whatever affects the Roman Catholic must affect also the Protestant."

This is perfectly true.

"And it is little to the point to argue that the Church decree does not affect the legal status of the marriage it declares invalid."

Why?

In so far as the laws of the land can affect marriage, is not the legal status the whole thing? Do you want a civil enactment regulating the conditions under which the Sacrament of matrimony may be received?

It is quite true that the Catholic party may return to the Catholic point of view, and then he or she will not consider themselves married at all. But the Protestant party must always remember that this is possible, and must have a Catholic marriage to prevent such complication. The Protestant party can always prevent such complication by having the marriage ceremony performed by the parish priest of the Catholic party. The priest is a competent civil officer to receive and register consent to marriage, so that the parties will be not only civilly married, but the marriage will be recognized as a sacramental union by the Church. It may be urged that this is forcing the Protestant to go before a Catholic priest to be married. But is there any force in such objection? The whole agitation is based on the refusal of the Church to recognize as valid sacramental unions the marriages of Catholics unless they go before the duly authorized priest for the marriage ceremony. Either the Protestant party cares nothing for the opinion or recognition of the Church, in which case where is the grievance? Or he does care, in which case he can be civilly and sacramentally married by the priest without any extra trouble or expense.

The Guardian concedes to the Church the right to make any sort of decree for the guidance of her members. Is there a single Christian sect that does not claim in spiritual matters entire liberty? Even the individual who is affiliated with no religious communion claims and exercises absolute liberty in such matters. Would he not resent an unwarrantable interference a civil law controlling his conscience in any way? Catholics, then, must be free to believe and practice what they please in spiritual matters, including the sacrament of matrimony.

The great objection, however, that the Guardian urges against the working out of the marriage decree is one that we must admit must appear to Protestants very serious.

"When the Roman Catholic priest enters the home and seeks to separate husband and wife, we think the limit has been overstepped."

We quite agree with our contemporary. We do not think there are many priests in Canada who would so mistake their duty in the premises. We are sure that no priest would have the approval of his bishop in such a course. The course of procedure would be to validate the marriage, and if the Protestant party should refuse to renew consent to marriage, there is a dispensation in *radice* which would apply should the Catholic party desire to have the marriage made valid in the eyes of the Church.

"Only last week," the Guardian proceeds, "we were informed of three such cases in three small towns. In the first case the husband was a Roman Catholic and the wife a Methodist, and the wife and children were attending the Methodist Church. The priest visited the man and told him bluntly he was not married, that his children were illegitimate and that his wife was simply his mistress."

From what we have already said, it can be seen we consider that priest to be coarse-grained and mistaken in his duty. The man ordered the priest out, which was the proper thing to do.

"In another case the wife was a Presbyterian, and the same tactics were resorted to, but without result. In the third case, however, the husband actually left his wife and children, and for nearly a year he has never contributed a cent for their support."

Here are three cases, in two of them the alleged action of the priest had no effect whatever; in the third it is not clear that the priest had anything whatever to do with the desertion of the husband. In any case the wife had all the rights that the law could give her, and might have brought an action at law against the husband for non-support. Such cases occur every day and are not chargeable to the Ne Temere decree.

We believe that the very undesirable feeling that obtains, owing not so much to the Ne Temere decree as to the Ne Temere agitation, can only be allayed by educated and influential men, Catholic and Protestant, calmly facing the question as it stands and wisely seeking a solution.

"ST. GREGORY THE GREAT"

A few years ago we stood in the Church of St. Gregory the Great, and on a marble slab inside the door were these words: "Step, pilgrim, and read." And there, together with two English Protestants, we read the names of Augustine and the forty monks who with him converted England, and became the first Bishops of the old historic English Sees. What the feelings of our Protestant friends were we do not know; but they seemed deeply impressed, and later when the caretaker—an old woman—asked us to sit in Gregory's chair in the little room or cell off the sanctuary, one of them said reverently: "No, we are not big enough to fill that chair."

Are there any living who are big enough to fill that chair?

St. Gregory the Great, the only man to whom history has given both these titles—Saint and Great—was the first monk to fill the chair of St. Peter. Much had the monks done already and more they did later for the civilization and Christianization of the world. Even Catholics do not realize how much.

Gregory, the young monk, noting the white bodies, the fair faces, and the golden hair of some youths who stood in the market place at Rome to be sold as slaves, asked: "From what country do these slaves come?" "They are English Angles," the slave dealers answered. "Not Angles, but Angles, with faces so Angel-like," answered Gregory. "From what country come they?" "From Deira," which was the name of a province of Britain. "De Ira," was the untranslatable reply. De Ira, in English, from wrath.

In 590 he was elected Pope; but so averse was he to accept the great honor that he disguised himself and fled, but was discovered and brought back to Rome.

The conversion of England, though it touches us perhaps more closely than anything else he did, was only one of the great things done by this great Pope.

He it was who first of all the Popes adopted in the preamble of official documents, the fine title "The Servant of the Servants of God," which impresses the seal of humility on the papacy itself, and has become the distinctive title of his successors.

No name is better worthy of the study of Catholics who love to seek out the great characters who have largely made the history of the world.

MR. BERNARD SHAW

As a writer Mr. Bernard Shaw is in the public eye. He is original and flip-pant, but his pen leaves at times a trail of prejudice. Mr. Bernard Shaw has taken upon himself the defence of those unlovely people from Ireland who are known as the "Irish Players." In many of the American cities they have presented what is called the "Playboy of the Western World." The Playboy murders his father. For this he receives unqualified applause from his fellows; and this is called a perfect delineation of Irish character. Perhaps in no country in the world are parents held in such veneration as in Ireland. When, therefore, Mr. Bernard Shaw calls this theatrical outfit a real Irish company it will be noted that Mr. Bernard Shaw has risen superior to the truth. When Mr. Bernard Shaw declares that there are not a half dozen real Irishmen in America outside that company of actors he will be adjudged guilty of a gross inaccuracy of statement. As well might he say that Harry Lander is the only real Scotchman extant. Mr. Bernard Shaw calls Mr. John Synge, the writer of the "Playboy of the Western World," an Irish writer with a real Irish name. The Kellys, Burkes and Sheas he would not admit to be Irish at all. Mr. Bernard Shaw belongs to that class of Englishmen who retain a deep hatred for, and will look but with contempt upon, all natives of the Emerald Isle who will not consent to be retrievers for them. The real English gentleman is one of the noblest specimens of mankind. Mr. Bernard Shaw is far removed from that class. He is one of those who possesses more than his share of inflated boastfulness, and firmly believes that our good Lord created the Angles and the Saxons first and made all other human beings afterwards for their special benefit. Yes, Mr. Bernard Shaw hates, the Irish with a vehement hatred; and against such men as Mr. Bernard Shaw may be laid the charge that for centuries they have been the means of preventing the creation of a feeling of amity between Ireland and England. Once upon a time men like Mr. Bernard Shaw, James Anthony Froude for instance, were liberally paid out of the secret service money of England to defame the Irish people. They were sent to America for that purpose. Moreover, English gold was employed to buy up the editorial columns of some of the New York press in the old days with the object of crushing the spirit of Irish nationality in America. But all these efforts failed, and the Irish to-day in the United States form a powerful element in the government of that country. And so it will ever be, for it matters not where the Irish go they carry with them the fear and love of God and keep in close touch with the faith St. Patrick planted in their native country. Ireland will ever continue to give to the world the best and bravest spirits, by sheer worth forging their way to the top in every sphere that embosoms humanity. The Kellys and Burkes and Sheas were reviled in the old days by the Puritans, but they are now living and thriving and multiplying in the land of the Puritans, whilst the Miles Standishes have become well-nigh extinct. And the Kellys, Burkes and Sheas will be with us when the Shaws are forgotten.

PUT OUT THE OLD

Paragraphs appearing almost every day in the newspapers prompt us to call attention to conditions which are becoming a scandal amongst the sects, and would lead one to suppose that their churches are fast becoming commercialized. "It is a species of Modernism which will tend in the long run to lead the sects into a still greater variety of divisions and subdivisions. We have reference to the prevailing system of preachers receiving "calls." In some cases this breathes a harshness, an un-Christianlike behaviour on the part of the congregations. A young or middle-aged man is assigned to one of the churches of the sects and for years he gives them the best that is in him. At long last the pew-holders become weary of his sameness, his line of thought becomes tiresome, the old gospel message becomes wearisome, and there is an absence of flights of oratory on burning questions of the day which have no reference to religion. The Church committee—as politicians would say who are a long time out of power—think it "time for a change," and they are on the lookout for a more desirable occupant of the Sunday pulpit. Sometimes a man much talked about is invited to preach to them, and, to use a term used in one of Ian MacLaren's books, the "sermon-tasters" are to the fore. If the young man, fresh from a seat of learning where it is customary to have a wide open mind on Christian

doctrine, proves to be attractive, eloquent, forceful, humorous at times, and original, he receives a "divine call" to come and be their minister. But what of the man who had given them faithful service for years. He is provided for, of course, but as a general thing placed near the end of the class—sent to some small congregation oftentimes in an out of the way rural locality, and in looking back upon his life work the bitter reflection comes to him that his preaching was all in vain, that his hearers were but the slaves of the entertainment plan and that the fundamentals of Christianity had but little place in their daily lives. How different the system prevailing in that Church founded by our divine Lord. The sheep and the shepherd are as one, the former looking up to their guide with holy love and trust, the latter looking upon his flock with affection, ever guiding and guarding them through life. His place is secure. He may have come to them in the heyday of youth and when the winter time of life comes to him the love that subsisted between them at the beginning has not only increased but partakes of that spirit which almost universally prevails between a model father and the children of his household.

BE UP AND DOING

A play entitled "There was no room for them in the Inn" was last week presented in St. Peter's Hall, this city. It was the work of amateurs, but, notwithstanding, a very creditable performance. Other entertainments of an equally interesting character have taken place in the same hall and the result has given us reason to be thankful to the teachers of our Separate schools—the Sisters of St. Joseph—and to Father Odrowski, who seems to have a special aptitude for bringing out the very best that is in the boys. These entertainments prompt us to draw attention to the importance of frequently bringing our Catholic people together to enjoy this and kindred amusements. Where they have not the same advantages as in London, the possession of perhaps the best parochial hall in Canada, school houses could be utilized where entertainments of a literary and musical character could be frequently given. It is of importance, of course, that innocent recreations should have their place, but the main work, it appears to us, is the building of a strong Catholic character and the promotion of a taste for the higher things in life. Pastimes, as we said, have their place, but when undue prominence is given to such—when spare hours are almost entirely devoted to them—nothing is left but vacant and untrained minds. It were difficult to realize the full importance of promoting as far as possible a taste for good reading. This will give the boys and girls a golden asset that will be of inestimable value to them as long as they live. The boy or the young man who thinks only of shuffling pieces of paste board in euchre or whist games may possibly develop into the gambler. He will thus be far removed from the society of those who count for much in the community. He will be but a blank, and a bad blank at that, in the Dominion's commercial and professional activities.

A FREAK COUPLE

This is what keeps the divorce courts working overtime: Justice of the Peace B. J. Meyer, of St. Joseph, Mich., married a couple in the Savoy saloon on Dec. 21st. Solomon Scott was the happy bridegroom and Marguerite Campbell the blushing bride. The ceremony took place in a wine room and the despatch tells us that beyond the door of that room could be seen the hand, and as the words were spoken that made the two man and wife, the clink of glasses, smirks of tipplers, and the face of the wine clerk added interest to the ceremony. The Justice said he married the couple because they both had insisted on the saloon as the place for the wedding. It may be taken for granted that Mr. Solomon Scott and the lady who is now Mrs. Solomon Scott have the most supreme contempt for the Ne Temere or any other decree that would raise impediments to marriage. We should not be surprised to hear that Mr. Scott and his wife would live together for awhile, then come over to Windsor and get married again to other partners.

WHAT WILL WE DO ABOUT IT

A five hundred million dollar meat merger has been stopped by the action of the United States government against the meat packers. A Canadian contemporary tells us that this is an example of the combinations which control even the food of the people across the line. "Those who live in glass houses, etc." We have some combinations in Canada which are equally vicious. Is it not a fact that certain gentlemen engaged in the meat trade in this country meet from time to time in Toronto and agree as to the price they will pay the producer for his goods and the price they will demand from the consumer. In the one case they will cut it down to the very lowest notch, and in the other demand an exorbitant price. They stand these Buffalo Bills of commerce, between the producer and the consumer, bleeding both, and at the end of a season's business they divide amongst each other profits which may range from fifty to one hundred per cent on their investments. In the case of pork they pay about 60¢ per pound for the live hog and charge from 22¢ to 25¢ per pound for bacon; and be it remembered nowadays everything in the hog except the squeal is made marketable. Had reciprocity carried they would have utilized the squeal. When complaint is made the filibusters of trade strike an attitude and ask, "What are you going to do about it?" These dishonest food methods do not apply only to food products. The factory men also have their time of trial. The United States shoe machinery company is now before the courts and startling evidence has been submitted. Some of our Canadian factories wish to buy their machinery, but, according to the evidence of Mr. Thomas Duchaine, the shoe machinery company would not sell it unless they put all other machines they had been using out of their factories. The future alone will tell what is to be done with all these dishonest methods of

doing business. Prosecutions for conspiracy and imprisonment if found guilty seems to us to be the only course. The infliction of fines will have little or no effect. The fines are paid and the conspirators will continue to do business at the old stand as usual.

TIME TO ACT

We are pleased to note that some of our people are beginning to pay serious attention to the harm done by reckless and oftentimes bigoted newspaper writers. The Canadian Press Agency in Winnipeg have been sending broadcast a story in regard to a case bearing on the Ne Temere decree which took place recently in Winnipeg. The story is told that a Mrs. Frederik Brewster of that city was prevented by the Mother Superior of St. Boniface Hospital from visiting her husband on the plea that under the Ne Temere decree she was not his legal wife. The lady, it seems, is a Catholic and the husband a Protestant, and they were married in a Protestant church. The yellow journal reporters have found in this incident an opportunity for playing all sorts of pranks with truth and the facts of the case will no doubt shortly come into view, probably followed by the punishment of those people who have a habit, contracted through prejudice, of reviling the Catholic Church. We are now told that Mr. John O'Connor, Barrister, of Winnipeg, has been retained by a Catholic society to conduct an enquiry into the facts of the Ne Temere case recently aired in Winnipeg. He is examining witnesses and rumor says if the outcome is favorable action may be taken against Winnipeg publishers to vindicate the attitude of the Church in the matter. Because of the fierce and unjustifiable onslaughts which have been made on the Church from time to time by cleric and lay demagogues, it seems to us most advisable that steps should be taken to put a term to this nefarious work, which not only inflicts injustice upon the Catholic Church, but tends to create a spirit of unrest and distrust in the community and retards the real progress of the country.

NOTES AND COMMENTS

PETER PENCE this year in the Archdiocese of Philadelphia reached the magnificent total of \$27,867.62, and Boston almost doubled it with a total of over \$50,000. What more eloquent testimony than this could be desired to the vitality of the Faith in America and the hold Pius X. has upon the hearts and minds of American Catholics!

STATISTICS of Catholic missionary work among the colored people of the United States evidence a healthy growth. There are now thirteen priests and one hundred and twenty-nine seminarians actively engaged or in advanced preparation for the vast undertaking of bringing this numerous people to the knowledge of the true Faith. Hitherto they have been a prey to every upstart fantastic sect, but signs are not wanting that the harvest is ready for the Catholic missionary, and that its garnering depends upon the interest and support of good Catholics everywhere. Let us hope that this will not be lacking.

THE CHARACTERIZATION

The Christian Guardian applauds a Chicago contemporary for this characterization of Dr. R. J. Campbell, the London preacher whose "marvellous face" and "wondrous eyes" were the subjects of much newspaper tattle during his recent visit to Toronto. "His theology," said the Continent, "is neither constructive nor destructive; it is simply vaporous, almost non-existent. By all signs the Lord never made him for a theologian at all, and the only pity is that Mr. Campbell did not find it out sooner." This the Guardian considers a not unfair way of "putting the situation," and adds: "It is often the would-be theologians and the would-be critics that stir up trouble in the church and unsettle what it takes the real scholar in these realms a long time to settle."

WILL THERE BE UNION?

The organic union of the Methodist, Congregational and Presbyterian churches in Canada, having passed the ecclesiastical courts, has now been sent to the people for their decision. It is quite evident that the proposal will not meet with the approval of the laity of the different churches. Our separated friends are engaged in a hopeless task, for outside the Catholic Church there will never be anything save disunion. As long as private interpretation of the Scriptures is adjudged to be a basis of Protestant belief, nothing else can be expected but a variety of churches, all holding contrary doctrines. In the event of the church union proposal being carried by the majority of the Protestant people of the denominations named, what then may we expect? At least a portion of the minority will formulate brand new churches, and as a consequence there will be greater disorder and disunion than ever. "Back to Rome" is the only possible solution of the difficulty.

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THE GUARDIAN is much concerned about Home Rule for Ireland, and while unable to shut its eyes to the inevitable, seems to be possessed of a lingering hope that some way, somehow, the blow may be averted. Ulster Unionists, it says, will demand "fullest safeguards against the sinister influence of the Roman hierarchy," and then it goes on to ask if this arises from mere prejudice or is based on undeniable facts? The Irish peasant, it opines, is all right (in the light of the past a significant if tardy admission), but, "many Irish Methodists seem to have profound distrust of the Roman priesthood." Of course they have! The priesthood has blocked the way to every Methodist attempt to undermine the faith of the Irish people. Priests have mounted guard over the faithful peasant in every phase of the warfare against hatred and oppression. They have stood at his bedside through the numerous famines and pestilences that have well-nigh decimated the country. They have been his faithful friends and counsellors through the long dark night of persecution and trial, and are with him still as the morning dawns. This, the Guardian's friends know, and having no love for the hereditary faith of Ireland they naturally distrust (the word is very apt) its sleepless guardians. In this case Methodist distrust is the Irish priesthood's highest testimonial.

MORE CARDINALS—PERHAPS

A despatch from Rome dated the 26th, which may be true, or which may have no foundation whatever in fact, but which we give for what it is worth, announces that the Pope will hold another consistory in the spring, when several prelates, among them at least one American, will be elevated to the Cardinalate. Some wonder, we are told, was expressed that the consistory would follow so closely the conclave held recently. But this was partly explained by the growth of Catholicity and the changes in conditions governing the Church. The report, we are furthermore advised, has given rise to a great deal of speculation as to the personnel of the new American cardinal or cardinals. Of course there may be other appointments from this country to the Sacred College and in the meantime the yellow press will have its candidates named for promotion. The Pope, however, has a habit of sometimes disappointing these people and naming men for promotion who are not in the minds of the associated press gentlemen.

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ask this question—what doctrines must be accepted as essential to salvation—absolutely fundamental?—and, "is that a question for full and free discussion?" It seems a pity to say it, but this anxious soul has about as much prospect of receiving an answer as if he asked Sir James Whitney for his opinion on bi-lingualism—for the simple reason that those whom he interrogates do not know. They have, so far as they are concerned, made hash of the Christian faith, and are beating the air in a phrenzy of wild conjecture as to the very first principles of revealed religion. What then have they to offer to this eager quest for the bread of life, but the stones of the street!

MORE CARDINALS—PERHAPS

A despatch from Rome dated the 26th, which may be true, or which may have no foundation whatever in fact, but which we give for what it is worth, announces that the Pope will hold another consistory in the spring, when several prelates, among them at least one American, will be elevated to the Cardinalate. Some wonder, we are told, was expressed that the consistory would follow so closely the conclave held recently. But this was partly explained by the growth of Catholicity and the changes in conditions governing the Church. The report, we are furthermore advised, has given rise to a great deal of speculation as to the personnel of the new American cardinal or cardinals. Of course there may be other appointments from this country to the Sacred College and in the meantime the yellow press will have its candidates named for promotion. The Pope, however, has a habit of sometimes disappointing these people and naming men for promotion who are not in the minds of the associated press gentlemen.

STATISTICS OF CATHOLIC MISSIONARY WORK

THE Christian Guardian applauds a Chicago contemporary for this characterization of Dr. R. J. Campbell, the London preacher whose "marvellous face" and "wondrous eyes" were the subjects of much newspaper tattle during his recent visit to Toronto. "His theology," said the Continent, "is neither constructive nor destructive; it is simply vaporous, almost non-existent. By all signs the Lord never made him for a theologian at all, and the only pity is that Mr. Campbell did not find it out sooner." This the Guardian considers a not unfair way of "putting the situation," and adds: "It is often the would-be theologians and the would-be critics that stir up trouble in the church and unsettle what it takes the real scholar in these realms a long time to settle."

THE CHARACTERIZATION

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WILL THERE BE UNION?

The organic union of the Methodist, Congregational and Presbyterian churches in Canada, having passed the ecclesiastical courts, has now been sent to the people for their decision. It is quite evident that the proposal will not meet with the approval of the laity of the different churches. Our separated friends are engaged in a hopeless task, for outside the Catholic Church there will never be anything save disunion. As long as private interpretation of the Scriptures is adjudged to be a basis of Protestant belief, nothing else can be expected but a variety of churches, all holding contrary doctrines. In the event of the church union proposal being carried by the majority of the Protestant people of the denominations named, what then may we expect? At least a portion of the minority will formulate brand new churches, and as a consequence there will be greater disorder and disunion than ever. "Back to Rome" is the only possible solution of the difficulty.