

other provinces were divided in opinion as to their duty in the matter, and the question was, in consequence, presented to the Pope, to the venerated head of the church, whom all Catholics acknowledge as their supreme pastor, that he might decide the question at issue, lay down the course of action which dutiful Catholics should follow, and thus remove that lamentable division within the Catholic ranks. Leo XIII readily consented to act as our teacher and our guide, but before pronouncing judgment on so grave a matter, he appointed an apostolic delegate, Mgr. Merry Del Val, who came to Canada as an aid to the Holy Father.

As a result of this report the encyclical was issued, and a review of its clauses will occupy the remainder of this essay.

The great letter may be divided into four parts. 1st. Relationship between Catholic Canada and the Apostolic See. 2nd. Principles of the Catholic Church regarding education. 3rd. Appreciation of events concerning Manitoba School question since 1890. 4th. Duties of Catholics and of all citizens regarding this question in the future.

With its opening words the Holy Father, shows the close connection which has always existed between Catholic Canada and Apostolic See.

To the Catholic Christian spirit he attributes, and attributes rightly, all the progress that Canada has made.

To her saintly missionaries is owing the introduction of Christianity in this Canada of ours. Amidst her primeval forest have these heroic fathers labored even unto death, to civilize the aboriginal savages, to lay the foundation of our young nation, to nourish the embryo of

despondent colonization, and to aid in no uncertain way in the upbuilding and maintaining of our glorious Confederation.

With no uncertain sound does the Holy Father present the grand and noble principles of the Catholic Church on education.

The Catholic Church demands the right and power to instruct and educate her children. But education knowledge, and instruction, she makes only the handmaid of her own divine purposes and religion.

She gives to her children all that the world can give of human knowledge, but she places hand-in-hand with that human knowledge, the all-important knowledge of religion, that there may be not only the power of knowledge in the intelligence, but that all the while the will may be strengthened, and the aspirations of her children unified.

In masterful arguments does the Canadian encyclical uphold the catholic doctrine on education. To the Catholics it presents the question as a matter of faith; to all others it argues from the standpoint of justice and reason, and in both cases with the same result, a complete justification of the catholic ideal.

From the standpoint of faith the Holy Father says:

"Where the Catholic religion is either ignorantly neglected or of set purpose attacked, where its teaching is despised and the principles on which it rests rejected, it cannot be lawful that our children for the sake of education should attend; and if in any place the Church permits such a thing to be, it allows it only grudgingly and under necessity, and applies many preventives, which, however, experience proves to be not often able to prevent the danger. And likewise that pestilential and