#### I LLITERACY AND CRIME.

From Father Conway's Pamphlet.

A glance at the progress of crime in countries where State education is in fullest bloom, and illiteracy a thing almost unknown, will convince the reader of the fruitlessness, or rather the demoralizing influence of public education. Let us take a few instances from the German fatherland, which, being eminently the land of modern civilization and public schools, cannot but be considered a fair representative. growth of crime is simply alarming, especially among the youth. A Berlin ment-in proportion as it is efficient and preacher, in a report on the progress of crime in that city, in 1873, says: "At present the prison cells allotted to juvenile criminals are so crammed that the room is no longer sufficient for them. In the course of 1872 no fewer than 392 such juveniles, from twelve to eighteen years of age, have been imprisoned, among whom 158 were under sixteen years. A lad of fourteen being asked in court of what denomination he was, replied: 'Denominations no longer exist; religion is no longer taught in the schools." And then the reporter goes on to say: "The great mass of crime has grown upon the soil of religious indifference and radicalism. Most of the crimicarelessness in religious matters, and such a confusion of all moral ideas as would move any thinking man to com-The following extracts from the most

recent statistics at hand bear testimony to the blessings of State education, or Kullur, as they are pleased to call it in the fatherland: The per centage increase of crime in Prussia, from 1871 to 1878, was an average of 100 per cent., or double the number, the increase of population of the period of the lation being only 44 per cent. Increase of crime against morality, 148 per cent; personal outrages, 143 per cen.; murders, 45 per cent.; against property, 226 per of the Spartans. However humane and cent. In Saxony: murders increase 85 philanthropic, then, the principle of cent. In Saxony: murders increase 85 per cent.; against morality, 181 per cent., personal outrages, 200 per cent.; the increase of population being 7.4 per cent. In Baden, murders increase 69 per cent.; against morality, 122.9 per cent.; against property, 127 per cent. In Wurtem an oligarchy, or a monarchy. History burg, 1872-77: average increase of crime, teaches that the one of these forms as 83.5 per cent. In Bavaria, 1872.76 average increase of crime, 83.5 per cent.; the increase of population, 3.3 per cent. This growth of crime has alarmed even the great champions of modern culture. Herr von Puttkamer, then Minister of Public Instruction in Prussia, after expressing his regret that the influence of religious education was paralyzed in the State, said (1879): "I am convinced that on the day on which we cease to make all those things which appertain to man's the saving teachings of the Gospel the basis of education, the fall of our national civilized lite will be inevitable. Video meliora proboque; deteriora sequor. Such are the fruits of State education in Germany, and yet we must remember that German State schools, as a rule, are not non-religious. Cases of non-religious schools have been excep-tional, and religious instruction has been generally given according to the denomi-nation of the children, in a solid and systematic way; but this circumstance affords a striking evidence of the inefficiency of religious instruction, if the education is secular, or, as it frequently happens, hostile to religion. What may expect where religion is positively

We might give figures to show how the alarming increase of crime in our own country goes hand in hand with the spread of godless education. But an abler hand, who e works are easily obtained the truth of this assertion in our own tainable, has undertaken the task and has accomplished it so successfully that, although he has earned much abuse from the advocates of public schools, to our knowledge, not even a serious attempt ber of Catholics in the to the Hon. Zachary Montgomery, editor of the Family's Defender and other publications, Aruitland, Cal. No less an authority than Richard Grant White has carefully examined and verified his statements and "found them essentially accurate and trustworthy," whence, he concludes that the evidence on record proves the case against the public school system as clearly and undeniably as the truth of Newton's theory of gravi tation is proved by the calculations which enable astronomers to declare the motions and weigh the substance of the planets." North American Review.

If such are the moral fruits of State education, what must be its social effects? If citizens are brought up without religion, without conscience, without God, is it to be wondered at that society is disorganized, that the social order is shaken to its centre, that rulers are trembling on their thrones? If religion and morality, which, to use the words of George Washington, are "indispensable supports of political prosperity, the two mean niles and mannings and great pillars of human happiness and the firmest props of men and citizens," are once undermined, the whole structure of society must needs totter to its fall. This is the practical outcome of

State education.

But consider even from a theoretical point of view, the principle of State education is fraught with the most bane-ful consequences. "If the State owes its children an education at the common expense," says Bishop McQuaid in the Journal of Education, "there is no escape from the Communists' demand for food obtains. food, clothing and shelter at the common expense." The principle of State edu-cation, therefore, is essentially communistic. "If the mental wants of the rising generation ought to be satisfied by the State," says Herbert Spencer, "why not their physical ones? The reasoning which is held to establish the right to room and expunged from the school intellectual food will equally well establish the right to material food; nay, it will do more: will prove that children should be altogether cared for by the

tion annuls all parental responsibility. And Stuart Mill does not hesitate to call State education an unsupportable despotism, masmuch as it forms the opinions and sentiments of the people in s ch a way that the State may lead them whither it pleases. Admitting the right of the State to compel parents to give a certain amount of education to their children, he says (On Liberty): "A general State education is a mere contrivance for moulding people to be exactly like one another; and as the mould in which it casts them is that which pleases the predominant power in the governsuccessful\_it establishes a despotism over the mind, leading by natural tendency to one over the body. An educa-tion established and controlled by the State should only exist, if it exists at all, as one among many experiments carried on for the purpose of example and stimulus to keep the others up to a cer-tain standard of excellence." We are no admirer of the philosophy of

Spencer and Mill, but the greater their aberrations in other respects the more importance must be attached to their views on this one point, in which they did not allow themselves to be carried away from the path of common sense by the current of modern notions. And, in show an appalling ignorance and fact, if the State may regulate and superintend the mental development of its children, we do not see why it should not, in like manner, watch over their physical growth. If the State supply the schoolmaster, why not the nurse? If it prescribe the mental regime, why not also the physical? Why not enact a national bill of fare, based on the most approved medical principles? Why not legislate on the clothing, habitation, corporal exercises of its youthful subjects? This principal of State education, if synthetized to its last consequences, would with logical necessity lead us to the adoption of the famous black soup mess State education may appear at first sight, if once admitted it necessarily paves the way to communism and despo tism. And it matters very little whether the State that adopts it is a republic, or well as the other is liable to those excesses, as soon as it begins to disregard the natural laws which the Creator has traced out on human nature for the direction of civil sociéty.

It is needless to point to the pernicious effects of State education on religion. When teachers and pupils are subtracted from the salutary influence of the church, when God and religion and last end, and should be first and fore most in the training of youth, are proscribed for six days in the week, how is it possible to imbue children with reli gious sentiments, to ground them in the principles of their faith, so that they may learn to act on religious motives through life? Religion, at most, will be a matter of secondary importance with them. And even though regular religious instructions may be permitted, yet the education will be far from being a religious one. Primary education, espe-cially, must be blended with religion; the children must become familiar and easy with, and, as it were, a second nature to them; and this is a thing impossible if the instruction is secular, if the church does not exercise a direct influence on teacher and pupil. Infidelity or religious indifference is the inevitable consequence of such secular instruction. country. For what is the cause of the progress of infidelity in this country, if not mainly the goodless education given in our public schools? And if the numo refute him. We refer which, thanks be to God, is very considerable compared with other denomina tions is not more than half what it ought to be, we believe that this is chiefly, though not solely, owing to pub-

lic school education. But State education, we maintain furthermore, far from being beneficial, is highly injurious to the advancement of true civilization, to the true progress of education. Here we must remind the reader that the true civilization of a nation does not consist in its material power and resources, nor in the most perfect utilizing of the forces of nature for social comfort and industrial facilities. All these things, of course, are the outcome of culture in a certain department, which, though of great importance, is by no means the highest of civilized life. Neither does true civilization consist in the total exemption from illiteracy; for, as we have already shown, a high degree of mental culture and good taste is not incompatible with illiteracy. Many an unlettered Italian will pass a better judgment on the artistic merits of a work of art than an American high school graduate, who has heard much talk of good taste and aesthetics. The true civilization of a nation is the perfect, harmonious development of the higher faculties of the people as such. Now can this harmonious development of the higher faculties of a nation be obtained under State education? We emphati cally deny the possibility; for how can the development be harmonious if the religious and moral side of human nature be altogether, or partially neglected? How can even the intellectual faculties be properly developed when, as is generally the case in State schools, the whole education has a materialistic drift? How can the sesthetic faculties be awakened, chastened and cultivated, if christianity,

But the most lamentable effect of this purely secular education is the rise and spread of error. As soon as science is government." Spencer logically conditioned from positive religion there is cludes that the principle of State education no safeguard against error. Science has

no longer the bulwark infallible autho rity to keep it within the proper bounds. The human mind nas no longer the un erring monitor to check its vain curio sity, to say to it: "So far shalt thou come, and no farther!" It has no longer the beacon light of faith to light it on its way through the shoals and cliffs with which the great ocean of the intelligible is beset. Therefore it is that, in our days, in which the human mind has emancipated itself from the restraint of authority, "men have become vain in their thoughts, and their foolish hearts are darkened, and, professing to be wise, they have become fools." They They have, in truth, changed the glory of the incorruptible God into the image of the corruptible world, and rational men into the likeness of the ape, and reduced Creator and creation to a mere combination of matter and movement. This lamentable degradation of science in our days is the natural outcome of its divorce from positive religion. If any one looks on this as progress, he may boast that secular education is the mother of civilization. We will not reason with him.

Science has its God-appointed moderatrix in revealed religion. Nor does this subordination in any way derogate from the dignity of science; nay, it enhances the same, inasmuch as it guards it from error, which alone can degrade it. On the other hand, who does not see that it is the most unmitigated despotism against the human mind and against science, that their growth and development should be ruled by the State, which has no vocation, not to say capacity for that task. Instances of this intellectual thraldom are not wanting in the history of modern philosophy. It is a patent fact that, as long as Hegel was in favor an the Cabinet of Berlin, almost exclusively his followers were promoted to the higher chairs of learning in Prussia, which circumstance, more than anything else, has given popularity to his absurd system of philosophy and pedagogics among the learned; but as soon as the wind of doctrine began to vecr in Ministerial circles, the young Hegels were almost systematically debarred from professorial eminences.

Moreover, as competition is the life of trade, so also of education; as State monopoly is prejudicial to any branch of business, so it must be to education. Of course the State, having extensive resources at its disposal, can afford material facilities which private communities, in our days, can hardly attain to; but the faculty or teacher whose position is secured by government funds, will rarely devote the same energy to the work of education as those who altogether depend on their own efficiency for their support. Still greater will be the selfdevotion of those who have sacrificed every temp ral emolument for God's sake, in order the more freely to give themselves up to the task of education; whose affections are undivided by the care of this world, and whose every thought belongs to the youth intrusted to their care.

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