

our serious attention in all its parts, and should be weighed and studied in its entirety. There is not a paragraph or a sentence in it that has not for us a definite meaning, and that does not deserve due consideration. Like the nicely, balanced works of a clock, no part of it can be neglected or ignored without detriment to the meaning and understanding of it as a whole. We, therefore, bespeak for it a careful study and consideration.

We need hardly assure our Holy Father, on behalf of ourselves and clergy and laity, that we give our unreserved and hearty adhesion to all its teachings and directions. Here we would willingly stop and allow the Holy Father to speak to us from the pages of his Encyclical, were it not our duty to advert to and to condemn certain pernicious errors which, in connection with the discussions on the Manitoba School question, obtained a wide circulation, even amongst Catholics, and which aimed at, attacked and repudiated the divine rights and authority of Bishops and of the Church.

Some of these errors denied the rights of the Church over the education of her children. Hence Canadian Bishops were fiercely attacked, abused and denounced for presuming to instruct their people on the rights and duties of Christian education. They were accused of undue interference with the political and civil rights of their flocks, and of depriving them of their just liberties. Education, it was contended, was the duty and function of the State. The children of the country, no matter of what religion, should be educated together in secular or non-religious knowledge; and the teaching of religion, banished from the school-house, should be relegated to the home or the Sunday school. These poisonous errors are substantially the same as those condemned in the Syllabus subjoined to the Papal Encyclical "Quanta Cura," issued on the 8th of December, 1864. This Syllabus sets down the following propositions for rejection and condemnation: