

speare, we give space here to an extract from the editorial comment of the Liverpool *Catholic Times* on Dr. Barry's discourse.

There can be no doubt that Shakespeare's mind was, so to speak, infiltrated with Catholic ideas. Nearly every play due to his pen attests this, and as Father Darlington, S.J., observed in the course of a recent address in Dublin, he never makes a mistake whether dealing with Catholic ritual or Catholic ethics. More than this. If we compare some of the old plays from which he borrowed plots and phrases, we find that in presenting them to English readers, many of whom would have gladly welcomed attacks upon the Catholic Church, he takes care to soften or eliminate expressions intended to damage the Catholic faith or wound Catholic feeling. In the highest and fullest sense of the words all his conceptions are Catholic.

Whether or no Shakespeare was born and bred a Catholic, judging by his writings alone, Catholics have every right to claim him as the last and greatest product of Catholic England. This was brought out with much felicity of language and an inspiring enthusiasm for his subject by Dr. Barry in his lecture to the Historical Research Society. Two strains may be traced in the material of the Shakesperian plays, the one drawn from the Renaissance, the other from Mediaeval—and therefore Catholic—sources. But there is nothing that by any stretch of imagination can be held to be Puritan or modern. His colour, his warmth, his atmosphere, are all the outcome of Catholic life and feeling, realised and interpreted by his genius. His humanity is the very antithesis of Puritan rigour. Dr. Barry pointed out how in many of his plays Shakespeare seems to have intentionally emphasized one or other of the ideals of Catholic life. In Richard II, it is the Catholic ideal of repentance; in Richard III, of remorse for sin. But, above all, he instances the exquisite purity of Shakespeare's women, divine at once in their grace and their strength, as

showing how entirely the mind of the poet was penetrated by the ethical spirit of Catholicism. These are considerations which far outweigh in interest, minute questions as to the exact religious standpoint of Shakespeare's relations. They may be studied by each one for himself in the plays, and they will certainly help us to a fuller realisation of all that was lost to us in beauty and colour of life by the religious changes of the XVI century.



EDITORIAL NOTES.

Bismarck has said that one-third of the students in the German Universities destroy themselves by dissipation, one-third wear themselves out by overwork, and the rest govern Europe.

Chauncey M. Depew asserts that sixty per cent. of the positions of high trust in America are filled by college graduates, and the other forty per cent. are very largely controlled by college men.

Here is Dr. Creighton's opinion of being a bishop. His Lordship's see is London, England.

"There could not possibly be anything more ghastly from a human point of view than being a bishop. You can never please anybody. When I was offered Peterborough I went to Dr. Hort. He said: 'You are strong and wiry, and you'll make a good bishop, take it.' I went to a dear old bishop at Oxford. He peered up at me and said: 'You will be good at organization and will be a good bishop; take it.' I had been given a canonry at Windsor, where I could have had intellectual work at Oxford, and practical work at the same time. But I went to Peterborough. I think England the most extraordinary country in the world, and its clergy the most extra-