

as also what he might have said in reply, had time and opportunity been given him. His answer was destined to be nipped in the bud; for, with his usual ill-luck, just at this moment that unfortunate Fred Donovan blundered in upon the conversation, to ask the doctor what he thought of "that glorious thing Miss Neville had just played." Perhaps, however, after all, neither Mrs. Carew nor the doctor very much regretted the interruption. For the former had said quite as much as she intended, and certainly the latter had heard more than sufficient for one night's reflections. He soon after took his leave, on the excuse of the fatigue consequent on his journey; not, however, before he had whispered to Mrs. Carew that he should certainly call next morning.

He was as good as his word; for about noon he presented himself, and with an unusual flush on his cheek and a strange light in his eye asked for Miss Neville. Again he was shown into the long drawing-room, and again he and Maude had a conference, all to themselves, but with a very different result from that of the day before; for at the end of half-an-hour the doctor suddenly made his appearance, with the most radiant countenance possible, in the room where Mrs. Carew and Fanny were sitting, and, marching straight up to the former, shook both her hands, and kissed both her cheeks, and called her "mother." His entrance was the signal for Fanny to vanish, and in a moment she was by her cousin's side in the drawing-room. She had come prepared to ask a momentous question, but she had no need to ask it. Something she saw at a first glance was answer sufficient to it at once, for on one of the fingers of Maude's pretty white hand gleamed the diamond ring that Richard O'Meara had always worn in memory of his mother.

One fine summer morning, in the year of grace 1871, a very simple wedding took place in Ballycross. Homely were the festivities, unostentatious the toilettes, and the bridegroom by no means either handsome, rich, or young. And yet, as the blushing bride, leaning on the arm of her bappy husband, stepped from the porch of the little church upon the pathway strewn with flowers, a golden radiance brightened the scene as the angels beheld it and blessed it. God himself was that day binding together and blessing till death two faithful and loving Catholic hearts in that union unclouded and perfect—a truly Catholic marriage.

[THE END.]

EDUCATION IN THE MIDDLE AGES.

WE take the following from the Appendix to the sixth volume of Montalembert's "Monks of the West;" Authorised Translation, p. 584:—

Certain writers of the last century, and of the present one, have desired to make their readers believe (and their object may easily be guessed) that the medieval monks only instructed in their abbeys children destined to the religious life, and that the noble classes were proud of remaining without any literary culture. His Eminence Cardinal Pitra, in his *History of St. Leger*, has proved the falsity of this view. He there makes it evident—1. That under the Frankish King Clotaire II., St. Chlodulphe, who afterwards became Bishop of Metz, had been brought up with St. Leger at the school for the great vassals, and, "as belonged to his rank, and according to the custom of the sons of nobles, he is sent to school and instructed in liberal studies, *ut par erat et ut NOBILITUM FILIIS FIERI SOLET, scholis traditur et LIBERALIBUS LITTERIS docendus exhibetur.*"—(Vit. S. Leodeg., c. 3, Act. SS. O.B.) 2. That St. Landebert, from his infancy, *a prima fere aetate*, had been under the care of learned men and historians *ad viros sapientes et storicos.* (Vit. S. Land 6, c. 2, *ibid.*, Sect. ii.) 3. That St. Wandrille (Vit., c. 2, *ibid.*), in the character of a noble, had received the noble education—that in which military history and ancient literature were taught, and which was imbued with Christian principles, as well as with those of profane learning, *militariibus gestis de antiquis disciplinis, QUIPPE UT NOBILISSIMIS, nobiliter educatus, et crescentibus sanctæ vitæ moribus cunctisque mundanarum rerum disciplinis imbutus, &c.*

These facts, moreover, are proved by every page of medieval history; and in our days the strongest evidences of them have been accumulated. But as the absurd formula, "Being a gentleman he did not know how to sign his name," is often repeated, even in histories meant for young people: we beg leave to do justice upon it here, first by pointing out the texts quoted by Mabillon, Ziegelbauer, and their contemporaries, and then by appealing, as to the facts, to the opinion of the most competent modern writers.

A passage of Eckhard of St. Gall, brought to light by Dom Pitra, shows that there were in the monasteries two kinds of schools—one for children intended for the cloister (oblats); the other where the sons of nobles and princes came to study, *exteriorem in qua magnatum nobilitumque liberi fingebantur.* (Brouwer, *Antiquit., Fuldens.*, p. 36.) Here is Eckhard's text, which shows very clearly the distinction that existed between the clerks sent by the bishops and the young nobles intended to return to the world: "After a short time they are sent to the cloister school with the B. Notker, and the other children who follow the monastic rule *traduntur post breve tempus SCHOLÆ CLAUSTRI, cum B. Nothero et cum cæteris, MONACHICI HABITUS pueris. Exteriores vero, id est canonice, Isoni cum Salomone et ejus comparibus.*" (Vit. S. Notkeri, c. 7.)

The *nutriti*, among whom were the sons of dukes, counts, and seigneurs, had a free choice between a knightly career in the world and the life of a monk in the cloister. Men of the highest merit were to be found in both. Thus we have no reason to be astonished with M. Charles de Rémusat that the historians of the twelfth century relate how the young nobles left their paternal castles in crowds, to go and live in huts built of branches on the banks of the Arjusou, whither Abelard had transported his school (see Couson, *Hist. des peuples Bretons*, vol. ii. p. 555.) No one will suppose, surely, that these young nobles gathered round a philosophic theologian were men without literary culture. Knowing, however, how tenacious some historical falsehoods are in France, M. Leopold

Delisle, the learned director of the National Library, has thought it necessary to publish a dissertation to prove that it is absolutely false that the feudal nobility "ever systematically repelled the very elements of instruction."

The author commences by examining some important works, composed at this period, on the education of the nobles. What do these works say? that "the children of nobles have need of acquiring extensive information, and that they should be familiarised with literature from their youth." (Vincent de Beauvais.) That the sons of nobles ought to have three masters,—one to teach the mysteries of religion; one "skilled in science, and especially in the science of grammar, that he may teach how to speak Latin, to read, to hear, and to understand, which is very expedient for the sons of kings and of great lords;" the third, of noble race, and an experienced knight, "that he may teach them how to behave themselves and to converse among great and small, princes and prelates, knights, monks, and ordinary people." (Gilles de Romme.)

Certainly this is a programme which might be accepted in our own days, by the most rigid pedagogue.

But do facts agree with theories? M. Delisle has no doubt of it. "The list would be very long," he says, "of the barons and nobles, who in the middle ages cultivated, with more or less brilliancy, history, jurisprudence, and poetry. The multitude of remarkable persons of those times—statesmen, warriors, ministers—who were drawn from the ranks of the nobility, is by itself enough to settle the question.

However, as large crosses take the place of signatures in deeds of the eleventh and twelfth centuries, it has been concluded that the nobles could not write. This is a great error, easily refuted by the following fact: The custom of placing a signature upon deeds, missives, &c., did not exist during most of the middle ages; thus not one of St. Louis's numerous letters is signed, and yet it is quite certain that he knew how to write!

The good lord of Joinville, Seneschal of Champagne, wrote very well, as is proved by a curious document discovered by M. Chazaud, keeper of the archives of the Department of the Allier.

Bertrand du Guesclin, who has been represented as the most illiterate of knights; Talbot, Labire, Dunois, and many others, did not in any way deserve the reputation for ignorance which they have gained. The custom of signing deeds is comparatively modern. Sovereigns only began to practice it in the time of Charles V.; and Philippe de Mézières complains bitterly of it, saying that a sovereign "ought to address autograph letters only to his relations, to the Pope, and to foreign potentates." It seems, then, that whatever may have been said or written, we must acknowledge the falsity of the famous formula, "He declared that he did not know how to write, as he was a gentleman." In the Fifteenth Century, in Bretagne, the *notaires-passe*, who, it would seem, must have known how to write, were all of gentle birth, and it was the same in Dauphiné (*La Roque, Traité de la noblesse*, c. cxlviii., edition of 1710).

M. Delisle unhesitatingly concludes, as M. de la Borderie and M. A. de Courson had previously done, "that the nobles in the middle ages knew how to write, and that—the learned section of the clergy not included, they were not more ignorant than the members of other classes of society." (*La Borderie, Mélanges d'histoire et d'archéologie*, t. 60.)

SELF-CURE FOR INEBRIETY.

A PERSON afflicted with a craving for alcoholic liquor, says the Boston Traveller, can easily supply himself with the remedies used at nearly all inebriate asylums, and be his own physician at his own home without the necessary expense and publicity of visiting any reformatory institution. His laboratory need contain only a small quantity of cayenne pepper, a pot of concentrated extract of beef, and a few grains of bromide of potassium. When the desire for alcoholic drink recurs, make a tea from the cayenne pepper, as strong as can be taken with any degree of comfort, sweeten it with milk and sugar, and drink. This tea will supply the same place that a glass of liquor would fill, and will leave no injurious effect behind. Repeated daily as often as the appetite returns, it will be but a few days before the sufferer will have become disgusted with the taste of the pepper, and with the appearance of this disgust disappears the love of liquor. This fact is proven every day. The extract of beef is to be made into beef tea according to the directions on the pot, in quantities as may be needed for the time being, and furnishes a cheap, easily digested and healthy nutriment, it being made, "to stay on the stomach," when heavy articles of food would be rejected. The bromide of potassium is to be used carefully, and only in case of extreme nervousness, the dose being from fifteen to twenty grains, dissolved in water. This is a public exhibit of the method of treatment adopted at the inebriate asylums. In addition thereto, the drinking man should surround himself with influences which tend to make him forget the degrading associations of the bar-room, and lift him upward. He should endeavour, so far as his business vocations will permit, to sleep, bathe and eat regularly, and obey the laws of health. By the adoption of this course, energetically and sincerely, no man who has the will to reform can fail to do so. Hundreds and thousands can attest the truth of these statements.

A correspondent of the *Times* who attempted to cross the Russian frontier without a passport, in the hope of witnessing the reception of the Emperor William at Alexandrovno, was immediately sent back on to German territory by a scandalised gendarme. The correspondent was unable to learn anything further than that the two Emperors had met on the most affectionate terms, and from his description it would seem that the Russian troops who guarded the Czar were most effusive in their demonstrations of affection for everything German. He mentions a fact of considerable interest—namely, that the German Kaiser had been preceded by a few days by the illustrious Moltke, who had been in secret conference with the Czar and his advisers.