

gious interests, and, Herod-like, jealous of all Church influence and interference.

It is not enough that the child be protected from attacks on its faith, from infidel or heretical books, teachers and companions, but as the Holy Father teaches in his beautiful Encyclical on the Christian Life, the springtime of its life must be sown with plenteous seeds of such truth and virtue as will grow up and ripen into its one immortal and supernatural destiny. No State education can reach this end. The life of the child may be taken by a starving as well as a strangling process. There is not a civilized country to-day but has its system of education sanctioned by law, and there is scarcely one which does not in practical working, if not in principle, hamper the parent and the priest in the most important work of the Christian education of youth. Thus the love of the Sacred Heart is defeated, and the work for which the Saviour of mankind gave His life and His blood is thwarted if not frustrated.

State education, however, is not the only danger lurking in the path of the young. There are besides, examples, associations, art and literature, amusements and all the corrupting influences of a civilization gravitating more and more to pagan ideals.

Yet the Saviour who said for all times: *Suffer little children to come unto me*, has provided for them a safeguard against every snare. Even as His own young life was preserved by the angel's whisper to Joseph in his sleep, even as the youth of the first centuries of Christianity, exposed as they were to the frightful corruption of