

and physical ruin. To be tied to mother's apron strings does not conform to the ideas of American youth. Such a thing smacks too much of dependence; it will excite the laughter and jeers of the crowd. The ties that bind them to home are gossamer threads that must be severed, once their condition excludes the necessity of home; and attachment to the family is a species of sentimentality. The end of this is that the youth cuts himself free from father and mother, and, without defensive weapons, takes his stand to meet the world, with its pride and passions; and rarely, indeed, is the youth the victor, for the world is too cunning and powerful an enemy. Something must be done to oppose this advancing tendency. Parents must be taught that the laws of nature and of God demand that they should make some efforts to attract their children to them. Christ suffered the little ones to come unto Him, and Christ should be the guide of every man. God help the father who shuts himself up in cold reserve, and does not show that his heart is full of affection for his child! If the father do his share, in training his child, there can be no doubt that his labor will be supplemented by the priest's exertions. In the United States, the priest has a wide field for his labors; but there is lack of facilities, as well as lack of numbers. Workers, and not hermits, are wanted to carry on this war against vice; and, though the good effects may at first be scarcely perceptible, it cannot be doubted that their exertions will be powerful in moulding the intellectual and moral character of our young men. While American civil authority places in the hands of its young subject, the Declaration of Independence and the constitution of the country, the Catholic Church supplements the gift, by presenting him with the cross and the prayer book, thus shaping in his mind a noble ideal, that will be for him a guide and exemplar.

All these labors of the church, however, will be, in a great measure, barren of good, as long as the government of the country is unwilling to restrict the liberties of the press. This apathy cannot be excused, as it is the cause of many a young soul's ruin. The public newspapers are teeming with scandalous reports of the

world's immoral doings. The government issues, and makes no effort to keep from the public gaze, the filthy proceedings of divorce trials. The public libraries provide our youthful Don Juans with matter that whets, instead of restraining their lustful appetites. Therein, pleasure is set up as the god of the world, at whose shrine our youth are called upon to worship. They live in an immoral world, and are absorbed by dreams of worldly delights, unmindful of the rude awakening, when they will see the unstable nature of these fanciful creations, be called upon to face the world, strive for existence, and finally discover that happiness and peace do not, as their favored authors are wont to teach, invariably follow weariness, trial, long and painful efforts.

That much of the sin in the United States is due to this extended freedom given to publishers, can hardly be questioned. From the "annual report of the Superintendent of the New York State prisons, 1886," it appears that Auburn and Sing Sing contained, during that year, 2,616 convicts; of these 1,801 were credited with a common school education, 273 were entered as being able to read and write, 19 as collegiates, 10 as having received a classical and 78 an academic education, 97 as being able to read only, and 238 as having no education. Now, it must be clear that the education, which these convicts received, did not tend to make them criminals; still the fact remains that the common schools furnished 83, and the colleges and academies 4 per cent., of the inmates of Auburn and Sing Sing during the year above mentioned. Wherein is to be found the cause of this? No doubt, some of the convicts were vicious by nature, others were made so by association, but there can be little scruple in setting down, as the principal reason of this, the fact that the large majority must have "fed upon diluted literary pap, until the strong meats of duty, morality and religion were unpalatable and indigestible."

Considering calmly the social condition of the United States, it must be clear to all that a moral reformation is demanded. The task is, certainly, a difficult one; but the difficulty should only urge the clergy and people to increased effort. It would,