

art, or teach some physical secret. Viewed in itself, higher education is but the higher cultivation of the intellect. Its object is intellectual excellence. In this sense, and apart from any adventitious advantage, education is eminently useful. As mere mental discipline it brings a power and a resource, all its own, to every work it undertakes, to every occupation on which it enters. There is no better aid to professional or scientific studies than the *general* culture of the mind. It enables us to take up at any time and without further special preparation any one of the sciences or professions, and prosecute it with an ease and a success to which we should otherwise be strangers. In this sense Bacon defines education, the Georgics of the mind, the preparatory tillage namely which pre-disposes the mental soil to receive kindly the germs of every knowledge.

This culture is an element in the formation of the intellectual character; it acts upon the moral nature, disciplines the moral faculties; and hence, in a system of Catholic Higher Education, it has, and must have, intimate relations to religious knowledge. I do not here, I shall in the proper place, speak of religion as a subject superinduced upon our curriculum. I desire now, however, to preface that, from none of the other subjects, can religion be eliminated without prejudice to the integrity of the knowledge acquired, as well as to the intellectual character, which that knowledge develops.

God, Nature, Man, these are the three great subjects of all knowledge. They are not isolated subjects. They are not independent one of another. They run into each other, and together form a whole system. The value of the knowledge which each separately conveys, is in proportion to our view of them as a whole. A system of higher education to deserve the predicate of *Catholic* must not only admit religion into its curriculum, but also permit it to be present every where in the course, that it may define its own boundaries, and prevent the deflection of the adjacent studies from their proper path. In other words, divine faith must breathe its genius upon the crude elements of secular knowledge, like a mighty spirit everywhere pervade the educational system, and permeating each of its component parts, give them all one definite christian meaning. *Spiritus intus alit, totamque infusa per artus, Mens agit molem et magno se corpore miscet.*

In the mind of the Catholic student every branch of secular knowledge is in some manner identified with religion. Let me illustrate my meaning. In the mythology of the Pagan