

their lives to the dangers of infectious diseases and the savage cruelty of barbarous nations, that their divine mission might be fulfilled. When duty calls they freely and willingly go. Nature's first law is to them an idle command.

Again, the welfare of society ultimately depends on the nature of its citizens. If the citizens individually are honest and honourable, the safety of society is assured. But what must we think of that society whose individual members have been taught from their infancy to regard self-love, self-esteem, self-interest and self-preservation as superior to all other considerations? The foundation is unstable, and therefore the structure cannot last. The moral law was written alike for individuals and nations. Let them neglect and deride it, and the inevitable consequences will follow, for in the words of the Italian poet, "the sword of heaven is not in haste to smite, nor yet doth linger." Such, then, are some of the results which naturally flow from a system of teaching which confines itself to a knowledge of the things of this life and scoffs at the revealed truths of God. "Education," says the venerable pontiff Pius IX, "which, without the aid of Christian doctrine and its salutary moral effects, instructs the minds and moulds the tender hearts of youth, naturally prone to evil, must infallibly produce a generation that will have no guide but their own wicked passions and wild conceits, and be a source of the greatest misfortunes to the commonwealth and their own families." But has our author nothing to say on this most important branch of education? Most assuredly he has, but as he regards the absolute and divine as beyond the sphere of science and wholly inaccessible to human reason; society subject to laws as necessary and stringent as those which organic matter obeys; the belief in the immortality of the soul an effect of mere ignorance, we are not surprised to find his idea of moral education limited to the relations of man towards man. No sane person will deny that the preparation of the young for the duties of after-life is one of the main ends which parents and teachers should have in view, but that instruction is necessarily inadequate which excludes the strongest and tenderest ties of the Christian family. In the absence of this proper preparation, it is not to be wondered at that the man-

agement of children, and more especially the moral management, is so lamentably bad. We do not contend that all the imperfection of nature can be totally eradicated, or an ideal humanity produced by an education based upon religion, but we do contend, and daily experience proves the truth of our contentions, that it is only by keeping before our minds the stern and inviolable teaching of Christianity, that we can ever hope to restrain our natural passions, or diminish our natural imperfections. Scandals, quarrels between friends, bankruptcy, disclosures, selfishness, dishonesty and brutality are of everyday occurrence, and in nine cases out of ten are traceable to parental misconduct, parental negligence, and parental irreligious training. The youth who has appropriated to his own use the goods of another, is told by his affectionate parents that such an action is not right, and that it should not be repeated; but do they warn him of the sin he has committed, the commandment of God he has violated, and the danger of eternal punishment which he incurs unless these goods or their equivalent be restored. But perhaps parents of this kind should be numbered among those who regard life as intolerable or even impossible, when there exists too keen a sense of rectitude or too elevated a standard of morality. "Is it not manifest," says our author, "that as ministers and interpreters of nature, it is the function of parents to see that their children habitually experience the true consequences of their conduct, neither warding them off, nor intensifying them, nor putting artificial consequences in place of them." True, misconduct always bears with it a certain natural punishment, but the question is whether this punishment which follows so naturally from a course of wrong-doing, is always suitable to the crime. The clerk, through carelessness fails to fulfil the duties intrusted to him, and consequently is discharged by his employer. The business-man fails for want of punctuality, the avaricious tradesman loses his customers, and the inattentive physician his practice. So far the rule holds. Experience is a dear school, yet it is said that fools will learn in no other. But let us carry this principle, which Spencer regards as applicable alike to men and children—a little farther. Must the in-