

human learning in the choice He made of apostles to be teachers of men. He who knew the human heart so well, and its relation to our immortal destinies, did not insist on purely intellectual culture as essential to our well-being here or hereafter ; otherwise, would He have chosen illiterate fishermen to teach His Gospel instead of selecting learned doctors from Rome or Athens ?

No one questions the utility of knowledge ; learning is useful in the age in which we live, and even necessary for those who court worldly success. The General Intention, this month, merely asks us to examine the channels through which learning flows into the unformed minds of youth.

Two claimants, the State and the parent, struggle for the possession of the school ; and in no period of history has the struggle reached a more acute stage than in our own. The State claims the right to form its citizens, and will go to extremes to uphold that right. The Church, on the contrary, tells us that the parent is the natural teacher of the child. Nature and the history of the world take sides with her, and are unanimous in proclaiming absolute and inalienable the right of the parent to bring up his children. Besides, right reason asserts that he who has the responsibility of fatherhood on his shoulders should, as well as he is able, and preferably to all others, provide his child with what is needed for its life, natural and social.

It would be unnecessary to dwell on such a self-evident truth as this, were it not impugned so frequently, and in unexpected quarters. This opposition is, most of the time, not made openly ; but opposition to the doctrine of the Church on such an important matter as education is not less effective because it is tacit. A few