

the saying of Christ, "*What will it profit a man to gain the whole world and lose his own soul?*" A contented life and a peaceful conscience, the fruits of integrity and piety, can only be acquired by religion, instruction and religious observance. Paganism, Mahomedanism, Sectarianism, Deism, Transcendentalism and Socialism cannot confer worldly contentment, or any real gratification that can outlive the moment of existence. Of what avail then are all the trappings of science, the titles, medals, ribbands, and monumental honors of literary merit, that human talents can gain, or human greatness bestow! What was the pleasure of Aman while he beheld Mordecai sitting in the king's gate?

Under the Mosaical institution teaching was of divine order and belonged to the Priests and Levites: under the Christian dispensation, instruction became the especial duty of the clergy; and we find them everywhere mentioned as teaching the people, in the Acts, in the Epistles, in the early Christian writers, in the Fathers of the Church, and in the historians of the primitive and mediæval ages. To their praiseworthy exertions are due the establishment of almost all our universities, colleges, free schools and academies. In all these seats of learning and science, the Catholic clergy have eminently distinguished themselves in becoming the teachers and civilizers of the savage, the instructors of the ignorant, the reclaimers and saviors of the profligate, and the benevolent and useful servants of the public: they have become professors, tutors, and lecturers; they have everywhere enlightened the world as writers, inventors and experimenters, in agriculture, medicine, chemistry, natural philosophy, mathematics, useful literature and practical sciences, above all, as successful teachers of what is right, patterns of morality, men of virtue, punctual performers of their duty, and inculcators of piety, honesty, and religion. They may be said to have almost created all the arts and professions of modern improvements, and they have pushed many to their present high degree of perfection. In fine, no body of highly gifted men has ever surpassed them in munificence, self-devotion and solid benefit to the human race. It was an endless task to enumerate the countless proofs of this manifest truth, they may be all summed up in our one word *Christianity*—not vague, lifeless,

normal Christianity, such as the indifferent and the sectarian might possess—but true, sincere, genuine, *Catholic* Christianity. To cast up the debts of the world in the books of the clergy, would be to count the stars in the firmament, to number the drops in the ocean; so great, so magnificent has been their usefulness by the hands of the God of the Christians! For to his beneficence their humility ascribes all the worth of their mind-improving exertions and joy-diffusing influence. Freed from worldly cares and loosed from earthly ties, noble-minded, disinterested and sincere, their desire is the prosperity of man, his civilization their gain, his instruction their employment, his happiness their delight, their pride is his improvement, their glory his salvation, their repose the glory of God. Such men are ever at the post of duty, to help, relieve, sustain and confirm their faithful adherents, they can have no object, no interest, no wish but the true and solid interest of man: for, ever ready to lay down their lives for the safety of their flock, they are ever foremost in the ranks of the great and the good; first in the enterprise of virtue, they are the first to face the dangers of famine, pestilence and persecution; from the watch-towers of wisdom they are the first to foresee the assaults of the wicked, and to warn their people to the charge; and first in the war of passions, they lead their soldiers on, to win the crown of eternal glory, not for themselves, (for then victory is secured by their meritorious career,) but for the poor, the friendless, the unfortunate, the timid, the abandoned, the desolate, the despairing. To men such as these shall the Catholic hesitate to entrust the charge of education? Shall he delay to place in their hands the pledges of his affection? If the Catholic would choose the best and ablest to be the guide of his children's path, to whom could he better bequeath the sacred duty, than to the Catholic priesthood? But are they truly the best and ablest? That they are the best, their conscientious discharge of their duties, their piety, their sanctity and their virtuous examples afford the amplest assurance—an assurance that cannot be controverted. And that they are the ablest, is still to be pointed out by experience, that teaches even the thoughtless and the giddy. Whatsoever good has been achieved, whatever advance