

self. "Words move, but example forces," is an old, but true axiom. Give good example to your household and they are with you: give them bad example and they are with you too. Apply this principle to the school-room, the college, the corporation, the city, the state, and, in general, it is true that men are what their surroundings make them. This is why Catholics demand denominational education. This is why they cannot, do not, dare not send their children to those godless, demoralising and pestiferous public educational establishments of the present day, whose greatest boast is that they are creedless: where everything religious is carefully discarded; where discipline is as decidedly a name as good example is a phantom. This is why Catholics desire to have their children educated in Catholic schools and colleges, surrounded by Catholic usages, breathing a religious and Catholic atmosphere, in order that they may be grounded in its sacred truths both by word and example. That out-cry about home and Sunday-school instruction is, what we ignorant Irishmen call, balderdash. The great majority of parents are incompetent, either through want of time, inclination or ability, to impart to their children the essential elements of a good religious training.

And is it not an insult to the intelligence and immortality of the soul to suppose that a few hours Sunday-school teaching can effect it? Notwithstanding the diversity of their definition, we have seen that all admit the power of education, either to preserve, improve or originate civilization in any acceptance of the term. We must have civilization of some description, whether it consists in the preservation of what the present affords, which recognizes revelation, religion, the head and heart, reason and God as its fundamental principle, or in that which bows before no authority, no power, no light superior to the one which bursts from the sun of man's illuminating and unaided intellectualism. To protect civilization we must prevent crime, to hinder crime we must educate; but what sort of education will ensure success? Crime, reformation, progress, are the watchwords of the hour. Crime is ubiquitous. Like a violent and devastating pestilence, it sweeps over the land, victimizing individuals, families, officials, legislators, the mechanic and the merchant, the ignorant and the learned, master and servant; in fine, no class or condition escapes the contagion. How remedy these evils? Society is not secure. It is drifting like a vessel buffeted by a mountainous and angry ocean,

menaced by every rock and shoal in its billowy bosom, and requiring an agency more than human to rescue it from ruin. But how exterminate the causes, counteract the effects and restore to perfect healthfulness a frame shattered by this debasing, destructive and multiform enormity. Give an education as universal, regenerative, ennobling, and productive of good, as this is of evil results, seems to be the responsive reply thundered from the opposition camps. Hence the question, Does education prevent crime? and if so, what must be its characteristics? A solution must be found; where shall we find it? That it exists not in the camp of the infidels, a few reasons will suffice to show.

For, even allowing that all can explore the mystic regions of science, so as to hoist their ensigns on the pinnacle of perfection, would that be a safeguard against crime? All acknowledge that without education there is nothing but vice and barbarism; but with a merely intellectual culture would the iniquity be less? Would men be superior to what they were nineteen centuries ago? There was then civilization and crime, but would we be better off now with our mental development and rationalism as a moral legislator? Experience teaches that the great mass of mankind never have attained, or never can attain, to that standard of intelligence which scientists say is alone capable of forming good and useful members of society. Therefore they devote the vast majority of mankind to be the inevitable factors of crime. This, of itself, would be sufficient to prove the necessity of another power to oppose the effects of ignorance, partial or entire, and this means Catholics call the religion founded by Jesus Christ nineteen hundred years ago,—a religion which has exerted such, and so salutary an influence on all classes during this lapse of ages. But granting that the scientific unfolding of the mind was easy, perfect and universal, would iniquity, independently of any other adversary, be less rampant and revolting? History says not. The reformatories, hospitals, prisons and penitentiaries answer no. Men of information and culture, unguided by religion, have in all ages contributed more than their quota to the common fund of wickedness. This is not only true, but even rational. Men brought up in a spirit of self-sufficiency, ignorant of their duty to God, to their neighbor and themselves, troubled with no qualms of conscience, heedless either of joys or torments in the future, and taught to place all their happiness