

extinguished slavery, raised honest toil, for the first time in human history, to its proper dignity, and surrounded it with many comforts and safeguards which, lost to a great extent during and after the Reformation, the toiler is now only winning back once more. It is a poor criticism that must clap its blind eye to the telescope. Here let it suffice to say a few brief words about what the Church has done for the toiler. She found him a slave. She made him a free man. Free labor was scarcely known in the world that the Church set out with such slender means (humanly speaking) to conquer. Lecky points out three well-marked stages of servitude in pagan Rome. The worst of these succeeded the Roman conquests in the East and West. The victories of the Republic flooded the markets with hapless captives, who were sold as slaves to the highest bidder. In his *History of Slavery and Serfdom* (London, 1895), Dr. John Kells Ingram says that, on a moderate calculation, the slaves in Italy alone, in the hey-day of the Republic, reached the enormous total of 21,000,000 in a free population of only some 7,000,000. Some of these slaves were the friends and trusted agents of their masters. The great mass of them were the merest chattels—beasts of burden, or worse. They were (as Dr. Ingram shows) denied every moral right, and were completely at the mercy of their task-masters in an age when parents had—and occasionally exercised—the power of life and death over even their own children. The marriage of slaves was not recognised by law. 'Their testimony,' says Lecky, was in general only received in the law-courts when they were under torture. When executed for a crime, their deaths were of a most hideous kind. The *ergastula*, or private prisons, of the masters were frequently their only sleeping-places. Old and infirm slaves were constantly exposed to perish on an island 'n the Tiber.' Slaves were liable at any time to be thrown to the wild beasts in the arena—and did not Vidius feed his fish with the flesh of his slaves? Porters were chained to the doors in pagan Rome. Slaves cultivated the fields in chains. And, in the event of the murder of a master by some unfortunate toiler, maddened by ill-treatment, all the slaves in the household were executed, after the hideous fashion of the time, except those that were in chains at the time or incapacitated by serious illness. And Tacitus tells us that this law was rigidly enforced. This was the condition of the toiler, white and colored, in the Roman Empire when SS. Peter and Paul came to its capital to preach Christian liberty, the equality of all men before God, and the moral and human rights of dependents to brotherly and kindly treatment at the hands of their masters.

Such was the condition of the toiler when the Church came upon the scene. Labor had then touched its physical hell-of-the-damned. Its moral evils cannot well be overstated. The toiler was brutalised; a stigma rested upon honest labor; the free poor were degraded and impoverished. The Church altered all that. Writing upon this subject ten years ago, we summarised her action in the following words: 'Her course of action,' says Baluffi, 'was measure 1, not sudden nor reactionary.' So deep a social sore naturally took time to heal. The Church's action on behalf of the slave resolved itself into three kinds: (1) She proclaimed the equality of and fraternity of all men in the sight of God; (2) she raised the moral dignity of labor; (3) she gave an unexampled impetus to the movement for enfranchising slaves. Not alone the priesthood, but even the episcopate, were open to manumitted slaves in the early Church. And the noble Church of St. Vitalis, at Ravenna (Italy), was dedicated by Justinian to the memory of a martyred slave. The monks were the pioneers of modern free industrial life. They removed the stigma of contempt attached to labor, worked for work's sake and for God's sake, and softened and sweetened everywhere the life of the tiller of the soil. In over forty Councils the bishops enacted laws for the protection of slaves, for their gradual emancipation, erected schools and asylums for them, sanctified their manumission by solemn religious services, and excommunicated all who attempted to deprive them of their liberty. Both in the East and West the monks emancipated the slaves on lands given to them. Alms were collected for their enfranchisement; the practice of manumitting as an act of devotion, and of leaving them their liberty by will, was encouraged by the Church everywhere. The result is stated by Lecky: In the twelfth century 'slaves in Europe were very rare. In the fourteenth century slavery was almost unknown.' It had been mitigated into serfdom and villeinage. These, in turn, gave way in time to the absolute liberty of free and untied labor.

The great religious revolution of the sixteenth century was accompanied by a return to the enslavement of the toiler in England and Scotland. In England, the condi-

tion of labor reached, during the early part of the nineteenth century, a degree of degradation and misery such as, perhaps, it never touched in any Christian land. It is only since the days of the Reform movement that labor under the British flag began to win back some of the rights and privileges that (as Professor Thorold Rogers and others show) it had enjoyed in the much-abused, because much-misunderstood, middle ages.

Notes

Catholic Disabilities

The *Evening Star* (Dunedin) of Monday, May 17, describes 'certain Catholic disabilities' (which Mr. W. Redmond's Bill—now shelved—sought to remove) as 'the irritating and belated survivals of a semi-savage age.' 'There are not wanting signs,' adds our contemporary, 'that no future Monarch of England will be called upon at his accession to take an oath which was deliberately couched in the most offensive terms possible, and purposely intended by its authors to wound and insult. The Protestant succession, in these days of large-hearted charity, humanitarian sentiment, and the preaching of universal brotherhood, can be secured, as Mr. Asquith sensibly suggests, without calling upon the Monarch to insult the religious faith of millions of his most loyal and honored subjects. That there are bigoted, bitter, and unpleasant Catholics is only to say that among tens of millions of people of the one faith there are many who possess the least admirable passions of ordinary humanity. But the highest and best Protestant religious thought to-day has absolutely no sympathy with attacks upon or tirades against Roman Catholicism as a form of religious faith. . . . We shall be glad to hear that the Prime Minister's suggestion to appoint a committee to draw up an inoffensive form of declaration has been given effect to. That now on the Statute Books, along with other "brands," should go the way of the old penal laws, the rack, the ducking-stool, the whipping-post, and the stocks.'

That 'Escaped' Nun

Mr. Sloan, an Ulster Orange member of the Westminster Parliament, has been very 'onaisy in his mind' over the East Berghold Convent incident, which the 'yellow' or sensational press worked up into an 'escape.' He threw his 'onaisiness' into a rather anguished question to the Home Secretary (Mr. Gladstone), and coupled it with an application for information as to the prospects of a Royal Commission of inquiry into the necessity of 'Government inspection into all such institutions.' Mr. Gladstone's reply hosed question and questioner with much cold water. 'I have made inquiry,' said he, 'and have received a full report from the Chief Constable of Suffolk, from which it appears that no attempt was made to use force to bring the lady back to the convent, and that she did not in fact return. Two Sisters overtook her when on the way to the railway station and tried to induce her to go back with them, but she refused to do so. The Chief Constable tells me that the reports of this case published in the press were of a garbled and sensational nature. There is no ground for any further action on my part.'

The Rosary among Anglicans

The *London Tablet* of March 27 (p. 490) reprints in part the rules and annual report of an Anglican Rosary Confraternity that has been in operation for the past four years. Here are some extracts which give some idea of the manner in which some of our devout brethren of the Establishment have been moving Romewards:—

'THE LIVING ROSARY OF OUR LADY AND ST. DOMINIC.

'This Society was founded in October, 1905, and its rules are:

'(1) To say daily the decade of the Rosary, as appointed by the Quarterly Intention Card.

'(2) To receive Holy Communion Rosary Sunday.

'(3) To hear Mass on St. Dominic's day.'

Among the 'Intentions' on the Quarterly Card are the following: 'Thanksgiving to the Holy Guardian Angels'; 'Removal of prejudice against the Holy Rosary'; 'Restoration of the Sacrament of Extreme Unction'; 'Gratitude for the Immaculate Conception.' In the 'Annual Report' the object of this Anglican Society of 'The Living Rosary of Our Lady and St. Dominic' is stated to be 'The furtherance of devotion to our Blessed Lady by means of the Holy Rosary. It exists,' adds the Report, 'to encourage the faithful in the recitation of the Rosary,