

in quantity and quality, to the ever-increasing strength of the young mind, which should be led gradually into the mysteries of science, taught to judge between right and wrong with ease and decision; thus enabling it, by facile gradations, to bloom, blossom, and fructify. But the most important part of education is the disclosure of the moral forces of our nature, the instruction of the heart, the affections, the will, the necessity of knowing that all the powers of our being, whether of mind or body, were entrusted for a purpose, and that it was never allowable to employ them to the detriment of that purpose; that, though perfectly admissible to use them for temporal ends, their chief and constant aim should ever be concentrated in eternity. There is nothing truer than that there are different callings in life, and that all are most happy in their own; that men should accustom themselves to certain daily acts and resolutions, to perform their diurnal avocations with assiduity and care, to refrain from prohibited acts, and never willingly to harbor such thoughts as their sense of right and wrong forbids them to entertain. Nor is there anything clearer than that there is a code of morals to be observed, and that the observer is more happy here and more secure beyond the tomb. Can a man, then, who is ignorant of religion, be said to be educated even intellectually? Is not religion a treatise on the moral and supernatural, an exposition of all that is excellent in nature and grace? Is she not an instructress the most perfect and sublime of the manner of living, of the cause, motive and end through, for, and by which we should live, move and direct all our actions? Is not the supernatural above the natural, the Creator above the creature, the science of the knowledge of God above the knowledge of the works of His hands? Is not the moral above the physical or intellectual? and, consequently, is not religion, according to St. Thomas, "The Queen of Sciences." Is man a mere animal destined for no grander or higher terminus than to eat, drink and die? If so, educate him physically, educate him intellectually, and we will then have infidel philosophers, infidel statesmen, infidel poets and orators, but only the civilization of Pagan Greece or Rome. But if he has been invested by the Almighty with a rational and most exalted soul, stamped with His image and likeness, and consequently like Him, immortal, and tending to Him as to His last end and supreme beatification, there are none so daring as to affirm that a moral, spiritual or religious education is not absolutely

requisite. And, as corporal and mental education require the preservation of life, suitable nutriment and the means to obtain a state of subsistence consonant with the condition of each; so the spiritual man requires the education of doctrine, of correction and example. From doctrine there can be no exemption; it is a matter of life and death. There are things which the most ignorant must know, and without which salvation is impossible. Others there are which the necessity of obedience to precept obliges us to know, and nothing, except invincible ignorance, can excuse their ignorers. All agree that without an explicit belief in the existence of a God there can be no salvation in eternity. All equally believe that it is essential to have an explicit, or, at least, an implicit faith in the Blessed Trinity, and the Incarnation of the Son of God, in order to be saved. Baptism also, and Penance, for those who have had the misfortune to soil their baptismal robes, is likewise obligatory *necessitate medii*. There exists a duty of precept for all without exception to know and believe,—the Apostles Creed, the Ten Commandments, the Precepts of the Church, and the Lord's Prayer. That the knowledge or ignorance of these important truths will be punished or rewarded according to the opportunities, application, and talents of the different individuals, is clear to everyone; but it is fully as clear that the culpable neglect of any of them is inexcusable. What shall we say of correction in the economy of Christian education? Is it not a most important element? Who will deny the existence of much evil in the nature of fallen man? much to combat, correct, improve, destroy, and lead thus apace towards perfection. If St. Paul, though rapt to the third heaven, was, nevertheless, forced to implore God to deliver him "from the body of this death," how much more need have sinful mortals to have their vicious natures corrected, directed, healed and perfected. Experience proves that there are none who do not need reproof; but especially is this true of youth, whose natures, as yet unformed, are as capable as wax to be impressed with habits either of good or evil. But however influential these elements may be in the formation of the soul, there is none more important or successful than good example. You may instruct and correct till dooms-day, but if your life and actions belie your doctrine and reproofs, you might as well think to calm the tempest, or empty the ocean, as to endeavor to impart what you do not practice, or make men better than your-