

stand her reasoning, and sometimes attack her very mercilessly; to these attacks, however, she was not slow to respond, being always ready to defend herself, usually carrying the votes of the boys with her view of the question. What was strange, too, was that the very opinions Cyril attacked were generally those which he himself had always hitherto advocated. Often, the subject for their talk was suggested by something in the boys' lesson, into the spirit of which Cyril entered in a way which could be hardly expected from one so far beyond the age of boyhood. For Cyril Ellis did not undertake the good work of helping the boys in his brother's house at their studies, either from any selfish motive or from the morally selfish motive which many people call duty. He came among them and tried to help them because it gave him pleasure to do so.

On one occasion, Ned Ellis, who was busily engaged in working for a prize in English history, the study of which was much encouraged at St. Basil's College, began to discuss the politics of the Great Rebellion era, and wound up by asking Edith if she could explain one thing that puzzled him. "Why the king's party had not succeeded; they had right on their side; they fought for the Church against the Church's enemies; why, if they did not succeed altogether, did they not at least make a better fight for it?"

"That is an old question, Edward, why the good cause fails?"

"What is become of the brave who fall and die in the battle?"

Die in the lost, lost, fight for the cause that perishes with them."

"Do you know Arthur Clough's poems, Mr. Cyril? those hexameters are from his little volume."

"I am willing to own that they have a degree of melody, but the small Latin and less Greek that I know spoils my ear for English metrical imitations. However, as to Edward's question, I think a reason can be given for the fact that the cavaliers failed to an extent greater than might have been expected, considering the cause for which they fought. I think it is to be found in the decay of the old chivalric virtues among them, especially purity and respect for a high ideal of woman. The want of these alienated the heart of the nation. It is true that they were brave; it is true that they were loyal to the Church, but unhappily they bound up the Church cause with that of the state, and of the state in a decaying and unprogressing form. It is to them we owe the eulogies on puritanism which one has to read even in Goldwin Smith. But better times are ours. The Church's friends are the pioneers of freedom in other cases besides Gladstone. The priest of God will yet be the Tribune of the People."

"I cannot quite go with you there; do you mean that the cause of the state, that is of King Charles, was not a right cause?"

"Not exactly, but I always like to separate my sympathy with the Church's struggle against puritanism, from the ordinary young ladies' novel sentimentalism about King Charles. To my mind, Laud was the martyr, Stratford the hero, and perhaps Cromwell the King."