

since the consolidation of the Italian states, matters educational have improved greatly in Italy, although the educational condition of the people is still deplorably backward. Mr. Ewart refers to this improvement as an evidence of the friendliness and eagerness of the Catholic church for the intellectual improvement of the people. But, unhappily for the force of Mr. Ewart's argument, he evidently does not know (otherwise he would presumably have mentioned the fact) that the great movement for popular education was begun and carried on in the teeth of the most bitter and uncompromising hostility of the church, by the anti-Clerical and United Italy party. A recent article by Monsignor Satolli, the representative of the Pope in America, in the *North American Review*, shows that while the church in Italy has been whipped into competitive effort by the energetic action of the civil power, it still regards the state education with an undisguised repulsion, which, in view of the results of its own centuries of fruitless control, seems positively fatuous.

Whilst we see the unsatisfactory educational or intellectual condition of the masses in these countries whose interests in that regard have been almost wholly under the control, or at the mercy of the Church of Rome, what do we find when we look into the ethical results of its supremacy? In Spain and Italy, crime is prevalent, particularly crimes of violence. According to a recent writer on this subject, there are, for every murder committed in England, forty in Spain, and two hundred in Italy. The habits of the lower orders are semi-barbarous. The bull fight and the vendetta are national institutions, and in Italy, up till the most recent years, the profession of brigand had attained a respectability which drew to its ranks not a few of the old nobility, who did honor to their ancient lineage alike by the daring and thorough going character of their rascality, and by their devout attention to their religious observances between atrocities. The material condition of these nations corresponds with their educational and moral condition. Each of these nations has been, in turn, the most opulent and formidable power of the earth. Today, Spain has gone hopelessly to the rear, and Italy owes its recent partial recovery of political status to the fact that it has thrown off both the civil and intellectual domination of the Church of Rome. Favored by na-

ture with rich soils and good climates, the peasantry and the proletariat of these countries live in a condition of extreme, and, in some cases and localities, incredible poverty; their taxation is grindingly onerous, while their national revenues are strained by the burden of heavy debts.

Thus we see three classes of phenomena which are, as a rule, found in combination. Where we have a low average standard of education and intelligence, we find a low degree of morality, and a low material condition. The simultaneous existence of these three conditions is not mere coincidence. The two last are the corollary and result of the first.

Now, we have seen from the statistics that in these Catholic countries, the average of school attendance has been fairly high. The very high illiteracy cannot be due to want of opportunity for instruction. The reasonable inference, then, is that it is the kind of instruction which is at fault. Possibly, it might be said, so much effort is directed to moral development, that the intellectual is neglected. This, however, is not a feasible explanation, because the moral nature can only be developed through, and co-ordinately with, the intellectual faculties. But again, we do not need to rely on a merely philosophical explanation. We have concrete facts. We know that the morality in these countries is low. If, then, the school attendance has been good, whilst the intelligence and the moral status of the people are extremely low, we must conclude that the instruction is neither calculated to improve the mind nor the moral nature. The teaching imparted, it is to be inferred, is principally of that kind which is called, or rather mis-called, "religious." It is composed largely of dogmas and formulas and injunctions, calculated to imbue the learner with the importance of the church, as an entity apart from all other considerations or ends. The ethical objects, for which solely the church exists, or ought to exist, are lost sight of. Mundane and political considerations obscure the true object. The interest of the church, as a wealthy and powerful corporation, becomes of more importance than the object for which it was originally organized. The means become the end. Religion, under such instruction, becomes an idolatry. It becomes a worship of the church, instead of the worship of God.

In those European and American countries where the majority of the