

it was simply the natural outgrowth of the life and thought of the Thirteenth Century rather than a result of the Renaissance.

The most noted feature of the Fifteenth Century movement was the revival of those poets who flourished in the later and decadent days of the Roman Empire. The great Latin masters, Virgil, Horace, Livy, and Tacitus, were read and taught, and appreciated, infinitely more than they are to-day, in the monastic schools of the Middle Age. Those who say the contrary simply betray a profound ignorance of the mediaeval schools. But then ignorance never deters some historians from spreading themselves in ink. It is often amusing to hear those lamentations over the base neglect of Virgil and the other Roman writers during the long years of the Middle Age. I wonder how many of those historical Jeremiahs, who wail these lamentations, could read Virgil. How many of the graduates of our classical schools to-day can read ten consecutive lines of Virgil or any of the Latin poets within an hour, without running to a dictionary for every second word? It might be more pertinent to ask how many people read our own great master, Shakespeare, once they have left school. Why not weep over the neglect of Shakespeare? It would certainly be more justifiable and infinitely more to the purpose.

Any effort after a new life, which we take a renaissance to be, in order to be truly beneficent, must be constructive, must be philosophic, must be spiritual. All this the revival of the Thirteenth Century undeniably was. Whereas the humanist movement of the Fifteenth Century was, as its warmest admirers must admit, destructive, contemptuous of philosophic guidance, and pagan.

In the christian Renaissance of the Thirteenth Century, minds that have no superior in all the records of human endeavor, were co-operating not for a revival of things which the world could only too well spare, and which, it was to the world's shame, had ever lived; but were putting forth all their forces in art, poetry, philosophy, and religion towards the permanent organization of society on Catholic lines. That their ideals were cast aside by succeeding generations, is one of the most lamentable things in all history.

A mere cursory glance at the intellectual life of the Thirteenth Century will give one some idea of what a vastly superior world this would be, and what a purer and more spiritual civilization we would now enjoy, if the work of that time had not been frustrated by the distressing events of the Fifteenth and Sixteenth Centuries.

We of this day and country lay the flattering unction to our

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