

alone is he capable of better things. All knowledge is good, all truth is sacred, all virtue is holy, all beauty is admirable, and once we know and feel this, we live and move consciously in the Infinite Adorable, and the good becomes the law of our life.

It is indeed right and necessary to educate for practical ends, but the young must believe that they are working for more than earthly well-being. When we take pleasure in the thought of accomplishing something which as yet has no real existence we are under the influence and impulse of an ideal which is not an image of the actual, but rather its prototype; and the aim of education must be to make us able not only to grasp given ideals, but to create ideals of our own; for the children of a man's own soul filled with the deepest and most abiding love, and impel him with irresistible force to give them the actual existence of which his heart and imagination make him believe they are capable. Thus the ideas which spring of themselves in our minds urge us to ceaseless activity, that they may take substantial form; and by this energy our spiritual being is developed. Our physical wants are certainly imperious, and will not be denied; but they are soon satisfied, and unless we hearken to the appeal of the ideal we fatally sink into a sort of animal existence. We may, of course, make an ideal of the appetites, and seek to provide for all possible future hunger and thirst and comfort by gaining position, or by heaping up wealth. But in such an ideal there is no inspiration. The aids to noble life lie within us, and the young who dream of love, of virtue, of knowledge, and of fame, should not be turned, like a herd of swine, into some fat pasture. The school which awakens a desire of knowledge is better than the school which only imparts knowledge; for the young do not know, but only seem to know, and unless they carry into life the love of study they will never become really educated. Are not the minds of innumerable children dwarfed by the practice which compels them during their early years to learn by heart things which it is impossible for them to care for or understand? And when their minds have thus been made dull and callous, we find it strange that later on we are unable to arouse them to take interest in intellectual pursuits.

Is not our method of teaching religion, which is the distinctive feature in our schools, open to just criticism? The child learns by heart a multitude of definitions, which it is impossible he should