

cramming system. But the principal cause of the sad state of affairs of which the principal complains is the carelessness of parents who neglect to send their children to school. Farmers frequently keep their children from school as soon as they are able to be even of a little use to them in driving a team of horses or holding the plough, and their attendance becomes very irregular from the age of ten or eleven, and in a short time afterwards they quit attending school altogether.

The school population of the Province was reported at 615,781 in 1891, but as this number includes all between the ages of five and twenty-one, it cannot fairly be taken as a basis on which to estimate what the attendance at school should be; but as the actual number of children who attended some time during the year was 491,741, the average should certainly be far above 257,642, which were the figures for that year, showing a great negligence on the part of many parents in sending their children to school.

The reproach of negligence must be made against many Catholic as well as Protestant parents, as the average at the Catholic Separate schools was 20,795 for 36,168 pupils, showing only 575 pupils attending every day, out of every thousand; but the average attendance at the Public schools was far below this, being 236,847 for 455,573 pupils, which shows a regular attendance of only 520 per thousand. It thus appears, in spite of all the boasting we have heard from Mr. Dalton McCarthy and others, of the superiority of Public over Separate school education, that the Separate schools are, at all events, much more successful in securing a good attendance of pupils, and we may very fairly infer that they succeed also in imparting at least as good an education, if not better, than that obtained by average Public school pupils. In fact we have frequently known it to be the case that the candidates for High school entrance from the Separate schools have taken the highest rank as against all competitors at the entrance examinations. There are no complete statistics available whereby a comparison may be made on this point, but if such statistics could be obtained, we have not the least doubt that the Separate schools of Ontario would show good results in comparison; and, at all events, the report of the Agricultural College shows that the success of the Public schools is far below what the advocates of a purely secular education are accustomed to claim for them.

EDITORIAL NOTES.

THE Berlin correspondent of the New York Sun gives a gloomy picture of the state of religion among German Protestants, whom he describes as having "very little real vital piety." Religious life, he says, is regarded as "a thing to be put on and off like a garment." Count Bernstorff, who presides over an association in Berlin similar to the Young Men's Christian Association of this country, said recently in a speech at the house of the pastor of the American Church in the same city, that "infidelity among the working-people is the rule and not the exception. Infidelity among the higher classes crops out, too, but there it is rather a hopeful sign as indicating an active religious consciousness—ness rather than utter stagnation. Here in Berlin, the Ethical Culture Society, of which the well-known Professor Gizycki is at the head, numbers about a thousand members, who may be counted as first-class Infidels of the higher classes." Religion must indeed be at a low ebb when consolation has to be derived from the fact that the Infidels of the higher classes, counted by thousands, have "active religious consciousness." These results of the rejection of authority in religion were to be expected.

THE United States Congress has given another and a most effective blow to the lottery business by not only shutting out from the use of the mails all lottery companies, but also by prohibiting express companies from carrying lottery matter from any foreign country into the United States. The law may be more sweeping than is necessary for the preservation of public morality, inasmuch as it is interpreted against those smaller lotteries which are rather to be regarded as requests for a contribution for charitable and benevolent objects than as lotteries; but as the swindling lottery concerns had really become a gigantic evil which it was necessary to crush out, it is better that the charitable institutions should lose this particular means of securing aid, than that the lottery evil should continue to exist, and the new law will be gener-

ally approved of. It is aimed especially against the notorious Louisiana Lottery, which, though driven out of the United States, and prohibited from using the mails, continued to do an extensive business by using the conveyance of the express companies. The recent legislation will completely shut it out of the country.

The *American Blade*, an A. P. A. paper of Rockford, Ill., is about to suspend publication. The editor states that he has lost over \$5,000 since he commenced its publication, and that other A. P. A. papers of the country are in similar straits with himself in their endeavors to infuse patriotic sentiments into the people. The following is a sample of his dying wail:

"The Catholics are on top at present, and they are going to stay there for all we can see. We have held up our flag until our arms have palsied, our fingers have become limp, and we are powerless to do more, and unless there be at least one patriot in the land who will render the paper assistance, it will suspend, and not only damage the cause here, but many of our auxiliary publications. An A. P. A. who does not take and pay for a patriotic paper is not a patriot. A member who thinks more of \$1.50 than he does of his country ought to migrate."

We are sorry for the editor of the *American Blade*. He may, perhaps, take comfort in the thought that patriotism, like silver, is subject to depreciation. As he has found the market glutted with the commodity called patriotism it would be well were he to become engaged in some more profitable business. Seriously speaking, we do not wonder that nothing save disappointment awaits the knave who embarks in business on the supposition that his constituency are all fools.

AN amusing incident occurred recently in Cleveland, Ohio, arising out of the irrepressible desire of an A. P. A. journal to furnish to its readers a story of the horrors of convent life in the real Margaret L. Shepherd and Maria Monk style. A reporter of the *Cleveland Leader* was detailed to elicit some such horrible tale out of the fact that an old convent is being torn down in the city, and the reporter on searching the spot found, indeed, something out of which the requisite tale was constructed—nothing less than an underground dungeon which was highly suggestive of the cruelties practiced in nunneries, as described in Rider Haggard's "Montezuma's Daughter," and Sir Walter Scott's "Marmion." The *Leader* published the harrowing tale, "So full of fearful dreads, of ugly sights," with the assurance that it had brought to light a tale of horror fully equal to any which had ever delighted a no-Popery audience while listening to the denunciations pronounced against Catholic religious ladies by any orator of the ex-monk or ex-nun stamp. But on publication of the story, many Cleveland people remembered that the former owner of the *Leader*, who, like the present proprietor, was a dealer in no-Popery literature, had owned the property, and had dug the cellar which was represented as a dungeon constructed for the purpose of torturing refractory nuns. All Cleveland enjoys the joke immensely at the *Leader's* expense; but that journal will probably continue its course of inventing such stories, as it does find some people foolish enough to pay well for being furnished with just such reading matter for the spiritual edification of themselves and their families. We have people of this class in our own city of London.

The Truth.

It is refreshing to find *The Arrow*, a wide-awake journal published by the Anglicans in New York, rebuking the organs of sectarian bodies for their misrepresentation of Catholic countries. Referring to statements made by Mr. James Britten, secretary of the Catholic Truth Society of London, *The Arrow* asks: "Why does not the *Brazilian Echo*, the organ of the American Church Missionary Society, print a few such facts as these? Is it afraid of them?"

Mr. Britten writes as follows: "I beg to state (1) that I have now before me extracts from the letters of eighteen South American and eight Mexican Bishops and Archbishops, approving of Father Vaughan's work in distributing the Sacred Scriptures; (2) that I have similar extracts from twenty South American, fourteen Mexican, and three Cuban papers to the same effect; (3) that the first edition consisted of one hundred thousand copies, nearly all of which were circulated gratis; (4) that a second edition is now being printed, to meet the demands of South American Archbishops and Bishops; (5) that an order for four thousand copies of this edition has just been received from Spain."—Ave Maria.

THE POPES IN HISTORY.

Sermon by Archbishop O'Brien, of Halifax, N. S.

St. Mary's Cathedral, Halifax. was crowded to the doors lately by a congregation assembled to hear Archbishop O'Brien preach upon "The Popes in History." His Grace took for his text:

"Their bodies are buried in peace; and their name liveth into generation and generation. Let the people show forth their wisdom, and the Church declare their praise." (Ecclesiasticus, xiv., 14-15.)

The inspired writer does not wish us to be unmindful of the great men who have gone before us, and who, in their day, wrought noble deeds. He begins the chapter from which we have taken our text saying: "Let us now praise men of renown, and our fathers in their generation," and goes on to show how great things have been done by them, the memory of which shall abide forever. Not merely should gratitude prompt us to narrate the virtues of the mighty dead, but, also, the desire of instruction should lead us to meditate on their life and labors. There is no better system of acquiring a broad and generous disposition, or of obtaining a liberal education, than by the study of history if undertaken in a proper spirit. We should guard against the fallacy of judging men of the past by the conventional standards of to-day, or of applying the rules of a thoroughly organized state of society to a formation period. Owing to the spirit of self-sufficiency which is such a marked characteristic of our age, history is either not taught in the average college, or it is expounded by the light of modern events, and criticized by canons applicable only to the records of our day. We, of this century, too often forget that we have been born to an inheritance of knowledge and liberty and civilization, which we have not earned, but which is the product of the toils and the hardships and the bitter sufferings of great men in the past; and instead of remembering them with thankfulness and generous appreciation, we deny their merits or belittle

THEIR SERVICES IN THE CAUSE OF HUMANITY.

So true is this that the mighty deeds of the grandest group of men in the annals of our race, viz., the Popes of Rome, are either ignored or misrepresented by persons who claim to be scholars, and who would resent bitterly the imputation of bigotry or intolerance. Let us take a hurried glance to-night at the historic panorama of the last eighteen centuries, and with unprejudiced minds endeavor to see what manner of men were those who took a leading part in its most stirring scenes.

It would be as easy to deny the existence of the sun as that of the Pope during the Christian era; and it would be as unprofitable to study the history of that era without taking them into account, as to leave out the influence of the sun when treating of our planetary system. Just as the planets of that system revolve round the sun, so, whether men like it or not, the history of all modern nations has the Popes for a center, and it is but an episode in their history. A fact may be denied, but it cannot be confuted. A scholar may refuse to concede any special prerogative of spiritual headship, or jurisdiction to the Popes; but he is forced to recognize the unique position they have occupied, and still occupy, in the affairs of the world. A student may hate the name and office of the Popes; he may rail against them, and consign them, one and all, to the powers of evil, but all the same he finds them on every page of history, wielding an influence out of all proportion to the size and importance of their temporal kingdom. Such a fact, then, claims the calm consideration of reasonable men.

Many discourses would be required to do justice to the beneficent action of the Popes; we shall merely give an outline of their work. Two hundred and fifty-eight Popes have sat in Peter's chair. No one pretends that they were all great men, or that they were exempt from the frailties of human nature, or that as temporal sovereigns they made no mistakes. But let only those who were without blame in these things cast at them the first stone. What is beyond dispute is that no group of officials of any sort, or line of kings or rulers, can compare with them in the amount of service rendered to civilization, liberty, science, art and religion.

DURING THE FIRST THREE CENTURIES OF THE CHRISTIAN ERA

the Popes had no power or opportunity of public action. They were hunted and persecuted with a fury little less than diabolical. Yet they were not idle; they were important factors in propagating and maintaining the religion, established by Christ. In the year '96 troubles and dissensions arose in the Church at Corinth. Altogether the Apostle St. John was still alive, it was not to him, but to Clement, the Roman Pope, that the people turned for aid and direction. He wrote at once a letter which is still extant and the authenticity of which is indisputable, in which he speaks as one having authority. According to Iraneus, who wrote a few years later, he united them in peace, re-established their faith and the tradition which they had recently received from the Apostles. All the early writers attest that this letter was universally accepted, and was "read in the churches for a very long period." Whenever a question of doctrine, or discipline in those early days had to be decided, the matter was referred to the Pope. He was probably hiding in the catacombs, yet to him delegates from afar made their way. Thus in 157

Hegesippus tells us he went from Jerusalem to Rome to visit Pope Anicetus; and in 158 Polycarp, Bishop of Smyrna, and who had been a disciple of St. John, went to confer with that same Pope regarding the proper time for the celebration of Easter.

Again, in 177 Lucius, a British King, called in his own language Llewellyn, or the Great Light, sent a request to Pope Eleutherius begging that by his command he, Lucius, might be made a Christian. In compliance with this request the Pope sent missionaries, who baptized the king and many of his subjects. Nearly three centuries later another Pope, Celestine, sent Germanus, Bishop of Auxerre, as his legate, to England to counteract the preaching of Pelagius, a noted heretic. The action of Gregory the Great, more than two hundred years later, in sending St. Augustine to England was but a continuation of the work of his predecessors in favor of that country, and in the cause of religion. Amidst the horrors of the persecutions at home the Popes wrought, and planned, and provided for the existing churches, as well as for the propagation of the gospel. Needless to point out how in succeeding ages missionaries were sent to Germany, Prussia, Norway, Sweden, India, China and Japan, and throughout the various countries of Africa. The man might die, but the Pope lived on, and, whether seeking safety in the mazes of the catacombs, or reigning peacefully in his palace, or fleeing before the ravages of a despot, or in exile at Avignon, the care of all the churches was his: he provided for all, and was the recognized head of all.

For more than ten centuries after Christ the social condition of the then known world was not unlike the physical state of the earth in the early days of its formation.

VIOLENT AND OPPOSING FORCES WERE AT WORK

with the natural result of fierce outbreaks causing wide ruin and devastation, followed by intervals of exhaustion, rather than of peace, during which new combinations were effected, and order gradually emerged from chaos. The old pagan civilization was being rapidly dissolved by vice, and swallowed up in its own corruption. Its brutal instincts, however, survived, and offered a stubborn resistance to the hordes of outside barbarians that overran Europe from time to time during ten centuries. Wars, famine, pestilence swept over the face of Europe, leaving in their track confusion, turmoil and fear. But in the midst of it all there was always one calm figure erect amid the universal ruin, and who fearlessly set to work after each upheaval to continue the interrupted task of forming into civilized and Christian nations the pagan tribes of Goths, and Huns and Celts. One commanding personality there was who was able to stay the devastating march of some wild conqueror, by the subtle moral power that hedged him round, and to bring to some sense of humanity and justice the fiercest barbarian. That person was the Pope, the representative of the one unchanging and undying institution that survived the wreck of the Roman Empire, and successfully weathered the subsequent storms. What grander scene can history offer than that of Leo the Great going forth in the quiet strength of his moral greatness to confront Attila who boasted he was the scourge of God? Flushed with past victories and thirsting for the riches and splendors of Rome, the haughty King who had never yielded to an army was subdued and conquered and turned back by the words of the Pope. Nor was this the only occasion on which the Popes rendered similar services; but time will not permit us to refer to them in detail.

According to historians the darkest hour in Italian civil affairs was towards the close of the sixth century. It seemed, indeed, as if no hope remained. But here again

THE GRAND FIGURE OF A POPE,

one to whom even Gibbon awards a meed of praise, emerges from the surrounding darkness bearing light and hope and security. Gregory the Great—for it is he who comes to the rescue of society—is equal to the crisis. Fortunately he has his many epistles, and from them we can learn something of his prodigious activity. Not only was he sending Apostles to England and safeguarding the interests of religion in remote parts, but he also undertook the duty of providing for the public safety. The Emperor of Constantinople was unable to aid his Western subjects. Pope Gregory, as we learn from his epistles, sent a governor into Etruria, telling the people to obey him as they would obey the Pope himself; he appointed, also, a Governor of Naples, and wrote to the Bishops to take measures for provisioning and defending their cities. In a word, he organized the people, infused hope and courage into their souls, directed with consummate wisdom all their operations and saved society from demoralization and, perhaps, extinction. Well might Anicetus, a non-Catholic historian, say: "When there was no social order the Papacy alone perhaps saved Europe from total barbarism. It created bonds of connection between the most distant nations; it was a common center, a rallying point for isolated States." And another eminent non-Catholic historian, Guizot, bears willing testimony to the civilizing influence of the Church, working through the Popes, when he says: "By all sorts of methods the Church likewise strove to repress the tendency of society to violence and continual wars." Then, after giving some examples, he adds: "These facts

are so well known that I am spared the trouble of entering into any details." This surely should suffice to this phase of our subject. If there is one thing more than another on which we pride ourselves in these days it is a

LOVE OF LIBERTY.

Alas! many abuse the term by making it synonymous with license. Yet, there is a true genuine love of civil liberty, and a healthy dislike of oppression. Now, the men who first fought for and won the fundamental principles of civil liberty, of which ours is but a development, were the Popes. Slavery was a firmly established institution when the Papacy began. To abolish it at once was clearly an impossibility; but the work of undermining it was begun without delay. The preaching of the doctrine that all Christians, no matter what their condition, were common children of a common Father, and heirs to all the promises of Christ, was the first blow struck in the cause of the abolition of slavery. This doctrine was preached and enforced by every Pope. Gradually converts to Christianity began to free their slaves or at least to enfranchise them by their last will. As early as the days of Constantine the freeing of slaves took place in the churches, and in the presence of the Bishops. Gregory the Great purchased the liberty of slaves in Gaul with the revenues of the Holy See. As time will not permit us to enter into details we shall simply quote the words of Guizot: "The Church resolutely struggled against the great vice of the social state, for example against slavery."

As is well known Popes were the ones who

WON FOR THE ITALIAN CITIES

their civic privileges, and ever strenuously upheld them. The evolution of the modern States of Europe from the social chaos, consequent on the dissolution of the old order was slow and often interrupted. From the seventh to the tenth century, and ever later, the only power between the people and the caprices of rulers of high and low degree, was that of the Roman Pontiffs. By expostulation, and threats, and even by harsher means when all else had failed, the Popes succeeded in curbing, if they did not completely check, the tyranny of emperors and kings and barons. Speaking of the Papacy of that period the non-Catholic Anicetus says: "It prevented and arrested the despotism of emperors, compensated for the want of equilibrium, and diminished the inconveniences of the feudal system." Guizot and Leibnitz bear similar testimony to the beneficent action of the Popes during those trying days. Who has not heard of Gregory VII., or Hildebrand, the noblest, perhaps, of the children of men? If you wish to test the scholarship of a man, or a book, find out what he or it has to say about this great Pope. There is no surer touchstone of historic knowledge, and impartiality of judgment, than the career of Gregory VII. The fuming controversialist, and the superficial professor, as well as the fossilized enemy of rational human liberty, invariably denounces him, and with superlative childishness seem to think they have proved him a rascal by calling him Hildebrand. As a fearless champion of justice and morality he stands without a superior, and perhaps even an equal, in the pages of history. This is the verdict of accurate and unbiased research. He was born in the early years of the eleventh century, and passed the days of his young manhood in those iron times when the tide of social and moral evils, the sad accumulation of long years of war and disorder, was at its flood. Abuses of various kinds were rife, both in civil and ecclesiastical circles. Certain concessions made by the Popes in former years of civil personages regarding ecclesiastical benefices had been grossly misused to the detriment of religion. The lay power had thrust unworthy men into positions of eminence in the Church, and society was now reaping the deplorable effects. When Hildebrand became Pope in 1073, and assumed the title of Gregory VII., he resolved to do what only a Pope could do, viz., to purge and purify society, ecclesiastical as well as civil, by striking first at those culprits who were highest in rank. Stringent laws for the reformation of the clergy were enacted, and carried out with inexorable persistence. Then

HE ATTACKED THE ABUSES OF THE CIVIL POWER

by which, especially in Germany, the laws of the Church regulating the bestowal of ecclesiastical benefices were trampled under foot, and the interest of religion sacrificed to unholy usurpation. This, necessarily, involved a conflict with the Emperor, Henry IV., who had turned a deaf ear to the Pope's remonstrances and admonitions. But a principle was at stake—the good of religion and society—the best interests of civil liberty had to be vindicated, and the brave Pontiff would not shrink the battle. We cannot follow the story in detail; suffice it to say that Gregory persevered; neither difficulties at home, nor the invading armies of Henry could turn him from his purpose. In whatever part of Europe he found abuses he denounced them and took active measures for their extirpation. He reprovved kings and princes, recalling them to a sense of justice and pointing out the safe road to moral and national greatness. He died, indeed, in exile, but he died victorious. He had freed the Church from the usurpation of the State; he had purified the sanctuary, broken the despotism of the iron days, cleansed and re-organized society, and set firm and deep in the popular heart, the principle of and the love for civil liberty.

We are reaping to-day the fruits of his grand, inspiring, unconquerable courage.

It were surely needless at this stage of historic development to spend time in proving the immense benefits conferred on letters, arts and sciences by the Popes. Even the most prejudiced and bitter opponents of the Catholic Church have to admit with Guizot, that the world owes its learning as well as its civilization to them. From the earliest days there were Papal schools, and the office of Papal librarian is almost as old as that of the Pope. All the great universities of Europe, those of Oxford and Cambridge included, owe their foundations, either to the direct act of some Pope, or to his influence with Bishops and princes. The academic degrees of B. A., M. A., D. D., and others were instituted by Pope Eugenius with the avowed object of stimulating studies. It is easy for us in the peaceful days of this century to cultivate a literary taste, and to sing the praises of education. Such action entails no sacrifice and exacts no self-denial. But to preserve, to develop and to hand down to posterity, through great educational foundations, during a ruder and more warlike age, literary culture required self-renunciation and a real love of learning. Name if you can even one modern educationist who deserves to be ranked with the Popes. When the calendar had to be reformed it was a Pope who did it, and it is a curious commentary on the astronomic lore of Englishmen that it took one hundred and fifty years to enable them to catch up with Rome, or, in other words, to adopt the reformed Gregorian calendar.

The acknowledged home and center of the arts has been, and is, Rome. Under the protecting care of the Popes they lived and flourished, when banished from other lands. The many treasures of art of every century, from the fourth onward, still found in the churches of Rome an eloquent testimony to the enlightenment and nobility of the Popes of every age.

From this hurried sketch we can see

WHAT AN IMPORTANT PART

the Popes have played in history, and how great and enduring have been the benefits conferred by them on humanity. All that we most prize and cherish—letters, art, civilization, liberty—are but the ripened harvest from fields tilled by their incessant toils, and wetted by their sweat and tears and blood.

Nor has the glory of the Popes departed. Who, today, occupies so large a space on the world's stage, and rivets so closely the attention of mankind as Leo XIII? Like his predecessors he is the foremost in seeking to solve the social problems of the times, and to him the mightiest sovereigns of the earth offer the homage of their admiration, and listen with respect to his prudent counsels. The cynicism of learned unbelief, and the materialism of the unreflecting, are gradually melting away before the representative of the old historic moral power, and men are beginning to realize that if anyone can find a solution for the vexed social problems of our day it is the aged Pope, a prisoner though he be in his own palace. He will take his place in history with the great ones of his illustrious line.

What reasonable explanation can be given of the facts considered to-night? The Popes claimed, and claim still, to be the vicegerents of Christ, the supreme spiritual head on earth of a Church founded by Christ, and against which the gates of hell should never prevail. If their claim be well-founded it would explain satisfactorily the commanding position they have ever occupied in history. If it be not well founded there is no possible explanation.

The Established Church.

Lord Rosebery has struck a blow at the idea that the present Established Church in England is a continuation of the Church there before the time of Henry VIII. and Cranmer. Dealing with the question of dis-establishment and the right of the State to allocate the ancient endowments now enjoyed by the Anglican clergy, he says: "I suppose we all remember what the State once did with these endowments—how it took them at the time of the Reformation from the old Church and handed them to the Reformed Church. The State took this property and assigned it; and this, in my phraseology, was an act of national option which may be repealed at any moment. If, therefore, I am correct in my reading of these endowments and if my statement as to the Reformation is correct, it is not wise for the defenders of the Establishment to rest too much upon the right of property, because, if the indefeasible right of ancient property rested in any way in these endowments, it rested not with the Reformed, but with the Roman Catholic Church." This is true, and the so-called Reformation is not, therefore, a continuation of the ancient Church in England but is an entirely distinct and different establishment.—Catholic Review.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never become an ideal home. It is not difficult for an ordinary observant person to see at once what kind of spirit prevails in a family. In homes where true courtesy prevails it seems to meet one on the threshold. The kindly welcome is felt on entering. It is beautifully expressed: "Kind words are the music of the world." Hard words, on the hand, are like hailstones in summer beating down and destroying what they would nourish were they melted into drops of rain.