

necessary to perceive their truth. To the thinking parent who values the eternal salvation of his child's soul, who appreciates the importance and influence of early training, their observance will be a matter of duty; rather than an act of obedience.

If he wishes his child to grow up a fervent Catholic, animated with a lively faith in God and Holy Church, respectful of authority and an enemy to vice, he will train him on the principles contained in the Holy Father's encyclical.

But some one will make answer that Catholic schools and colleges give an inferior training. Religion occupies too great a roll on the school curriculum. What if it does? Which is better, to gain the world, or lose the soul? But is it true that the Catholic schools are inferior in the matter of worldly knowledge? We affirm that it is false.

Wherever Catholic schools, colleges and universities exist to-day, they can compare most favorably with their neutral rivals, whilst their students all the while breathe with their every breath, the doctrine of the One True Church.

Yet, if the Catholic institutions of learning do to-day occupy a foremost position in our educational system, we may thank the great body of the honest Catholic people, who manfully "bore the brunt of battle" and stood by Mother Church in her great distress, whilst these fawning, invertebrate Catholics, whose cowardly spirit begets disunion, were bartering away what should be their dearest rights, for the hypocritical smile of and temporary tête-a-tête with their greatest foes.

By the careful student of the en-

cyclical, it will be noted that the Holy Father prescinds entirely from a consideration of the constitutional questions involved, because they, as constitutional questions, do not come within his sphere.

He treats the matter from the standpoint of natural right, and one of the strongest points against state intervention in educational matters, is where he shows that to the parent and not the state belongs the right of deciding what shall be the training of the children. Of course should the parent neglect his duty, should he refuse to his child the educational advantages at his disposal, then and only then, may the state interfere, and compel the parent to fulfil his parental duty.

It is with this impious usurpation of natural right, that the Catholics of Manitoba accuse the government of the prairie province.

With them, as with all Catholics, the education of their children is a matter of conscience, and the abolition of their Separate Schools in 1890, with the further unwarranted confiscation of all the Catholic school property in 1895, constitutes a grievance, which the Privy Council of England deems "the violation of a parliamentary contract," and which the Holy Father unequivocally condemns in the great encyclical.

The condemnation of the so-called compromise is positive and resolute. It reads thus:

"Yet what the fact really is cannot be disguised: the law which was passed to repair the evil is defective, unsuitable, inadequate. Let no one deny that the Catholics claim, and rightly claim, much more. Besides, the arrangements decided on have this fault, that with a change in the local circumstances they may easily fail in their effect. To state the