

the natural sciences, shows him also what are those duties of which I have just spoken, and how he is to fulfil them—that system of education, I say, is the only true one, and of that I am a true, sincere friend, and a devoted admirer, and to further it I shall use my best endeavors

On a recent occasion Father Lennon, preaching in St. Patrick's Church, Hamilton, referred to the dangers attendant to the faith and morals of children sent to non-Catholic schools. Parents are required to give their children a secular education (according to their means, sufficient to enable them to fight successfully the battle of life. Catholic schools are quite competent to give this and if the contrary be asserted it is generally false.

Education, says the *Catholic Review*, does not commence with the alphabet. It begins with a mother's look, a father's nod of approbation or his sign of reproof, with a sister's gentle pressure of the hand, a brother's noble act of forbearance, with a handful of flowers in green and daisied meadows, with a bird's nest admired but not touched, with pleasant walks in shady lanes and with thoughts directed, in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—God himself.

In a recent discourse, before a mixed audience, Cardinal Manning said:—I do not believe religion to be an adjunct, nor an adjective, nor an ornament super-added to education. I believe that without religion education does not exist and cannot exist. And now, Mr. Mayor, I feel that in touching this subject I run counter diametrically to the convictions of some here. Nevertheless, I call upon them as honest and candid Englishmen, to listen to what I have to say. Now, I will begin by saying that by religion I first of all do not mean a religion of doctrines, of catechisms, of dogmas and the like. I go lower and begin upon the very lowest grounds and I believe I shall be able to prove what I say. There is a religion which lies at the base of all doctrines. There is a religion which comes with the nature in which we are born, and upon that comes the religion of revelation which makes it perfect. For the present I can speak of nothing but the religion of nature. And I affirm that it is impossible to educate man without that religion. I don't believe there is anyone here, if he be thoughtful, conscientious, and has ever given a moment's reflection to what he thinks or says, who will not say this—that he believes in the religion of nature as the highest dignity of human nature itself. Our religion perfects our nature intellectually and morally. Just as the tree needs culture, and to be planted in a chosen soil, and then the atmosphere will feed its growth, and being attended skilfully and watchfully, the tree will develop itself into the full perfection of its nature—so religion, duly formed and cultured by the law of its nature, will do with man. Now what is the nature of man? Well, he has an intellect and he has a conscience, he has a heart, he has a will and I utterly deny to any system of instruction which only shall develop the powers of the intellect and leave the conscience dark and the heart hard, and the will undirected—I deny to that the name of education. Call it instruction if you like, education it is not. The man must be formed in all his powers, he must be educated in all the functions and faculties of his nature to be called an educated man—he must be educated all round, as we say, and the most active intellect that has been formed, and a heart that has never been unfolded by human sympathy, and a will that has never been directed and strengthened to refuse what is evil, and do what is good—I deny to that man the character of an educated man. I know this will be very displeasing to what are called scientists, and to men who cultivate one lobe, or one region of the brain, who become great mathematicians, or great physicists, as they are called, and who neglect utterly and turn their eyes away from every other form of human knowledge.—I know that; but I regard them as men like the fabled Mills, whose one excellence was a gigantic strength, so they may have a gigantic intellectual strength, I do not call that education. A very early Christian writer said, "*Homo sine cognitione Dei jesus*"—Mankind without the knowledge of God is cattle." What did he mean? He meant the whole heathen world—the world without God.

Children brought up in a school where they have never been taught the doctrines of a Christian religion, will they go into Christian places of worship when grown-up men? Why should they? Perhaps you will tell me they have been educated at home, or in private, or in the Sunday School. I have a very great love of the Sunday School, and that love and veneration spring among many other reasons from the fact that that great saint Cardinal Borromeo was the founder of Sunday Schools. I do not believe that in the

history of Christianity there was anyone before him in founding the confraternity of Christian doctrine. I have seen the Milan churches full of children, boys and girls, divided by screens and curtains, and teachers and presidents over each class. This most perfect organization, as founded by him, has continued for three centuries, and unto this day, I will say that with great eulogy and joy. A very great lawyer and Lord Chancellor of England—Lord Hatherley—through his long life and with all the heavy duties of office, and in the midst of the most laborious duties, spent his Sunday afternoons in teaching little children in the Sunday school. I wish all laymen would follow this example. I wish they were a little more self-denying, and that instead of taking the full rest on the Sunday afternoon they would give a few hours for this work. Therefore do not think for a moment that I undervalue Sunday Schools. But if you think you adequately educate the children there in one day out of the seven, you surpass my understanding; education is a daily, hourly work. It is a continuous formation and training of the whole heart, and mind, and will, and character of the child. Do you wish that we shall continue to be a Christian people? Then educate the rising generation in Christianity.

The following sensible remarks are from the *N. Y. Journal of Commerce*—

The common-school system, as it is called, which prevails in most parts of this country, is so much a matter of boast, that any criticism of it as a system meets with great contempt from the average American. There is a prevalent idea that "education" can be given to any and all classes of young people in one and the same way, and that the result of a certain number of years of schooling is a tolerably complete "education." It would probably strike most readers as a very extravagant statement if one were to say that the money expended on common schools in this country is in vast measure a waste, and that the system is a device for spending the most money with the smallest results. But there is a measure of truth in such a statement. It is the purpose of the system to benefit the great body politic by making an intelligent citizenship. This is not the result accomplished. If a sensible father has the means of educating his children, he directs the course of that education according to the position in life the child is expected to occupy. The mechanic of sound mind will try to give his son a practical education for mechanical pursuits, if he intends to have him follow his own walk in life. The professional man who intends a similar life for his son prepares him for college in a specific order of studies. In the colleges and universities the old system of universal curriculum is abandoned in the higher classes, and young men pursue the course of study most likely to fit them for this or that walk in life. But the result of common-school education in the highest order of schools is to turn out boys and girls all alike, with a smattering of knowledge on subjects of greater or less or no importance in their future lives. Time is wasted in laborious teaching in branches which should be left for many students to be learned in the ordinary reading of later life. There is no truth in the sweeping answer to this, that every American boy and girl ought to be taught all these branches of learning. The teaching is to a large proportion of them of no practical use, for the reason that they will never afterward pursue the studies. The blunder consists in the idea that an education in any branch can be completed. The school is at best only a place to learn the use of the tools of study. The education is a life-long process, to be continued in this or that line of study, according to the occupations of the growing mind. Neither is it true that a little knowledge of every subject of study is a good thing, contributing to make intelligent men. There is no less intelligent man or woman than one who knows a little about all sorts of subjects, and imagines he or she knows enough about all. A semi-educated population is not an intelligent people. Money expended in teaching many of the so-called higher branches of education to the masses of children or youth who now receive that instruction, is in large degree money thrown away. This subject is of high importance. We can only hint at the general aspect of it for the calm consideration of our readers. If the millions now expended in common schools were judiciously expended in technical and industrial schools, as well as in schools now established, the results would be sensibly better. It is unnecessary to say that we make these suggestions as an improvement of the existing system, but not in approval of any universal education at the expense of the tax-payer. The best reform of all would be to reduce the public schools to places where the rudiments of education alone are taught. When reading writing and arithmetic are put in the possession of a youth as tools for acquiring education, he has received quite as much as it is necessary for the tax-payer to give him gratis.