

what uncertainty! Every nation in the world has suffered from the absence of authority in public affairs. In the case of International Law for instance, there was once a source of authority in the Popes. International Law had then a moral sanction; the Roman Law was enforced by the Roman Pontiff. When that sanction was departed from and repudiated, International Law became the uncertain and unscientific thing it is, an affair of treaties, agreements, conventions, with no moral weight and no binding force, save as weight and force may be given to it by the sound of cannon and the tramp of armed men. In the region of the relation of subjects to rulers, the absence of authority had been deplorable. The Revolution of 1688 struck a deadly blow at the allegiance of subjects to a Legitimate Sovereign. The Revolution of 1776 was the logical consequence, and it dealt a deadly blow not only at allegiance as a matter between sovereigns and subjects, but as between colonies and the crown. The Revolution of 1789 bettered the instruction of the others and struck alike at loyalty, at faith, and at civilization. Since that time not a Throne in Europe has been steady save one. That one is the Throne of England; and it is steadied by the old-time traditions of Catholic England and by the religious authority yet exercised by the Establishment which succeeded the Church.

Next to Politics, we may place Literature as the greatest force in moulding the opinions and guiding the conduct of men. Here we may point out that the departure from authority has been steady and disastrous. Where in the Literature of England shall be found the stately prose of Milton, the pathetic and dignified prose of Clarendon, when English was written for scholars as Latin was before the *renaissance*? In a less degree of dignity and splendour we have the old style in Burke; in a still less degree in Macaulay; and only Newman among the moderns gave the old force and vigour to the English tongue. The classics were too hard for the multitude, so they were supplied with the English of the newspaper articles—by George Augustus Sala. In France the standard apart from the classics, was once the standard of Racine and Moliere. The younger generations were not satisfied with this authority. The classics of France were tedious, there

must be a change; so there followed the Romantic school with its gradations of change and demoralization from Victor Hugo to Théophile Gautier and—Emile Zola! The descent of Avernus was easy.

Now, in Religion, in Politics and in Literature, the need for authority being so great, the difficulty of setting it up and of maintaining it, is not insuperable. If we could keep well before our minds the fact that the history of new departures in these subjects has been a history of disturbance and disaster, we would in the first place give a reluctant ear to sudden and large demands on our credulity. This phase of mental stability being reached, people would more easily and calmly look back and ask what have the saints or the sages, the doctors and great law-givers said on these questions. And the exponents of authority being thus invoked, authority would arise of itself "to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about." It may be laid down with some degree of precision:

1st. That every departure from Religious authority has caused confusion, division, doubt, and despair;

2nd. That every violent departure from Political authority has caused weakness in the state, loss of freedom to the race, loss of prosperity, peace and happiness to the individual; and

3rd. That every departure from Literary authority—that is, every abandonment of form and spirit made sacred by ancient usage and accepted tradition—has been a departure in the direction of feebleness, vulgarity, sensationalism and immorality.

So much—or rather so little—in regard to the need for cultivating the power of right thinking. Now, let us set forth in brief some views regarding the need for cultivating the power of right conduct. Here too, I must be allowed to ask the endorsement of another of the greatest minds of this age—a mind strangely like Newman's in many ways but, alas! not enough like it—I mean Matthew Arnold. In one of his essays he says: "A fine culture is the complement of a high reason and it is in the conjunction of both with character, with energy, that the ideal for men and nations is to be placed. It is common to hear remarks on the frequent divorce between culture and char-