

of external objects that surround us. It aptly and lucidly descants upon doctrinal truths which are but explicit and outward manifestations of Divine Truth itself, *Deus scientiarum tu es*. There can be no conflicts and irrelevant interference between the human and divine sciences, because God, the crowning object of all the sciences, is in that very act the Fountain of all sciences. Therefore from a due conception of this two-fold order of the sciences each in its own place and pursuing its end in its own method of operation we can safely argue that the science that underlies the happy union of the christian and secular constituents of education is mixed, being made up of the necessary co-habitation resulting from the confluence engendered by the fusion of the human and divine sciences.

If, as I have indisputably argued, religion is a subject that contains truths mutually bearing upon one another and flowing necessarily into and out of each other, and forming chiming laws of combinations and premutations in the knitting together of sublime dogmas, therefore a knowledge as well as an appreciation of these celestial truths cannot consistently be overlooked in education. For which cause it is imperfect and incomplete if religion is ignored, and becomes a factor dangerous to society and to venerable institutions. The lesson taught by the repeated experience of over-secular education in many countries but too truly confirms the fact that the moral conduct of the pupils suffers shipwreck in various ways, and that ideas of a pestilential character grow and propagate unchecked, which will eventually energize into organizations having for their object and aim the levelling down of all sacred distinctions and inequalities, and the merciless overthrow of all order, all laws, and all right.

Everything, whether positive or negative, has a cause of its own, and we may inquire why it is that education without religion ends worse than it begins, inasmuch as it makes people act and think falsely, and fails in the formation of character. The mind yearns and has an appetency for things loftier and purer than can be found in the order of nature; and it is in its exercise upon thoughts beyond *its thoughts* that it properly realizes the blissful repose and moulding plasticity that the education which enforces obedience to higher law and authority, conformity to divine precepts, and perfect adhesion to soul-saving truths ever brings in its train. The man without education has a complication of mental and moral diseases, and as in the body suffering from several distempers, the medicine used, if applied too much or exclusively to the one disease, only vitiates and brings further ruin upon the other parts, and thereby destroys the more quickly, so in ed-