

whole matter briefly, enough has not yet been done in Manitoba to satisfy the rights of Catholics and provide for the education of the young."

And in this connection his approval of the attitude of the Catholic bishops towards the law of 1890, and the subsequent compromise will be received by all true Catholics, as one of the most important clauses of the great encyclical.

It must surely be to them a matter of joy and consolation to have their beloved bishops addressed by the Vicar of Christ, in the following noble words:

"Venerable brethren, your duty you have every one done so completely, that the general vigilance of you all, and your wishes worthy of you as bishops, shone clear before us.

Know that your action has our assent and our approval, for those things are most holy, which you have striven, and strive to maintain and defend."

This unanimity among the Bishops, not alone of Canada, but alike of the whole Catholic world, is a striking proof of the divine character of the Catholic Church. Never before in the history of the Church, have the bishops of the Universal Church, been more united and more loyal in their homage to the Holy See, than during the course of this present glorious pontificate.

The fact is a marvel to the world, and so may it ever be.

While the encyclical condemns in no uncertain terms the compromise afforded the Manitoba Catholics, yet, with the prudence and experience of a great statesman, the Holy Father commends to them, the value of moderation, goodness and mutual charity.

He expresses confidence in their final triumph, and bases this confidence "on the character of their suit, on the justice and wisdom of those who exercise public authority, and finally, on the good-will of all upright Canadians."

Until, however, Catholics can secure all their rights, they are counselled, to accept whatever temporary concessions may render the grievances more tolerable, for a half a loaf is better than no bread, and the same remark holds good of the crumbs.

But above all, the Holy Father deplores the unfortunate disunion among Catholics, upon the important question of education.

If ever, from a worldly standpoint, the Catholic Church is to become a power in the land, if she is to exercise an influence not alone on her members, but on all who differ from them in belief, she must be supported by the union of her children. Union not in the sense of mere theory, but on the broad basis of practical application to actual event, for theory, as theory, can never effect anything, if its precepts be not applied in practice.

For unity then does the Holy Father plead, when he writes: "Nothing can be more injurious to the attainment of this end than discord.

Unity of spirit and harmony of action are most necessary."

Again he exhorts all "to resolve in fraternal unity under the guidance of the bishops," to do that which the circumstances require and which seems best to be done.

He prays them "to endeavor to promote unity of thought and action" owing to the absence of which their cause has so far suffered, and upon the due observance of