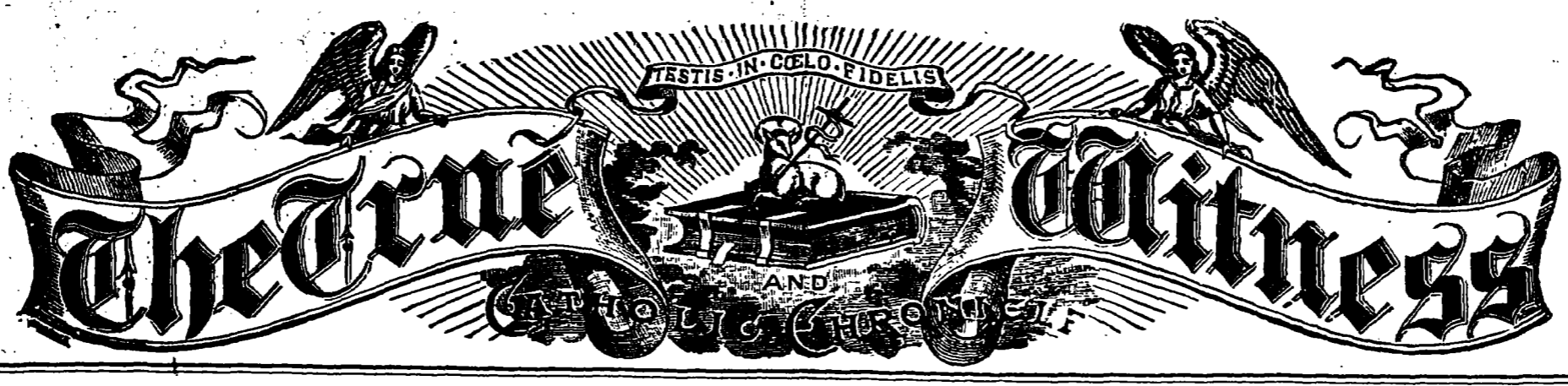


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VOL. XLVI. NO. 22.

MONTREAL, WEDNESDAY, DECEMBER 16, 1896.

PRICE FIVE CENTS.

CULTURE AND CHARACTER.

Mr. Henry Austin Adams, M.A., Treats
the Subject in a Masterly Manner.

The Way of True Culture Graphically
Outlined—The Conflict Among Pes-
simists and Optimists Aply De-
scribed—Peculiarities of Women's
Clubs in the United States Laid
Bare.

If one is to judge from the old maxim,
"ex quo vixit omnes," the course of
winter lectures arranged for by the directors
of the Montreal Free Library, in St.
Mary's College Hall, 146 Bleury street,
Montreal, will most assuredly be success-
ful in a measure surpassing their expec-
tations. For they were inaugurated by
what the Hon. Justice Curran, who pre-
sided on the occasion, on Thursday evening
last, aptly termed an intellectual treat.

The opening lecture was delivered by
Mr. Henry Austin Adams, M.A., of New
York, to whom THE TRUE WITNESS intro-
duced its readers last week, and the
audience, which was a thoroughly appre-
ciative one, filled the spacious audit-
orium.

The Hon. Judge Curran, in one of his
characteristically felicitous speeches,
stated that it was to him a very pleasant,
although unnecessary, duty to introduce
Mr. Adams to the audience, for the press
of Canada had heralded his coming as
an important event. The lecture field
was not that in which Mr. Adams had
first made his mark. He had been a dis-
tinguished member of the American
Episcopal Church and had a brilliant
prospective before him; but, like other men
of strong mind and clean heart, he had
given up everything in order to follow
the dictates of his conscience by enter-
ing that Church in which he had found
the truths that bring men to salvation.

Mr. Adams' lecture was on "Culture
and Character," and during its delivery
he enchaind the rapt attention of his
hearers, evoking laughter and applause
at his will. Speaking, as he did, with-
out manuscript or note, the effect of his
address, delivered with eloquence and in
a rich, flexible voice, was markedly en-
joyable and it may be hoped, of consid-
erable ethical value. He began by assert-
ing, with an earnestness which first
somewhat astonished those who listened
to him, that, personally, he loved the
world. But the explanation of his affec-
tion for mundane affairs was soon forth-
coming. He loved the world because it
was a glorious thing to live in to day;
a splendid thing to play a part in the
panorama which the thinker saw moving
around him. But it was a still more
splendid thing to pause amid the swirl
and bustle that were going on unceas-
ingly and look seriously beneath the
surface.

THE MAN WHO TOOK LIFE SERIOUSLY
would there see the conflict that was in
progress; the conflict of the time—the
conflict between the pessimists and the
optimists, who constituted what is known
as "society." He would see, in study-
ing history, that man-kind had not been
progressing in a direct line, but, as it
were, spirally, his course being towards
a certain goal. One school of thought
considered largely of the semi-educated
men—and might God save us from the
semi-educated men (laughter)—held that
the world was, as the Americans would
say, going to smash. At every stage of
the world's progress these two schools of
thought were met. One was a Jeremiah,
who cried "woe! woe!" the other was
an Isaiah, who cried, "comfort ye;
all is well." The world had now
reached that he would term the
self-conscious period. Down in his
(the lecture's) country the people
were decidedly self-conscious. Since
1876, when the Centennial Exposition was
held, from the pattern of the carpets on
their floors and the paper on their walls
up to the highest and most abstruse
phases of their minds, a wave of culture
had seemed to pass over them. The
storm-centre was in Boston (laughter.)
As an instance of

THE ADVANCE IN CULTURE
in the United States, he cited the
fact that there were in the State of
Ohio 240 universities (laughter); not
colleges or schools or kindergartens, but
universities (renewed laughter). Then
there were throughout the country other
universities and extensions of universi-
ties, and Chautauqua circles, and sum-
mer schools of philosophy. In his own
city of New York women belonged to
innumerable clubs, not social, but intel-
lectual clubs. A friend, a niece, of
his, a girl of 18, who, like other girls of
the period in the United States, took
herself very seriously, often showed him
the essays she wrote on subjects treated
at the club of which she was a member.
One of these essays which she showed
to him, before she read it to the mem-
bers of the club, was on the influence

exercised by Syro-Phœnician architecture
on Greek thought (laughter). The mat-
ure matrons of this modern movement
of culture dealt with still more profound
subjects. The members of the Sorosis
club discussed all the latest intellectual
questions of the day, held theological
debates, treated of the interpretation of
the Sacred Scriptures, and had, of
course the last word, infallibly and ex-
cathedra.

THOUGH ALL THIS WAS FUNNY,
yet there was in it a serious vein. Those
who dealt with such subjects—and who
increased, incidentally, the circulation
of the Encyclopedia Britannica (laugh-
ter)—could not help acquiring some-
thing of real culture. Therefore, he
said: God speed the new movement. It
would be productive of some good. But
to those who looked upon life from the
proper point of view, those who knew
that there must be a right and a wrong,
truth and error, this new development of
culture, this enlarged field of research,
this thirst and desire for deeper knowl-
edge, the question arose: to what will
it tend? What direct bearing will it
have upon that all-important thing
which is so intimately connected with
individual happiness and eternal life—
human character? It behooved him who
was the noblest work of God—the edu-
cated Catholic—to take right and just
views of this new movement. The effect
of it all upon a Catholic was, he ad-
mitted, discouraging at first sight. Max
Nordau would claim that out of every
ten men who went forth

FROM THE UNIVERSITY TO THE WORLD,
to write articles for the press,—that pow-
erful element in modern intellectual
movements,—to make speeches from the
platform, to enact laws, and in other
ways to influence their fellowmen, nine
were of his belief, that, to use an Amer-
ican expression, man was "going to the
dogs"; that decadence was visible every-
where; and that the only one out of the
ten who took a different view of things
was he who became a Catholic priest. The
man of faith became discouraged. But
why should he? As a man of faith—of
the true faith—he (the lecturer) would
ask, could any knowledge of any fact
hurt him in the slightest degree? (ap-
plause). No, it could not; for he knew
that every atom of truth was God's,
(cheers).

THIS NEW MOVEMENT,
this modern fad of culture, would be
productive of—nothing. (applause).
The girl to whom he had alluded
could find no new truth during the
twenty minutes or so she devoted to
writing her essay on the influence
of Syro-Phœnician architecture on
Greek thought, and even if she showed
that it did exercise any influence on
Greek thought, what did it matter? (ap-
plause). It would be of some value, however,
if it influenced, not Greek thought, but
Christian living (applause). The in-
fluence of culture would be valueless un-
less it affected character for good; un-
less it led man to the truth, which was
only to be found in the one true, holy,
Catholic and Apostolic Church (ap-
plause).

The Hon. Judge Curran asked the
lecturer to accept as a vote of thanks
the hearty applause which had so fre-
quently been given him in the course of
his remarks. When the directors of the
Free Library had decided to make ar-
rangements for a course of high class
lectures they had had some misgivings
as to whether they could secure a suffi-
ciently large audience. All doubt on
that point had now disappeared. The
audience present that evening was the
finest that had ever gone to listen to a
lecture in Montreal (applause), and he
regarded that circumstance as a happy
augury for the success of the other in-
tellectual treats which were in store for
them in that lecture hall.

TRIBUTE TO A NUN.

**Abandoning Great Wealth, She Devoted
Her Life to the Relief of Suffering.**

The Brooklyn Eagle pays the follow-
ing tribute to a nun who recently died
in the "City of Churches":

It is such a woman as the late Sister
Mary Joseph who vindicate the monastic
system. This woman was the heiress to
a fortune of \$800,000, but at the age of
20 she abandoned it and entered a con-
vent, that she might devote her life to
the relief of suffering. She gave especial
attention to the sick in the jail and in
the penitentiary, doubtless because she
knew that the Master whom she would
serve had said: "I was sick and in
prison, and ye visited me." There is in
this saying a breadth of human
brotherhood too often forgotten in
dealing with criminals. The nun
who has just died remembered that
these unfortunates were still
men and women, and deserved human
sympathy and human care. The work
which she did was not of that sickly
sentimental kind that makes heroes out
of burglars and martyrs out of murderers.
She doubtless understood that the line
which separates the convict in his cell
from the respected citizen in his count-
ing room is so thin that sometimes even
God Himself cannot see it. Serious men
who have examined their own hearts and
have studied the motives of those whom
the world at large calls outcasts have

shuddered at the thought that the shadow
of every crime which outcasts have com-
mitted has fallen upon their souls, and
that they have too often been guilty of the
greater crime of Phariseism. The laws
of legislators do not provide for the
man who says "I am better than thou
and am thankful that I wear good
clothes and am not as yonder clod work-
ing in the sewer trench." But there is
a moral law whose decrees are unchange-
able and whose penalties are sure, which
measures such men and finds them want-
ing. Sister Mary Joseph did not live in
vain, even though she stifled many of
her natural instincts. She did what she
could to make suffering less, and gave
her life to the task. She has built for
herself a monument which time will
not corrode, and which eternity will
preserve.

FATHER CORBETT SCORES HON. MR. TARTE

A SCATHING RETORT FROM THE
DISTINGUISHED CORNWALL
PASTOR.

HE IS READY TO ACCEPT THE CHALLENGE OF
THE MINISTER OF PUBLIC WORKS—MR.
TARTE'S ACCUSATION OF TREACHERY
AGAINST ARCHBISHOP TACHE—THE MIS-
DIRECTED ZEAL OF A POLITICAL ACROBAT
—THE DEVIL'S ADVOCATE OF THE DOWN-
TRODDEN CATHOLICS OF MANITOBA.

The following letter, signed by the
Rev. Father Corbett, pastor of St. Colum-
ban's Church, Cornwall, appears in the
Cornwall Standard:

"Dear Sir,—Le Cultivateur newspaper,
which appears to have been sworn to the
office of 'Devil's Advocate' for the
downtrodden Catholics of Manitoba, and
which by a reflex process makes it the
champion of its own editor and their
enemy, the Hon. J. Israel Tarte, gives
space in a recent issue to a signed article
commenting on a few words of
doctrinal guidance spoken by me at
High Mass on Sunday
last. A translation of Le Cultivateur's
article appears in last night's Star; the
original I have not seen. Permit me to
say, Mr. Editor, that the attack will fall
short of its aim, as every personal out-
sight from such a source necessarily
must. To be attacked by the man who
could breathe the black insinuation of
treachery against the late Archbishop
Tache is a certificate of character
for honesty, uprightness and courage
that any man might well covet. The
singular boldness with which he charac-
terizes as a 'political discussion' my
strictures upon what I specifically called
'opinions flagrantly opposed to the
teaching of the Church,' is not sur-
prising from the man who to-day
gives the lie direct to every utterance
and every action of his life of three
years ago. I raised my voice, as a sense
of duty bade me, against the spiritual
havoc the dissemination of such opinions
must cause. No other sound than that
did my words convey, nor will I allow
even Mr. Tarte to give to them a sound
or a meaning not properly theirs. As
regards a suggested meeting, if the
Secretary of the Conservative Associa-
tion cares to revive a challenge lately
issued but apparently to no purpose, he
is free to use the opportunity thus of-
fered. If good faith can be counted on,
so far as I am concerned I have nothing
to reply. More extended notice, how-
ever, is called for regarding the follow-
ing passage, which is presumably a
fair translation of Le Cultivateur's
article:—'I did not,' he says,
'meet a single enlightened man in
the west who did not express the senti-
ment that a much older and cooler man
would have escaped many fatal impru-
dences into which Mgr. Langevin has
fallen.' Mr. Tarte's language, like his
philosophy and his religion, is the
language of negation. To say that he
did not meet a single enlightened man
in the west who did not express so and
so, tells us nothing at all. So far as this
statement goes, he may possibly have
passed through the whole west without
meeting a single man, enlightened or
otherwise. Your misdirected zeal, Mr.
Tarte, has overstepped your discretion in
this statement, forso little have you given
us of information as to whom you did meet
that we are forced to search about for
ourselves. And who were the men you
met, the enlightened men, who said
'all things that are evil' against Arch-
bishop Langevin? You met Joe Martin,
and you publicly deplored his enforced
absence from the charmed circle wherein
the evil that he set on foot continues to
be perpetuated. You met Silton, the
arch-conspirator, who sat in secret meet-
ings with Mr. Laurier, plotting the
nefarious policy of oppression, whilst
Sir Mackenzie Bowell was making over-
tures for peace. You looked in on the
electors of Brandon who took D'Alton McCar-
thy into their secret confidence, and who
cried 'no surrender,' until they saw in
black and white that Catholic interests
were outraged. All these enlightened
men said that 'a much older and cooler
man would have escaped many fatal impru-
dences into which Archbishop Lan-
gevin has fallen.' Why shouldn't they?
Could hypocrisy have led them to speak
differently they well know how quickly
their words would be suspected. Out up
on you and your aspersions, Mr. Tarte,
you and they are alike discredited before
the high tribunal of public conscience,
and will find little favor from its ruling

and just judgment. But Archbishop
Langevin, we are told, 'fell into many
fatal imprudences.' This attempt gives
us the key to another feature of Mr.
Tarte's method. He loves to deal in
generalities, and the reason is not far to
seek. The vague and the general are
meaningless as they are difficult of ap-
plication, but the definite and the posi-
tive may lead to trouble, and, perhaps,
to contradiction. Witness the one posi-
tive statement Mr. Tarte made in the
Music Hall lately:—'Mr. Bernier drew
\$4,000 a year as salary as school inspec-
tor and \$8,000 as fee for translating text books
from French to English.' This was a posi-
tive statement, and swift and sure came
the retribution. Senator Bernier declares
that his average salary was \$1,400, and
for translating, as stated by Mr. Tarte,
he received not one cent. Without
doubt if called upon to step down from
the vague and the general and specify
one single imprudence into which Arch-
bishop Langevin has fallen, Mr. Tarte
and all the enlightened men of the west
that he met would find themselves with
nothing but the courageous and unflinch-
ing struggle for sacred rights and
liberties on the part of his Grace the
Archbishop of St. Boniface. 'Mr. Cor-
bett would have preferred,' Mr. Tarte
concluded, 'that I should not have gone
to Cornwall.' For my part, in the inter-
ests of religion, it would have been
better had Mr. Corbett made a political
speech elsewhere than on the altar steps.
The day is past when Mr. Tarte's opinion
touching upon the interests of religion
will be either solicited or heeded if
bluntly thrust upon us. Thanking you,
Mr. Editor, with bearing with me at such
length, I beg to remain, yours truly,
Geo. Corbett, pastor of St. Columban's
Church.

THE HOME RULE MOVEMENT

AN ABLE AND FORCIBLE ARGU-
MENT IN ITS FAVOR.

WALES WANTS AUTONOMY AS WELL AS
IRELAND—IMPROVEMENT OF IRELAND
THROUGH OVER-TAXATION—RATE OF
TAXATION NOW COMPARED TO THAT OF
A CENTURY AGO.

Robert P. Ellis Thompson writes as
follows in the Irish World, New York:

And now Wales declares that she also
must be relieved from the operation of
the laws which England thrust upon
her when she annexed the province to
her dominions. Wales, like Ireland and
the Highlands, has a tribal constitution
of society, and a land-tenure to corre-
spond. This was swept away as at a
blow, and the English land-tenure, de-
veloped out of the feudal system by in-
troducing commercial principles, was
substituted. As a result, the tenant was
put at the mercy of the landowner, and
leaves even do not exist as in England,
but the land is held by the year. When
a landowner wants to sell his estate, he
often serves notices of eviction on all the
tenants, so that the new purchaser may
be induced to pay higher, by the fact
of his having everything at his disposal.
EVICTED FROM THEIR LANDS WITH MERCY-
LESS SEVERITY.

Of late years the evil of the system has
been increased by the political antagon-
ism of the two classes. Formerly all the
Welsh but a few belonged to the Es-
tablished Church, and voted as their
landlords bade them. Since the century
began the tenants have largely with-
drawn from a church whose ministers
rarely knew a word of Welsh, and have
become Dissenters. With this change
has come more independence, and their
ways of thinking on politics, and they
are very generally Liberals. They stood
by Mr. Gladstone's Home Rule policy
more loyally than did even Scotland, and
all but drove the Tory candidates out
of the Principality at the last election,
when they prevailed everywhere else.
But they complain that they have been
evicted from their lands with merciless
severity when they have been known to
oppose their landlords. The secret ballot
gives them only a partial security, as
the landlords will evict those who take
any public part on the Liberal side; and
no Welshman believes in voting without
speaking his mind and encouraging his
neighbor to do the same.

So they also want a land act to afford
them protection against arbitrary
eviction, such as the Highlands and Ireland
have been given. A Parliamentary Com-
mission has just made its report, and,
although several Welsh landlords sat on
the Commission, it proposes to deal with
land in Wales much as has been done
in the other two countries. It is pro-
posed by the majority that the rent shall
be fixed by a land-court, and that the
tenant shall be insured against arbitrary
evictions, and also secured the value of
all unexhausted improvement made by
him.

INCONGRUENCY OF ENGLISH LEGISLATION.

These illustrations of the incongruency
of English legislation with the needs of
countries which differ from her much
less than Ireland does, are answer enough
to the argument that identity of legisla-
tion for England and Ireland secures the
latter against unfairness. But the Eng-
lish themselves have been furnishing an-
other proof that unfairness may exist
under identity of legislation, and even
may arise from it. This is in the im-

provement of Ireland through her as-
similation of her taxation to that of
Great Britain.

HOW "TAXATION" IN IRELAND HAS WORKED UNDER THE UNION.

Under the Irish legislative independ-
ence, which Grattan and his friends
wrested from Great Britain in 1782 the
taxation was low, and the Irish Treasury
made both ends meet. From the union
of 1801 until 1817 Ireland was given a
separate Treasury in seeming, but she
was loaded with a great burden of the
National Debt, which had been incurred
for purely British objects; and at the
same time her actual expenses were
greatly increased by the introduction of
English methods of administration, and
the quartering on the country of a host
of British placemen and the like.

In 1817 the Irish Treasury was abol-
ished, and the accounts of the two coun-
tries were merged into one. But still
the rates of taxation were not quite the
same, and some articles which paid
heavy revenue duties on going into Eng-
land were taxed much more lightly when
brought into Ireland.

TAXATION UNDER THE IRISH PARLIAMENT A HUNDRED YEARS AGO.

At last, in 1853, the taxation of the
two countries was made identical, and
the burden borne by 'the richest country
in Christendom' was laid at the same
time upon the poorest. English taxation
increased with almost every year; but in
England the advance in both wealth and
population went forward still faster. Ire-
land saw nothing increase but her taxes.
In 1795 she was taxed 9s. 2d. a head of
the population under legislative indepen-
dence; in 1894, under English rule,
she was taxed 48s. 6d. a head! Yet, in
the meantime her population had not
increased 11 per cent, and her industries
had fallen off terribly. With the excep-
tion of the lands under Moslem rule
Ireland is the only part of Europe which
has fewer manufactures, fewer acres
under tillage and fewer fisheries than
she had at the beginning of the century.
Yet her taxation has grown more than
sixfold in that interval.

STRIKING RESULTS.

Analyzing the revenue of the country
and comparing it with that of England,
we come to striking results. Allowing
for bare subsistence \$60 a year to each
of the population, we have left the mar-
gin out of which taxes, savings and lux-
uries must come. When the taxes have
been deducted in England there is left
nearly \$167 a head of the people. In
Ireland there is left \$3.34 a head.

LOW MARRIAGE RATE IN IRELAND.

It used to be said that Irish misery
was due to the excessive number of mar-
riages and births, and Mr. Thackeray
dilates on this ad nauseam. Later
figures show that the birth rate in Ire-
land has fallen as low as in France,
while it is higher in England than in
any European country except Scotland.
So the marriage rate is lower in Ire-
land than in eight European countries,
including England—far too low, indeed,
in the death rate Ireland shows the
most advance. Once she ranked low
through the healthiness of her people;
since the Union that of England and
Scotland has fallen and hers has risen
until they are about the same. "Only
in the graveyard," says an English mem-
ber of Parliament, "has the Union
united the two countries."

The same gentleman points out how
the same tax presses more heavily on
Ireland than on England. Teas is a case,
as compared with beer. The English
drink beer, and it is therefore taxed very
low; the Irish proportionally drink more
tea, and it is taxed very high. If Ire-
land had control of her own taxation,
even without adopting a protective tariff,
she could lighten the burdens upon her
people by reducing the excessive number
of her idle officials and cutting down
her police and military establishment,
which require the country to pay for the
keep of 47,000 men under arms in a
country more free from crime than any
other in the world.

LOW STATE OF MANUFACTURES IN IRELAND.

But readjustment of taxation will not
cure Ireland's economic evils, any more
than land acts have done it. What Ire-
land needs is an increase in her indus-
try. Of her 4,000,000 people only 130,
000 find employment in her manufac-
tures, and most of these in establish-
ments so small and impoverished as to
make no effective use of their powers.
And that is the one change she will
never get while under British rule. That
is the one and final reason for the polit-
ical, or, at least, the legislative, indepen-
dence of Ireland.

HANCOCK POST, No. 105, G. A. R.

At the regular meeting of Hancock
Post, 105, Department of Vermont, on
the 14th inst., at hall 1863 Notre Dame
Street, the following officers were elected
for the ensuing year:—Post Commander,
P. Burns; Senior Vice-Commander, P.
Revor; Junior Vice-Commander, G. Mel-
dram; Adjutant, George Baker; Quar-
termaster, Thos. Lyman; Surgeon, J. B.
Lorge; Chaplain, Jas. Young; Officer of
the Day, L. Lagoi; Officer of Guard, D.
Shea; Sergt.-Major, Onas Henry; Quar-
master Sergt. E. Stilwell. Representa-
tive to encampment, J. B. Lorge, Post-
Commander; Alternate, James Young.
The regular meetings of the Post are
held every second Monday of each
month, at hall, 1863, Notre Dame Street.
P. BURNS, Adjutant.

IMPORTANT STATEMENT.

THE PASTORAL OF THE BISHOPS
OF THE PROVINCE OF QUEBEC
UPHELD.

A ROMAN CORRESPONDENT OF THE CATHOLIC
TIMES ON THE ATTITUDE OF THE HOLY
SEE TOWARDS THE MANITOBA SCHOOL
QUESTION—THE PRIVY COUNCIL DECREE
—THE PROPAGANDA INSISTS THAT IT
SHALL BE OBEYED.

A special correspondent "Fra Teofilo,"
at Rome, of the Catholic Times, of Liver-
pool, England, writes as follows to that
journal:

Monsignor Begin, Conductor Arch-
bishop of Quebec, Monsignor Gravel,
Bishop of Nicolet, and Monsignor La-
brecque, Bishop of Chicoutimi, have just
left Rome, where they have fully ex-
plained to the Holy See the rights of the
"atholics in the Manitoba schools ques-
tion and pointed out the misleading
character of Mr. Laurier's diplomati-
cation. They received from the Holy
Father and from Cardinals Ledochowski
and Rampolla assurance of inflexible
firmness.

"You may count upon it with cer-
tainty," said His Holiness to them,
"that we shall uphold to the end the
decision of Her Majesty's Privy Council."

The correspondent then refers to Mr.
David's pamphlet and goes on to say:
Mr. Laurier evidently wants war, and
he will have it. The Canadian Episco-
pate have on their side right, justice,
reason, moderation, and intelligence.
The representatives of Mr. Laurier were
received by the Prefect of Propaganda.
They set forth their case as follows:

The school system of Manitoba, ar-
ranged between that province and the
Federal Government, is the minimum
of concessions; to go beyond it would be
to ask for the impossible. Now this
system stipulates for the spoliation of
1890 and for neutrality on the school
question by tolerating religious in-
struction during half an hour on condition
that it be given by a clergyman of the
same denomination as the children, and
by permitting a parish of twenty-five
Catholic children to establish a school
on condition that the master is duly
qualified. But it is well known that
organized parishes containing twenty-five
Catholic children form a insignificant
number when the many scattered
handouts which compose the agricultural
colonies of Manitoba are taken into
account. Moreover in the North East
the authorities have never granted di-
plomas to masters and Sisters who had
passed satisfactory examinations. How
could it be done in Manitoba where the
party in power desires to exclude reli-
gious influence?

Accordingly Cardinal Ledochowski has
replied with that precision and lucidity
which always characterizes his language,
that the Propaganda was guided by the
judgment of the Privy Council as by an
immutable rule, and that that verdict de-
manded the restoration of the status quo
ante. As the Prefect of Propaganda has
had conferences on the subject with Leo
XIII. and Cardinal Rampolla, his atti-
tude may be taken as that of the Holy
See.

Leo XIII. has declared to Mgr. Bégin
and his episcopal colleagues that the
Holy See will not diverge from the
course traced out by the Pastoral of the
Bishops at the time of the elections and
the decisions of the supreme tribunal of
the British Empire.

As to the delegation for which Mr.
Laurier has asked, the Pope deems it
useless, and this is also the opinion of
the Bishops, who, it may be stated, are
ready to accept a permanent delegate of
the Holy See at Ottawa, devoted to Can-
adian affairs, but not extension of the
United States delegation to Canada.

If Mr. Laurier persists in his policy,
especially if he carries on a warfare
against the episcopate, the Vatican may
publicly condemn the Manitoba School
Bill, as it will not allow any party to
create misunderstandings on a great
question which affects the interests of a
whole people and the rights of con-
science.

MORTALITY STATISTICS.

There was a slight increase in the
mortality returns last week, the deaths
numbering 112. The interments in the
Catholic Cemetery were 99 and 18 in
the Protestant. The causes of death
were as follows:—Diphtheria, 4; dipht-
heritic croup, 1; croup, 3; scarlatina,
1; typhoid fever, 2; whooping cough, 2;
phthisis, 9; bronchitis, 7; broncho-
pneumonia, 7; pleuro-pneumonia, 1;
pneumonia, 7; congestion of the lungs,
2; infantile debility, 23.

An acceptable Christmas present would
be a handsomely bound Catholic book of
some kind. Large collections of different
sorts of works can be seen in the stores
of the Catholic booksellers of Montreal,
who offer special inducements to pur-
chasers at this season.

The Messenger of the Sacred Heart,
Donahoe's Magazine, the Catholic World,
and the Hibernian Monthly Magazine
(of New York and Syracuse) for Decem-
ber are to hand. They are all of them
first class publications, full of whole-
some, interesting and varied read-
ing. The last named is a new claimant
for favor. It has a number of short arti-
cles and stories from able pens, and is neat
printed and bound.