

Catholic church, even though it is extended, yet gathers itself together and becomes one in the Pope of Rome, the head and centre of the Church of God. What wisdom then must be his whose words all men wait to hear, that they may be guided thereby! What a vigilant eye must he have who is expected to see wherever the Church is, from end to end of the earth! What laborious care falls to the lot of him whose command is to "Feed my lambs, feed my sheep, confirm thy brethren;" that wisdom, that vigilance, that laborious care is the life of our glorious Pontiff, Leo XIII! But his wisdom and vigilance have been exercised to a particular degree in the matter of the education of youth. He recognizes that the Church of God is founded on knowledge; she cannot, humanly speaking, exist without it, much less, flourish and triumph and pursue her apostolic career among the nations. She depends more than any other institution in this world on education, because her dogmas and practice demand a keen exercise of the intellectual faculties.

With her, religion is not a sentiment, but a real bond between God and man, based on immutable truth itself. But as Father Lambert says "There is education and education." There is the modern conception of education by which a divorce is decreed between man's intellectual and his moral faculties: and there is the conception which aims at developing simultaneously and harmoniously all that is noble in man, intellectually and morally. To the former, the world, goaded on by materialists, would wish to shackle mankind. Whereas it is education of the latter kind, the ideal, the Catholic conception, that the church

has always consistently and strenuously advocated, and that Pope Leo so authoritatively expounds in the present letter. If one should wish to learn the unity and Catholicity of the Church on this most important question, we have but to read the letters of preceding pontiffs, and especially, the encyclical addressed August '97, to the Bishops of Austria, Germany and Switzerland by our present immortal pontiff.

And just here it may be interesting to know what has called forth this remarkable encyclical to the Canadian bishops, and through them to the Canadian people. The immediate cause was the question of the Manitoba Schools.

With this question the great majority of our readers are conversant, but a brief review of the principal points relating thereto may not be here out of place.

In 1871, the year following the entrance of Manitoba into Confederation, the Manitoba government instituted throughout the province a system of separate schools, in the benefits of which both Catholics and Protestants participated.

This course, was at the time, universally understood to be but the fulfilling of the terms, upon which Manitoba agreed to enter Confederation.

These terms insured to Manitoba the continuance of all rights which she at that time possessed, or which she might subsequently obtain from the Federal Government.

In 1890, however, disregarding these clauses of the constitution, and assigning no valid reason whatever for its action, the Manitoba legislature abolished the Separate Schools, which the Catholics had now possessed for twenty years, and in their stead established a Public School