

student may not have been reared in the ideal Catholic household; he may have failed to respond to the influences of Catholic environment, and his sense of reverence may be of the slightest, but so long as he has Faith there are means and hope for its development: there is a foundation on which to build, and in the sacraments there is ample material for the builder. The student goes forth from the school of reverence; whatever unpleasant emotions he may bear with him are soon ground out in the mills of time, but the reverence remains, strengthening with the years. Grievances are forgotten, surface wounds, if any, are healed and leave no mark, and he returns to seek out the teacher who had devoted to him his life and whom he now recognises as his truest friend, the friend of his soul. The jars and jolts are a subject of laughter, the teacher an object of reverence.

There are, of course, exceptions to this rule. Not all Catholics avail themselves of their opportunities and not all Catholic students attain the ideal before or during college life. There have been non-Catholic teachers, too, who have inspired respect and affection, and Catholic teachers who have not; but it is only those who have consecrated their lives to the cause of Catholic education who can win from their pupils a holy, it might be called a sacramental reverence. It is a phenomenon that Catholics easily understand, and there are not a few non-Catholics, even outside those who send their children to Catholic schools, who recognise, though they may not comprehend it. It solves the university president's difficulty and

also explains the progress, multiplication, and development, in the face of otherwise insurmountable obstacles, of Catholic educational institutions.

An incidental passage in Canon Sheehan's novel, *Luke Delmege*, is pertinent in this connection. Entering a school, whose pupils were noted for their courtesy and conduct, Father Delmege overheard the teacher thus address them:—

'Reverence is the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourselves. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler. Reverence for God, and all that is associated with Him. His ministers, His temple, His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity. Satan is Satan because he is irreverent. There never yet was an infidel but he was irreverent and a mocker. The jester, and the mime, the loud laughter and the scorner, have no part in the Kingdom.'

The teacher was asked, 'How many pupils on the rolls?'

'He replied, 'Fifty-six.' How many in attendance?' The reply was the same, 'Fifty-six.' It is the teaching and practice of reverence that wins and holds the pupils of all ages to School, to Church, and to God.'

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