

tinople to Jesus Christ. My enthusiastic pā'triotism gladly greets this obscure peasant, this great general, this just war, this model army.

DUPANLOUP.

RIGHT REV. FELIX ANTOINE DUPANLOUP, Bishop of Orleans, France, was born at St. Felix, Savoy, January 3, 1802. In 1825 he was ordained priest, and in 1834 delivered a course of dogmatic lectures in the Cathedral of Paris, which attracted much attention. He was appointed vicar-general of that see in 1837, and in 1849 consecrated Bishop of Orleans. He is an original and powerful writer, and has done much to promote Catholic education both by his pen and by his labors as a practical educator.

V.

73. ST. PIUS V.

THE career of St. Pius V., in some respects, bears a likeness to that of the Angelical:¹ he was virtuous from his infancy; at fifteen he took the habit of St. Dominic; in 1528 he was ordained priest, and for sixteen years he taught with great eclat² in the schools; like the Angelical, he loved prayer, solitude, and to be unknown; like the Angelical, his tears used to flow during the Holy Sacrifice; like the Angelical, it was only with tears and under a species of compulsion that he could be brought to take office in the Order—but unlike St. Thomas, his tears were not attended to.

2. He was consecrated bishop in 1556, made cardinal in 1557, and Pope, finally, in 1566. He was a firm, tender, loving man. He could resist the highest and mightiest when the voice of duty urged. He could gracefully stoop to the lowest act of humiliation. A burly Englishman was converted at once on seeing that loving saint bending graciously over the outcast, and kissing his burning, ulcered feet with loving transport. During his time, Baius was condemned and the battle of Lepanto won. Clement X. (1672) beatified him. Clement XI. (1712) canonized him. One can see him now in imagination, with his sweet ascetic face and Greek profile, with his blue eyes and their tender depths full of the love of God and of good-will to men.

3. His head is bald; he has a flowing beard; he seems to stand before the mind's eye a calm and heavenly picture. See

¹ The Angelical, St. Thomas Aquinas.

² Eclat (e klä'), brilliancy

him declaring to the world that heresy must be crushed, and that truth must be maintained! With his foot on the dark teachings of Baius, and with his finger pointing to the open *Summa*,¹ he seems to say: "Here is the conquering power, and the light of heavenly truth."

4. Nor is this all imaginary. He had not taught in the schools for sixteen years without learning how great a power in the world had been, and still was, and still should be, the great Angelical. He had witnessed how the force of principles contained in the teaching of St. Thomas had been directed against error, and had ground it into powder. He had watched error after error, one heresy and then another, advance boldly against the truth, and one by one he had seen them all either slain outright, or creeping away, maimed and wounded, with a broken life—struck by the sharp weapons drawn out of the vast armory of the Angel of the Schools. How could he best encourage the champions of the Church to use those weapons? By holding up to their admiration, and placing on the pinnacle of fame, him who forged them, and knew in his day how best they could be wielded.

5. For this end, St. Pius V. solemnly decreed, in an instrument signed by six-and-thirty members of the Sacred College, that henceforth the Angel of the Schools should rank as a Doctor of the Universal Church. To the four great Latin pillars of the mighty House of God he had the privilege of adding a fifth pillar. Oh, of what splendid workmanship are they! how massive their construction! how towering their height! how grandly they seem to support the vast fabric, the spreading dome of the Holy Ark—the house not built with hands, rooted deep down in the everlasting hills!

6. Taking them in their order: in the midst there stands the sublime Pontiff, St. Gregory the Great—a Benedictine Pope, if ever there was one—with his frank, venerable, patriarchal face, representing the supreme governing power of the Church; on the right hand is the stern St. Jër'ome, ascetical, deep in thought, meditating on the Sacred Word; on the left, the majestic St. Ambrose, pattern of bishops—of bishops who have to

¹ *Sūm'ma*, the great work of St. Thomas on theology and philosophy.

live in stormy days and to control them; next to him comes the royal Bishop of Hippo, St. Augustine, with the sympathy of a St. Paul, with the love of a St. John, and with the fire of a Bōanēr'gēs. How mighty is he! He seems to guard them all.

7. But see that princely form approaching. He is being conducted by one wearing the triple crown, a man looking like a priest-king, with his blue, loving eyes and flowing beard. The aureole floats around the head of either—it is St. Pius V. placing the great Angelical among the Latin Doctors of the Church. St. Augustine and St. Ambrose, St. Jerome and St. Thomas, stand round St. Gregory and guard the See of Peter, and defend, with the "Shield of Faith" and the "Breastplate of Justice," the Ark of the Lord, whilst they attack and put to flight the hosts of the enemy with the swift "Swōrd of the Spirit."

VAUGHAN.

MOST REV. ROGER BEDE VAUGHAN, O.S.B., Archbishop of Sydney, Australia, was born in England in 1833. In 1872 he was consecrated coadjutor-bishop of the English see of Newport and Menevia, having for eight years previously been prior of the Benedictine monastery of St. Michael's, Hereford. He was afterward made Archbishop of Nazianzum, *in partibus infidelium*, and transferred to Sydney as coadjutor to Archbishop Polding, whom he succeeded in that see in 1877. He is the author of an admirable life of St. Thomas Aquinas.

VI.

74. SECRET OF LACORDAIRE'S GREATNESS.

THE obstacle to all greatness is Pride; it is man stopping short in himself; held captive there by the pursuit of riches, power, or glōry, and seeking in himself the principle of an elevation as false as it is ephemeral.¹ The honor of man consists not in commanding, but in serving. Now it is the virtue of humility that reveals to him the meaning of this divine philosophy: it is she who delivers him from the passion of making himself talked about, and substitutes for it the passion for doing good and of rendering justice to all; it is humility that delivers him from an exaggerated attachment to his own opinion, the source of so many errors, and which crowns him with glory by enveloping him with obedience.

¹ Ephem'eral, beginning and ending in a day; short-lived.

2. We will not inquire where the proud genius of Father Lacordaire might have led him had it not been for the salutary chain of obedience; but there can be no doubt that it would have been very difficult for him to contain himself within bounds, to stop at the right moment, and to avoid those shoals which are the ruin of even less impetuous natures. By taking refuge under the hand of God, and binding his life to Him, he not only enfranchised it, and preserved it from the rock on which he would otherwise have made shipwreck, namely, the desire of being talked about; but more than this, he marked it forever with the seal of true greatness.

3. He learned at the foot of the crucifix how, whilst serving God, to attain to the noblest of all royalties—empire over himself, devotion to his brethren, and sanctity. Herein lies all solid greatness: "To serve God is to reign." When this royal service of God is united to talent, to eloquence, to an upright and powerful character, and to heroic virtue, it imprints on a man's life such a reflection of divine majesty, that all mere human pre-eminence is effaced by its splendor. Now the whole ambition of Father Lacordaire was to serve and obey God. His whole life was resumed in one word—duty! Duty was to him not that stoical virtue in which there often enters more pride than true courage; but it was the voice of God, His justice, His truth, His law. He made it his ambition and his virtue to render himself at all costs the slave of every sacrifice, even to his last sigh. "I have never looked anywhere save to heaven to read my duty there," he writes. "Duty is above all things. No calculation, no fear, no skill, no desire, ought to prevail over it, and I have long known from experience that it is the sure way to succeed, even though appearances may seem to preclude success."

4. This fidelity to duty inspired him with a great self-respect. He honored in himself the gift of God, and cherished it with scrupulous care. None knew better than he how to keep his plighted word. None felt a more instinctive horror of every violation of it. Had he not passed his word to God, and henceforth would not the slightest breach of faith have seemed to him a treason? Thus his nobility of soul contributed, as well as his intellectual conviction, to preserve the tranquil

purity of his religious belief. He did not understand such things in a Christian as seductions of the will, or weakness and division of the heart. From the time that he began to love God he knew not how to care for anything else, and his only solicitude was to ascend in his soul the mysterious degrees of that love. The unity of his life in this respect was truly admirable. He had been converted when very young, and no one is ignorant that the most terrible struggles, the lingering glances cast backward on a world forgotten, yet still alive, do not belong to the age of generous enthusiasm, but to that colder period when a man turns back on himself and begins to get a footing in life.

5. If Father Lacordaire knew anything of these later combats, they at least left no traces behind them; and those who enjoyed his closest confidence can only testify to the fact of his perfect indifference to the most seductive fascinations, his constant ardor to keep his soul pure from every stain, and his care to render it more and more worthy of the Divine caresses. He hardly understood in others those combats which are, unhappily, so often followed by sad defeats. He wrote thus to a young friend: "I am always astonished at the empire which the sight of external beauty exercises over you, and of the little power you possess of shutting your eyes. I pity your weakness and wonder at it, as at a phenomenon of which I do not possess the secret. Never, since I have known Jesus Christ, has anything appeared beautiful enough to be beheld with desire. . . . It is so contemptible a thing to a soul that has once seen and enjoyed God!"

6. He preserved the same fidelity through life to the idea and opinions which made up his political faith. He respected them in himself as a part of the Divine Truth, and would no more have pardoned himself an infidelity in this respect than he would have done in regard to religious truth. His religious and political creed was all of a piece, and the relinquishment of any principle of conduct, once admitted as such, was as incomprehensible to him as the abandonment of some truth of a higher order. "We must have convictions," he said; "we must reflect long before adhering to them; and once having adopted them, we must never change them."

7. With him this fidelity to his standard was a sort of religion. He attached the honor of his life to it. "I hold above every thing," he writes, "to integrity of character. The more I see men fail in this, and at the same time fail in the religion which they represent, the more I am determined, by the grace of Him who holds all hearts in His hand, to keep myself pure from anything which may compromise or weaken my honor as a Christian. Were there but one soul in the world that took any notice of my soul, it would be my duty not to grieve that soul; but since it has providentially fallen out that I am linked to many souls, who look to me for strength and consolation, there is nothing I ought not to do in order to spare them the weakness and bitterness of doubt."

CHOCARNE.

VII.

75. DE LA SALLE¹ AND JAMES II.

SOON after the disastrous battle of the Boyne, which was fought on the 12th of July, 1690, James II. of England, in utter despair of recovering his crown, secretly embarked in

¹The Venerable John Baptist de la Salle, founder of the order of Brothers of the Christian Schools, was born at Rheims in the year of our Lord 1651. Shortly after his elevation to the priesthood he devoted himself with untiring energy to the religious and secular education of the youth of France. In order the more effectually to accomplish this purpose, he founded a normal school near Paris, the first of modern times, and united the inmates in a holy brotherhood. This was the origin of the order of the Christian Brothers, whose services to the cause of education and religion were speedily recognized by the Church and the State, and whose numbers henceforth extended with marvelous rapidity through every quarter of the globe. Divine Providence favored the great

undertaking of the pious de la Salle, and, as the incident above related proves, blessed the labors of the Brothers from the outset. The Order at present numbers two thousand servant and over nine thousand teaching Brothers, having under their charge upwards of a million pupils in the different countries of Europe, Asia, Africa, and America. There are one thousand members of the Order in the United States and the Canadas, giving instruction to some seventy thousand pupils in one hundred and twenty parochial schools, fifteen academies, and ten colleges. De la Salle died at Rouen on Good Friday, 1719, and was declared Venerable by Pope Gregory XVI. on the 5th of May, 1841. Pope Benedict XIII. approved the Order by his Bull of Approbation granted in 1725.

an ordinary fishing smack, and sought refuge in France. Louis XIV., surnamed the Great, who was monarch of France at the time, received his unfortunate brother king with open arms, and surrounded him with every attention which a generous heart and a delicate sensibility could devise. The conduct of the French king on this occasion won for him golden opinions, and even those historians who have given the least favorable view of his character admit that the thoughtful and courteous manner in which Louis XIV. extended hospitality to the last of the Stuarts will reflect no less credit on his reputation than the splendid victories with which his name is inseparably entwined.

2. The misfortunes of the fallen monarch of England involved in their wake the best and most loyal of his adherents. During many years, every out-bound ship bore from the shores of Ireland and England faithful and devoted followers of the dethroned prince, who were as eager to share his exile as they had been to draw their swords in defence of his crown. Among these was a band of distinguished young Irishmen, to the number of fifty, who could not brook the tyrannical and bigoted rule which the new king, William III., Prince of Orange, exercised over their ill-fated country. Attached as they were to the waning fortunes of the Stuart family, and passionately fond of their native land, neither loyalty nor patriotism could induce them to tarry long in a country where the commonest rights of humanity were denied them, and where, especially, their holy religion had been rigorously proscribed.

3. Accordingly, in the year 1698, these fifty young gentlemen bade farewell to their beloved homes and sailed for the shores of France. On their arrival they repaired to Paris, and, in the palace of St. Germain, where James held court, renewed the expression of their undying fealty and attachment to the fortunes of the Stuart family. Pleased as James II. was to receive these assurances of devotion from fifty young men of gallant bearing and gentle birth, he felt that a new burden had been placed upon his shoulders. Bereft of crown and patrimony himself, and dependent in all things on the generous bounty of a foreign prince, who had befriended him in his hour of bitter need, he felt he had no means of procuring for

them the education which befitted their rank and prospects. The heroic services their father had rendered in his cause, the numerous sacrifices they had made for him, the unflinching courage they had exhibited on many a hard-fought field, and their steadfast adherence to his adverse fortunes, were so many considerations impelling the exiled king to strain every nerve in the interests of his youthful companions in misfortune.

4. When Louis XIV. perceived the embarrassment of his royal guest, he hastened to his relief, and took upon himself the charge of providing for the support and education of the youthful strangers, couching the favor in such shape that the fugitive king felt that no additional obligation had been placed upon him. Louis assured his guest that the opportunity of educating for the service of the state and the army, young gentlemen whose fathers had so often distinguished themselves by their heroism and their exalted sense of duty and honor, was a privilege of which he was proud and for which the country would one day thank him. Thus truly great souls, when conferring favors, try to enhance their effect by diminishing the sense of obligation in those who are the recipients of them.

5. Louis communicated to the Archbishop of Paris the design he had conceived of making suitable provision for the young Irishmen, and besought him to adopt the measures requisite for that end. His Grace M. de Noailles,¹ anxious to divide the responsibility of the task, summoned to his counsel M. de la Chetardie,² a man of great learning, discretion, and piety.

¹ M. de Noailles. After the death of Archbishop François de Harlay in 1695, Louis XIV. nominated as his successor the Rt. Rev. Louis Antoine de Noailles, Bishop of Chalons-sur-Marne. After many years spent in the successful administration of his extensive and important archdiocese, he died, respected by all for his manifold virtues.

² M. Trotti de la Chetardie succeeded M. Baudrand as Curé of St. Sulpice toward the close of the 17th

century. He was known as a priest in whom shone every virtue pertaining to the ecclesiastical state. He was a zealous educator, and before coming to Paris had established at Puy a society of young girls for the religious instruction of peasant children. This laudable zeal for the education of the young did not abandon him in his new field of labor. When informed of the astonishing success which attended the very first efforts of the Ven. de la Salle in the same direc-

At once M. de la Chetardie suggested the Ven. de la Salle as the fittest person to be entrusted with the fulfilment of a service both difficult and delicate, in a manner which would prove satisfactory to the king. The choice was highly pleasing to the archbishop, who had already learned to set the greatest value on the piety and wisdom of this venerable man. In courtesy, however, to the Ven. de la Salle, and fearing lest his manifold engagements would prevent him from undertaking fresh obligations, the archbishop, after having stated to him the wishes of the king, told him what M. de la Chetardie had suggested.

6. The communication was like a beam of light direct from heaven, and the holy man was thankful that Providence had deigned to afford him the opportunity of giving emphatic expression to the scope and purport of the undertaking to which he had lent the labor of his life. Though the abounding charity of his heart had inclined him from the outset to the education of the poorer classes and to the establishment of charity schools, it was far from his purpose to confine his labors within those limits; he had determined that the benefits of a Christian education should, so far as he could accomplish it, be enjoyed by all classes; and he was convinced that in many cases the children of the wealthy and distinguished in life stood fully as much in need of his benevolent ministrations as those of the daily toiler in the field and on the highway. He had already given proof of his intention in these respects by the establishment of normal schools throughout France, and hailed the present opportunity as a Providential sanction of his design.

7. University education in France still retained the defects of mediæval times; for although it had produced many profound scholars, it was, nevertheless, characterized by a certain incompleteness of method. It was the desire and aim of the

tion, he bent all his energies to assist him. His first service was to aid the venerable founder of the Brothers in transferring the novitiate from Vaugirard, where the buildings were small and dilapidated, to the spacious and comfort-

able house of Our Lady of the Ten Virtues. He never failed to visit the Brothers' schools daily, and by word and deed to encourage the good work of the Ven. de la Salle, from which France was already beginning to reap substantial advantages.

Ven. de la Salle to introduce this much-needed method into the details of education, and to systematize its general workings. Rigid adherence to approved method, alike in elementary instruction and in the regions of mathematics, the physical sciences, and philosophy, became the distinguishing feature of the educational system which originated in the normal schools of the Christian Brothers, and ensured its speedy and permanent success. Thus it is evident that the purpose of bestowing on all classes of society the inestimable blessings of education, based upon religion and morality, is a distinguishing feature of the Christian Brotherhood, having its root in the example and oft-expressed wish of the Ven. de la Salle himself.

8. When, therefore, the project of Louis XIV. was mentioned, the Brothers did not hesitate to lend their co-operation, and a newly-acquired house was set apart for the accommodation of the young Irishmen. The French monarch had taken so lively an interest in the welfare of his foreign wards that he recommended them over his own signature to the venerable founder, and felt entirely satisfied that his magnanimous conduct toward the gallant young friends of a crownless monarch would find its highest expression in the zealous conduct of the Christian Brothers.

9. The Ven. de la Salle and his Brothers spared no efforts in advancing the spiritual and intellectual progress of the young men who had been thus unexpectedly confided to their charge, and sought to do justice to the confidence which his Majesty Louis XIV. had reposed in them by educating those sons of a sorrowing land as Christians and gentlemen, loyal alike to their God, their country, and to honor. M. de la Chetardie often visited the distinguished exiles, and conferred with the Ven. de la Salle on all matters pertaining to their moral and mental advancement. Nor did James II. forget those whose fathers, having staked all their worldly possessions in defence of his rights, were now reaping the reward of their noble and disinterested services in the Christian education of their sons. He watched over their daily progress in letters and religion with the fond solicitude of a father, and missed no opportunity of contributing to their comfort and welfare.

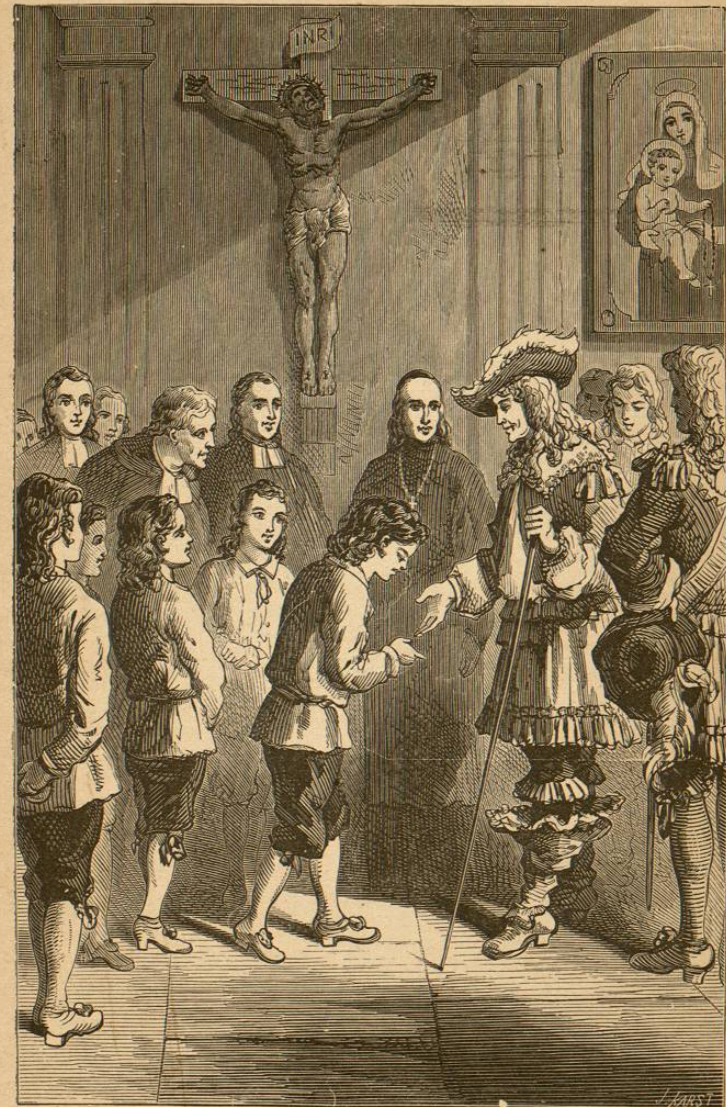
10. The particulars of one visit which he paid to his little

Irish colony, in company with the Archbishop of Paris and several distinguished French and Irish officers, have reached us, and afford gratifying evidence of the genuine goodness of heart which had made James II. beloved by all the poor of the realm when he was simply Duke of York. He addressed to each one of those young men whose sires had been his faithful retainers in dark and stormy days, words of encouragement and thanks, pointed out to them the grand prospect which the munificence of Louis XIV. and the enlightened zeal of the Christian Brothers had opened to them, and expressed the hope that at a future day they might have the opportunity of redressing the wrongs of their country and shaking off the yoke of a cruel oppression. The Ven. John Baptist de la Salle was warmly complimented by the king for the perfect character of the work in which he was engaged, viz., that of cementing worldly learning with true religion and sound morality. The young exiles from Erin were deeply moved by the tender words of encouragement addressed to them by their sovereign, and resolved to become worthy of the high hopes which were centred in them.

11. Years went by. James II. died in the land of his adoption; the hopes of the Stuarts had perished; Ireland still groaned beneath the rod of the oppressor; but that visit and those words of the exiled king were destined not to be ineffective. Field and cabinet alike have felt the influence of the descendants of those Irish exiles. The pulpit of France has rung with their eloquence; the embattled hosts of England reeled before their shock on the hillsides of Fontenoy; Spain has felt the benefit of their counsels; Austria has inscribed their names in her roll-call of honor; South American republics count them among their deliverers; and the foremost nation of Europe did not disdain in her hour of peril and sorrow to confide to one of them the duty of guiding her fortunes and maintaining her honor.

C. M. O'LEARY.

Dr. C. M. O'Leary, M.D., Ph.D., LL.D., was born in the county Cork, Ireland, in 1833. He came to this country in 1852, and spent many years in Montreal, Canada, where he completed his studies with the Sulpitians. He graduated from the Medical Department of the University of the City of New York, and received his other degrees from the Board of Regents of the University of the State of New York. He is at present professor of Logic and Metaphysics in Manhattan College, and lecturer on English literature at the Academy of Mt. St. Vincent on the Hudson. He has contributed various articles to the leading magazines of the country.



The young exiles from Erin were deeply moved by the tender words of encouragement addressed to them by their sovereign.