

Church is blackened. Nay more, I would most thankfully and gladly see every saint's name blotted out of the calendar of the Church of England."

There was a considerable number of High Church clergy in Court. Most of them had come to show respect to the Confessor of the Faith under persecution, and it may be readily imagined that this revelation of his former opinions was a shock to their feelings. No less shocked was Mr. Maniple himself, and for a moment he almost wished for a second time that every saint's name had been blotted out of the calendar of the Church of England.

After a delay of many weeks, the judge delivered his judgment. It was very long, and the report covered a whole page of the *Times*. The pith of it was a full verdict for the defendant, costs to follow the suit.

Mr. Muggins immediately gave notice of appeal.—*From How to make an Anglican Saint; by "The Prig."*

CATHOLIC EDUCATION.

There is no more important subject than that of education, for education is the foundation upon which society is built, and exercises upon it a most powerful influence. For whatever influence is brought to bear upon youth will be productive of good or evil, joy or sorrow in the future of society. This question of education should be given much consideration, for any error committed in regard to it cannot be remedied. For example, if in the spring the farmer sows good seed, a good harvest will naturally follow; but if the seed be bad the harvest, he soon sees, will be a failure. But it is too late to repair the error, the time for sowing is past, and the harvest, good or bad, must be reaped. So it is with the mind. In youth the soil is ready to receive the seed; it is soft and can be shaped and molded. Therefore if the seed sown in the young mind be poisonous, how can there be a good harvest? And it is too late to try to remedy the evil when the child has become a youth, the youth a man, for his principles are rooted, his opinions indelibly fixed. The twig can be bent, but not when it has become a tree. The first want of man is education, and many of the evils of this world may be attributed to the want of it. Man possesses a twofold life, a life of the body and of the soul. As the body must be fed, so must the soul. The food of the soul is knowledge, and though it is immortal and cannot die like the body, without food it will remain in a state of infaney, of imbecility; it will never grow from the state in which it was born. Man is intended to mingle with his fellow-creatures, and the utterly uneducated man is incapable of fulfilling his obligation to society. In fact, he is the enemy of society. All the powers of his soul lie untouched and dormant; he has no moral or intellectual powers to oppose the evil propensities, the base desires of his nature; the mind is subservient to passion, the spiritual to the material. The ignorant man cannot understand the law, and is the statesman's greatest difficulty, the stumbling-block in his path of legislation. The uneducated man is also the enemy of the Church, for faith appeals to the intellect, and a man must be educated to exercise his intellect as the Church requires. Thus the ignorant man is the enemy of society, the State, and the Church, because he only follows his brutal instincts, and sets at defiance every law, human and divine. Visit the large jails and penitentiaries, and it will be found that, with few exceptions, those paying the penalty of their crimes are the uneducated. The statesman, the churchman, the philosopher all cry out for education. They all acknowledge the evil of ignorance, and each has his own view of education, but the Catholic Church alone understands how to educate. The statesman believes in unsectarian education, or education without God—the cultivation of the mind, while the heart and soul are left untouched, unenlightened. But such education is as fatal to society as ignorance. What do these unsectarian schools turn out? A young man or a young woman who knows all the sciences—chemistry, history, philosophy, all that can be taught—but nothing of duty to parents or to God; an infidel mind and heart, a debased, corrupted will. Then there is another system of religion which professes to teach God, to educate on the basis of a common Christianity—that is, to teach the Catholic child as much as he and the Protestant child believe

in common. But what belief have the Catholic and Protestant in common save the existence of a God? Many intelligent Protestants do not believe in the divinity of Jesus Christ, and yet they can still remain members of the Church; but when a Catholic doubts an article of faith he is no longer a Catholic, because he refuses to accept one of the teachings of the Church. When the Catholic child is educated on a basis of common Christianity, even with the highest form of Protestantism with Catholic principle, he must forget the Sacraments, devotion to the Blessed Virgin and the saints, prayers for the dead. The Catholic Church says that education must be applied to every capacity of the soul, must bring out and develop every power and faculty in it, not, however, giving prominence to one to the neglect of the other. Then the heart, the affections, the will must be educated. These are more important than the education of the intellect, because the education of the heart determines a man's moral life, while no amount of knowledge given his intellect will make him honest, pure and good. Some of the most depraved men that ever lived had brilliantly cultivated intellects, many infidels and atheists had rarely gifted minds. The education of the intellect alone does not guarantee an upright soul and a pure heart. Therefore the Catholic Church says that the education of the intellect is not enough, but that the heart, the soul, and the will must be educated. The Church takes the child before it has come to the use of reason, before its passions are developed, before it understands the mystery of sin, and begins by teaching it the things of heaven. It captures the young senses by the image of the Child Jesus, the beauty of heaven, before the youthful eyes have opened to the alluring beauty of the world. And when reason comes to the child its heart is already filled with the things of heaven. When passion develops itself, and temptation comes, the child has already been instructed how to subdue the one and resist the other. Then the Church teaches the child his responsibility to God by preparing him for his First Communion, and that responsibility is brought home to the young soul by the duty of self-examination in preparation for confession, which sacrament is an obligation in the Catholic school as soon as the child has come to the use of reason. Then during the years that follow every lesson which is taught of human knowledge there is a corresponding one of divine knowledge; every new idea that the mind grasps brings with it some form of grace for the heart. Thus the education of the intellect is mingled with the training of the soul, heart, and will. This is Catholic education, and the result is a man intellectual, cultured, able to hold his own in every sphere; as highly educated as any of his Protestant contemporaries, with this difference, that he has reached this pinnacle of intellectual power without losing purity of heart, nobility of soul. Can Catholic parents afford to have their children educated by that system which excludes God and will turn them out infidels or with impure hearts and undeveloped souls, or by the system of a common Christian basis, which will make of them bad Catholics or cause them to lose their faith entirely? When parents regret that they cannot send their children to those model schools which are not Catholic, let them remember that from the Catholic school their children will come home to them not only with cultivated intellects, but worthy members of the Church of God, adornments to society, and supports to just legislation.—*Emma Howard Wight in Catholic Mirror.*

There are non-Catholics who are utterly dishonest in their efforts against the Catholic Church. Witness the mutilation of Lafayette's words, as persisted in by so many; and repeated recently by Rev. Josiah Strong, in his volume, "Our Country." This writer quotes Lafayette as follows:

"If ever the liberties of the American people are destroyed, they will fall by the hands of the Romish clergy."

What the General really wrote, was in a letter, sent in 1829, to a Protestant friend in New York, and is as follows:

"But I must be permitted to assure you, that the fears which, in your patriotic zeal you seem to entertain, that if ever the liberty of the United States is destroyed it will be by Romish priests, are certainly without a shadow of foundation whatever."

Comment in such a case were absolutely useless.