followers, and the complete throwing of the individual on his honor and merit, "to be, or not to be," as the case might prove, would have struck our fathers as instigations from the enemy of mankind.

So completely exploded is the idea of fostering care and parental tenderness in conjunction with education, that it is with difficulty that the old system can be found. It still exists, however, wherever the Catholic Church has control, the idea of obedience being paramount even to the minutia of the daily circle of life.

No outsider is fitted to judge the merits or demerits of "the Church and State system." To do so, one must have entered within the veil and been an actor, and not a mere spectator.

To a student, then, of a Catholic college, and one who has since pursued his studies under civil directorship, a certain right is given to draw comparisons.

Accepting the fact, of which there can be no doubt, that the instructors of Catholic schools are learned men, and qualified to act as teachers, it simply remains to find out whether the student flourishes as well under the Roman tactics of close surveillance as the German method of individual responsibility. Granted that there are natures that require a bit of curbing, and which should always be fed with a tether, can this doctrine be applied successfully to a body of, say, seven hundred young men? Is this — the Catholic method — as likely to turn out a class of men whose mental acquirements will rank as high as those who, through four years of study, have had to rely not only upon their own efforts, but upon their honor? — who have been treated as no longer children, but as what they are, young men, with whom rests the making or the unmaking of their future?

Take for example our own Institute: the student signifies the course he desires to pursue, is classed therein, and then the matter rests with himself, whether he shall attend to his duties or haunt the pool-room—until the examination day. In that crucible all is made known, and the unaccounted hours are accounted for — the grand weeding is begun, and the result is the survival of the fittest. The dead wood is trimmed out, and the healthy growth, well pruned, proceeds unhindered to develop into the thoughtful scholar. For those who have abused the trust placed in them, who have wrecked their time with matters foreign to their course, there is no backward road, no returning, although they seek it ever so bitterly.

Knowing this beforehand, the student is aware that minutes are precious; that time once lost cannot be recovered; and that there is no escape for work ill done. Graduating here means something more than completing a prescribed course of studies; it implies character, strength of will, and mental victories, in which but a few of the original number have been successful.

The Catholic student, on the other hand, is considered as a machine, and his duty is to rest plastic in the hands of his preceptor, to receive and retain whatever impressions the mind or hand of that official may choose to give.

He sleeps in a dormitory guarded by ecclesiastics, and rises and retires to the sound of a bell, marches from the lavatory to the study-hall for morning prayer and spiritual reading. An hour's study follows, and then comes mass, which ceremony prepares the carnal appetite for its refreshment. Breakfast over, class commences, and in its turn study. Angelus rings in the noontide hour and dinner. Recreation attended to, study, class, collation, study, prayer and spiritual reading, supper, recreation, and study makes up the day's routine.

Each moment is passed under the watchful eye of a prefect or his subordinate. No idle time is left for Satan's hands, and no pupil is given such a dangerous charge as his own responsibility. He is to do and be but as he is told, as he is directed, so that the grievous sins of omission and commission are forestalled by the omnipresence of the ecclesiastical eye.

The loving care of the Church for the "children" intrusted to her is such that over the portals of her colleges and schools one is made to feel, if they cannot read, that eternal vigilance is the price of safety.