

as the life of Anthusa and her son, who, through his mother's love and devotion, became the musical-voiced doctor, bishop, and saint (Chrysostom), flexible in genius, consummate in oratory, and eloquent in rebuking sin. He has been compared to Fenelon, Melancthon, and Taylor, of modern times; but to those who truly appreciate his power, he stands unique.

Gentle Monica was the mother of Augustine, in whose interests her efforts were untiring. Nine long years she wept and prayed for the misguided son, who, at last, became the purest, wisest, and holiest of men; mild and firm, prudent and fearless, he was at once student and ruler, philosopher and mystic, a friend of man and a lover of God. He was born in Africa, the son of a pagan father, but early left to the tender care, magical influence, and sweet teaching of a Christian mother. Not less interesting are the names of Clement, Origen, Pantæus, and Tertullian; all memorials of the early church. Of their mothers even the pagans exclaimed, "What manner of women are these Christians!"

What the cause of education owes to these names, bigotry, or indifference to sources, has never allowed to become prominent in evidence; and the rushing of the modern torrent of progress thrusts them aside. The handmaid of the church, for such the school was most truly, in the dark and deplorable early centuries, found her asylum in the monastery and the convent. The monasteries were as truly schools as Christian retreats. Had not Christian learning been permitted to hide its defenceless head within the dark recesses of the cloister, the teachings that we to-day hold most sacred would be without a witness.

By the side of the school at Alexandria, which admitted Pagan, Jew,

and Christian, arose the catechetical school of Pantæus with a course of study embracing mathematics, logic, rhetoric, physics, metaphysics, ethics, and theology. Its most eminent master was Origen, exiled in the third century, only to open a similar school elsewhere, and to educate a St. Basil.

In this benighted period learning had little encouragement. Books were unknown and manuscript was multiplied only by the slow process of copying. The language was Latin, unintelligible to the masses, and many of the Christian priests were grossly ignorant.

The conception of education was narrow. The culture of the whole man was neglected, the sole purpose being the salvation of the soul. Education took on a form of "other worldliness," which proved to be death to true progress, the free growth of reason, and which separated the life of this world from life in another. Boys were taught to read, merely that they might study the Bible and understand the service; to write that they might multiply copies of the sacred books; to understand music that they might give effect to the Ambrosian chants. A little arithmetic was given that they might be able to calculate the feasts, fasts, and other church festivals, yet the rules which in that age imposed the duty of teaching anything to the boys from the age of seven to fourteen, and of transcribing manuscripts, placed the modern world under inestimable obligations.

In the beginning of the sixth century, while almost the whole of Europe was desolated by war, Ireland, then peaceful, offered to the lovers of culture and piety a welcome asylum. Its monasteries sent forth the founders and bearers of learning to England, Scotland, France, and Germany.