

DEATH OF HON. T. W. ANGLIN.

Intelligence has come to us from Toronto of the death of Hon. T. W. Anglin, which occurred last Sunday afternoon at his residence on Simcoe street. The immediate cause of his death is stated to be Bright's disease. The deceased gentleman was born in 1822. He had taken a very prominent part in the political life of Canada for many years and was Speaker of the House of Commons from 1873 to 1878. He was a man of many brilliant parts, of deep research, and at all times exhibited a lovely nature—sincere, candid and truthful. As a Catholic he was a model indeed, was proud of his faith and ever willing to fulfil the precepts of the Church—not only because it was a duty to do so, but for the reason that he loved the Church as a child loves a fond Mother. May his soul rest in peace!

From the Toronto Globe of last Monday we take the following reference to the late Hon. Mr. Anglin:

After an illness of exactly a month Hon. Timothy W. Anglin died early yesterday morning. His death was unexpected, he having been unusually well for a few days previously; indeed, on Saturday afternoon he went out driving, visiting the residence of his son, Mr. Frank A. Anglin, on Sussex avenue. He passed a comfortable night, but suddenly began to sink about 3:30 o'clock. Mrs. Anglin was in the room, and gave the alarm. Nothing could be done, however, and at 3:45 o'clock he passed peacefully away, not more than ten minutes after the seizure. The members of the family present in the house at the time were at his bedside. The cause of death was the formation of a clot on the brain.

The funeral will take place on Wednesday morning, leaving the house at 9:30 o'clock, and proceeding to St. Michael's cathedral. It is expected that Archbishop Walsh will be present at the service.

The deceased gentleman was born in Clonakilly, county Cork, Ireland, on August 31, 1822. His father was Francis Anglin, who was in the employ of the East India Company. He received his education in Ireland, and in 1848, being then twenty-six years of age, Mr. Anglin came to Canada, landing at St. John, New Brunswick. There he engaged in the newspaper business, founding *The Weekly and Morning Freeman*, a paper that had great influence in the Maritime Provinces. He continued as editor and proprietor of this journal till 1879. While engaged in the newspaper business Mr. Anglin entered politics, and in 1871 was elected to the Local Assembly of New Brunswick for the county of St. John as an anti-Confederate, and he became a member of the anti-Confederate Government of Sir Albert Smith, without holding a portfolio, however. In 1877 Mr. Anglin forsook the field of Provincial politics, and settled here with his family, and for several years was engaged in newspaper work here, as managing editor of the *St. John Tribune* and *Editorial writer for the Globe*. He continued in these pursuits from 1882 to 1887, at the same time devoting a part of his time to politics, for in 1887 he contested the seat against Mr. D'Alton McCarthy, but unsuccessfully. Since that date, however, Mr. Anglin had taken no active part in politics. Mr. Anglin was a member of the Executive Council of the Government of the Province, and had been a member of the Public Library Board, and of the members of the municipal commission appointed by the Ontario Government, and likewise on the prison reform commission. He was appointed Chief Justice of the Supreme Court in May, 1895, which office he held till his death.

Within the past few months Mr. Anglin rendered important services to the City of Toronto in his capacity as a member of the sub-committee of the Citizens' Committee which drafted the report on a municipal reform which forms the basis for the recent important legislation. Mr. Anglin's wide acquaintance with municipal affairs, the result of his services on the commission to inquire into the municipal affairs of Ontario, proved of exceptional value in the deliberations of the sub-committee. The deceased gentleman had been twice married. His first wife was a Miss O'Regan of St. John, N. B., who died there. In 1862 he married Miss McTavish, of St. John, who survives him. Besides his widow the deceased gentleman leaves a family of five sons and two daughters. The eldest son, Mr. Frank A. Anglin, is a partner of the law firm of Anglin & Mallon; the second son, Arthur W. Anglin, jun., is in the Bank of Commerce, and the two other sons, Basil and Edward, are being educated at St. Michael's College. The two daughters, Mary and Eileen, are living at home.

During his illness Hon. Mr. Anglin was attended by Dr. Temple.

EDITORIAL NOTES.

FOUR members of the Mafia society have been convicted of arson at Wilkes-Barre, Pennsylvania, and sentenced to twenty years of penal service in the penitentiary. The arson was concocted in sessions of the society, which is a secret association imported from Italy, and which has been guilty of innumerable crimes. The Italian Mafia ought to have learned before now that such anarchical associations will not be tolerated in America. The character of the Mafia may be fairly estimated from the fact that the leader of the Wilkes-Barre gang, James Passavella, besides his guilt of arson, was sentenced to an additional five years for robbery.

SINCE our last issue, the resignation of Sir Mackenzie Bowell as Premier has taken place, and a new ministry formed with Sir Charles Tupper at its head. The reconstruction was completed with remarkable promptitude. Five new ministers have been taken in, of whom Lieut. Col. Tisdale is from Ontario, Messrs. Angers, Taitton, and Ross from Quebec, and Mr. Hugh John Macdonald from Manitoba. Sir Adolphe Caron and Mr. Outimet retire to give place to the new selections from their Province. The following

is the new Cabinet which offers itself to the people for approval at the coming elections:

THE CABINET.
Premier and Secretary of State—Sir Charles Tupper, Bart.
Finance—Mr. G. E. Foster.
Railways and Canals—Mr. Jno. G. Hazen.
President of the Privy Council—Mr. A. R. Angus.
Justice—Mr. A. R. Dickey.
Marine and Fisheries—Mr. John Costigan.
Postmaster General—Mr. L. O. Taillon.
Public Works—Mr. A. Desjardins.
Agriculture—Dr. Montague.
Trade and Commerce—Mr. B. Ives.
Interior—Mr. Hugh John Macdonald.
Customs—Mr. John F. Wood.
Inland Revenue—Lieut. Col. Prior.
Militia and Defence—Lieut. Col. Tisdale.
The following are in the Cabinet without portfolio—Sir Frank Smith, Mr. Donald Ferguson (P. E. I.), and Senator J. J. Ross; Sir Charles Hibbert Tupper is Solicitor General, but without a seat in the Cabinet.

THE uneasy condition of Italy owing to the burden of heavy taxation under the policy pursued by the Government in keeping up an immense armament which the people in their poverty are unable to support, has been again exemplified by serious riots in Sicily. The people of Palermo attacked the house of the *syndi*, or mayor, a few days ago and broke in all the windows, besides destroying a number of street lamps. They also set fire to the *octroi* office—which is the office entrusted with the collection of duties on provisions and other articles brought into the city. Sentry boxes were also destroyed wherever found. The military were called out, but did not succeed in suppressing the rioters, and several officers and privates were severely injured. An attempt was made to release the convicts from the prisons, but at last the mayor prevailed upon the mob to disperse by promising that the grievances of which they complained would be redressed. Sicily appears to be in a chronic state of disquietude, as similar rioting takes place there nearly every year, and about three years ago it assumed particularly formidable proportions.

A cable despatch to the New York Times states that there has been a new rupture in the Irish Parliamentary Party, the followers of Messrs. Timothy Healy, Arthur O'Connor, and Vesey Knox, to the number of twenty-five, having seceded from the main body. They have announced that they will no longer attend the party meetings, or receive notices from the party whips. There are now, in consequence of this, three Irish Nationalist parties, where we were hoping to see the factions already existing reunited. It is no wonder that Irish grievances are not attended to by Parliament, when the representatives of the Irish people so easily desert their party to form schisms. Mr. Dillon's followers still outnumber both the other factions together, as he has still about forty followers. It appears that the immediate cause of this new dissension was the neglect of appointing, or rather the deliberate omission of, Mr. Healy's followers from positions on the commission whose duty it is to frame amendments to the Irish Land Bill. Mr. Healy, however, is not without blame, as he has brought on much dissension by his erratic course, and it will be remembered that on the eve of the last general election he endeavored to create ill-feeling in the party by making false accusations publicly against Mr. Edward Blake and other members of the Irish party.

CATHOLIC PRESS.

On Tuesday evening, April 7, Father Searle, the well-known Paulist, who is professor of astronomy at the Catholic University at Washington, delivered a lecture at Harvard college on "Astronomical Science Not Opposed to Christian Faith." The lecture was given under the auspices of the Catholic club of Harvard. President Eliot of Harvard college introduced the lecturer. Side by side on the platform were seated the two brothers, Father Searle, the Catholic priest and the director of the astronomical department of the Catholic University at Washington, and his brother, a Protestant, professor of Astronomy at Harvard observatory. Both had been students together at Harvard, and both have attained eminence in the same field of science, in spite of their diverging views of religion.—Catholic Citizen.

If one-fifth of the Catholics in this country would set aside two cents a week as a home mission fund, and at the end of every year buy with the money so saved, a copy of "The Faith of Our Fathers," or "Catholic Belief," or "Points of Controversy," or "The Catholic Christian Instruction," or "The End of Controversy," or the publications of the Catholic Truth Society, and circulate the books so bought among their Protestant neighbors, at the end of 1896 two million books would be spreading the truth; at the end of 1898, six million books would be spreading the truth; and so on, until the conversion of America would be made certain, a.d. all at an expense of only two cents a week to the individuals taking part in the glorious charity.—Catholic Columbian.

Every Catholic Church in the world will have an altar, or at least a statue, of the Blessed Virgin, decorated with flowers and ornamented, as far as means will allow, in honor of Mary, during this lovely month. Every Catholic home ought to have some representation of the Heavenly Queen in prominence, before which the family can pay their devotions to the "Mother of beautiful love." Those who are unable to attend Mary devotions in church, should make it a point to substitute some practice of devotion to the Immaculate Queen in their homes. Many Indulgences can thus be gained at home. And all of us should erect a shrine in our hearts to the "Mother of Divine Grace" and there pay our daily homage to the "Queen." There is surely no Catholic who still has a spark of faith in his soul who has not a warm corner in his heart for his Mother.—Carmelite Review.

The zealous Paulist Fathers have started a new venture called the *Missionary*. It is a work that cannot be too earnestly recommended. Protestant demagogues spend annually fabulous sums for mission enterprises. But the so-called conversion among Protestants, and Catholic conversion are two entirely different matters. With the former it is sufficient to accept a general belief in Christ and a most general practice of Christian morals. With Catholics it means a renewal of the interior man: the putting off of sin and the embracing of virtue. It means the acceptance of the Church's disciplinary canons and liturgical enactments: it means frequent sacrifices of prayer and devotion—the severing of tender, long cherished ties of home, family or society. All this is difficult to accomplish. Hence the need of every encouragement to help the good work.—Buffalo Catholic Union and Times.

Father Searle, C. S. P., a professor of astronomy at the Catholic University at Washington; and his brother, Prof. Arthur Searle, a Protestant, holds the same position at Harvard College. The cordial welcome which President Eliot gave the distinguished Paulist when he lectured at Harvard recently is another sign of the decay of religious mistrust. President Eliot remarked that Protestants as well as Catholics believe that between scientific truth and revealed truth there can be no real contact. He cited the names of many eminent scholars who found no clash between faith and knowledge, and concluded: "To seek for an instance at hand, there is Dr. Dwight, professor of anatomy at Harvard Medical School, than whom no man is more earnest in the pursuit of science, and he is a true and devout Catholic." It is not long since a ranting bigot amazed Americans by proclaiming, in a lecture at Harvard, that the Church was an enemy to science. It is more than likely that in the next century students everywhere will hear more speakers like President Eliot and fewer like the ignorant "Dr. Hershey."—Ave Maria.

Our readers will be pleased to learn that very beneficial results are following the recent mission in this diocese to non-Catholics. The Reverend Fathers have received scores of letters from our non-Catholic friends, thanking them for their lectures and assuring them that a great deal of prejudice has been wiped out. In some of the smaller towns the good results are already visible. There is a kinder tone and better feeling among the people. The ugly work of so-called patriotic societies had worked much estrangement. This had been counteracted to a great extent. The intelligent community rapidly reaches its conclusions as to where the right and justice lies. As a result of the mission we chronicle conversions as follows: Twelve at McKeesport, eleven at Lerry and five at Wilmerdin. In this city the engineer's class has reached forty, all persevering. In the very near future twenty converts will receive baptism. The Public Hall Apostolate in the diocese of St. Louis has been rendered in Wilkes-Barre and will be furnished without delay. It will be headquarters of the missionary Fathers.—Pittsburg Catholic.

It is gratifying to note that in this country whenever a narrow-minded Protestant heaps calumnies upon the Catholic Church a non-Catholic free from prejudice comes to the front in defense of our faith. In England, too, it seems, the bigots are rebuked by those of their own creed. We find an instance of such generous spirit in the case of the editor of the *Worthington Intelligencer*, who lately gave a sound lecture to an intolerant parson, the Rev. E. K. Elliott, rector of Broadwater. Commenting on a speech which the Rev. Mr. Elliott delivered at a meeting on behalf of the "Waldensian missions" in Italy, and in which he attributed all sorts of sins to the Catholic Church, the *Intelligencer* says: "Of course the worthy rector believes all he says or he would not say it, just as he also believes that the Pope grants 'permits' to permit every crime under heaven, and so on and so on through all the usual Protestant rant, till the handsome, intellectual, benign countenance of Rome's Pontiff changes into the veritable image of the man of sin, the anti-Christ of the Apocalyptic vision. To us the intolerable fanaticism that perverts the minds and upsets the judgment of otherwise kind and charitable people is inexplicably shocking, but to members of the Roman communion it must be deeply offensive also. England has probably never

had a more brilliant Lord Chief Justice than the present Lord Russell of Killowen: a Postmaster-General more deservedly popular as a man and politician than the Duke of Norfolk; and, to come closer home, Worthing has never had a more generous neighbor or a more admirable specimen of the true old English gentleman than our kind friend, Major Gaisford; yet these great Roman Catholics possess in all parts of the world amongst the two hundred and odd millions of Christians whom she has taught to name the Name of Christ. We are not ourselves of that Church, and hold no brief on behalf of her claims, but it seems to us that the slanders uttered against her, we doubt not all in good faith, are so unrighteous and vile that if we did not enter an indignant protest against them the very stones would cry out shame upon us."—Catholic News.

THE PROSPECTS OF SALVATION.

The following is an abstract of a paper read at the recent Academia in St. Paul's seminary, St. Paul, Minn., by Mr. Arcander. We take it from the *North Western Chronicle*: The question of the possibility of salvation for all men is one which has been variously appreciated in the different epochs of the Church's existence. From the very beginning of Christianity a powerful party in the Church was disposed to limit salvation to Jews and to those who were willing to conform to the law of Moses in its strict literal sense. St. Paul by his preaching and practice dealt the deathblow to this narrow spirit. In the sub-apostolic age, when many of the leaders of Christianity were recruited from the noblest representatives of heathendom, and when the Christians formed but a small part of a powerful heathen world, the apostolites and the early Fathers were very liberal in their estimation of possible salvation for the heathens. In the Middle Ages the Holy Roman Empire was often considered to be co-extensive with all that could be considered worthy of receiving God-saving grace. For the dealings of the Christians with the Jews and Mohammedans in those times were of such a nature as to lead the Christians to look upon those outside of the Church and outside of the Holy Roman Empire as the very embodiment of enmity toward God and His Church; and, consequently, many of the theologians of those times were not inclined to take quite so liberal a view of the possibility of salvation for the heathens as did the early Fathers take. Nor did the question at that time appear to be of so great importance: for only in comparatively late times, since missionaries and explorers have extended their travels to the formerly unknown parts of the world, has it become known what an immense number of souls live and have lived in utter ignorance of the gospel of Christ. Hence the question assumes in our days an importance that could not have been dreamt of in the Middle Ages. Furthermore, from the reports of missionaries and explorers, we are to day in a better position to judge of the actual condition of the heathens, and, consequently, better able to estimate the real prospects of salvation for those to whom the gospel has never been preached.

CAN HEATHENS BE SAVED? The importance of considering this question of possible salvation for heathens cannot fail to impress us, when we consider the immense number of souls whose eternal fate is here involved. Of the entire population of the earth to-day more than two-thirds are not Christians, and to them we must add the millions and millions of human souls who, from the dawn of the human race down to our own times, have died in ignorance of their Redeemer and His Church. Can any of these people be saved, or are they all, without exception, doomed to everlasting despair and punishment? Human reason would seem to rise in revolt at the thought that an all-loving and all-merciful God could have excluded all the souls from all happiness and destined them to suffer forever, regardless of what their merits might be. It would seem more in harmony with the teaching of St. Paul and of the Church to believe that God wishes sincerely and truly to save all men. And the practical question, therefore, suggests itself, Are the heathens in such a condition that they can be saved? Our guide in this matter must be the Council of Trent, which has laid down the dispositions necessary for justification, namely: faith, as the beginning and foundation of justification, and, furthermore, hope, initial love, and penance united with a purpose of sinning no more. As to faith in God the theologians generally agree that two truths must be believed: namely, that God exists and that He exists as a remunerator to those who seek Him. If, therefore, the heathen by his own unaided reason is capable of knowing in some way the existence of God, His providence, the immortality of the soul and the natural law, then there is in such a man a sufficient foundation on which God can construct the edifice of salvation. For the grace of supernatural faith is not the first grace, in order of chronology, which is conceded to the infidel: but preparatory graces are first granted to him, by which his intellect is enlightened and his will strengthened. And when he, aided by these preparatory graces, does what in him lies, God will grant him the grace necessary to make his natural faith supernatural. And when he has elicited an act of supernatural

faith, he can have no difficulty in electing those acts of hope, initial charity and penance which the Council of Trent requires as necessary dispositions for receiving the grace of justification. But justification is effected only by sanctifying grace, which grace in the New Law is annexed to the reception of the sacrament of baptism. Now the heathens have never heard of this sacrament, hence they cannot even receive the so-called baptism of desire. However, the theologians now generally agree that an implicit desire of baptism is sufficient. And by an implicit desire is meant that the sinner is willing to do all that God demands of him as necessary for his salvation, without being able to advert to the nature of these means.

A NATURAL REWARD.

It follows, therefore, that those heathens who are in such an intellectual and moral condition that they can, with the assistance of God's grace, place the conditions required by the Council of Trent for the justification, may reach their supernatural end and beatitude. But according to the testimony of many missionaries, a great many heathens fall short even of this minimum in intellectual and moral activity, which is required to render them fit subjects for God's grace to work in, and hence they can never reach their supernatural end or see God face to face. It would, however, appear to be in full accord with God's wisdom and mercy if He has prepared for such souls a place of natural happiness, similar to that state to which it is generally believed that children who die without baptism are destined. In this state their souls would receive the natural reward for their naturally good acts, and they could not mourn the loss of a supernatural happiness of which they must necessarily be utterly ignorant.

WORSE THAN THE OPIUM HABIT.

A recent despatch from Indianapolis, states that the most interesting part of the closing day's session of the State Teachers' Association was the work of the librarians' section, which devoted its time to a discussion of "the effect of pernicious literature on the young." It developed that the librarians had been conducting some original investigations to determine how much weight is to be given to the common report that bad literature is largely responsible for precocious criminals. In following this work, Superintendent W. A. Hester of the Evansville High Schools spoke of an investigation that was made in the Evansville schools as to the kind of reading indulged in by the pupils. Out of 714 pupils who answered the inquiry it was shown that 107 boys and 53 girls were reading dime novels; that 65 per cent. of the boys and 69 per cent. of the girls who were reading trashy stories had lost interest in their studies. Their attendance upon school was compulsory, and most of them had serious difficulties in school.

In following up his investigations, he wrote to many reformatories and prisons for information as to the effect of bad literature. Superintendent Keely of the Indiana Reform School for girls, and the Woman's Prison, found per cent. that 36 of the girls admitted there had been led astray through the reading of trashy stories. Superintendent Charlton of the Reform School for Boys wrote that he wished he could speak of all that he had seen during the last sixteen years. He mentioned many cases where criminal character was directly traceable to vicious literature. Mr. Hester read extracts from letters from prison chaplains and wardens in all parts of the country, all speaking of the evil effects of unwholesome literature.

This is a prevalent evil, and one that ought to excite the lively interest of every parent for its suppression. Very little can be accomplished by schools or teachers, though they can help, if proper methods are adopted. To the parents themselves we must look for effective work in this direction.

And to Catholic parents especially we appeal for more faithful and vigilant performance of duty in this connection. If they do not select and provide the reading matter that passes into the hands of their young, they can and should at least know what is procured elsewhere. They can take an interest in the matter and foster the reading habit in their children and direct it in pure and wholesome channels.

No sane parent would willingly permit his child to acquire or cultivate the habit of opium-eating or any other habit injurious to the intellectual faculties and physical health, but many view quite indifferently the growth of addictions that menace and must ultimately destroy the moral faculties and jeopardize the life of the soul. There is no agency that works with so great certainty to this end as the practice of immoral reading, and unless this be checked at the beginning an unhappy future for its victim can be calculated with almost mathematical accuracy.—Cleveland Universe.

Pope Leo a Leader.

Leo XIII. is a leader by his simple nature and energetic character, as well as by his position and the circumstances of the times—the leader of a great organization of Christian men and women spreading all over the world, the leader of a vast body of human thought, the leader of a great conservative army which will play a large part in any coming struggle. He will not be here when the battle begins, but he will leave a strong position for his successor

to defend, and great weapons for him to wield, since he has done more to simplify and strengthen the Church's organization than a dozen Popes have done in the last two centuries. Men of such character fight future campaigns many times over in their thoughts while all the world is at peace around them; and when the time comes at last, though they themselves be gone, the spirit they called up still lives to lead and conquer, the weapons they forged lie ready for other hands, the roads they built are broad and straight for the march of other feet; and they, in their graves, have their share in the victories that come after them.—Pope Leo XIII. and His Household, by Marion Crawford, in the February Century.

Oh! Balm and Bright.

BY FATHER FABER.

Oh! balm and bright as moonlight night,
Is the love of our Blessed Mother;
It is like a beam
Of life's cold stream,
And life knows not such another,
Oh life knows not such another!

The month of May with a grace a day
Shines bright with our Blessed Mother;
The angels on high
In the glorious sky,
Oh they know not such another,
Oh they know not such another!

The angels' Queen, the beautiful Queen,
Is the sinner's patient mother;
With pardon and peace
And the soul's release,
Where shall we find such another,
Where shall we find such another?

O Mary's Heart, the Immaculate Heart,
The Heart of the Saviour's Mother;
All heaven shows bright
In its clear, sweet light,
God hath not made such another,
God hath not made such another!

But Mary's love, her plentiful love,
Lives not in earthly mother;
'Twill show us at last,
When the strife is past,
Our merciful God as our Brother,
Our merciful God as our Brother!

MANNING'S CONVERSION.

The Building Process Vividly Expressed in His Own Words.

At the beginning of 1847 came a long and dangerous illness, followed by a journey of convalescence and a stay of some months in Italy. An active, overworked man was thus brought suddenly within hail of death and to a long period of inaction and meditation. Abroad Manning visited churches and monasteries, discussed questions with ecclesiastics, contrasted the warm devotion of the faithful in Catholic countries with the chilly atmosphere of Protestant Swiss churches or the tepid one of English congregations in Riviera resorts. Sometimes in a monk he noted "the balance and peace of a man who had found his place and calling in God's kingdom for life," or was struck by the "full and dogmatic belief softened by a fervent charity," as in that aged Fra Luigi, from whom, with a kiss of peace, he parted at Assisi. He saw with admiration the "mixture of majesty, love and supplication" with which Pius IX. gave his benediction *urbis et orbis*. Who knows what effect certain visions may have on a matured mind, that sunset at San Setauro, for instance, the "glowing, golden, soft blue sea, the church solitary by the shore, a chime of five bells ringing with clear musical peal in a garden by the sea a little girl of eight dancing to the chimes all alone," or that Mass at Florence at the altar of Philippi Neri, with the responses of invisible souls, "very soft, tender, distant, plaintive?"

From Rome early in 1848 Manning wrote to Robert Wilberforce: "Things seem to me clearer, plainer, shapelier, and more harmonious; things which were only in the head have got down into the heart; the hiatuses and gaps have bridged themselves over by obvious second thoughts and I feel a sort of process and expansion going on which consolidates all old convictions and keeps throwing out the premises of new ones." It was the building process which he expresses more vividly a year later: "In truth, everything as it ceases to be vague and negative, as it becomes positive, real and intelligible, rises up with the faith and infallibility of the Church which is the body of Christ and the temple of the Holy Ghost." He was like a man who has long tried to discern through mists the outline of a mountain. The mists gradually disperse and the gray rock cliff stands out against the clear sky. The end was rapidly approaching. In December, 1849, he wrote: "I have tried to hold my peace, to lose myself in work, to take interest in other subjects which I dearly love and delight in, but all in vain; my whole reason seems filled with one outline."—National Review.

Lady Burton's Heroic Faith.

The late Lady Isabel Burton deserves to be remembered for at least one act in her remarkable career. Her husband, Sir Richard Burton, the distinguished traveller and Orientalist, had labored, it is said, for fifteen years on the translation of certain Eastern books that have never been published in any European language. The translation was completed the day before Sir Richard died, and Lady Burton was offered a small fortune for the manuscript. But the moral tone of the book is said to have been shockingly low; and, although Lady Burton needed \$50,000 badly, she threw away after page of the manuscript into the fire until all was consumed. For this act she was set down as a vandal by those who knew nothing of the pecuniary sacrifice she made; but Lady Burton was always a good Catholic—she was one of the Arundels—and her duty in the case was plain. May she rest in peace!

comers as the choice of Illinois by an unexpectedly large majority—a majority of 829 out of 1335 delegates.

It is not merely the State of Illinois which has thus repudiated Apalism, but the Republican party in the State which the A. P. A. professes to control; and it must be remembered that Governor McKinley had other opponents beside those who opposed him on A. P. A. grounds. Not only was the influence of the A. P. A. unable to turn the balance against him, but it seems to have turned the tide altogether in favor of the man whom they taboed, and the Republican party now snaps its fingers at the boasted 5,000,000 votes, which they know to exist only in the brains of Traynor, Stevens & Co., who control the A. P. A. But the American people will not submit to be controlled by such a faction. We may consider that the Illinois convention has sounded the death knell to the A. P. A. nominations for the Presidency, that association having only made itself ridiculous by its boasts of what it would do during the coming campaign. We have not the smallest doubt that as a presidential campaign killed Know-Nothingism forty years ago, so the coming presidential campaign will kill Apalism or revived Know-Nothingism in 1896.

What makes the Illinois vote more remarkable is the fact that it was not a planned or organized result due to log rolling among the politicians, but a spontaneous outburst of enthusiasm on the part of the delegates.

Usually there is much diplomacy exercised in winning over a convention to a particular candidate, but on this occasion nothing of the kind was attempted, simply an over zealous delegate proposed McKinley as the choice of the convention, after the proposition of another candidate, Senator Cullom, who was also opposed by the A. P. A.; but there was no waiting for the exercise of diplomacy, as Governor McKinley's name was at once received with such an outburst of applause that the matter of choosing him was not in doubt for a moment.

There was another knock down for the A. P. A. when the name of an auditor of their choice was proposed, with the endorsement of the machine managers of the party who had guaranteed their support for him, but he was also defeated by a one-armed veteran whose name was suddenly proposed, and who was at once selected by a fair majority.

The Apalists have the graciousness to acknowledge that they have received a most unexpected check in the result of the Illinois convention, and it is generally considered that it is indicative of an A. P. A. defeat all along the lines.

A HISTORY OF THE SORBONNE AND ITS ASSOCIATIONS FROM 1252 TO 1896.

The above work, which is shortly to be published by subscription (price, fifteen shillings), from the pen of Mr. John A. Randolph, is the first work in the English language, in book form, on the celebrated college, and is a fitting and timely tribute to memory, the last vestiges of the old College building giving place now to a sumptuous and palatial edifice costing near £1,000,000, for England was one of the four countries first represented in the Sorbonne at its founding. The author has left no stone unturned to make his work worthy of his subject, and as accurate as possible, a strong feature being the Documentary Evidence. Dates have been lengthily searched for verification to ensure accuracy, and everything has been chronologically chronicled, and that as briefly as possible, so as to leave it for the readers to investigate the history of the events mentioned with the aid of the seven hundred references whose works, with their dates, are given at the beginning of the book.

The illustrations, nearly a hundred in number, are chiefly from photos taken expressly for the work; but there are numerous facsimiles, the most interesting of which is decidedly that of the handwriting of St. Thomas Aquinas, the "Dumb Ox" of the Sorbonne? There are twenty-three specially-designed headings to sections and sub-sections of the work, and a specially-designed title-page. To say that the author is a former pupil of the school of St. Luke at Ghent, Belgium, is sufficient guarantee for the artistic treatment of the special designs. The author's address is: J. A. Randolph, 2 Halsey street, Cadogan Sq., London, S. W., England.

As long as we live in this world we cannot be without tribulation and temptation.—The Imitation.