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MANDEMENT

BY BISHOP FABRE

READ IN THE CHURCHES YESTERDAY

A Warning to all Concerned not to Make use of it for Political Purposes.

His Lordship Bishop Fabre has issued the following mandement, which was read in many of the Roman Catholic churches yesterday:—

VICAR-GENERAL MARECHAL, who read the mandement at the Cathedral, said he had been specially instructed and authorized by Mgr. Fabre to warn them that no political party should attempt to make use of the mandement against another political party. Such was not its purpose or aim, and any attempt made by a political party to so use it would meet with disapprobation of His Lordship. Mgr. Fabre had no desire nor intention to have political capital made out of his episcopal utterances.

To the Clergy, Secular and Regular, to the Religious Communities and to all the Faithful of our Diocese, Greeting and Blessing in Our Lord:

OUR VERY DEAR BRETHREN,—On the 1st of November last, our most Holy Father the Pope issued one of those solemn documents, which are destined to make their mark in the Catholic world. The vicar of Him who said He was "the way, the truth and the life," and who came to enlighten all men coming into this world, traces the great lines of the rights of the church, of the benefits it has borne to nations which have been civilized by it, and of the duties which devolve on it on the part of civil society.

Then our Holy Father reviews the duties of domestic society and of men, the one to the other, and protests energetically against the perverse principles which some people call the new right. This new law on the one hand deposits authority and plunges the state in revolution, and on the other refuses to recognize the supernatural mission of the Church, treats this latter, if not as a hostile society, at least places it on a footing of equality or even of inferiority to societies which are foreign to it. The Sovereign Pontiff shows the fatal consequences of the doctrines of free thought, doctrines which have been condemned by the Pope, and giving in a few words the resume of the teachings of his predecessors, he pronounces the following rules:—

"The origin of civil authority should be attributed to God and not to the multitude; to place the right to rebel is repugnant to reason; to neglect the duties of religion or to treat in the same manner the different religions is not permitted either to individuals or to societies, the unlimited liberty to think and to utter in public, one's thoughts should neither be classed among the rights of the citizen nor among the things worthy of favor and protection. Likewise we must admit that the church equally with the state, from its nature and by right, is a perfect society; that those who hold power should not pretend to enslave or subjugate the church nor diminish its liberty of action in its sphere nor take from it any of the rights which have been conferred on it by Jesus Christ. In questions of mixed rights it is fully conform to the nature as well as to the design of God not to separate the one power from the other, but to establish between them that concord which is in harmony with the special attribute which each society from its nature holds." "These are," continues Holy Father, "the rules drawn up by the Catholic Church relative to the constitution and the government of states."

The liberty of Catholics should not pass these limits; beyond that it becomes license, a liberty of licentiousness. It is in favor of the liberty which the Church has always enjoyed.

Unfortunately, people tend to wander further from it every day and to throw off the yoke of authority.

All the Catholics sincerely wish to fulfil their duties they will draw their inspiration from the legitimate authority, and particularly in that which touches modern liberty, as they call it, each ought to submit himself to the judgment of the Apostolic See and to conform to its decisions.

Having expressed these principles, what are the duties of Roman Catholics? In their private existence they conform their manner of living to the precepts of the Scriptures. In public life they will wisely lend their aid to the country's governors, in order that the moral and religious education of youth, upon which depends the salvation of our society, be fully provided for.

Catholics of our days should only act in this manner, but in fulfilling their delicate mission they are held to prove themselves devoted sons of the church, to conserve harmony of thought, and direct every step towards uniformity of action, taking in so doing as the Apostolic see and obedience to the bishops.

When an optional question happens to come up for consideration, it is allowable to enter into a moderate discussion with a view to ascertaining the truth, but in so doing no unjust suspicions and reciprocal accusations must be avoided.

In the discussion of purely political questions divergence is permitted, but there, also, moderation proper to Christians must be exercised, and it is also a duty to respect individuals who do not side with us in their manner of thinking.

How only give here an incomplete analysis

of this important document. To thoroughly understand it it would be necessary to study each proposition, and this study would enable us to see the wisdom and the opportuneness of these sublime precepts of the Vicar of Jesus Christ, who alone, in almost all ages, has the courage and the will to say a whole truth to the world.

Receive these precepts with a great spirit of faith. Be convinced that it would be arrogant and folly to rebel against them.

In all these instructions Our Holy Father the Pope repeats with more earnestness than ever the grand ideas of authority and submission to it which all subjects owe it. Authority comes from God Himself, and to those who are its depositaries he teaches their duty to the Church and to its children. Whether this power is entrusted to one or to many, be it a monarchy, an oligarchy or a representative system, the Church, on account of its supernatural mission, has a right to its protection. It is a right which the Church claims and not a favor which it asks. It does not record the church its place and its role, commits an injustice to the church and to the children of the church. But if these are the duties of the possessors of power and authority, subjects also have duties, and it is the exercise of these duties which our Holy Father regulates with a wisdom such as the Popes only can have, because they are the only ones placed above human passions through their position, their mission and through the assistance which they receive from God to enable them to fulfil it. To subjects the Sovereign Pontiff preaches obedience to the authorities. But, as in our days, because of the representative system which maintains in the civilized world, and which places the election of those entrusted with authority in the hands of majorities and minorities, he encounters opposition to the liberty of the church, and on the other hand struggles and protests against those who govern to those who protest; whether in public life or by the voice of the press, the Sovereign Pontiff gives as a rule to follow the direction which will be given by the Vatican and by the bishops.

Before, in other solemn circumstances, the august Leo XIII. proclaimed these same teachings, this union of Catholics with those to whom the Holy Spirit has entrusted the government of God's church, and if there ever was a time when this union was necessary and circumstances which called for it, it is this time of ours and the circumstances in which we find ourselves in Canada.

A wind of revolt and rebellion is blowing over our country. We have ourselves seen a spectacle which was far from doing honor to our city; our youth have given themselves up to demonstrations which have pained sober men, and even men of eminence have given aid to these manifestations in which they struggled with revolutionary disorder. To stop all, it has been attempted to make use of religion to make acceptable to our people a movement which promises no good for the future.

Where are we going if we travel by this route? We are accustoming our people to rebellion, and far from educating them to the wise and prudent exercises of their political duties, we are habituating them to agitation and license, and we are rendering ourselves responsible for the sad consequences which will result.

How far are we from the wise counsels and prudent regulations of the immortal Leo XIII. in his encyclical "Immortale Dei"? How they will go in future who, through the press or by other means, had contributed to cause the Catholics of this country to forget those traditions of order which they respected? We have mentioned the press and to believe it our duty to say publicly that there are journals in this diocese which have failed in their mission because, while proclaiming themselves Catholic and subject to the Church, they spread defiance to the authorities, apply themselves to oppose the authorities and show too much ambition to supplant by all possible means those against whom they direct their accusations.

It is time for us to arrest ourselves on the decline upon which it is attempted to draw up and that we return to wise ideas, to a prudent and reasonable conduct.

Leo XIII., whose great teachings we have just learned, gives to all the rules which we have to follow—respect for authority and in the protests which we may make against certain of its measures, moderation and Christian charity. Far from us, then, be this scornful language, these bitter invectives, which pertain not to sincere Catholics; far from us be those odious accusations, those unjust suspicions as to motives; let there be everywhere union. We will end by these words of Leo XIII.:

"Therefore, if in the past disagreements have occurred they must be buried in oblivion; if temerity and injustice has been committed, whoever the guilty party may be, all must now be repaired by reciprocal charity and all must be redeemed by a common effort of deference towards the Holy See. By this means Catholics will obtain a double advantage, that of aiding the church to preserve and propagate Christian doctrine and that of rendering a signal service to society, whose salvation is strongly compromised by bad doctrines and by bad passions."

Be the present mandement as well as the encyclical letter "Immortale Dei" of our most Holy Father Pope Leo XIII. read and made public at the sermon in all parish and other churches where public office is held, as well as at the chapel houses of the religious communities the first Sunday after its reception and the following Sunday.

Given at Montreal in our episcopal palace, under our signature and seal, and the countersignature of our chancellor, this 15th December, 1885.

(Signed,) EDUARD CHARLES, Bishop of Montreal. By order of Monsignor T. HAREL, priest, Chancellor.

On the 4th of January next a grand ceremony will be held at Batiscan, the occasion being the blessing of three new bells for the parish church. The bells weigh 1,200, 806 and 611 lbs. respectively.

A STIRRING LETTER.

THE IRISH VIEW OF THE SITUATION—DEWDNEY AND THE REST OF THE GANG IN THE NORTH-WEST.

To the Editor of the True Witness.

Sir, In common with those who keep silent or only speak when necessity urges them, I address you now. You have taken a stand. I believe you are right. Stick to it. But I know that any man who takes a stand on a great public question must also take his political life in his hands. Not only his political life, but often his social and sometimes his physical life. In a world made up as ours is it needs courage to do so. I observe that in the controversy relating to the execution of Riel the old lines of party politics are somewhat broken up. A great revolt has taken place in the ranks of the so-called Conservative party. Was the execution of Riel the cause of that revolt? I doubt it. Was not the powder in the mine long before Riel crossed the border to apply the match? Let the facts answer. Will the consensus of opinion on either side of the water declare that the men who won liberty for America in the United States and Canada at the point of the bayonet were wrong? Rather will it not be said—as it has been said by every man who has thought and written since the days of Chatham to those of Parnell—that the men who laid the seeds of rebellion in misgovernment were the guilty ones, not those who rebelled. Who was wrong when the barons of England, led by Stephen Langton, a bishop of the church, wrested Magna Charta from the tyrant John? That tyrant or the good and brave men who compelled him to an act of justice? If we may lay claim to statesmanship in Canada, can we look for its manifestation in the North-West, or have we to go back over the miserable record of a thousand years of British misgovernment to find precedents for the failure of government in the territories? Unfortunately we must. Look at the history of that glorious land since it came under the baleful influence of Canadian officialism. Has one solitary step been taken that commends itself to the approbation of honest men? The title to the North-West Territories, purchased by Canada from the Hudson's Bay Company, was founded in prostitution, continued by fraud, rectified by rebellion, and now it should be so—conquered by blood. And, sir, has the record of those who have undertaken the great responsibility of governing that country been such as to challenge our admiration? Have they done right? That's the question. Let us examine the record, for this is a matter which touches ourselves and our children, we belonging to the soil. Worse than all was the insensate repetition of Charles I's blunder. Not by a crowned reprobate, but by a man who had gone through the fires of rebellion and had taken his first lesson in public life defending a rebel. As Downing Street drove Canada into rebellion so did Sir John's officialism drive the North-West to arms. And by the same means, with this difference, that the men who incited the rising of '37 by mis-government were, generally speaking, those who did the same in the North-West were the voracious ruffians that ever left their country for their country's good. Look at the rascally deception played upon the Hon. William Macdougall, in the first place. Was he sent into the wilderness, like the Jewish king, with all the sins of the Government on his devoted head? Ask him. Was that blunder or design? I have heard it said that in politics a blunder is worse than a crime. But I hold by a truer perception. The crime lies in the thought that framed it before commission, the blunder was a fluke of circumstance. Will any man say that the sending of Mr. Tupper's son-in-law (Cameron) to "take down that blawsted fence" was a blunder? Would not common sense have suggested the choice of some man belonging to the people of the North-West to take the job of the land and the lot of our people," before the new regime was imposed on the country? Then look at Colonel Denis' absurd proclamation. The Metis had a right to kick against such unwarrantable intrusion. Look at poor old Howe's mission and its disastrous results. Then again, was it a blunder or a deliberate crime to remove Judge Ryan, who knew the habits, manners, and religion of the half-breeds, and appoint Judge Richardson in his place? Was it a blunder or a crime to appoint Dewdney governor, a man whose poverty may have been alleged to extend from the frozen north pole of his heart to the frigid south pole of his pocket when he was appointed, grabbing two sites or cheating poor devils of Indians out of their Government allowances be virtues, let us pray. Was it a crime or a blunder to hurry the C.P.R. construction to a conclusion on the strength of the Pompadour maxim, "after us the deluge"? Or was it only the fulfilment of the former crime or blunder for which Sir Hugh Allan paid \$365,000? Was it a crime or a blunder that resulted in the removal of such able men as Macdougall, Galt, Mitchell, Tupper et al., and their replacement by such incapables as Macpherson, McLealan, and the rest down to Foster? It looks as if the barnacle were sailing the ship. Think of the reckless expenditure on that country and find out where the money has gone. Where is the vast population calculated in geometrical ratio by Sir John Macdonald that was to load the North-West? Think of the huge land companies and the satisfaction the Orange leaders got for hauling down their incorporation flag and—

"Swearing they would never surrender—surrendered."

Who hears of the magnificent Duke of Manchester now? And the Baptists, the Methodists, the Protestants, the newspaper men, and all the rest who were trumpeted into Sir John's election musketry? And now, after all these series of wrongdoings, we are asked not to assert our right of judgment. Irishmen are bidden not to join with their French fellowmen in the effort to establish

a better order of things. How do we know that since Sir John Macdonald has appointed and maintained a set of Orange officials in the North-West, constantly refusing to have their conduct inquired into, that he may do the same in Quebec or Ontario when next the people petition against aggressing robbery and lawlessness? A glance at the list of Sir John's appointments will show anyone who knows the men how great a proportion are Orangemen. But the fact that among these officials are many men who seem to make it their principal business to establish Orange lodges in the territories is enough, and everybody knows that these lodges are simply electioneering machines in the interest of Sir John, as well as hotbeds of bigotry. The Irish people have had terrible experience of Orange domination in Ireland with its attendant landlordism. Will they consent to see the same infamous system established in the North-West? If they do they need never look for sympathy in the day of struggle. It is therefore the bounden duty of every Irishman to work for the overthrow of Sir John and his Orange clique.

Then it will be equally the duty of incoming administration to institute a searching inquiry into the conduct of Lieut. Governor Dewdney and the whole tribe of scamps who have fattened on the spoils of the North-West, and who are responsible for the rebellion with all its evils of destruction, misery and bloodshed. This is perhaps enough for the present, but, with your permission, I may return to the subject again.

Yours truly,
A LOVER OF JUSTICE.
Ottawa, Dec. 21, 1885.

OVER THE SEA.

WATERS OF INTEREST IN THE CAPITAL OF THE EMPIRE—LIBERAL POSITION ON THE HOME RULE QUESTION.

LONDON, Dec. 26.—The Queen has renounced her intention of opening Parliament in person, and will remain at Osborne, unless a cabinet crisis should occur, in which case she will come to London. She evinces a greater dislike than ever to a residence in London, although there is a rumor that she has been much impressed by the comments of the press on Mr. Irving's production of *Faust*, and intends to visit a theatre for the first time since the death of the Prince Consort.

THE IRISH QUESTION. The *Daily News*, in an editorial, says:—"An Irish Parliament, strictly limited to legislation on purely Irish questions and to legislate on them in conformity with the fundamental principle on which the policy of the United Kingdom is based, would, in our belief, be the beginning of pacification, and is an essential condition of it." This sentence in the organ of the Liberal party shows how completely Mr. Gladstone's action has changed the aspect of the Irish question. The *Standard* says Mr. Gladstone has done more for home rule in a week than Parnell and his agents have done through years of toil. A leading supporter of Mr. Gladstone said to-day that the support pledged to a moderate home rule measure gives Mr. Gladstone a sufficient working majority to justify his looking forward to the opening of Parliament with the utmost confidence. He can bring on a crisis, and turn out the Government whenever he may consider the time ripe for doing so. The result of recent Informal conferences among the leading papers is that the majority of the lords have decided to throw out any bill Mr. Gladstone may pass through the House of Commons over the heads of the Conservatives.

THE PEERS ARE RESOLVED to make a firm stand and face the consequences. Mr. Gladstone will be invited before the bill is thrown out by the peers to sink party and unite with Lord Salisbury's followers to pass a measure acceptable to the country at large. The landed interest admit Mr. Gladstone has a majority in the Commons, but they rely on alarming public opinion on the question of separation, to ultimately defeat home rule. The managers of the Liberal party are confident that a dissolution will return Mr. Gladstone to power with a majority large enough to dispense with the Nationalist vote.

ALLEGED ELECTION IRREGULARITIES. Serious allegations are made in official circles as to irregularities committed at the parliamentary elections in Ireland. Evidence is being procured to sustain the charges of corrupt practices and intimidation made during the elections. It is asserted that an impartial enquiry would not fail to reduce the number of Mr. Parnell's supporters materially. The Nationalists maintain that no irregularities were committed. Whether there have been or not a good case has been made out for an enquiry as to the working of the election law.

LONDON, Dec. 27.—The *Economist*, referring to the political situation, says:—"The Tories and Liberals have drawn nearer together and have resolved to reject the crude proposal for an independent Irish parliament. The British parliament is still master of itself. Mr. Parnell has undertaken a hopeless and impossible task in attempting to make 85 members dictate to 554 members."

LONDON, Dec. 28.—A circular was recently sent to all Liberal members of the new Parliament asking them to state their opinion on the Irish home rule question. In their reply, most of the members avoid explicit statements, but the majority of those who express a definite opinion are opposed to giving the Irish parliament the control of matters of police, and favor confining the legislative powers of such parliament to matters of local government. A number of members insist that unity of the empire must overtop all efforts to conciliate the Irish. The honor of the whole republic shows that it is hopeless to expect from the Liberals any concession acceptable to the Nationalists. Gladstone and his colleagues in the late Cabinet continue to exchange views on the Irish question. They take no pains to conceal the fact of the existence of grave difficulties in the way of agreement. The *Fall Ball Gazette*, reviewing the situation, predicts that the Salisbury Gov-

ernment will be given an extension of power, and says it is possible the Government may make an attempt to suppress Ireland with high handed coercion. The Cabinet will meet on Thursday to settle the programme for the coming session.

DUBLIN, Dec. 28.—The Loyal Patriotic Union will hold a meeting in Dublin on the 8th of January and another in London at a later date for the purpose of forming a league similar in methods of organization to the Irish National League, with branches throughout the Kingdom.

LONDON, Dec. 28.—The Government is preparing an important scheme of local government for the whole kingdom.

NEGOTIATING WITH GLADSTONE. DUBLIN, Dec. 28.—The *Evening Mail* says that Capt. O'Shea, Home Rule member of Parliament, is arranging an *entente* by which Parnell will support Gladstone in his effort to gain control of the Government, and in return for this service, Gladstone will introduce on his accession to power a measure for home rule in Ireland. The only point in the arrangement upon which there is any disagreement is in relation to the placing of the police in Ireland.

LONDON, Dec. 28.—It is rumored this evening that on the assembling of Parliament John Bright will resign because he is opposed to the advanced views of the Radicals.

DUBLIN, Dec. 28.—The *Irish Times* publishes a despatch from London to-day stating that the Cabinet have been ordered to resume the parliamentary measures adopted during the dynamite scare under the Liberal Government, owing to the excitement among the Nationalists, arising out of the alleged home rule manifesto of Mr. Gladstone.

P. Sheehan, M.P. elect for East Kerry, has advised the tenantry of Killarney to pay rents to the landlords because an Irish Parliament will not allow the land to them free and will not compensate the landlords.

LONDON, Dec. 28.—The report that Captain O'Shea has been arranging an understanding between the Nationalists and Mr. Gladstone is refuted. A rumor was current a week ago that O'Shea, being no longer a member of Parliament, would seek some outside political connection.

JULES GREVY RE-ELECTED PRESIDENT OF THE FRENCH REPUBLIC AT VERSAILLES AMID EXCITEMENT AND UPROAR.

VERSAILLES, Dec. 28.—The space reserved for voters in the chamber in which the election for president took place was crowded and the hour appointed for the election. The streets in the vicinity were also thronged with people. The proceedings in the chamber began at a quarter after one o'clock amid considerable excitement, the president of the National Assembly being unable to restore silence. The members of the Right began to murmur that the president threatened to suspend the proceedings. The members of the Right then asked for time to speak before the vote was taken, and their request being refused, several of them tried to gain the tribune. A fight ensued between a member of the Left and one of the Right. Several blows were exchanged between the combatants could be separated by their friends. A lull in the demonstration then followed and the balloting took place. During the progress of the voting M. Cuneo de Ornano shouted that the National Assembly, as at present constituted, was a body of usurpers and the Chamber of Deputies, as the Congress was illegal and the presidential election a farce, as four departments of France were not represented at the meeting.

M. Francois Jules P. Grévy was re-elected president of the French Republic on the joint vote of the Senate and the Chamber of Deputies being as a national assembly. Only five members of the Right cast their votes. M. Grévy's total majority in the first ballot was 135.

PARIS, Dec. 28.—Second ballots were held yesterday in the department of the Seine for six vacancies in the Chamber of Deputies to fill vacancies caused by options for four constituencies. The vote was as follows:—Radicals, 172,000; Opportunists, 104,000; Conservatives, 93,000.

THE AUSTRIAN EMBASSY.

NEW YORK, Dec. 26.—A London special says: The relations between the United States and Austria through the Kely matter are beginning to attract newspaper comment. It is generally agreed that Count Kely is mistaken as to it being a general custom that no further questions are asked when a negative is given to the proposal of certain ambassadors. England makes it a practice to ask what reasons there are for the non-reception of the agents when she proposes, and if these reasons are not based on personal unworthiness of the agents in question a refusal is not admitted by the British Government. When in that case the post is unfilled for a time, the *Chronicle* says: An archbishop of Baltimore had made no objection to solemnize Mrs. Kely's marriage. Count Kely's Catholic Church itself. But, as a matter of fact, so-unfavorable a proceeding as that of publicly stigmatizing a lady of illustrious repute has never been recorded before in diplomatic annals. All states of Europe have an interest in this question, for, according to Count Kely's ruling, Lord Roseberry, who was received some months ago in a special mission to Berlin, could not have been received in Vienna, as his wife is a Rothschild. There is no doubt that the sentiment of English statesmen is unanimous in approving President Cleveland's course in leaving the Austrian embassy vacant.

DEATH OF A RELIGIOUS.

On Monday evening, at the Villa Maria Convent, the community was distressed at the untimely death of Sister St. Anne of Jesus nee Emile Leclair, which occurred at 8 o'clock, after several months suffering from phthisis. This religious was the daughter of Mrs. Silomon Leclair, of St. Therese, and sister of Messrs. J. H. Leclair, Provincial Surveyor, A. Leclair, M.D., and Pierre Leclair, advocate. Sister St. Anne of Jesus received her education at the Convent of the Congregation, St. Therese. At the age of 16 she entered the novitiate, and a few months later pronounced her final vows. She died at the age of 39 years.

The funeral of the Rev. Sister will take place to-morrow at the Villa Maria Convent.

A woman in a Congregational church in the West asked for \$10 from the deacons fund to help her to procure a divorce.

THE POPE ON CHRISTIAN EDUCATION.

LETTER OF LEO XIII. TO THE PRELATES OF ENGLAND ON THE ABSOLUTE NECESSITY OF RELIGION IN THE SCHOOLS.

To Our Venerable Brethren, Henry Edward, Cardinal Priest of the Holy Roman Church, of the Title of St. Andrew and Gregory, on the Caelian Hill, Archbishop of Westminster, and the other Bishops of England, Pope Leo XIII.:

VENERABLE BRETHREN, HEALTH, AND APOSTOLIC BLESSING.—Your proved fidelity and singular devotion to this Apostolic See are admirably shown in the letter which we have lately received from you. Our pleasure in receiving it is indeed increased by the further knowledge which it gives us of your year vigilance and anxiety in a matter where no care can be too great; we mean the Christian education of your children, upon which you have lately taken counsel together, and have reported to us the decisions to which you came.

In this work of so great moment, venerable brethren, we rejoice much to see that you do not work alone; for we know how much is due to the whole body of your clergy. With the greatest charity, and with unquenched efforts, they have provided schools for their children; and, with wonderful diligence and assiduity, they endeavor by their teaching to turn them to a Christian life, and to instruct them in the elements of knowledge. Wherefore, with all the encouragement and praise that our voice can give, we bid your clergy to go on in their meritorious work, and to be assured of our special commendation and good will, looking forward to a far greater reward from Our Lord God, for whose sake they are laboring.

Not less worthy of commendation is the generosity of Catholics in this matter. We know how readily they supply what is needed for the maintenance of schools; not only those who are wealthy, but these also who are of slender means and poor; and it is beautiful to see how, often from the earnings of their poverty, they willingly contribute to the education of children.

In these days, and in the present condition of the world, when the tender age of childhood is threatened on every side by so many and such various dangers, hardly anything can be imagined more fitting than the union with literary instruction of sound teaching in faith and morals. For this reason, we have more than once said that we strongly approve of the voluntary schools, which, by the work and liberality of private individuals, have been established in France, in Belgium, in America, and in the colonies of the British Empire. We desire their increase as much as possible, and that they may flourish in the number of their scholars.

We ourselves also seeing the condition of things in this city continue, with the greatest effort and at great cost, to provide an abundance of such schools for the children of Rome. For it is in, and by, these schools that the Catholic faith, our greatest and best inheritance, is preserved whole and entire. In these schools the liberty of parents is respected; and, what is most needed, especially in the prevailing license of opinion and of action, it is by these schools that good citizens are brought up for the state; for there is no better citizen than a man who has been well and practically educated in the Christian faith from his childhood. The Christian faith, as it were, the seed of that human perfection which Jesus Christ gave to mankind, are to be found in the Christian education of the young; for the future condition of the State depends upon the early training of its children. The wisdom of our forefathers, and the very foundations of the State, are ruined by the destructive error of those who would have children brought up without religious education. You see, therefore, venerable brethren, with what earnest forethought parents must beware of intrusting their children to schools in which they cannot receive religious teaching.

In your country of Great Britain, we know that, besides yourselves, very many of your nation are not a little anxious about religious education. They do not in all things agree with us; nevertheless they see how important, for the sake both of society and of men individually, is the preservation of that Christian wisdom which your forefathers received through St. Augustine, from our predecessor, Gregory the Great; which wisdom the violent tempests that came afterwards have not entirely scattered. There are, as we know, at this day, many of an excellent disposition of mind who are diligently striving to retain what they can of the ancient faith, and who bring forth many and great fruits of charity. As often as we think of this, so often are we deeply moved; for we love with a paternal charity that island which was not undeservedly called the Mother of Saints; and we see, in the disposition of mind of which we have spoken, the greatest hope and, as it were, a pledge of the welfare and prosperity of the British people.

Go on, therefore, venerable brethren, in making the young your chief care; press onward in every way your episcopal work, and cultivate with alacrity and hopefulness whatever good seeds you find; for God, who is rich in mercy, will give the increase.

As a pledge of gifts from above, and in witness of our good will, we lovingly grant in the Lord to you, and to the clergy and people committed to each one of you, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 27th day of November, in the year 1885, the eighth year of our Pontificate.

LEO PP. XIII.

At the last convocation of the Gregorian University at Rome the following priests of the Province of Quebec received the degree of doctors of theology:—Messrs. Jacques Dupre, Joseph Claver Bassette, Dominique Pelletier, Prosper Bennet and Alfred Arhambault. M. Auguste Tascheran has received the title of licentiate of theology, and M. Jacques Dupre and Antoine Malet the title of doctor at the University of St. Thomas.