

dangerous and hurtful member. That is a mighty work. It may seem, at first, of little importance whether such and such a child is well educated and well instructed or not. But consider that the child of to-day will be the man of to-morrow, and the generation of to-day is slowly making way for the generation of to-morrow. If the child is poorly and badly educated he will turn out a useless and dead branch of the great tree of society; if, on the other hand, he is properly trained he will become a source of life to the social circle in which he moves.

It is so for the aggregate of young persons, if they are well educated and sent to good and proper schools where that education is to be had, they will come forth a new and glorious generation. While, if their earlier days are neglected, the coming generation must be a feeble copy of the present one. It is the nation that is on the board. It is the country's future that is at stake.

If the next generation is an educated, religious, good one, the country will be happy and its prosperity and honor and glory will be secured. If the next generation is un-educated, un-instructed, wild, careless and irreligious, the country's future will be of small account.

The parent is, therefore, not only making a man of his child, creating in him good and noble principles, but is doing more; he is building up his portion of the country's future, contributing his quota to the coming nationality.

And when the State steps in and prevents the free action of the parent with regard to his child's education, it becomes a question of the State against the State, the representatives of the Nation cutting the Nation's throat.

Again, says St. John Chrysostom—"You have as many accounts to render as you have souls to care for; and you have as many souls to care for as you have children." That is a responsibility to which the father must look, and for which the State cares but little. It is a great load upon the shoulders of the man, and the injustice is the greater, the heavier that weight is rendered. Above all this action of the French Government involves a question of State against the Church; but it also

comprises a question of the State against the subject, and of the State against the State itself. And the spring and origin of all this is the fact that the source, the means and the end of all education, of all prosperity, of all good is ignored. Upon the present and upon human potency they rely, and the foundation is unsafe.

One Saturday evening, in a church situated in one of the suburbs of Paris, a large number of daily laborers were collected. They had come there to listen to addresses delivered by lay men upon the questions of religion. This kind of reunion of the workmen was almost a custom there. Unnecessary to mention, that as little respect was paid to the temple of God, as would be had for a common public hall. Portion of them kept on their hats, others were chewing and talking, and often cursing. Such was the audience, inattentive, quarrelsome, communistic, when a layman named Remond Bruyère, stepped forward to address them. At first his voice could not be heard above the tumult. But his exordium was a master-piece. He began: "Gentlemen, in Paris the workman is not respected!" A pause ensued and a little more silence was obtained. He continued—"in France the workman is despised, is scoffed at, is hated." By this time all were still. The words touched them home. Again he begins:—"Why have we so many misfortunes, so many troubles, so many reverses? Because the workman is cut off from our society—he is not loved, he is not respected!" These words, seemingly communistic, raised their spirits, and soon every hat was off and every sound hushed. Once more continued the orator: "If we would be happy, if we would see France glorious, if we would see our people happy, and our nation free, let us respect, honor and *serve the workman!*" At these words they began to cheer. "Stop," cried the speaker—"do not applaud me. I speak not of you, I speak of the workman,—the One who created all and still sustains all,—the One who drew from chaotic confusion our great earth, the One who spanned the firmament with a galaxy of stars,—the One who commanded the light to come forth and the sun to rise and sink. He