

education to so develop, uniformly and perfectly, during the period of youth, and of greatest plasticity, all the faculties of the soul, and also the body, which is the temple of the soul, that man may become what God and nature intended him to be, and what his duty to society requires him to be. The means to the fulfillment of this office constitute an educational system.

From our view of man's nature and of his destiny, it naturally follows that the primary element in an educational system must be the religious. To right action, knowledge provides the means, virtue the chief incentive. Knowledge and virtue is completeness; knowledge without virtue may be worse than ignorance. From the fountains of religion the soul imbibes the virtues faith, hope, and charity, and consequently the religious element is essential.

Morality is the basis of individual and social welfare, and it itself has its only source in belief in God. If there is no God there can be no moral law. Liberalism has used the schools to alienate the nations from God. Socialism adopts the same policy for the subversion of the social order. The Church is the God-appointed guardian of the Christian religion. If the Church is to exert her influence for the salvation of society by the preservation of religion,—for only on the common ground of the Christian religion can the hostile social elements be brought to a reconciliation—she must do so chiefly by means of the schools, from the primary to the university.

Then to the individual, to society, and to Christianity, it is essential that the primary element in an educational system be the religious.

Since the state must seek its own welfare, and, since its welfare depends upon the perfection of its citizens, it is the duty of the state to provide the means to education, the opportunity for every citizen to acquire that degree of perfection within the capacity of his talents, so far as allowed by his circumstances. In attempting to outline an ideal system we must have always in view complete harmony and unity of action between Church and state. Every system is the result of an endeavor to attain the ideal, but from our view of education and its object, every system must fail, at least in so far as it subtracts from the Church the right to perform that portion of the task essentially hers.

The composition of society outlines the scope of an educational system. It must at once minister to the intellectual needs of each of the elements of which society is composed, and provide the rounds by which those, favored by circumstances and specially en-