

tion in the natural order ; on his duties as a Christian parent ; on his constitutional privileges as a citizen which put him on an equal footing with his fellow-citizens ; for as these claim the right, and obtain it, of bringing up their offspring after the manner of their choice, so may he also claim his share in the fund to which he contributes, to secure an education for his children.

When we assert that parents have in the natural order a right to liberty in the question at issue, we mean simply that God has imposed on parents, preferably to all others, the obligation of bringing up their children. It is evident from this that no one has a right to put obstacles in the way, or to hamper them in the exercise of their functions. This same liberty is guaranteed them in the matter and mode of education. The selection of a teacher of a child, the nature of the teaching, the choice of the methods of imparting it, are privileges that the parents may lay claim to. Whoever has a right to the substance of a thing has a right to use and dispose of it in his own way.

The Christian parent has another obligation, to see that his children be taught the laws of God. Religion must not take a secondary rôle in school ; its place is at the pinnacle of all sciences. The Sovereign Pontiff, Pius IX, wrote in 1864 : " Religious doctrine should hold the first place in teaching and education ; it should hold sway to such an extent that all other branches of knowledge should appear, so to speak, as accessories."

What constitutes a religious school is not that the greater part, or even a great part, of the time be given over to the teaching of religion ; it is the organization of the exercises which take place in these schools, the prayers and hymns at stated times ; the attention given