

whilst he was a Protestant, and shows how conscientiously he fulfilled his pastoral duties.

In 1850 people began to remark that Dr. Manning was preaching much less frequently than heretofore and that he was confining himself almost entirely to his duties as a minister. When in 1850 St. Barnabas' church was consecrated everybody was amazed to hear that Dr. Manning who had promised to preach at its dedication, had refused to do so. He, however, preached once during the octave after its opening. Almost immediately afterwards he announced his intention of leaving the ministry and of re-entering the laity. He gave up his dignity of archdeacon and now styled himself simply Mr. Manning. He had some difficulty to induce the Bishop of Chichester, Dr. Gilbert, to accept his resignation but finally he was obliged to do so. Soon afterwards Dr. Manning made a spiritual retreat and shortly afterwards was received into the Catholic Church on Passion Sunday, April 6, 1851. On Palm Sunday he was confirmed by Cardinal Wiseman and then proceeded to Rome to study theology. He returned to England in 1854 and commenced an extensive career of missionary work, remarkable for its success in bringing over members from the Anglican fold a greater number of whom it has been ascertained followed Dr. Manning than any other "seceder" in our time. In 1857 he was named Provost of Westminster, and midsummer that year Dr. Manning established at Bayswater the congregation or community of the Oblates of St. Charles Borromeo, to whom, 1865, he dedicated his celebrated work entitled, "The Temporal Mission of the Holy Ghost; or Reason and Revelation." Dr. Manning's style differs altogether from that of his predecessor, which was florid and diffuse, while that of the new cardinal is severely Gothic. He belongs thoroughly to Oxford in his pronunciation of Latin, which is the only relic remaining of his former associations and walks in Christ Church meadows—*vox et pretera nihil*. In 1864 he succeeded Cardinal Wiseman in the archiepiscopal see of Westminster, having been selected directly by the Holy Father. He has ever since enjoyed most wonderful popularity. Indeed, no prelate of the Church of England is so much spoken about or 'written up' as Archbishop Manning. He is at the head of every popular movement, the object of which is likely to meet with his approval. Since Father Matthew there has been no such temperance advocate and lecturer, and it not unfrequently occurs that His Grace has addressed twenty and thirty thousand persons assembled to hear him in the public parks and squares of London.

What a career has been his, since he took charge of the See which Wiseman had built up. To stand in shadow of his predecessor's greatness, was for a meaner man to be lost in the blaze of light which still glowed from the archiepiscopal throne of Westminster. Yet if we follow him year by year, back through his decade we can see steadily increasing from the first year of his new charge, the glory of the successor of Wiseman, who in his administration as a Catholic archbishop of one of the most difficult posts in the world, has afforded another evidence of the marvellous judgment of men which Pio Nono has so often exhibited. This year it is his work in defence of the Church, against the attacks of his old college friend; last year it was work of the same kind, united to the labors of a crusade in behalf of the education of the Irish Catholic children in London. Another year he is working tooth and nail—if that will express his ardent tenacity—to secure satisfactory legislation for education, and for the election of proper candidates for school boards. Still another year he is presiding at a national Council and organizing its work. In previous years he stood forth at the Vatican Council as a most earnest and strenuous advocate of those rights of the Holy See which had been most sorely injured by the English heresy and schism. In all the years he has been enriching the English language and Catholic literature by the productions of his gifted mind. Sermons, essays, addresses, lectures, theological treatises are all pouring from the press bearing the name of Henry Edward, Archbishop of Westminster. Most useful of his literary works, it has always seemed to us, have been those short terse epigrammatic letters which he addresses to the London papers the morning after some slander. He is a born journalist, who, with vigor and promptitude, nails those lies which though they have no legs are very well supplied with wings. Having the ear of the English people he always finds a place in the London journals, and the slanders which he has spoiled by two or three sentences are of almost weekly record. It was thus a morning or two after Gladstone's unreasonable and ill-tempered Expostulation, he got in the whole case for the accused Catholics. Of Cardinal Manning's sacerdotal zeal, of his work in the less public walks of his profession we need not speak. We have heard of it by word of mouth, from those who owed to him in no small degree all that will come to them of temporal or eternal happiness; we have read of it "between the lines" of newspaper articles regarding his work, we have heard it in the Irish cheer which greets him, whenever he stands among his Irish in Clerkenwell Green; we have seen it in the grateful gleam of the Irish mother's eye, when she recognized the friend of the exile. Let us admit with her that if it is Manning the statesman, the scholar, the journalist, the great leader of men whom we admire, it is the ascetic priest burning out the lamp of his life in a fever of zealous love for the poor, whom we love and venerate.

The cardinal priest of SS. Gregory and Andrew on the Coelian is to us as Gregory the Great was of old, the spiritual chief of a mighty city. Thither go daily fair haired, bright-eyed captives from a far-off island in the West. They are the captives of famine and distress, and they go to the slave markets of a city mightier and greater, more pitiless and more wicked, than the Rome of Augustine, or perhaps even of Augustus. They are not Angles but they are angels, and the new cardinal's countrymen are not too considerate of their well being. For that he, Englishman of the English, has found out a place in his royal heart for these captive children and their desolate parents, there are millions throughout the world who honor his name and love his person, and who have heard with heartfelt gratitude that he has been placed among the intimate councillors of Pio Nono. They do not forget that his labors for their countrymen

in London, are such as Patrick or Columkille, might have performed, and that he is their father and apostle combined. Ruling one of the largest Irish dioceses in the world—for London has as many Irish in its service as either Dublin or New York—he has long been regarded, not so much for these statistical reasons, as for his affection and warm zeal in their service, as an archbishop of the Irish, more Irish than many Irishmen.—'Catholic Review.'

### AN ADDRESS FROM THE ARCHBISHOP OF TORONTO AND CANADIAN BISHOPS TO THE GERMAN PRELATES.

St. MICHAEL'S Palace, Toronto, Canada, April 23, 1875. To his Eminence Cardinal Ledochowski and to the Archbishops and Bishops of Germany. Most Reverend Lords and Venerable Brothers in Christ.—We, the Archbishop and Bishops of the Province of Toronto, in Canada, taking occasion of our reunion at the consecration of our venerable brother, the Bishop of Kingston, beg to address you in the language of the Holy Scripture, "*Confortamini et esto teveri*." We admire your apostolic courage, we reverence the prisons and chains that witness your sufferings for Christ. You have chosen rather to obey God than man, and for the fulfilment of your sacred ministry you rely upon powers and graces given you by our Lord Jesus Christ, the Eternal Pastor of souls, who governs His kingdom on earth, the Church, through your ministry and not through the ministry of the princes of this world. The Holy Spirit of God has placed over His Church bishops and not princes. Bishops are the judges of true and false doctrine, and judges of what is right in the discipline of the Church. It is the office of the bishops to watch over the education of youth, and especially of candidates for the sacred ministry, to admit the worthy and reject the unworthy, to appoint pastors of souls. It is to the bishops alone that the priests are amenable for all things relating to their sacerdotal functions. It is the duty of bishops to uphold the good pastors of souls, and to sustain them in their struggle with the world; to reprove, exhort, and even to remove from the sacred ministry, independently of any civil government, priests who become unworthy of their position. Your Lordships have before your eyes what has unhappily befallen the Church of England, where persecutions caused first schism and then heresy and the degradation of the clergy and profanation of sacred things. Your faithful people, thank God, are not prepared to receive an order of things totally at variance with the institutions of Christ. We deeply sympathise with them, deprived as they are, by the iniquity of a tyrannical government, of their true and legitimate pastors, but we glory in the firmness and faith with which they condemn the enactments of their despotic rulers, which, having no binding power (because not founded on justice and truth), refuse even sacred things from sacrilegious and polluted hands. We admire your devoted clergy, who, though their chief pastors are struck in your sacred persons and vast numbers of themselves thrown into prison for duty and conscience' sake, are still neither overcome nor even dispersed, but glory in their sufferings for Christ's sake. We are delighted to learn that our Holy father, to mark his appreciation of your heroic sufferings for the faith, has been pleased to raise to the most eminent dignity of Cardinal one of your venerable body, the illustrious Archbishop of Posen, still in chains. Courage, then, most reverend brothers and confessors of the faith, the Catholic world beholds you with admiration, and glories in your firmness. Embracing you with brotherly affection and profound veneration, we are your devoted brothers in Christ.

† JOHN JOSEPH LYNN, Archbishop of Toronto.

† JOHN, Bishop of London.

† JOHN FRANCIS, Bishop of Tarepta, Vic. Apos. of N. Canada.

† PETER FRANCIS, Bishop of Hamilton.

† JOHN O'BRIEN, Bishop of Kingston.

### PEARLS AND PEARL DIVING IN THE SOUTH PACIFIC.

To the north-east of Tahiti are the Paumotu or Dangerous Archipelago, a group of islands more than a hundred in number, the navigation through them being of an exceedingly intricate nature, and should never be attempted except in the day-time. Many of these dangers are mere atolls, the reef being just a foot or two above the wash of the sea. The tides in this part of the world are scarcely perceptible, Tahiti being an example of the Newtonian theory, that the tides are influenced by the moon, being completely set aside, for it is invariably high water at noon, and low water at six, and so on. High tides (or water) are with the wind at west, which brings in a great tumble of the sea, washing in little wavelets on the beach. With the wind easterly—the prevailing one for nine months of the year—the rise of tide is from six to nine inches.

The Paumotus have been for years famed for producing mother-o'-pearl shells, and large fortunes have been made by Europeans in fitting out "shelling" expeditions to collect the pearl-oyster for trade purposes. This article of commerce was never so high in price as at this moment, for the mail just in brings accounts of sales having been made for the Australian white-edge at £190 up to £330 per ton, and for Tahiti and Panama from £60 up to £93 per ton. A few years ago, the latter was only worth £20 and £30 per ton. These shells are principally obtained by natives diving for them; but it is intended shortly to place the enterprise on a surer basis, by employing men with the diving apparatus, when greater results will follow.

There are comparatively few natives in the South Seas good divers. The best a few years ago came from the island of Kapa (Oparo), lying to the south-east of Tahiti. These islanders are very famous for living, and boast of having good wind. They attribute this to eating breadfruit in a rotten state. The preparation of the stuff is simple. The breadfruit is plucked and laid away in caves,