

ever-to-be-avoided practice must be opposed which teaches that whatever a man wishes to believe he may without any danger approve, and has an equal right to think that there is no difference whether he holds right or wrong views about God and Divine things, whether he follows truth or falsehood. You well know, Venerable Brothers, that all educational views of such a nature are condemned by the judgment of the Church, for nothing has a more pernicious influence in destroying the integrity of the Faith and in leading the tender minds of children from the truth."

Arguing from a merely moral standpoint, the Holy Father continues:

"Not by mere literary education, not by any vague and superficial knowledge of virtue, is it possible that such Catholic scholars should be produced as a country wants and expects. Weightier and greater are the teachings which will make them good Christians and fruitful and honest citizens; it is necessary that they should be informed by those principles which are deeply seated in their conscience and which they must obey and follow because they spring spontaneously from religion and from Faith. For there is no moral discipline worthy of the name or efficient, if religion be removed. For the life and soul of all duty rises specially from those duties which bring men into communion with God, who commands and forbids, who orders good and reproves evil. Wherefore it is as foolish to wish to imbue minds with right moral principles while they are allowed to be deprived of religion as to call them to recognize virtue when the foundation of virtue has been removed. Now, to

a Catholic, the Catholic religion is one and the only one; wherefore he can neither accept nor recognize any moral or religious teaching unless it is sought for and derived from intrinsic Catholic sources."

Nor is the teaching of the principles of religion at specified times sufficient for the ideal education, for as the encyclical to the Austrian bishops avers "all the rest of the instruction should, as it were, exhale a perfume of christian piety." The whole atmosphere of the school in which Catholic youth is educated must be religious, and the culture of the will, of the faculties, of the soul, must go hand in hand with the acquisition of knowledge, be it literary or scientific.

Leo XIII declares emphatically that the teachers of Catholic youth must be good Catholics. He writes:

"The teachers must be Catholics, and the books that are read and from which scholars are taught must be such as the Bishops approve * * * * Under your guidance and with the aid of the school managers a careful and wise system of instruction should be established, and every possible precaution should be taken that those who engage in the work of teaching, possess ample natural ability and are well trained."

In selecting tutors for their children, parents must look for a more valuable criterion of merit, than a proficiency in profane science. True, they should insist on this, but they must, likewise, provide teachers, whose every act will be an object lesson to youth, whose religious tenets are conformable to Catholic doctrine, and who are considered capable and confirmed in their office by religious authority.

These are plain and patent principles. No searching enquiry is