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ments of human knowledge, and therefore the exercise of the Divine Commission must embrace the discretion and control of every system of education designed for the children of the Church, lest in any particular department of human knowledge they should be infected with errors or opinions at variance with their Faith. So that the Divine Commission given to the Church implies a positive duty to teach all divine truth ; and the correlative duty or right to prevent the teaching and oppose the propagation of every error opposed to God's revelation. This right of inspection and control of Catholic education belongs pre-eminently to the Episcopal body, under the guidance of the Holy See, according to the words of the Apostle: "Take heed to yourselves and the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God which He hath purchased with His own blood." (Acts xx., 28.) The Church then cannot abdicate her rights or abandon her duties in connection with the question of education, nor can she approve of any educational system that shuts her out from the school-house and excludes her influence, her protection and guidance. She may, in certain circumstances, be compelled to tolerate systems not in harmony with her ideals, but this she does to avoid worse evils and under the stress of necessity. This is in brief the Catholic position on this important question of education.

Errors cognate to those on education have been very much in vogue of late, and they are to the effect that public men, whether politicians, journalists, professional men, &c., are not bound in their public or professional character by the law of God and of conscience, and are not therefore amenable to any control on moral grounds. So that it would be an invasion of their civil rights if, in the exercise of their sacred office, the pastors' of souls should pronounce on the lawfulness of their acts in their moral aspects, or should venture to correct or censure them if necessary as in conflict with Christian duty or the rights of religion—that civil and religious liberty implies complete exemption from all moral