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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite qua sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol. V.

Toronto, Saturday Jan. 16, 1891.

No 49

CONTENTS.

THE DEATH OF THE DUKE OF CLARENCE.....	771
THE CHRISTIAN BROTHERS.....	772
THE LESSON OF POPULAR LITERATURE.....	M. F. Egan 773
A LOAN FROM THE POPE.....	773
LOUIS VEUILLOT.....	Dr. Parsons 780
EDITORIAL.	
Protestant Missionaries in Japan.....	776
A Sample of their Utility.....	776
Apostolic Succession.....	776
Ecclesiastical Orders from Henry VIII.....	776
Death of Cardinal Manning.....	777
A Sketch of His Career.....	777
EDITORIAL NOTES..... 778	
GENERAL CATHOLIC NEWS.....	774
C. M. B. A. NEWS.....	775
HUMOROUS.....	779
STORY—A Lilo's Sacrifice.....	764

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English mails will be closed during October as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23, 26, 29.
 N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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The Catholic Weekly Review.

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Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. V.

Toronto, Saturday Jan. 16, 1891.

No. 49

LATEST CABLES.

CARDINAL MANNING DEAD.

LONDON, Jan. 14.—Cardinal Manning died this morning at 8.20.

The Cardinal continued to grow weaker during the night until finally his prostration became complete. He was able, however, to join in the prayers which were being offered at his bedside. His Eminence continued these supplications for divine mercy until half-past seven o'clock, when he became unconscious. His death was calm, and he passed away evidently without pain. Telegrams of regret from all parts of the world are being received.

CARDINAL SIMEONI.

ROME, Jan. 14.—Cardinal Simeoni, formerly Papal Secretary of State and Prefect General of the Propaganda, died to-day. His death was due to an attack of influenza, from which he had been suffering for several days. Cardinal Simeoni was born July, 23, 1816.

Giovanni Simeoni was born at Palestrina, Italy, July 23, 1816, and, having been ordained priest, he was, on account of his learning, employed in offices of importance. In 1847 he was auditor of the nunciature of Madrid. After some years he was appointed Prefect of studies in the Pontifical Lyceum of the Roman Seminary and attached to the secretary's office for extraordinary ecclesiastical affairs. In 1857 he was appointed domestic prelate to the Pope, and sent again to Spain in the quality of Envoy for the affairs of the see in order to renew the connections with Rome, which had been interrupted by the revolution. In 1858 he was made protonotary apostolic in full. For eight years he was Secretary to the Congregation of the Propaganda for the affairs of the oriental rite, and in 1868 he became Secretary of the Latin rite and adviser to the Roman inquisition, and also adviser for the affairs of the oriental rite to the congregation of the council for the revision of the provincial councils and to the congregation for extraordinary ecclesiastical affairs.

When the Ecumenical Council of the Vatican was convoked Mgr. Simeoni was one of the advisers for the Commission of Oriental Churches and Missions and for Ecclesiastical Discipline. The diplomatic relations between Rome and the Court of Spain having been re-established in 1875, Pius IX. sent Mgr. Simeoni as nuncio to Madrid, having just preconized him Archbishop of Chalcidonia. In the Consistory of March, 15, 1875, Pius IX. created him Cardinal, reserving him in petto, and on September 17, the same year, he published him in Consistory. Mgr. Simeoni, having been created Cardinal, remained in the nunciature at Madrid, as *promuncio*, and on the death of Cardinal Antonelli, in 1876, he was appointed Secretary of State to Pope Pius IX.—an office which he retained until the death of that Pontiff—and Prefect of the Sacred Apostolic Palaces and the Sacred Laetian Congregation. He was afterwards made a member of the Roman Universal Inquisition and of other ecclesiastical congregations. He was succeeded as Secretary of State by Cardinal Franchi in March, 1878, when Pope Leo XIII. appointed Cardinal Simeoni Prefect-General of the Propaganda.

LONDON IN MOURNING.

LONDON, Jan. 14.—The Prince of Wales sent the following telegram to the Lord Mayor of London: "My beloved son passed away at 9 o'clock to-day. Albert Edward."

The news of the death of the Duke of Clarence has caused

widespread grief, and already demonstrations of the public feeling are everywhere apparent. All public buildings displayed flags at half-mast throughout the City of London. The sad intelligence has been received with expressions of the deepest sorrow.

On receipt of the news of the death of the duke, the Lord Mayor at once gave orders to have the great bell in St. Paul's cathedral tolled, and also sent the following message to the Prince of Wales: "We are profoundly moved by the sad news and have communicated it to our fellow-citizens. We tender our deep and respectful sympathy with your Royal Highness in this great sorrow and national calamity."

When the solemn tolling of the great bell in St. Paul's Cathedral was heard this morning it conveyed to everyone within hearing the fact that the Duke of Clarence and Avondale had passed away. The bells in St. Paul's are never tolled save on the occasion of the death of an heir to the throne, and therefore no further information was needed for the people of London to make them aware that after a gallant struggle the duke had finally succumbed. The announcement of his death caused far less commotion in the city than was expected, but this was no doubt due to the fact that nearly everybody had given up hope yesterday and believed that death was sure to claim the duke.

The telegram from the Prince of Wales to the Lord Mayor announcing the death of the duke was not posted at the Mansion house until 10 o'clock. When the little piece of white paper was put up there were only a few persons in waiting. They received the news with stolid indifference. The crowd at no time exceeded thirty during the first half hour after the announcement was posted. Scarcely any comments were made.

At the West End there was a scene that was in striking contrast to the indifference displayed in the vicinity of the Mansion house. Hundreds of persons well known in the upper circles of society, members of the aristocracy and others gathered in little groups and generally discussed the death of the Duke and its effect upon the succession in all its bearings.

Serious faces could be seen along Pall Mall and there is no doubt that the calamity is much taken to heart by the English nobility.

The blinds of the public houses and many of the private houses and shops are drawn, both in the west end and in the city. The afternoon papers all appeared with mourning borders.

Up to noon no official bulletin of the death of the Duke had been issued at Sandringham hall, but soon after 10 o'clock the blinds of the house were drawn and the flag on the church was placed at half mast, and the church bells began tolling. These facts gave to the people waiting about the gates the first intimation that all was over. From an early hour this morning reinforcements of police were detailed to duty about Sandringham hall, and they prevented access to the house.

As the day progressed the crowd in the vicinity of Marlborough house increased. The Mall was at times completely blocked with carriages conveying the most noted people of the kingdom. Lord Salisbury, the Prime Minister, and Lady Salisbury, and nearly the entire diplomatic corps were among the callers.

At one o'clock this afternoon the following dispatch was received from Sandringham:

After a marked improvement during the early part of the night, the strength of the Duke of Clarence and Avondale suddenly failed. About nine o'clock he began to gradually sink, and death occurred at 9.15 a.m.

This dispatch was signed by the three physicians who had been in attendance upon his Royal Highness. The bells in Westminster Abbey were tolled at twelve o'clock until one.

Her Majesty is prostrated by the blow that has fallen upon her through the death of her grandson.

THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

From a late number of Merry England.

II.

IN 1592 Venerable Cæsar de Bus founded at Cavaillon, in the Diocese of Avignon, the Congregation of the Christian Doctrine, composed of priests and laymen united by a vow to teach the Catechism. This Congregation was approved by Clement VIII., and when the Founder died in 1607, his disciples opened free schools that flourished in the south of France until the Revolution. But they also were eventually transformed into Colleges.

All these attempts were made by means of Communities of ecclesiastics, who were beset by the temptation to change the character of their schools by gradually introducing Latin and other studies unfitted for the poorer classes; and, as a result, they did not long fulfil the designs of their originators. Still the idea of founding lay Congregations occurred to several others before Blessed de la Salle. Blessed Peter Fourrier of Mattancourt, founder of the Congregation of Our Lady for the education of girls, and a man keenly alive to the wants of his age, formed a Community of men for the education of the poor boys of the towns and country places. He was, however, not able to get it confirmed at Rome, and the young men whom he had gathered together grew tired of the work and went back into the world.

Peter Tranchot, a barrister, founded a primary school at Orleans, in 1652, and taught the children himself, assisted by one of his nephews; but this generous effort perished for want of imitators. In 1660 Francis Perdouls founded schools at Blois and Tours, but the work did not spread. The same thing happened at Autun, where, in 1687, three priests devoted themselves to the instruction of the children of the poorest classes; while at Paris, in 1678, Father Barre, founder of the Congregation of the Ladies of St. Maur, tried to establish seminaries for schoolmasters. The young men, however, thought more of themselves than of their vocation looking upon it rather as a calling useful for their establishment in life; so at the end of a short time they dispersed, and their schools were closed.

Monsignor de Buzenval, Bishop of Beauvais, also tried to found a seminary for training schoolmasters, but he could not command the necessary funds; while M. de Chennevieres and M. Nyel were equally unsuccessful.

Another attempt was made by means of lay teachers, by M. Demia, a priest of Bourg, Archpriest of Bresse and Visitor Extraordinary of the Diocese of Lyons, who had been struck by the depravity of the youth of Lyons. Feeling the need of a remedy for this evil, he, in 1661, addressed a complaint to the Provost and Aldermen of that city. Though these magistrates paid no heed, some charitable persons were moved to open a school in the district of St. George. In a short time it was decided to vote an annual sum of 200 fcs. to found a school where children should be taught Christian doctrine, reading, and writing. Others were established soon afterwards, and in 1672 there were five free schools, of which M. Demia was appointed Director-General. He at once drew out minute rules for the schools in every one of which the children were classed according to their knowledge. M. Demia had the instinct of mutual education; he appealed to the goodwill of the children, and created monitors amongst them, who seconded the masters. Certain methods of teaching were borrowed from the Venerable Cæsar de Bus. On certain days the children held debates in public, on questions from the Catechism, on politeness, and other subjects. Those who most distinguished themselves received useful rewards of clothing.

But, to direct these schools, masters were wanted. Abbe Demia began by inviting to his house, every three months, a certain number of priests and laymen who took an interest in the schools, when he gave them rules and advice; these masters placed themselves under the protection of the Blessed Virgin. Abbe Demia next turned his attention to the secular masters, and succeeded in obtaining a decree, dated May 7th, 1674, forbidding any person to keep a primary school without having obtained the Archbishop's permission, and having promised to observe the rules. Former masters and mistresses were required to present themselves within six months before the Abbe Demia, in order to legalise their position. In April, 1675, he assembled the masters and mistresses, acquainted them with the rules he had drawn up for them, and thenceforth kept strict watch over them. All the pastors in the diocese had orders to give him an account of the schoolmasters and mistresses in their parishes, and he sent visitors from time to time to inspect them.

His masters were soon in great request. Many Bishops asked for them, and young men were sent to him to be trained. He would have preferred to employ none but priests; and with this object he devoted his own fortune to founding a seminary at Lyons, where he purposed to train schoolmasters and curates for country parishes. This seminary, called "The Community of St. Charles," was opened in 1679, approved by the Archbishop, and recognised by letters patent in the following year. The founder did not reside there, but directed it by means of a School Board, composed partly of priests and partly of seculars. Abbe Demia died in October, 1689, and despite his ef-

forts, his work did not survive him. The Community of the Sisters of St. Charles, which he founded for the education of girls and the care of the sick, still flourishes; but the seminary became an ordinary seminary, like any other. So in all cases the result was the same. For the lay teachers were without the training necessary, nor was there any institution to impart it; and those who developed abilities as teachers were induced to employ their talents to more remunerative purposes than the education of poor children. Yet it is possible that the man to whom we remotely owe primary education was, after all, a friend of St. Vincent de Paul, M. Bourdoise, who only prayed. He wrote as follows to M. Olier:

"I wish we could have a school filled with the supernatural spirit, where children might learn to read and write, and also be trained into good parishioners. For to see money spent on teaching them merely to read and write, without making them better Christians, is really a pity, and yet this is generally the case. Nowadays all classes of children go to school, but to schools where nature is everything. We must not, therefore, be surprised if afterwards they do not lead Christian lives; for in order to have a school useful to Christianity, one must have masters who will labour there like perfect Christians, and not like hirelings regarding the office as a miserable trade, taken up to earn their bread. For my part, I declare from my heart, that I would willingly beg from door to door, to procure the means of living for a real schoolmaster; and like St. Francis Xavier, I would implore all the Universities for men, not to go off to Japan and the Indies to convert the infidel, but to begin this excellent work. It is easy enough to find amongst the clergy men ready to take a curacy or a parish; but to find anyone with piety and the other qualities necessary to keep a school, having also the means of living, and being yet willing to work under the authority of the pastor, this is very rare indeed. Whence I conclude that to devote oneself to forming such masters is a work more useful to the Church, and more meritorious, than to preach all one's life in the pulpits of the largest towns of the kingdom. I believe that a priest who had the science of the Saints would be a schoolmaster, and would be canonised for it. The best masters, the greatest, the most esteemed—the Doctors of the Sorbonne—would not be too good for the office. Because the parish schools are poor, and taught by poor men, people imagine they are nothing. And yet it is the only means of destroying vice and instilling virtue; and I defy all men united to find a better one. I believe that if St. Paul and St. Denis were to come to France now, they would undertake the work of schoolmasters in preference to any other. For fifty-seven years I have been familiar with the work of a field-labourer; and during all that time I have seen no work more futile than that of sowing in ground that had not previously been well manured and ploughed. Now, it is by means of Christian schools that hearts are prepared to receive the Word of God from preachers. The school is the Novitiate of Christianity. It is the seminary of seminaries."

On March 15th, 1649, he founded an association of intercession, whose members were all bound to prayer that God would grant to France Christian teachers for the children of the poor. Its numbers speedily became very great; and, two years after it was instituted, on April 30th, 1651, was born at Rheims Jean Baptiste de la Salle.

His parents were of noble lineage, and their piety, doubtless, contributed to foster in him the ecclesiastical spirit which he displayed from very early years. At eleven he received the tonsure; at sixteen, by one of the crying abuses of the age, he became a Canon of the Cathedral of Rheims. An old relative resigned his canonry in the youth's favour. Young de la Salle pursued his studies, however, with exemplary fidelity; and in one sense his canonry was well for him, since his parents died when he was twenty, leaving to him the charge of his younger brothers—a charge which would have been incompatible with the duties of a parish priest. He distinguished himself in his theological studies, and finally took his degree of D.D. with honour. He exhibited no attraction towards what was to be his life-work, and his first attention was called to school affairs by his friend, Canon Roland, who was connected with an orphanage to which were attached free schools for girls. Dying, he left the care of the Institution and the Community of Religious women in charge of them to de la Salle. But after conscientiously discharging the duties which were thus devolved on him, de la Salle resumed his former retired life.

It was an accident which inveigled rather than led him into the work for which he was destined. A certain lady of Rouen, who from a worldly life had been suddenly converted to a life of penance and charity, had assisted the Community confided by Canon Roland to de la Salle. She was anxious to provide some institution of the kind for boys in Rheims, where she had been born. She chose for this purpose a devout and enterprising layman named Nyel, who had all his life been devoted to the cause of the instruction of the poor, and besought him to found a school in Rheims. For this purpose she made him a yearly allowance, and gave him a letter of introduction to de la Salle, who happened to be her relative. De la Salle received him, befriended him, and the school was started in the parish of St. Maurice. The result was that a lady in the parish of St. James conceived a wish to found a similar school for her own parish, and de la Salle was reluctantly drawn in to befriending it as he had done the first. There were five masters attached to the two schools, and M.

Nyel was so frequently absent in the endeavour to found fresh undertakings, that insensibly de la Salle acquired the habit of looking after them. They lived in the house of the Curé of St. Maurice's, which was so small as to put them to great discomfort. De la Salle engaged for them a house near his own, sent them food regularly from his own kitchen, and drew up for them a little rule of life, calling on them now and again to secure that it was observed. He insensibly acquired an interest in his proteges, whose goodwill he admired, though his refined nature was repelled by their coarseness of manners. It ended in his inviting them to his own table, instead of sending them their food, and gradually, perceiving the good effected in them by his influence, and how many things there still remained to reform in them, he was led to think of receiving them altogether into his own house. The idea was distasteful to his delicate nature; he feared the dissatisfaction of his friends and relatives. He went to Paris and consulted Father Barre, a man who had himself attempted the direction of boys' schools, and had done much for girls' education. His attempts with boys, however, had failed; he had been unable to maintain the control of the masters. When he heard de la Salle's case, he perceived that he had before him a man qualified for the task in which he had been unsuccessful. His advice was decisive. De la Salle returned to Rheims with the fixed resolve to embrace the task of training these schoolmasters according to his own ideals of the vocation which they had embraced. He received them all into his house. The storm which he had foreseen followed. Two out of his three brothers, who had hitherto lived under his roof, quitted him. He drew up a rule of devotions for the men whom he had received into his house, and subjected them to careful discipline, with the not unnatural result that all but two of the unhappy schoolmasters, who in becoming teachers had not bargained for becoming monks, followed the footsteps of his departed brothers. However, presently fresh candidates presented themselves, knowing beforehand the conditions exacted of them. The new comers proved to be picked and excellent men for his purpose. By gentle and tactful insinuation he gradually imbued them with the habits of religious discipline which it was his purpose to foster in them. At this point he gave up his paternal home, and hired a more retired house at the entrance of the Rue Neuve (now Rue Gambetta), whither he removed what was now virtually his infant Community.

To be continued

THE LESSON OF POPULAR LITERATURE

BY MAURICE FRANCIS EGAN.

We all know that theory is one thing, practice another. It must have required more force and fortitude than most of us are capable of, to cultivate literature on a "little oatmeal." Similarly, it requires an immense power of resistance not to be carried away from one's moorings by the surge of waves that gaily bear up so many barks as far from the shore as ours is. Oatmeal satisfies hunger. And you may prop up your Thomas à Kempis against your frugal sugar-bowl, and try not to notice that your neighbor is talking trivialities over his quail and chablis; but it is necessary that poor human nature be well fortified not to regret for a moment its "low living and high thinking," and long to exchange the oatmeal—which is served with skimmed milk, you may be sure—for the quail lying so temptingly in a bed of parsley that might have grown around the clear well into which young Hylas plunged.

And as our neighbor crunches his toast and talks about the theatre last night, one is likely to lend one eye to a Kempis and an ear to one's careless neighbor, whose philosophy of life is to enjoy it while he can. If one be young, the quail and the theatre gradually draw the mind away from the high thinking. And the excuse is that all the world enjoys life; epicureanism is the rule, and high thinking, as a general thing, will not buy quail or pay for theatre tickets. And the love for luxury grows and becomes a habit. Gradually we become perverted; we see the world, not by the light of God's sun, but by artificial light.

The tendency of modern life is away from all the good, old simple things. The tendency of the popular books—the books that everybody reads—is against the cultivation of great thoughts. The good hero in the end is always rewarded with "cakes and ale," or whatever in our times answers to them. And the heroine, who has entranced us by her self-sacrifice, receives so much wealth and honor at the hands of the author that one becomes quite sure she will never be capable of any other sacrifice. Even the stories of good newsboys invariably end with a hint that their virtue is rewarded with all possible earthly luxuries.

Many of us are only too ready to forget the old days—the days of the frugal sugar-bowl, with Thomas à Kempis propped up against it,—and to run with the current. When the question of choosing a profession or trade for a boy comes up, what weight decides it? The weight of possible luxuries, of course. Will he be able to earn a brown-stone front and at some time or other have all the luxuries of the car on his board? Shall he in time "cut a dash," like your neighbor over the way?—Nor shall he be able to do God's work best and gain less money. The unspoken dogma among too many of us

is that if a man earns money in great quantities, and acquires all the surroundings money can buy, he *must* come out all right in the end.

There is a frightful story told of a proud old court lady of the days of Louis XIV. She was reprimanded by an uncompromising priest for some dereliction or other. "God will thank well before He damns a duchess!" she said. And doubtless the spirit of the French court in the reign of the Sun-King supported her view.

We do not think so much of duchesses now: we think more of millionaires. We have none of the personal reverence for duchesses that the eighteenth-century Europeans had for them, but we wish our nearest and dearest to be like them. And why? Not because of the good they can do; for we know that the responsibility of money is so great that its possessors have little opportunity of applying themselves to any other pursuit than the looking after it. Not because of the new opportunities for spiritual or mental culture they may acquire,—no: our desire is that they shall enjoy all the luxuries that are denied to the majority of our race.

This, alas! is the end for which we are willing to sacrifice all that is simple and pure in those near and dear to us; and this is the end to which the lessons of popular literature and the newspapers lead the young and the ardent, the old and the ambitious. —*Arc Maria.*

THE FAMOUS RIBERO MAP.

A DISPATCH from London announces that General Manager McCormick has secured for exhibition at the World's Fair the famous Ribero map of America. Although this is the most important map in existence relating to America, it has never before crossed the Atlantic. For more than three centuries it has been kept in the archives of the Vatican with much other material connected with the discoveries of Columbus. Now, however, it is to be loaned as a special favor to the United States by Pope Leo XIII.

Diego Ribero began work on this map in 1494, two years after the first voyage of Columbus. He completed it in 1529. Ribero put in an immense amount of labor on the maps during the thirty-five years he was working on it. It showed the whole known world. It is almost covered with minute descriptions, written in ink of several colors. It is said to be in a splendid state of preservation, clean and unworn.

The map, although the result of so much labor, is very inaccurate in the light of modern geographical knowledge. Long Island and the Great Lakes are omitted, and, of course, the West. The map, however, shows thousands of miles of coast line, delineated with reasonable accuracy, and nearly the whole eastern coast of North and South America, with Islands in the Gulf, and the general shape of the South American Continent was clearly foreshadowed. The Ribero map contains the bisecting line which Alexander VI. drew across it in order to settle the claims of Spain and Portugal.

The Pope drew a line which partitioned North and South America, and his decision was fortified with all the authority of a Papal bull. This decision was not, however, arrived at in any arbitrary or haphazard manner, but was made after a careful consideration of the conflicting claims. It settled, for a time, the rival claims of Spain and Portugal, and it proved one of the momentous events in the history of the New World. Even yet Alexander's decree is potent; for, by the division which he made, Cuba and Porto Rico fell to Spain, which has held them ever since. So, in the case of Brazil, it is only within the last two years that the last effects of Pope Alexander's line have passed away.

It gave Brazil to Portugal, whose royal family founded the empire there, and they remained in possession of the throne and territory, which the Pope awarded them, until Dom Pedro was deposed by the revolution, which declared the independence of the country as a republic. The whole of North America was thus divided between Spain and Portugal, at least so much of it as was then known.

A few copies of this map were made in 1887, with the Pope's consent, and one of these is in possession of the American Geographical Society, of New York. Librarian Hurlbut, of the society, expresses doubt of the securing of the map, saying: "Pope Leo is a very scholarly man, who thoroughly appreciates the historical value of this unique map, and I doubt very much if he would allow it to leave the Vatican and incur all the risks of a trip to Chicago and back. This is especially so when admirable fac-similes are published by permission of His Holiness." The Ribero is sometimes called the second Borgia map. It was bequeathed by Cardinal Borgia to the Vatican library. It has often been supposed that copies of it made by Ribero must be in Spain and Portugal, but none has been found there.

One good mother is worth a hundred school-masters. In the home she is loadstone to all hearts and loadstar to all eyes. —*George Herbert.*

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Father F. W. Faber.*

APOSTOLATE OF THE PRESS.

More than 200 representative men and women met on Wednesday, Jan. 6th, in Columbus Hall, New York, to hold the convention of the Apostolate of the Press. The Rev. Walter Elliott, of the Paulist Fathers, inaugurated the movement. He sent invitations to Catholic priests and laymen throughout the United States and Canada. Several States were represented at the Convention, and Canada sent a delegation.

The convention opened with High Mass in the Church of St. Paul the Apostle. The Rev. J. J. Kean was the celebrant, and he was assisted by Fathers Cullen and Otis of the Paulists as deacon and sub-deacon. Archbishop Corrigan occupied a seat in the sanctuary. The Rev. M. J. Lavelle, rector of the Cathedral, delivered the sermon. He told the delegates that they ought to try to make the press effective in the service of truth.

After Mass Father Elliott opened the convention. Among those in the hall, which was decorated with flags and bunting, were Patrick Donahoe and Catherine E. Conway of the *Boston Pilot*, Mary, Elizabeth Blake, Louise Gwinea, and Henrietta and Charlotte Dana of Boston, Prof. T. F. Galway of Manhattan College, Judge McDoin of New Orleans, William Markoe of St. Paul, George Parsons Lathrop of New London, John McCarthy of Syracuse, and Prof. W. C. Robinson of Yale. Daniel A. Rudd, editor of the *Cincinnati Catholic Tribune*, and Charles Butler of this city, represented the colored Catholics of the United States.

Mr. Butler appeared as the representative of the colored Catholic congress, and said that the colored Catholic missions of the South ought to be encouraged. Daniel A. Boone of Baltimore brought a letter from Cardinal Gibbons in which the Cardinal said that the press should hold civil and religious truth at all times.

Prof. Robinson, of Yale, read a paper on "The Attitude of the Educated Protestant Mind Toward Catholic Truth." He said that all his relatives were non-Catholics, and that since he became a Catholic thirty years ago he had associated with conspicuous Protestants in all walks of life, and that he found they knew comparatively nothing of the doctrines of the Catholic Church. What Protestants needed was knowledge, not argument.

"Numerous instances," he said, "lie along the path of every intelligent Catholic who comes into contact with the earnest, conscientious multitude around us, and forces upon his mind the conviction that their great need is light and knowledge, and that the duty of the Catholic Church toward them in their present condition is to place before them a correct and complete statement of her doctrine in language so simple and intelligible that they cannot fail to understand."

David Healy of New York said that an effort should be made to get the masses interested in the work of the Apostolate of the Press, and J. Mehan of New York advocated the establishment of a Catholic daily paper in New York. He said that wealthy Catholics ought to contribute the capital, and that the Catholic parishes ought to be taxed to support the paper. John McCarthy of Syracuse expressed the belief that America would be Catholic in the twentieth century.

J. A. J. McKenna of Ottawa, in a paper on "The Outlook in Canada," said that it was necessary to overcome the indifference of the people there. He remarked that he came to the convention "to learn how to use the printed page as an antidote to the influence of the saloons, which in Canada, as in the United States, are largely manned by Catholics, and are the greatest stumbling block to our people."

Miss Elizabeth Carey, of Cambridge, read a

paper in the evening on the work of disseminating Catholic literature in prisons and reformatories.

Ex-Assistant District Attorney Goff, commenting on Miss Carey's paper, remarked that if religious works transformed prisoners they would have been more effective had they been introduced among criminals before they had broken the laws.

Among those present the second day of the convention were many prominent Catholics, including Mr. Lathrop and his wife, Rosa Hawthorne Lathrop, the daughter of Nathaniel Hawthorne, whom it will be remembered were recently received into the Church.

W. F. Markoe, secretary of the Catholic Truth Society of Minnesota, read a highly interesting paper on the work of that society.

At the afternoon session a paper was read by George Parsons Lathrop on "The Missionary Outlook in New England." Another paper, entitled "The Apostolate of the Press and Intemperance," was read by James F. Judd, of Scranton, Pa. Miss Lewis, of Buffalo, read a paper on "Reading Unions," and Mr. J. Mosher, of Youngstown, Ohio, gave some interesting facts about the work of educational societies in that section of the country.

Catholic News

Separate School Board.

The inaugural meeting of the Separate School Board for 1892 was held last evening in De La Salle Institute. Those present were: Rev. Father Rooney, V.G., Rev. Father McCann, V.G., Rev. Dean Cassidy, Rev. Father O'Reilly, Rev. Father McCarthy, Rev. Father Rohleder, Messrs. Charles Burns, M. J. O'Connor, John O'Connor, M. Walsh, C. H. Boulton, Thomas O'Connor, Thomas McQuillan, James Ryan, C. T. Long, D. A. Carey. Very Rev. Father Rooney, V.G., was unanimously re-elected chairman for the current year. Rev. Father McCann, V.G., was re-elected secretary-treasurer, unanimously. Mr. J. G. Hall was re-elected assistant secretary. Rev. Brother Odo Baldwin was re-elected inspector. Mr. James J. Mallon was re-appointed auditor. His Grace Archbishop Walsh was unanimously elected local superintendent. The special committee appointed to strike the standing committees reported as follows:

Finance Committee—Father Rohleder, Carey, Boulton and Kelly.

School Management—Dean Cassidy, Hon. T. W. Anglin, McQuillan, Long.

Sites and Buildings—Rev. Father O'Reilly, Walsh, Fraser, M. J. O'Connor, Ryan.

Printing and Supplies—Father McCarthy, T. O'Connor, J. O'Connor and C. Burns.

Mr. Francis Henry was appointed as representative of the Separate School Board at the High School Board. Dr. D. A. O'Sullivan, Q.C., was reappointed to represent the board at the Free Library Board.

Mr. Burns stated that at the last municipal election Catholics were not allowed to vote as to whether or not the by-law regarding free books would become law. He said that as the Catholics were paying taxes for the general support of the city, they would no doubt be called upon to help pay the expenses of the new system. He thought this unjust, and trusted that the board would give some attention to the matter.

Concert at Weston.

On Tuesday evening next a concert will be held at Eagle's Hall, Weston, in aid of the Westm Catholic church. It will be held under the auspices of Rev. Fr. McBride, whose skill as a musician and the excellence of whose concerts is a sufficient guarantee that a pro-

gramme above the common will be presented. Such well known and popular favourites as Messrs. Harry Rich, W. S. O'Connor, and Gilloghly, Mrs. Obernier, Misses McGrath, Elliott and Rosney, vocalists, Mrs. Corley and Mr. J. McL. French Readers, and Miss Carroll, pianiste, will take part, and a most enjoyable evening can be promised those who attend. Many of Fr. McBride's friends will go out from Toronto by train.

St. Alphonsus Young Men's Assn.

An entertainment in aid of the building fund was given on Friday evening, the 8th inst., by the members of the above association, and a choice selection of vocal and instrumental music, recitations, etc., given. Miss Mary Thompson's recitation, "Troubles of '98," was received in a manner that showed that true Irish hearts beat in Canada. Mr. W. Barrow's rendering of the picture scene in "Hamlet" is worthy of honorary mention. The comic songs, caricature and exhibitions of various facial expressions of W. E. Kane convulsed the audience with laughter. Among the other performers of the evening were Misses Fanny Sullivan and Pringle and Messrs J. B. Murphy and W. C. O'Connor.

Resolutions of condolence on the deaths of Mrs. McCarthy and Mrs. Coffee, each of whom had sons members of St. Alphonsus, were passed by the Association at their last regular meeting.

St. Helen's Church Concert

A grand concert was given in St. Mark's hall on Friday evening last, in aid of St. Helen's Church. The hall was crowded to its utmost capacity by an appreciative audience, for whose delectation a choice programme had been provided by Rev. Fr. McBride, who officiated as chairman. Mrs. Murray Dixon, who has a sweet and full soprano voice and a very attractive appearance, was well encochored after each number, as was also Miss Rossney, contralto. Mr. Harry Rich, Toronto's leading comic character singer, was as funny as ever and kept the audience in roars of laughter. The tenor songs of Mr. W. S. O'Connor were rendered in that gentleman's known artistic style, and Mr. J. McL. French's selections from Mark Twain were well recited, affording considerable amusement and showing Mr. French to be possessed of great elocutionary ability. In Mrs. Corley a reader appeared the equal of any heard on the platform in this city. She enters fully in to her subject, grasping its point and carrying her audience with her throughout. As elsewhere, she at once became a favourite, as prolonged encores testified. Mr. Gilloghly also acquitted himself well, and with the other performers was recalled. With "God Save the Queen" a charming evening was brought to a close.

Catholic Young Ladies' Literary Assn. Musicale.

Another of those delightful treats with which the members of the Catholic Young Ladies' Literary Assn have at various times favored their friends, was given on Wednesday evening last at their hall, McCaul St. With them progression has been the rule, as was aptly illustrated on this occasion. Not a hitch of any kind occurred in the arrangements, and a programme was presented which, for variety and excellence, it were difficult to surpass. Under the direction of Mrs. Emslie—in whom the Assn. has a talented member and friend as well as a painstaking and invaluable instructor and perfect mistress of all the small details which go so far to make or mar a tableau or dramatic production—the ladies had been practicing and rehearsing for weeks, with the

result that an unqualified success in every way was attained, and many re-echoed the words of Mrs. Emslie when she said that she was "proud of her girls." The programme commenced with an instrumental duet, which was well rendered by Misses Memory and Lawlor, followed by a reading, "The Minuet," from Miss A. McKenna. The favorite dance of the past generation lost none of its gracefulness or stateliness, but rather was given an additional dignity, by her representation. The next number was modestly styled "Lily Flower Song," composed by a Sister of St. Joseph and rendered by the ladies of the Assn. It was the piece of the evening, and a surprise to all. Each lady was clothed in white, clinging drapery, and bore in her hand a long stemmed white lily, at the close of the song a variety of graceful evolutions was gone through, the effect being heightened by colored rays from a calcium light, operated by Bro. Louis. The "Queen Ann Fan Song and La Pavane" was somewhat similar, the ladies being armed with fans instead of lilies and dancing set figures. A beautiful effect was given Kingsley's "Three Fishers" by the pantomime of the same ladies as took part in the above, the song itself being exquisitely sung by Miss Pringle. The Mandolin selection, "In Old Madrid," by Miss M. Kirkwood, proved that lady a perfect mistress of that most sweet-toned of stringed instruments and earned for her a most enthusiastic encore, as was also accorded to the inimitable recitation of "To-morrow at Ten" by Mrs. Belle Rose Emslie, she giving as an encore "Tom's Little Star." The drama, "Ernscliffe Hall, or two days with a Great Aunt," was rendered in true professional style. The plot consisted of the masquerading of the Countess Moreland, a wealthy aunt, who wished thereby to discover the characters of her two nieces, who had been invited to spend a short time with her, and one of whom she desired to make her heiress; in all of which she succeeded. The comedy being produced by the inquisitiveness of an housemaid, Annette, who wished to gain a knowledge of everything, and by Sophia, who was determined that she should not have her curiosity gratified. Particular mention must be given Miss O'Reilly and Miss Kirkwood, who both looked and acted their respective parts to perfection. The cast was as follows:

Countess Moreland (Lady of Hall)	Miss O'Reilly
Miss Matilda Sinclair (Nieces of)	Miss Ward
Miss Clara Hamilton (Countess)	Miss Hurd
Sophia (a maid)	Miss Flannery
Annette (housemaid)	Miss Kirkwood

The committee of arrangements, to whom great credit is due, was composed of Misses M. Kirkwood, M. O'Donoghue, G. Duggan, M. Lawlor, M. Soucie, M. Moran.

OBITUARIES.

Death of Miss Annie Brady.

We regret very much to learn of the almost sudden, and certainly, unexpected demise of Miss Annie Brady, which occurred on last Friday in the house of her brother, Mr. John Brady, in Chicago. Deceased was daughter of the late Mr. P. Brady, of Yarmouth, in the county Elgin, and sister of Rev. Father Brady, P.P. Woodstock, in the diocese of London. On Sunday morning last the remains came by early express train to St. Thomas and were conveyed to the Catholic church, where High Mass of Requiem was sung by Rev. Father Flannery. The casket was borne to a recess of the west transept, where the body lay surrounded by lighted wax tapers during the celebration of Parochial High Mass song by Rev. Father McBrady. At the conclusion of divine service the Rev. Father ascended the pulpit and read the Gospel of the day. It spoke of Mary and Joseph going up to the temple with Jesus, who was then but twelve years old.

"And his parents went every year to Jerusalem at the solemn day of the Pasch." The preacher said the Holy Family was a pattern for all Christian parents, to attend religious service, no matter at what inconvenience, and bring their children with them. Such were the parents of her whose remains were brought there to-day for interment. They were always at Mass on Sundays and holydays, and, like Mary and Joseph, they brought the household with them. The result was a truly Christian family, one member of which died in the odor of sanctity a few years ago a professed nun in the Sacred Heart Convent at London. Another member of that family is a worthy and exemplary priest, who is a man of power and great influence in the parish over which he presides. As the pious mother died in early life, the care of the household and education of the children devolved upon the older sister, who acquitted herself of so responsible an office in a manner to elicit the admiration. She has already received a portion of her reward in the spiritual and temporal success of the family, and her own perseverance in virtue and the love of God until the hour when her last moments were cheered and blessed with all the consolations that divine faith and the sacramental ministrations may impart. The congregation then knelt and joined in fervent supplications for perpetual light and eternal peace to her soul.

The funeral cortege which followed the hearse to the cemetery was very long and composed of the most respectable yeomen of the county and merchants of the city of St. Thomas.

The chief mourners were Rev. Father McBrady of Woodstock, Mr. John Brady of Chicago, Mrs. Cor. Coughlin and Miss Laura Coughlin of New York. R.I.P.

Death of Mrs. Conolly.

On the 9th instant there died at Quebec, at the advanced age of 82 years (during 80 of which she had been a resident of that city), Mary de la Hunt, widow of the late John Conolly, and mother-in-law of Mr. M. F. Walsh, of the Inland Revenue Department, Ottawa. The deceased lady was born in Inistiogue, Co. Kilkenny, Ireland, and always bore a strong love for the land of her birth. Her funeral, which was largely attended by the leading men of Quebec, took place on the 12th inst. from her late residence, St. Eustache St., to St. Patrick's church and from thence to St. Patrick's cemetery, where the interment took place. The departed was much beloved, and is sincerely mourned by a large number of friends. May her soul rest in peace.

C. M. B. A. News.

To the Editor of the CATHOLIC REVIEW.

Hall of Branch 49, C. M. B. A., Toronto.

At the last regular meeting of the above Branch it was moved by Fin. Sec. Kirwan, seconded by Chan. Clancy, and carried, That we, the members of this Branch, having witnessed the hand of death strike down in the prime of manhood, after a short but severe illness, our respected and much esteemed Brother, Henry Thompson; be it

Resolved, That we tender to his afflicted widow and family our deep sympathy in this their hour of sad bereavement and pray that the Almighty may give them strength to submit to His divine will, and bear their loss with Christian fortitude and resignation. Be it further

Resolved, That our charter be draped for the

space of thirty days, that copies of these resolutions be forwarded to our late Brother's widow, to the official organs of the C.M.B.A., and inserted in the minutes of this Branch.

W. M. VALE,

Rec. Sec.

Hall of Branch 49 C.M.B.A., Toronto.

At the last regular meeting of the above Branch it was moved by Brother Lambriek, seconded by Bro. Stafford, and carried, That having learnt of the loss sustained by Bro. Thos. Walsh through the death of his young daughter, be it

Resolved, That we, the members of this Branch offer to Bro. Thos. and Mrs. Walsh, our most heartfelt sympathy for their great loss. Be it further *Resolved*, That copies of these resolutions be forwarded to our afflicted Brother and to the official organs of the C. M. B. A.

W. M. VALE,

Rec. Sec.

RESOLUTION OF CONDOLENCE.

The following resolution was unanimously adopted by Branch 85 of the C. M. B. A. at their last regular meeting on the 12th inst.

Moved by Chancellor James Ryan, seconded by Bro. D. J. O'Donoghue,

Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst John Dissette, father of our esteemed Brother, Richard Dissette.

Resolved that this Branch tender their heartfelt sympathy and condolence to said Brother and the other members of the family, on the death of one who always discharged faithfully all the duties of a good Christian father, and to whom was given the great blessing of a peaceful and happy death forfeited by the sacraments of his Church.

Resolved that a copy of this resolution be forwarded to the said Brother and spread upon the minutes of the Branch and published in the official organs of the C.M.B.A.

M. J. O'CONNOR,

Rec. Secy.

Men and Things.

Fra Agostino di Montefeltro, the great Italian preacher, has been ordered to rest a while from preaching. The only foundation, however, for the report that he is seriously ill is that he is suffering from a cold, accompanied by a cough and loss of voice.

The remains of the late Dom Pedro, ex-Empress of Brazil, were on Saturday deposited in the Pantheon, at Lisbon, by the side of those of his wife, the Empress Therese, who died two years ago. The King of Portugal was present at the funeral.

Last year there were recorded in England 147 murders, 58 attempted murders, and 83 cases in which people were shot, stabbed, or otherwise wounded, says the *Mayo Examiner* of recent date. When English people talk of the crime in Ireland they evidently forget these terrific figures with reference to their own people. In the same way the Society for the Prevention of Cruelty to Animals has every year a list, not of hundreds but of thousands of cases of the utmost barbarity. If a single case of the kind occurs in Ireland the anti-Irish press in this country immediately write leading articles to it.

The appended ingenuous passage is an extract from a letter written by Edward Parry, of Glangevy, Roughwood, Radnorshire, Wales, to the editor of *United Ireland*: "I have been six times to Ireland, my reason for coming over being to see for myself if the Irishman man was so bad a man as the people said he was here. I have landed at Belfast, Dublin, Waterford and Cork. I have been on the

The Catholic Weekly Review.

JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father Oud of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

REV. W. FLANNERY, Associate Editor

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.

Remittances by P. O. Order or draft should be made payable to the Manager.

TORONTO, SATURDAY, JAN. 16 1892.

PROTESTANT MISSIONARIES IN JAPAN.

REV. FATHER MARSHAL'S work on the failure of Protestant missions to the heathen Chinese, to the Africans and Japanese, has been often referred to as conclusive of the utter hollowness and sham sincerity or usefulness of such so-called missions. But we scarcely ever read or heard of an instance of such total and absolute failure as appeared last week in the letter of a Rev. W. White, which was addressed to Principal Huston of the Woodstock College. The Rev. writer gives a very vivid description of the terrible earthquake that caused so much loss of life and destruction of valuable property in Japan in the month of November last. After having described, among other casualties, the destruction of a Buddhist temple in which some 170 persons had met to worship, and which suddenly collapsed burying all except two persons who escaped with injuries. Rev. Mr. White cites instances of the total depravity of the natives, and of the powerlessness of Protestantism to effect a radical cure. One of my missionary friends writes Mr. White, "has taken 12 children, little girls, who were rescued from a man who was going to bring them up as prostitutes. The managers of these bad places and houses of ill-fame are stealing all the little girls they can lay their hands on. The Government does not interfere. I was talking with a very well-to-do woman, a Japanese, and she said she thought it was a good thing for the girls, and very much better than if they were left to starve on the streets. I asked her if she did not think it would be more humane if the Government protected and shielded all such helpless little children, and she replied that she thought it would be about the same thing. The heathen heart sees as utterly devoid of a high standard of morality. To get clothes and food, no matter by what means, is all the same to them. This Japanese woman that I have just spoken of is by no means the exception, and she has also been a Christian for nine years. I sometimes wonder if ever the light will shine in." No. 6 Tenkyi, Tokio, Japan, Dec. 9, 1891.

The Methodist missionaries must require very little preparation on the part of their catechumens before admitting them into the true fold. A well-to-do woman ought to have leisure enough to study the first principles of Christian ethics, before being admitted into fellowship with the followers of Christ. One would think that the minister who told her of a loving Saviour would also acquaint her with the Commandments of God, and inspire her with a horror of sin and a dread of its consequences both in this life and the next. Yet here is a woman holding a position of respectability, a Christian woman of nine years standing, who attended, no doubt, church service, and listened to explanations of the Gospel of Christ, and to fervid exhortations on the necessity of practising virtue and escaping the terrible judgments of God. What did it all avail her? Of what benefit intellectually or socially was her profession of the Christian name, if

she had no conception of the very first principles of Christian morality or social honor? And Rev. Mr. W. J. White, her father in the Faith and spiritual director, had left her, all these nine years, enshrouded in heathenish darkness and utter incapability of realizing the turpitude of those crimes which drew fire from heaven on Sodom and Gomorrah.

APOSTOLIC SUCCESSION.

IN our last week's number while inadvertently upon the controversy just now being held in the columns of Saturday's Mail, we made a slip of the pen in quoting from Dr. Brownson's Review. Instead of saying that bishops had no power to exercise *licitly* Episcopal functions until authorized by Episcopal authority, it should have read: "To exercise *licitly* Episcopal functions until authorised or assigned jurisdiction by *Apostolic* authority." No doubt the sequel and whole body of our editorial on that subject showed exactly our meaning and our faith on a question of so much importance. But we desire to place ourselves accurately literarily as well as intentionally. The Catholic Church could not lay claim to the mark of Apostolicity did she not derive all her authority from an Apostolic source. And in that sense she may legitimately arrogate to herself exclusive right and title to the rank and dignity of an Apostolic Church; at least as far as any attempt may be made to establish a comparison between her and Anglicanism or other Protestant denominations.

Indeed the upholders of Anglicanism falsely maintain that their Bishops derive Apostolic authority from the ancient British church which, they say, was founded by the Apostle St. Paul. But in this contention it must be admitted that the Anglicans are descendants of the Saxons and Angles who were converted to Christianity by the sanctity and preaching of St. Augustine during the reign of King Ethelbert. At least one hundred years previous to the arrival in England of St. Augustine with his forty missionaries, the British Christians had been driven into the fastnesses of the Welsh and Scottish mountains. Their priests refused, on invitation, to unite with those of St. Augustine in the work of converting the Northumbrians, and kept themselves aloof from all contact and inter-communion with the missionaries sent by Pope Gregory to effect the conversion of England. The ancient British having, through prejudice and hatred of their conquerors, the Saxons, cut themselves loose from Papal authority or Apostolic succession, after some time lapsed into flagrant heresy and became the fanatical Calvinistic evangelicals they are today. The beginning of the sixth century witnessed the total separation of the ancient British from the English Church which remained Catholic and attached to the Holy See during ten whole centuries until King Henry VIII. broke loose from the Church, cast out the authority that would have saved him, and proclaimed that henceforth he and his descendants would constitute the Apostolic succession in the Christianity of England. The act of usurpation, by a viceroy and scandalous prince, of Apostolic authority is sacrilegious and absurd enough in itself, but the fact of Anglicans just now claiming Apostolic succession from the ancient British Church is no less absurd and scandalous to think of. During fully one thousand years they were entirely separated from that old British Church and could not possibly have maintained, during all that time, an unbroken succession of Bishops, consecrated by other bishops, who could trace their pedigree up to St. Paul.

But when it is known and well established in history, that no connection or even sympathy or friendship ever existed between the Anglo-Saxon and the ancient British races, it is the very climax of absurdity for Anglicans to attempt at this late hour to establish for their church apostolic succession from such an equivocal origin. Anglicans should never enter into controversy with evangelicals of the Methodist or other Calvinistic persuasions, on the superior advantages of the Church Establishment in regard to Apostolic succession. There is one fact very clearly established in Holy Scripture, viz.,—that our blessed Lord appointed twelve men, whom He called Apostles to establish His Church, and that He also designated shepherds of the flock to succeed in the office of administering wholesome food when He said, "feed my lambs, feed my sheep," "teach all nations," "preach to every creature," &c., &c., "I am with you to the consummation of the world."

We have therefore both the Apostolate and the Episcopate divinely appointed. If the former, as distinguished from the latter, exists at all it must be in the See of St. Peter at Rome, or the Holy Apostolic See. No other church in the whole world lays claim to it, or could establish any such claim if it attempted a feat so utterly impossible of accomplishment. But the Anglican church has no communion with the Roman See, and therefore is certainly not Apostolic, no doubt it is Episcopal, in that it has bishops who govern by authority. It is civil or kingly authority they govern by, however, certainly not ecclesiastical, much less Apostolic. The Archbishop of Canterbury may be a prelate, but he is a civil, not an ecclesiastical, prelate. And the whole Christian world, whether Catholic or Protestant, instinctively, if not intelligently and for cause, uphold the distinction in the difference of respect, honor and veneration it pays to the civil prelate appointed by the Queen, and to the successor of Thomas a Becket and of Anselm, whose authority and spiritual power flow from the only source of spiritual jurisdiction on earth, the Apostolic See at Rome.

DEATH OF CARDINAL MANNING.

HIS EMINENCE HENRY EDWARD CARDINAL MANNING, Archbishop of Westminster, died on Thursday morning at 8 o'clock, after an illness of three days, fortified by the sacraments of the Church. Such is the brief announcement received, as we are going to press, that will carry mourning to millions of Catholics scattered throughout the globe. And not only these of our faith will mourn, but the countless number of poor people in London and elsewhere, whom he has befriended, and of whose interests, mental and physical, he was ever solicitous, mixing with them, and by the force of his strong personality commanding their respect and their love. For long he had stood in the breach, an arbiter between capital and labour, unhesitatingly and unflinchingly reproofing, when necessary, the extortion of the capitalist, and checking any unjust or imprudent movement on the part of the labourer. The slums of London knew him as well as did the precincts of the West End, and scarcely a movement of importance, of any description, social, philanthropic or scientific, had its inception in London without the tall, ascetic figure of the Cardinal being seen amongst its promoters. He was the one man in that great city in whom all classes, all races, and all creeds could repose thorough confidence, and one in whose sympathy and prudence they all had an equal trust.

Londoners who have seen the Cardinal's name associated with every philanthropic movement, and with almost every humanitarian meeting at the Mansion House, for a generation past, were ready to trust him without distinction of opinion, in all question of the greatest gravity: and he justified their trust. Those whose business it is to watch the currents of public action are becoming daily more convinced that not only labour problems, but problems of the health and housing of the people, problems of education, problems of the better distribution of public burdens, problems of the improvement of municipal life, are likely to press for solution at an early date. Thus it is a national calamity that this irreparable loss should have occurred at such a time as the present.

Since the death of Cardinal Newman, nearly two years ago, Cardinal Manning has been beyond question the most eminent representative of the Catholic Church in England, and stands with Gladstone and Tennyson as the greatest Englishman of the day. Like Cardinal Newman, his senior by seven years, Cardinal Manning was bred in the traditions of the Church of England, and held a living in that church for many years. He was born in 1808, the son of William Manning, merchant and member of Parliament, and was educated at Harrow and Balliol College, Oxford taking his B.A. degree in 1830. He became a fellow of Merton College, and was appointed rector of Lavington and Grappham, in Sussex, in 1834, and archdeacon of Chichester in 1840. When the Tractarian movement came up he threw himself eagerly into the burning theological discussions of the day. He published two volumes of sermons in 1842 and 1846 respectively, and his "Sermons preached before the University of Oxford" attracted much attention. The Gorham decision, which left the doctrine of the effect of baptism an open question in the church of England, called forth a strong declaration from him that unless that

decision was repudiated it would be of binding force upon the English Church. But the action of the court was acquiesced in, and in 1851 Dr. Manning gave up his preferments and seceded to the Catholic Church. This was soon after the arrival in England of Cardinal Wiseman as Archbishop of Westminster. He went to Rome for three years, and in 1857 he was ordained priest by Cardinal Wiseman. He was appointed rector of St. Helen and St. Mary's, Bayswater, where he established a house of Oblates of St. Charles Borromeo, an association of secular missionaries founded in the 16th century. When Cardinal Wiseman died in 1865, Dr. Manning was nominated by the Pope Archbishop of Westminster, and was consecrated June 8th, 1865. He immediately set about promoting temperance benevolent guilds and elementary education among the Catholic poor of London. He purchased a site for the memorial cathedral to Cardinal Wiseman, but declared that not one stone of this edifice should be laid till every poor child in his flock was provided with a Catholic free school. In 1871 he conceived the project of a Catholic university, and in 1874 he saw his idea realized. In 1875 Archbishop Manning was created Cardinal priest of Saints Andrew and Gregory on the Coelion Hill, thus fulfilling the prophecy made of him by Disraeli in "Lothair" where he was sketched under the name of Cardinal Grandison.

While Cardinal Manning has never taken a very active part in politics, his influence has always been greatly felt in any cause which he felt it his duty to help. His ardent support of total abstinence and his heartfelt interest in the condition of the poor have been, perhaps, the distinguishing characteristics that have earned for him the love and respect of his religious opponents. He has been a supporter of the Home Rule movement, and has taken an active part in denouncing the course pursued by Germany and Switzerland towards the Catholic Church.

Cardinal Manning's peculiar combination of the ascetic, the devotee and the man of the world, made him a unique figure in English society. The last occasion on which the Cardinal attracted public attention particularly was in 1889 by the prominent part he bore in the settlement of the great strike of dock laborers of that year.

No review of the year 1889 will be complete unless it takes account of the unique service which was rendered to the community by Cardinal Manning in the most critical period of the great Dock Strike. Public memories are short, and details soon forgotten: yet they merit remembrance. At a time when the Archbishops and Bishops of the Establishment were either taking holiday or taking fright, the octogenarian Cardinal offered his services, and became the very centre and leading spirit of the famous Committee of conciliation. It is an open secret that his was the one name upon that Committee which commanded the full confidence of both parties. The dock men, even when the fight was at the hottest, welcomed his arbitration; and their only difficulty was the necessity of finding a few other men, of sufficient standing, to act with him, and of sufficient wisdom and sympathy not to spoil his work. No one, except those who were on the spot, has any idea of the immense personal labour which the great negotiation involved, or of the wearing anxieties and incessant difficulty of detail which had to be dealt with from hour to hour.

Never, perhaps, has a difficult problem been solved with more universal approval. It is worth remembering—as even the least religious of the strike leaders confessed at the time—that the result would have never been possible, if it had not been that half of the men on strike were Catholics themselves, and were not only open to appeals founded in a true conception of Christianity, but inspired with a personal devotion for the saintly character of their ecclesiastical chief.

In some political circles the strong action taken by the Cardinal in favour of the men occasioned no little surprise. Apart from his outspoken interest in the Irish cause and in the Temperance movement, he had of late years taken no very conspicuous action in politics; and although generally classed as a Liberal, he was supposed to have viewed with some suspicion, the advance of radicalism.

The truth was, however, that the interests of the greatest Bishop of the century were not so much political as social. To him, as to an increasing number of men of all parties and creeds, the urgent need of the present time was the solution of social problems. These problems in the dock strike reached a critical point, and it was right,

therefore, that he should intervene with all his strength. When it is a question of so mitigating the bitter competition between man and man, and the struggle between labour and capital, as to make the lives of the least fortunate of the community more human, who can so fitly intervene as a Catholic priest?

During the past year the Cardinal's great age began to toll severely upon him and he made few public appearances, though he still continued to write on topics in which he was particularly interested. He has written a large number of works on the doctrines of the Catholic Church and its relations with civil society, including "The Temporal Power of the Pope," a reply to Mr. Gladstone's "Expostulation" as to the Vatican decrees, and "The True Story of the Vatican Council," "England and Christendom," "The Four-fold Sovereignty of God" and many others.

EDITORIAL NOTES.

As a tribute of respect to the memory of the illustrious dead—the princes of our Church—Cardinals Manning and Simeoni, and to Prince Albert, heir presumptive to the throne of England, the Review cloaks itself in mourning.

THE many friends of His Lordship Bishop O'Mahony, who were deeply pained at the announcement of his illness, will rejoice with us that he is rapidly recovering, and we trust will be long spared to give the benefits of his services to Holy Church.

ON his re-election to the chairmanship of the Separate School Board, we tender our congratulations to the Very Rev. Vicar General Rooney. The father of the Separate School movement in Ontario, his services unstintedly given to the cause of Catholic education—have had no little share in placing our schools in the proud position which they have attained. That his services have been so fully appreciated, as shown by his continuous election to the position of chairman, is as honourable to the Board as gratifying to himself.

In Very Rev. Vicar General McCann, re-elected Secretary-Treasurer, the Board has a most capable man, and one in whom all the essentials of executive fitness is found. By his skilful administration of the funds of the Board our people have been given an excellent school service at a considerable less cost than that of most school governments. His services are invaluable and indispensable as the Board's Minister of Finance.

In a recent debate in the French Chamber of Deputies, M. Floquet made a statement that His Holiness Pope Pius IX. was at one time a Freemason. This assertion has been used to its full value by a large proportion of the press. The *New York Sun*, however, publishes a complete refutation of the slander as follows:

"The weight of evidence in the famous inquiry in regard to the membership of Pius IX. in the Masonic Order goes to show that the late Pope was not a Mason after all. After a careful search through Masonic archives, the secretary of the Grand Orient of France some time ago declared that the Pope was not a member of the fraternity. The belief that he was admitted to the society was first founded upon a document unearthed in a German lodge which records the initiation of Mastai Ferretti in the lodge of Palermo called the 'Endless Chain,' or *Chaîne Eternelle*, in the year 1839. The names and addresses of the officers and members who were present at the initiation were also given, but, on further inquiry, it was discovered that in the year mentioned in that document there was no Masonic lodge in Palermo called the 'Chaîne Eternelle.'

"That queer little ferret among journals, the *Intermédiaire des Chercheurs et des Curieux* next took up the affair, and after a vigorous hunt captured the biggest mare's nest. Signor Mastai Ferretti, it said, afterward Pius IX., was received as a Freemason in a lodge in Philadelphia, Pa., in 1839. Under Pope Gregory XVI. he was sent on an ecclesiastical mission to South America. From there he came north, and was made a Mason in the Quaker City. Some Masonic papers upon which the name of Mastai Ferretti figured were said to be in possession of some lodges in that town. In 1868, however, the editor of the *Monde Maconique* published a letter signed by the grand master of the grand lodge of Pennsylvania and the secretary, Hon. Richard Vaux, and John Thompson, in which it was declared that the name of Jean Marie Mastai Ferretti could not be found in the registers of any lodge under the jurisdiction of the grand lodge of Pennsylvania. The nearest name to that of Pius IX. was found in the papers of a lodge in Havana (No. 157), that existed in 1819. It was 'Martin Ferrety.'

"Again, according to the *News-Masonis*, the grand lodge of the Orient of Palermo expelled the Pope from the order for excommunicating and cursing his brothers. The document of expulsion was signed by Victor Emmanuel, King of Italy, and grand master of the Orient of Italy. But here again we have the testimony of a writer in the *Figaro*, who, as a Mason, states that Victor Emmanuel was never the grand master of the Grand Orient of Italy or grand master of any Italian group of Masons. Furthermore, he claims that the *News-Masonis* is completely unknown to Masons, and that the form of the alleged Masonic document which it published is proof in itself that it could not have come from a Masonic source.

"So far no genuine and undisputed record has shown that Pius IX. was ever a Mason. In the opinion of the learned in the order the story came out in this way: Pius IX. was a soldier in his youth, and it is said that he belonged to a *vente* in the Carbonari. The word *vente* was translated 'lodge,' and there is where all the fuss comes from."

A HEROIC CHARACTER.

M. Sotvin, writing in *Le Correspondent* of a visit made to the good Sisters of Kautaupapa, the successors of the martyr priest, Father Damien of the lazaretto of Molokai, Kingdom of Hawaii, says:

"We should not know what to do," said one of the Sisters to me, "without the excellent Mr. N."

"Who is Mr. N.?" said I to Father Vaudelin, when he had left the Sister.

"You shall see for yourself," he replied, smilingly.

We stopped a moment at the door of a cottage similar to all the others, and, as we dismounted, a man of at least 40 years of age, tall, with a long, black beard, high forehead and intelligent glance, appeared in the shade. Notwithstanding his blue linen clothes he had a fine appearance and distinguished manners. His hands were white.

"We have not seen you to-day, Mr. N.," said the priest.

"I have taken advantage of the holiday to rest: I have not left the house."

Mr. N. employed correct English, but seemed little inclined to permit of much investigation with regard to himself. As he replied with great brevity to the various questions I asked him I saw that he was not fond of such indiscreet interlovers, for which reasons I made signs to the priest to return to Kalavao.

"What do you think of Mr. N.?" said my companion.

"He appears to be a very good man, but rather melancholy and silent. Is he a leper?"

"Certainly not. Mr. N. was a captain in the United States army. One day he left his quarters without saying a word to anybody. He came to these islands and asked permission to visit the lazaretto. Upon arriving here he succeeded in having his services accepted. This was six years ago and he does not think of leaving."

"He never speaks of himself or his past life: he is profoundly religious, and I presume that, wishing to retire from the world for some reason connected with his heart or conscience, he chose the only suicide which is allowed a Christian, sacrificing his life for those poor unfortunates. The agent of the government has several times desired to appoint him to some administrative office, but he always declined to accept it."

He treats the sores of the lepers in the last stages of the disease, buries the dead and assists the Sisters in the boys' asylum, living himself an anchorite, without ever relaxing his abnegation."

"Do you think," I said, "that he may be living under a slight delusion?"

"Not for a moment. He is a very serious, well-balanced man, who has imposed a duty upon himself. With regard to delusions, my dear sir, they pass very quickly from among us: we are too far from the world for the sacrifice to make much noise, and the sad monotony of the lazaretto is the most efficacious of cures. Mr. N. shows, moreover, such modesty that even in Honolulu the greater number of people are ignorant of his existence."

I shall take care to respect the incognito of Mr. N., but from the innermost recesses of my soul I send him a tribute of my admiration.

railways to different places about 600 miles. I know but little about the hard trials of the Irish poor. There is three things I think I know—that it is the richest country I did ever see, the poorest people and dwelling houses I did ever see, the most kind-hearted, and benevolent people I did ever see."

...The demand for rabbits in England is increasing, and shipments of the animals from Ireland are growing to an enormous extent. One steamship company—the London and North-Western in each six days conveys from Dublin 150 or 160 tons of them, while shipments by the steamers of the City of Steampacket Company to Liverpool are almost as large. Almost all the the southern counties contribute their share of the rabbits, but stations on the Dublin, Wicklow, and Wexford Railway supply the bulk of the exports. Dead and live fowl are also in good demand, and shipments of these, added to those of rabbits, would amount to five or six hundred tons in the six days.

...There are now two Irishmen filling the important post of superintendent of the London police, says the London correspondent of the *National Press*. Some time ago Chief Inspector Neylan, who was for some years at Bow street, where he won universal respect by his admirable discharge of his duties, was promoted to be Superintendent of the P. Division, which is located in Bermondsey. Mr. Neylan, by the way, succeeded in this post superintendent Hartnell, a Limerick man; Mr. Neylan himself hailing from the neighboring county, Clare. A more recent appointment is that of Chief Inspector McFadden, who has been made Superintendent of the H Division, down in the East End. Mr. McFadden comes, I believe, from the County Donegal, and is a most able and esteemed officer. Like Mr. Neylan, he is a Catholic.

In an article about the late Dom Pedro, ex-Emperor of Brazil, in *Life of London*, the writer refers to his remarkable eagerness to learn something about the merits of the people with whom he came in contact, and gives this instance: "Last April Mr. Justin McCarthy, M. P., who was recruiting his health at Cannes, happened to be staying at the Hotel Beau Sejour, which was also the Emperor's quarters. Mr. McCarthy expressed to me his desire to be presented to His Majesty, who readily consented to receive him on the following day, and inquired of me the principal works of the Irish leader. Scarcely had I mentioned the 'History of our Own Times,' and one or two novels, when, to my surprise, he sent his secretary out at once to purchase the volumes, which, happily, were to be had. The next day at noon, upon introducing Mr. McCarthy, I was astounded to find that His Majesty had already made himself familiar with the contents of the books, freely discussing point after point with the author, whom he complimented upon the excellence of his work, saying in conclusion: 'I must really congratulate you upon the admirable manner in which you compile a history on such unsatisfactory subjects, but fortunately the history of the Georges is but an incident in the fascinating history of our own times.' I learned afterwards that the Emperor had remained up reading until three in the morning, in order to learn something about the man he was to meet."

Mr. Alfred G. Calmour, writing in the *Globe* of London, in affectionate remembrance of his friend the late Mr. W. G. Willis, bears testimony to the fact that "everyone brought into contact with Mr. Willis felt that they had encountered a chivalrous gentleman, a scholar and a poet." "He was," says Mr. Calmour, "a poetic dramatist of the first rank, and if he

did not make the success commensurate with his great abilities it was because he could never enter the lists with those who were always dinging the praises of their feeble efforts into the ears of the public. My dear friend did not profess to regenerate the drama by any method. He simply felt it a duty to do his labor lovingly and silently, leaving it to others to appraise it at its true value. Not long ago he told me that his dramatic writings had in twenty years earned about £12,000, a life's work, and including such successes as 'Jane Shore,' 'Olivia,' 'Charles I.,' 'Faust,' and many other plays. But Mr. Willis need not be judged entirely by his acted plays, some of which, I think, will be acted and admired when the shallow reflections of commonplace life, so often depicted with financial successes, are completely forgotten. 'Olivia' will surely live on; 'Charles I.' too, and the best of his plays as yet unacted—'King Arthur'—now in Mr. Irving's possession. Had Mr. Willis been what it is now the fashion to call 'practical' there is little doubt but that plays like 'Marie Stuart,' 'Buckingham,' 'Nell Gwynne,' and 'Broken Spells,' would have been great success. But he did not attend rehearsals, and he left the interpretation of his plays to those who sometimes did not understand his poetic method. Some day I hope to publish his collected pieces, and then the world will be able to read what excellent dramatic work he was capable of. He did the labour of his life in the spirit of an artist, and he unswervingly observed the rule that 'art should enoble and not debase.'"

Anti-Jewish Laws in Russia and Anti-Catholic Laws in England.

Public opinion in England and English-speaking countries is actively aroused against the persecuting laws of Russia against the Jews. Catholics have long suffered in the Moscovite Empire from laws nearly as severe and in many cases more terrible. Yet it is worth while to compare Russian laws against Jews, and English laws against Catholics before 1829. Jews may not live within fifty versts (about thirty-three miles) of the frontier. "The effect is to prevent them carrying on trade with neighboring countries.

In this country before the Revolution there was a similar law against Catholics in New England.

In cases of expulsion the Jews have to find the means of removal by selling off their goods and chattels, as they cannot collect debts when they are known to be under orders to leave. If they then are unable to find money enough to pay for removal, they are forwarded to the Pale of Settlement, however distant that may be, by *staps*, i. e., in chains, by the side of condemned criminals, and under the guard of prison wardens.

The Catholics in England were fined anti-Jewish laws monthly for non-attendance at the Anglican church till they were reduced to poverty.

Russian laws limit admissions not only to the Universities but to the Gymnasias, the proportion fixed being 10 per cent. in the Pale, 5 per cent. outside it, and 3 per cent. in St. Petersburg and Moscow. The Jews are not allowed schools of their own. In the special technical schools built and endowed by certain rich Jews, the proportion of Jews admitted is limited just as if they had been established by the Government.

In England Catholics were absolutely excluded from the universities and schools, even those they had established. They were not allowed to have schools of their own. Even in Maryland, a colony founded by Catholics, Catholics were forbidden to have schools of their own. Even now, in a so-called State or republic not more than ten millions of

miles from New York, schools built and maintained by Catholics, and poor Catholics at that, are controlled by the Government "just as if they had been established by Government," and Catholic parents sending their children to the schools are fined and punished by law.

Russian Jews are not allowed to occupy any Government or public appointment. They are excluded from railway and post office service, from the post of school masters, and from notarial offices. They may not be appointed doctors, or even veterinary surgeons, in the army. No Jew may become an advocate. No dentist or apothecary of Jewish extraction is to receive a license to practice. No Jew may become an officer in the army.

All this agrees with the English penal laws against Catholics.

No Russian Jew may be elected Mayor, Councillor or Police Magistrate, nor may hold any other town office.

That was just the case in England, Ireland and Maryland.

Jews on reaching their fourteenth year may be received into the orthodox church notwithstanding the objection of their parents.

Synagogues are only allowed in places where there are no fewer than eighty Jewish houses.

Under the English penal laws Catholics could have no churches; to act as a priest was high treason, punishable with death. To harbor a priest was punishable with death. Any Catholic child under twenty-one on being received into the Anglican church took the whole of his parents' property and turned him out of doors a beggar.

While we sympathize heartily and fully with our Jewish fellowmen in the persecution and hardships which they endure in Russia, we do so all the more sincerely because we remember the terrible trials through which our fathers passed in the British realm. But knowing all this, can we not sit open eyed and open mouthed to hear English speakers and writers declaim against religious persecution. They certainly have very treacherous memories.—*Catholic News*.

Fussy Old Gentleman (to a chance travelling lady companion): "Have you any children, madam?"

"Yes sir, a son."

"Ah, indeed? Does he smoke?"

"No sir; he has never as much as touched a cigarette."

"So much the better, madam. the use of tobacco is a poisonous habit. Does he frequent the clubs?"

"He has never put his foot in one."

"Allow me to congratulate you. Does he come home late?"

"Never. He goes to bed directly after dinner."

"A model young man, madam—a model young man. How old is he?"

"Two months."

WAITING FOR THE PRESENT.

Little Johnny had acquitted himself very well in the class—so well, indeed, that the teacher who took the class said, "You are a very good boy, Johnny, and I shall not ask you any more questions. You may sit down." "Thank you ma'am. Where shall I sit?" "Sit on the front form for the present." At last the class was dismissed, and off the toddlers ran joyously, all but Johnny, who sat rigidly smiling. "Why don't you run off, Johnny, dear?" asked the teacher. "Waiting for the present, ma'am." "What present?" "Why, you told me to wait here for the present." When the beautiful resources of the English language were explained to him, Johnny was the sickest good boy that could be found in a day's march.

LOUIS VEUILLOT.—A WELL-SPENT LIFE.

BY THE REV. REUBEN PARSONS, D.D., IN "AVE MARIA."

I.

"Placez à mes côtés ma plume,
Sur mon cœur le Christ, mon orgueil,
Sous mes pieds mettez ce volume,
Et clouez en paix mon cercueil.

J'espère en Jésus, Sur la terre,
Je n'ai pas rougi de sa foi.
Au dernier jour, devant son Père,
Il ne rougira pas de moi."

Such were the words of his funeral sermon, preached by Veillot himself in his beautiful book, "Ca et La;" and one of his biographers could add no more by way of epitaph than that involuntary homage which was rendered to the great journalist by the adversary who said that Veillot never had other objects in view than the Pope and good grammar. The life of such an editor must necessarily furnish material for the edification of a Catholic layman, and that of Louis Veillot especially will refresh his memory with the remembrance of some of the most stirring events of our century.

Veillot was born at Boynes in the Gatinais, October 11, 1813. "Once upon a time," he tells us in "Rome et Lorette," "there lived, not a king and queen, but a journeyman cooper, who had nothing in the world but his tools; and who, carrying these on his back, in winter through the mud, and in summer in the heat of the sun, trudged from town to town, making and repairing barrels, tubs, and pails; pausing a while wherever he found work, and departing when there was no more; happy if he took along enough to sustain him in his new journey, but certain of leaving behind him a good name, and of receiving a welcome when he returned. He was called Francis Veillot; he was a native of Burgundy; he could not read, and knew nothing but his trade, which he had learned by prodigious efforts of intelligence and courage, being the seventh or eighth child of a farm laborer. One day, while passing through a village of Gatinais, he saw at the honey-suckled framed window of a humble dwelling a robust young girl, who was singing at her work; he walked more slowly, then turned toward her, and pursued his tramp no further. The maiden was as good as pleasing; she liked to work; honor shone on her brow amid the flowers of health and youth; good sense ruled her conversation; her fortune was equal to his; their hearts were soon paired; they were married."

Louis Veillot was the first fruit of this happy union. While yet a child, his parents moved to Paris, and he was brought up almost without religion, going, of course to Mass on Sunday, but dependent for his early training on one of the government schools. The Catechism was taught in a kind of a way in these establishments and finally he made his First Communion. "Happy they," he afterward wrote, "who can go through life under the protection of the souvenirs and graces of that beautiful day! Such felicity was not for me. Led to the Holy Table by hands which were ignorant or altogether impious, I approached it without knowing the holiness of the Banquet; I left it with all my stams still upon me, and I returned to it no more." When manhood had come upon him, the realization of all he had lost in his youth by having been trained in the irreligious schools of the State contributed chiefly to the zeal of his advocacy of freedom of education.

When thirteen years of age, Louis entered a lawyer's office, receiving as stipend twenty francs a month, and a crust of bread every day for breakfast. The revolution of 1830, which lethroned the elder branch of the Bourbons, excited the sympathy of the boy. "I was seventeen years old, he tells us, "when I heard the best youth of the *bourgeois* congratulating themselves for having demolished the throne and the altar; I was eighteen when I saw ferocious beasts pull down the cross. . . . Already my companions were less sympathetic, but I still applauded. All that fell excited their fears, all that fell excited my joy." Very soon the trembling *bourgeois* began to found journals in order to defend themselves from the baneful consequences of their own work, and young Veillot was offered a position on the *Ecole de la Jeune*, a moderate paper founded by M. Herbert, afterward a Minister of State. Without any special preparation he became a journalist; his first duties were in connection with the theatres, but he soon lanchéed into politics. His brother Eugene, the most reliable of his biographers, warns us not to credit readily all the stories narrated about the early commencements of the journalistic life of Louis. Much has been said concerning his innumerable duels; but the fact is that he engaged in only two, and in each case he was the challenged party. In 1832 Louis Veillot became editor of the *Mémorial de la Normandie*, at P-rigord. Hitherto he had made no classical studies; he now repaired this defect. And it was while he was editing the *Mémorial* that he began to experience a change in his religious sentiments, although his full conversion did not take place until his visit to Rome in 1838. In 1837 he was called to Paris to

collaborate on the *Charte de 1830*, a journal founded by Guizot; but the fall of that statesman predicted the end of his paper, and Veillot passed over to the *Paix*. At this time Louis Veillot, as we gather from his fraternal biographer, had lost all sense of the just and unjust, and he was little better than one of those *condottiere* of the pen who sell their labours in any field with equal pleasure. While in the lamentable condition produced by such a life in the case of one destined by nature and grace for better things, his friend Fulgence Ollivier asked him to accompany him on a voyage; he needed the diversion, and accepted the offer. "He thought to go to Constantinople, but he went farther: he went to Rome; he went to baptism." We would refer the reader to the charming pages of "Rome et Lorette" for Veillot's own account of his arrival in the Eternal City on March 15, 1838; of his visits to the monuments of antiquity, and then to the churches; of his hesitations and struggles; and finally, of his paternal reception by Pope Gregory XVI., who perhaps perceived in this prodigal son the future champion of the Church.

Now that he was a practical Christian, Veillot could scarcely resume his place in the officious press of the government of July; but he accepted a position in the Ministry of the Interior, and while thus occupied he produced his "Pèlerinages de Suisse," "Rome et Lorette," "Le Saint Rosaire Médite," "L'Homme et la Femme," and other works. But agreeable as was the sinecure which he enjoyed, Veillot was impelled by both his temperament and his new faith to abandon it. Combat was his life, and again he entered the journalistic arena; but now it was Catholic journalism that he undertook to sustain. There was then in Paris but one purely Catholic journal, the *Univers Religieux*, founded in 1834 by M. Bailly, the founder of the conferences of St. Vincent de Paul. Since 1839 Veillot had written for this paper; in 1843 he became its editor, renouncing for that end a sure place which furnished him double the revenue he was about to receive. It was his design to abstain from all systematic opposition to the government of Louis Philippe, but despite himself Louis Veillot soon found himself involved in a struggle concerning the vital question of freedom of education. Immediately after the revolution of 1830 certain Catholics, disgusted with the skeptical, if not impious, education given by the University, and relying upon the guarantees professedly offered by the Constitution, had opened a school. Summoned before the House of Peers, one of their number, the Count de Montalembert, being a Peer of France, they were condemned. The recollections of his own experience in the government's godless schools gave great force to the zeal with which Veillot entered into the controversy which now ensued. He wrote the introduction to an account of the trial of the Abbe Combalot, who had written a Memorial to the Bishops on the dangers of university education (as then given at Paris), and had been condemned to fifteen days' imprisonment and a fine of four thousand francs. For this introduction Veillot was condemned to a month's imprisonment and a fine of three thousand francs. The governmental and freethinking press was dumbfounded at the audacity of the Catholics daring to defend themselves. The absurdity of these despised ignoramus presuming to pretend to a possibility of reason against such adversaries! And then, said some of the big wigs of the University, and others of the political world—men like the Duke de Broglie and the Count Portalis, who called themselves Catholics, and had nevertheless violated the rights of the Church and of Catholic parents—how lamentably deficient was the editor of the *Univers* in evangelical meekness! In fine, the violent course of the recent convert, who, to make matters worse was a thorough ultramontane at a time when there were still many Gallicans among the French clergy, was presented as the cause of all the trouble between the Church and the government of July. An evident error; for the question of the freedom of education had originated in 1831, before the *Univers* existed.

The revolution of 1848 was favourably received by the *Univers*. Catholics could have few regrets for the Orleans branch of the Bourbons; and certain members of the provisional government, such as Lamartine, Arago, and Marie, were capable of inspiring confidence. On February 24, Montalembert being present, Veillot traced the following manifesto for his journal: "The dynasty of July has succumbed. The struggle was at an end on the third day. The revolution is accomplished, and it is one of the most surprising in history. The tempest has carried everything away; new men appear on the scene, God will effect His designs by means which the world now ignores. To-day as yesterday nothing is possible unless through liberty; to-day as yesterday, religion is the only possible base of society. Religion is the aroma which keeps liberty from corruption. It is in Jesus Christ that men are brothers; it is in Him that they are free. Real liberty can save everything. The new government has great duties toward France and toward the entire world. We trust that it may be able to fulfil them. All governments have the faculty of being able to consolidate themselves; they need only love justice, and frankly promote liberty." Two days afterward Veillot reminded the provisional government that the Catholics had done their duty by the government of July, and that the new *regime* might expect the same fidelity. The *Univers*, added the writer, did not believe, "with Gallican theology, in the inadmissible right of crowns; but, with Catholic theology, in the right of peoples." But the *Univers*

did not long remain a partisan of that republic which it so warmly welcomed. Alongside of Lamartine were Ledru Rollin and Louis Blanc; the former distributed his fiery circulars, demanding an assembly "capable of understanding and accomplishing the work of the people;" he wanted deputies who would be "all men of the past and not of the future;" that is Robespierres, and not common-sense patriots. But, having little confidence in most of his allies, whose principles he regarded as little better than the revolutionists, Veullot reserved complete liberty of action for his journal.

To be continued.

A LIFE'S SACRIFICE.

At sunset in the month of October, a young man, with a wan face and ragged boots, with clothes covered with dust of the road and utterly empty pockets, paused at a lone stone gate and looked across a green lawn towards the porch of a pretty cottage. In this porch sat a lady in creamy white. At her side stood a boy of four years or more, dressed in a gray costume with crimson stockings and polo cap. Near him lay a great bull dog chained to a post near the door. The man looked, hesitated, opened the gate and entered.

"Madame, I only want to ask you if you would be kind enough to give me something to eat. I am really very hungry. I am traveling to Sheffield to get work and I have used every farthing I had. It would be a great kindness if you would let me have a little food."

The lady rose. "Go away!" she cried briskly. "We allow no tramps here. The dog is dangerous. Come one step farther and I shall unfasten him. Go away!"

Such a pretty fairylike little woman; had she no charity in her soul? It was strange to hear her.

The little boy, too, in his artistic dress, ran down the steps, picked a pebble from the path and threw it with all his baby might toward the man, at the gate. And the great bull dog growled and strained the chain in a way to prove that he deserved the character given to him. The lady had advanced to the dog, and stood ready to unfasten the chain.

"I give you two minutes!" she said in her high, sweet young voice. "We make short work with tramps here."

The man answered nothing. He merely turned and hurried out of the gate, and as he went he muttered cries, not loud, but deep. It was under his breath that he said:

"May you need help and get none," he said, with an oath. "May you need it as I do this very night;" but he meant, it every word. Then he sat down and buried his face in his hands. "A tramp," he repeated. "Heaven knows I told her the truth, and she called me a tramp. And this is a Christian country, and that woman calls herself a Christian lady no doubt."

From the kitchen of the house the wind blew the appetizing smell of coffee to the hungry man; and the odor of some dainty hot cakes came with it.

A cup of that coffee and a crust of dry bread would have helped him on his way with a lighter heart.

He had never in his life begged before. He swore he never would again, if he starved on the road. He had worked for good wages since he learned his trade. He liked to read, and had the poetical justice of many a good book in his heart. He had always been to church and been respectable and he had never felt it his duty to refuse a beggar when he had it to give.

He had not saved for excellent reasons—he spent all he had in keeping a plain little home comfortable for parents who depended alone on him.

Both were now dead. Then came the hard times—the shutting down of furnaces and closing of mills.

He had heard of work in Sheffield and was on his way there on foot. His clothes were good when he started, now they were covered with dust.

He had slept often in barns, eaten up his small capital, sold his portmanteau in one town where a lodging under a roof was necessary, and parted with all its contents at an old clothes shop.

He had done everything to keep from asking for help, and he was still the respectable man he had always considered himself.

The lady went back to her parlor shuddering.

She was quite alone in the house, save for a little maid-servant, who shrieked and ran away in the face of any danger, such as a mouse in the pantry, or mysterious noises in the cellar; and there had been one or two tragedies in the neighborhood in which the tramp proper had figured most ferociously.

"If it really was an honest poor person," she thought, "how cruel I have been!"

Then she recalled the fact that the man who murdered the two old ladies in the next village had said he was a sheemaker out of work; and while Miss Letty was dishing him some soup, and Miss Betty crossing the room with a bowl of tea for him he had struck them down with a hatchet, and gone off with their three little silver watches, some money and poor Miss Letty's engagement ring, never taken from her finger since her lover died upon his bridal eve.

Besides, she had promised her husband not to let any idea of being good to the poor put her into danger of death at a tramp's hand.

With all these excuses, Mrs. Howard, having a Christian soul under her fashionable bodice was still uneasy. The little maid was busy in the cottage kitchen. It was so bright and comfortable, now she must drive to the station for her husband.

Away they went, gay trap, frisky pony, pretty child and beautiful woman, making such a pretty picture in the twilight that Mrs. Stone, the artistic lady in the next house, called out to her husband:

"What a Christmas card that would make if we could only get it just as it looks against the sunset!" Another pair of eyes saw the picture also. The man who had begged for bread and received a stone. He was making his way wearily along toward the railway. He might make his destination; he might not.

No one should call him tramp again.

He was weak with hunger already, but he took his oath to that, and as he swore thus Mrs. Howard's carriage rolled past him, covering him with dust from its red wheels.

Paradise-on-the-Hill has a long carriage drive to the railway station. There is one spot which is very picturesque and beautiful. It is where the carriage crossed a cut through which the railway runs between natural stone walls. The trams cannot be seen by drivers because of the tall rocks and great trees, until they are just across the aperture.

Everyone is cautious here, Mrs. Howard particularly so. She drove so slowly down the hill that the man she called a tramp out-walked her.

The shriek of the coming train was a fearful one—a warning note desirable in a region where old residents quietly drove their slow teams before rushing express trams every day, and where an accident to our "esteemed neighbor So-and-So" was one of the regular items of the newspaper in consequence.

But Mrs. Howard's horse bethought himself to be terribly alarmed at the sound, and with a plunge and a cry as alarming in itself as that uttered by the iron monster in the cut, the animal started off at full speed.

The man who watched them knew that he would reach the track just in time to drag the wagon before the engine. He saw the woman holding her child fast and clinging to the light rail which surrounded the seat.

They needed help, and suddenly the demon in his soul fled from it. The angel of pity took its place, and he stood fit for heaven. They needed help, and he would give it—what help he could. It might be of no avail.

"Heaven grant it may!" he prayed; and he sprang forward.

He was in time. He seized the mad horse's bridle. He held it, feeling most sorely that he had not his usual strength.

"Jump while you can!" he shouted. "I cannot hold the creature long!"

Mrs. Howard obeyed. Her foot was light, her action swift or she had not succeeded. As it was, she tottered and fell as she touched the ground, and got to her feet giddy and faint, but holding her child's warm little hand safe in hers.

But where was the carriage, where was the horse, where was the man who had saved their lives—the man she would reward with full heaped hands as well as with thanks and blessings—the man she had hurried hungry from her door, and he had paid her ill-doing with such a deed as this—where was he? The whistle shrieked, the cars backed, slowly, stopped; passengers alighted; her husband was there. His arms were about her, his pale face was covered with tears, as he sobbed.

"You are not hurt, darling? It is a miracle!"

But still her eyes strained themselves to see that shabby figure, dusty and mud-stained, but such a hero to her now—only to say to him—

"I know you are not a tramp. Forgive me. Let me help you: let me pay a little of my great debt to you."

She would never be happy in this world unless this was given her. So she stood, her head on her husband's shoulder, waiting until he should come. But the others gathered slowly, silently, towards one spot, where up from the cut, came two men, bearing something between them.

"He is dead!" they said. "The horse threw him before the engine."

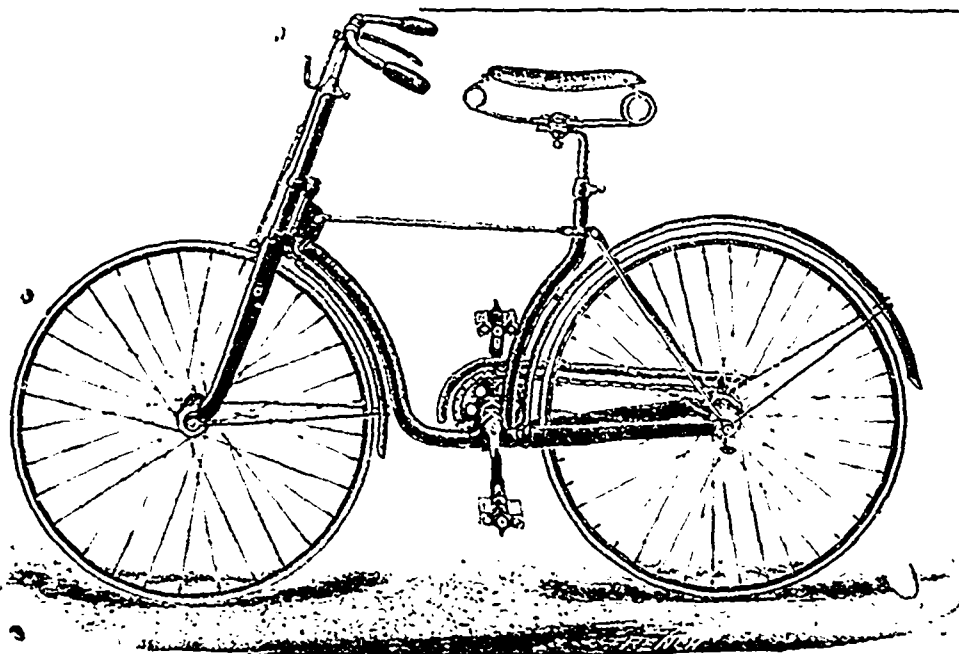
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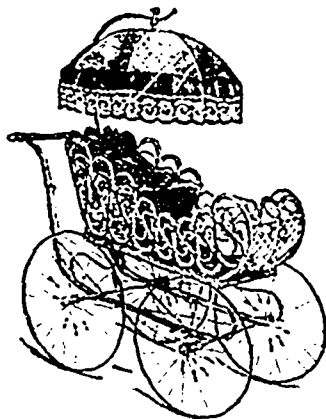
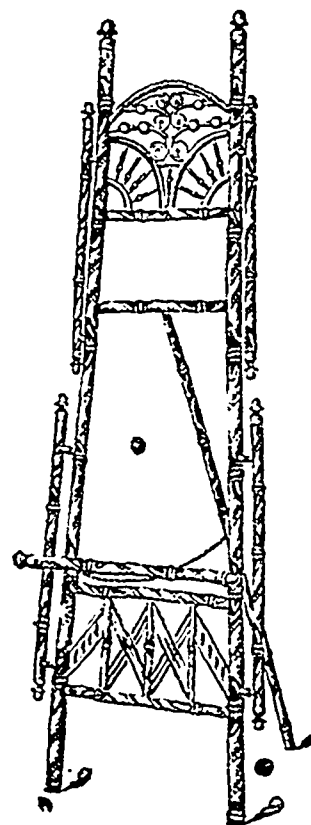
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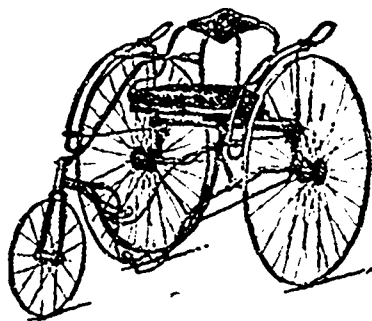


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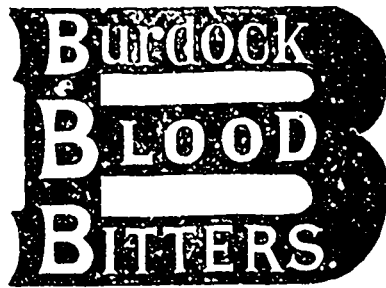
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Department of Public Works, Ottawa, Jan. 11th, 1892.

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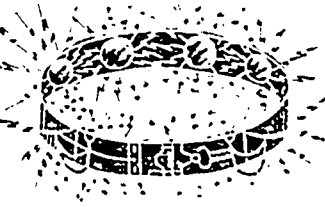
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