

part of his admirable reply to the lies of the English historian, Froude. The honor now conferred on him was altogether unexpected to himself, though it has long been known that he stood in the line of promotion.

M. Littré, the famous lexicographer and Academician, died on the 3rd June after having received the sacrament of baptism. The conversion of a man who has long been regarded as one of the leaders and pillars of Positivism is an event of too great importance to be passed over with a cursory mention of the fact. Littré was esteemed one of the most illustrious of the "*libres penseurs*" of France. He has died a Christian. And "*la libre pensée*" has improved the occasion by displaying itself to the world in its true character. Certainly M. Littré was a man of whom any sect or party might well be proud. Among contemporary scholars he stood alone. No other possessed the same breadth and solidity of really scientific learning. It has been said by a competent critic that there was absolutely no sphere of intellectual activity to which he was quite a stranger. But the two departments in which he was especially pre-eminent were physiology and history—the history especially of ideas and of the words in which ideas are recorded or, so to speak, photographed; and in both these departments his studies were carried on in every language of Europe. The greatest monument of his immense erudition and his unwearied patience is, of course, his world-renowned Dictionary—the work of thirty-four years. It is a monument such as no other man has ever raised to himself. But a hardly less laborious undertaking was his edition of *Hippocrates*, begun in 1839 and finished in 1861. It has been well observed of this volume: "It is not easy to estimate the breadth of learning and the severity of criticism required to settle and annotate a text in which each phrase, each word, each syllable, raises a question, scientific or historical. Universal learning is not enough. The patience of a monk or angel is wanted too." Indeed M. Littré had something of the monk about him. "To scorn delights and live laborious days" was the rule of his life. Yes, he had something of the spirit of those old Benedictines who were the object of his deep admiration. But in one point indeed he was far removed from them. He did not believe in God. In the place of the Creator and Judge of Men he had installed upon the altar of his heart the Comtist deity of "Humanity;" surely the most singular fetish before which the children of men have ever bowed down. But such was the sad, the lamentable fact. This devoted student, this vast intellect, this modest and self-sacrificing old man, whose mild grey eye spoke truly of a kind and charitable soul, was "without God in the world;" could believe in nothing higher than matter and the laws which govern it. Mgr. Dupanloup, it will be remembered, considered him the most dangerous foe of the Catholic Church in France, not only because of his vast learning, but also because of his very virtues and high character. And his election to the French Academy was the signal for the departure of the illustrious prelate from among the Forty "Immortals." It was regarded as a signal triumph of Materialism. And there were great rejoicings over it in the ranks of the enemies of God. Hardly less jubilation took place among them later on, in 1875, when M. Littré became a Freemason. They thought themselves quite sure of him then. And up to the last no one supposed him in the least likely to become a Catholic—no one, except perhaps, the two noble and

devoted women who did more than hope. As the dying king truly says in Mr. Tennyson's *Mort d'Arthur*:

—more things are wrought by prayer
Than this world dreams of.

A dearly loved wife and daughter—it may be piously believed—accomplished for the illustrious *savant* what the subtlest of disputants, the most eloquent of preachers, would probably have attempted in vain. Their "prayers and their tears went up for a memorial," and at the very last the answer came. It is their happiness, their supreme consolation, to know that the man round whom for so many years their tenderest and most sacred thoughts centred was brought nearer to them by death than he had ever been in life. The Abbé Huvelin, Curate of the Church of St. Augustine, who was greatly esteemed and liked by M. Littré and who had been with him almost daily for weeks before his departure hence, was sent for when the end came. And on the very brink of eternity the great *savant* humbled himself as a little child and entered the Kingdom of Heaven.—*London Tablet*.

Ernest Renan, the atheist, has contributed some reminiscences of his boyhood to the *Revue des Deux Mondes*, in which he declares: "I was educated in a college conducted by excellent priests, who taught me Latin in the old style, and it was a good one. These worthy ecclesiastics were men of the highest respectability. With nothing of what in these days is styled pedagogy, they carried out the primary rule in education, that is, not to render tasks too easy in which there may be a difficulty to overcome. They sought above all things to form good, honest men. Their lessons and moral counsels, which seemed to me to be spontaneous dictates of hearts inspired by virtue, were inseparable from the dogmas which they taught. The fact is, that the many things said in disparagement of clerical morals, are according to my experience totally without foundation. I passed thirteen years of my life among priests, never saw the shadow of a scandal, and I have known none but good priests."

EDUCATIONAL NOTES.

The examination of the boys' department of the Separate Schools of Belleville was held on Tuesday, the 5th July. Amongst those present were the Very Rev Fathers Farrelly, V.G.; Rev. Father Lahay; Messrs T. A. O'Rourke of Trenton; P. P. Lynch, J. S. Ryan, Ex Alderman Doyle, Dolan, Copeland and a number of ladies. The pupils were examined by the Very Rev. Father Farrelly, Mr. T. A. O'Rourke, B. A. of Toronto University, and Mr. J. S. Ryan. The distribution of prizes followed.

Speeches were next in order. The Very Rev. examiner had much pleasure in congratulating both teachers and pupils upon the very creditable examination. As in the past he would continue to offer scholarships to the Belleville Separate School pupils; each successful candidate for a certificate should be entitled to twenty five dollars, while the head pupil and each of the other successful pupils at the High School Entrance Examination should receive from him twenty dollars and ten dollars respectively. He hoped that they would follow in the footsteps of those who, at the two last examinations, had acquitted themselves so well, and thereby eloquently testified to the high standard of the Separate Schools of Belleville. He would be only too happy to pay many more similar scholarships so richly deserved.

Mr. O'Rourke was more than pleased with the result of the examination. Had he not been present, he could hardly have believed on mere hearsay that the school was in such an advanced state. While at St. Michael's College, Mr. O'Hagan was noted for his indefatigable industry in the pursuit of knowledge. His recent brilliant examination at Ottawa University, and the high standard ob-