

CATHOLIC EDUCATION.

SECULAR AND RELIGIOUS INSTRUCTION.

WE would ask the attention of our readers to the following words, spoken by Father Tom Burke, in London, England:

The world may teach the child. The secular instructor may come full of knowledge, knowing all things under heaven. He may open the eyes of the child's intelligence and convey to it his magnificent light of scientific knowledge. He may give that child all that human intellect has ever opened up or ever mastered. He may open up that intelligence to the hidden things of nature, and the laws that guide them; he may unroll before that young soul the page of history and teach the great lessons that are contained there; he may make that young intelligence a mine, and almost a miracle of knowledge; yet if Jesus Christ be not there, if the love of God be not there, if the strength to raise up and make use of that very sight of God, for the purpose of feeling grace, be not there, of what avail is all that knowledge—that glorious opening of the eyes of the soul? In these days of ours, when knowledge abounds, it seems that according to some teaching we are destined to arrive at a conclusion that denies the attributes and the existence of God. Even the highest human knowledge is a stagnant pool, where the knowledge of God is not found, and in the greatest perfection does not contain a living principle or motive power to save a man from his own passions and from sin. At the present day, there is no form of knowledge truly believed which comes from God, which opens the eyes to God and puts strength into the soul, not only to keep down what is base in a man, but to teach all holy and higher influences, and to enable a man to make his knowledge the knowledge which assuats, like that of the blind man in the Gospel, in rising up and following the Lord. And where is this knowledge to be found? It is only to be found in that education directed, animated and learned throughout by the divine vessel and by the sacramental grace of the Catholic Church. Here only it is that the young soul recognizes

God in the first elements of its knowledge. Here only it is that the man, in passing from one sphere of knowledge to another, is also ripening into the greater knowledge of Jesus Christ, and into the feelings of his manhood in God. This secondary and holier and more perfect knowledge does not exclude the first, but takes it all in. When Christ Our Lord gave His word to the blind man, He gave him the power to enjoy every thing he beheld. He could enjoy every thing that pleased the eye, just the same as any other man, but He gave him in addition the knowledge of grace and the love that prompted him to follow God, and so Catholic education in no wise differs from secular education by way of deficiency, but by way of supernatural grace. The highest education that the world can give is still deficient—still wanting. It is no education, at all if we take the word in its true sense. To educate means to bring out the whole soul of man; it means to raise, to develop, and to mature every single faculty of the soul, and if one faculty of the soul be left untouched, undeveloped, then it is no education in the highest and truest sense of the word. Now, among the powers in the soul of man, there is besides the intellect which requires education, the heart which requires purity and grace, and it is this heart and will of man that form his moral nature, just as the intelligence is the basis of his intellectual nature. The education, therefore, that fills the mind with knowledge, but has no grace to touch the heart, no purifying influence to strengthen the will, cannot be called, in a true sense, education at all. It is only a development of one feature, and that by no means the most important feature of the soul of man. The Catholic Church, in her idea and in her system of education, lays hold of the entire soul in its integrity, contemplates the intellect, and provides for that intellect in every walk of knowledge—excluding nothing. The experience of past ages, the researches of science, the growth of investigation of natural phenomena on every side, are taken into the youthful mind, which is flooded with this natural knowledge is carried on the training of the will and the purifying of the young soul. Who can deny that the