

The Christian Brothers.

In view of the centenary of the founding of the Institute of the Christian Brothers it will not be inopportune (says the *Freeman's Journal*) to give a brief sketch of the career of the remarkable man who founded it, and to enter on a short history of the great undertaking with which his name will ever be identified. Edmund Ignatius Rice was born in June, 1762, at Callan, county Kilkenny, of highly respectable parents. His father, Mr Robert Rice, was descended from an ancient family of that name, and his mother, whose maiden name was Margaret Tierney, was a near relative of Mr Valentine Maher, who was at one time M.P. for Tipperary, and of Mr Valentine Smith, who was one of the first Catholics in the county Kilkenny who purchased an estate after the relaxation of the Penal Code in 1782. The future founder of the famous Institute was the third of six brothers. He received his education at Callan, in the first instance, and subsequently in Kilkenny. In 1779, he being then 17 years of age, he went to reside in Waterford with his uncle, Mr Michael Rice, who was a wealthy merchant in that city, being chiefly engaged in the provision trade, which was then very flourishing. After having spent some years with his uncle, he succeeded him in his business, and after a time he realised a considerable fortune. As the eighteenth century was drawing to a close, Mr Rice, then almost 40 years of age, began to seriously entertain thoughts of embracing

The Religious Life.

He had long been noted for his deeds of charity and other good works. After he conceived the idea of retiring from the world, his first purpose was to proceed to Rome, and afterwards to enter one of the Continental monasteries. But a circumstance occurred which diverted him from his intention, and induced him to consider the possibility of devoting his life to a great work nearer home. He was one day walking in the outskirts of the city, when his attention was attracted by a number of boys who were playing on the roadside. He questioned them, and was much struck by their want both of religious and secular knowledge. The fact caused him to dwell on the urgency of an institution which would provide gratuitously a good Christian education for the boys of his adopted city. The idea strengthened with reflection. He recommended the matter earnestly to God, and implored light for his direction. He sought the advice of a pious and learned clergyman, and consulted with other friends. At length doubt vanished, his vocation became fixed, and his great project gradually took definite shape. In 1802, with the approval and aid of the Most Rev. Dr. Hussey, then Bishop of Waterford and Lismore, he began the erection at Mount Sion, Waterford, of a dwelling intended for the residence of himself and his associates in the educational work which he contemplated. In June, 1803, he went to reside there. He then had two associates swayed by a purpose similar to his own—Mr R. Gravenor, of Callan, and Mr Thomas Pinn. The schools were opened for the reception of the children on the 1st of May, 1804. They were only a short time in operation when the good effects of the instruction imparted in them became apparent.

The Fame of the Rising Institute

spread rapidly, and attracted attention all over Ireland. It soon numbered amongst its admirers the most distinguished members of the Hierarchy, who became anxious to extend to their own dioceses the educational blessings which it was bestowing on Waterford. The Most Rev. Dr. Hussey was succeeded in the See of Waterford and Lismore by the Most Rev. Dr. Power, who continued the helpful patronage of his predecessor towards Brother Rice and his associates. The next foundation on the plan of the Mount Sion Schools was at Carrick-on-Suir, the native town of Mr Thomas O'Brien, a wine merchant of Waterford, who, with the approbation of Dr. Power, founded an excellent dwelling and school in Carrick in 1806. A third establishment was founded in 1807 in Dungarvan. At the beginning of 1808 the Community in the Waterford house numbered five, and there were two in Carrick-on-Suir and two in Dungarvan. About this time they came to the resolution of making annual vows; and on the Feast of the Assumption of Our Blessed Lady in 1808, after an eight days' retreat, seven members, including Mr Rice, pronounced these vows in the presence of the Most Rev. Dr. Power according to a formula drawn up by his Lordship. The next foundation was in Cork in 1811. The Most Rev. Dr. Moylan, Bishop of Cork, happened to visit the schools at Waterford, and he was so impressed by the valuable work they were performing that he determined to give his own diocese the advantage of a similar institution. After his return home he sent two young Cork men to be trained in the Waterford house. In due time they came back to Cork equipped for the work that lay before them, and they commenced, under very modest circumstances indeed, their labors in the cause of education. As the years went on, the importance of the Cork Community expanded, eventuating in the building of

That Magnificent Educational establishment,

the North Monastery, now Our Lady's Mount. The Cork Schools have frequently secured the first place in the Intermediate Examination contest by reason of the number of their distinctions; and for many years, when they have failed to secure the position of honor, it has been but to yield it for a time to the sister establishment in North Richmond street, Dublin. After Cork the next foundation was in the city of Dublin. In May, 1812, an establishment was founded in East Hanover street, under the patronage of the Most Rev. Dr. Murray, Archbishop of Dublin, who was a warm friend of Brother Rice and his assistants. The schools in Hanover street continued to exist for a period of 32 years. In 1813 two Brothers were sent to start a school in Mill street at the solicitation of the Very Rev. Dr. Hamill, V.G., the parish priest of that district. The foundation-stone of the North Richmond street establishment, which may be said to have been the offspring of the Catholic

Association, was laid by Daniel O'Connell in June, 1828, in presence of an immense multitude, who walked in procession from the Corn Exchange for the purpose of witnessing the ceremony. In 1815 a Community was established in Thurles on the invitation of the Most Rev. Dr. Bray; and in the following year a similar advantage was conferred upon Limerick under the patronage of the Most Rev. Dr. Tuohy. On the 5th of September, 1820, the Bull of his Holiness Pope Pius VII. was issued, confirming

The Institute as a Religious Society.

Father Kenny, a distinguished member of the Society of Jesus, and the confidential and bosom friend of Brother Rice, was the bearer of the Pope's Brief to Ireland. The Brothers, having learned of the arrival of this important document, lost no time in arranging the necessary preliminaries for its formal adoption. They met in August, 1821, at Thurles for the purpose, and, after transacting the business for which they had assembled, they agreed that a general meeting of the society should be held at Waterford the following January to carry the new constitution into effect. The Brothers assembled at Mount Sion, Waterford, accordingly, and after a retreat of eight days, Brother Rice was elected Superior-General of the Society on the 20th January, 1822. The Pope's Brief having provided that a general chapter should be held at the end of every 10 years, and that the Superior-General should govern for 10 years only, Brother Rice was re-elected to that high office in January, 1832, at a chapter convened at the House in North Richmond street. In July, 1838, he resigned the office of Superior-General, years and infirmities pressing hard upon him. He died on the 29th August, 1844, aged 83 years; and his remains were laid in the cemetery of the Brothers at Mount Sion, Waterford. During his life, and after his death, the Institute which he had founded continued to spread, as has been already indicated, until it extended all over the world. A Junior Novitiate was established at St. Joseph's, Baldoyle, and a Senior Novitiate at Marino for the training of the Brothers, among whom there have been during the past century very many distinguished men. The best remembered, perhaps, is Gerald Griffin, whose remains lie in the beautiful cemetery attached to Our Lady's Mount at Cork. In addition to their work of imparting education in their ordinary day schools the services of the Christian Brothers have also been eagerly sought in the management of several orphanages and industrial schools; and the success of their labors has been as conspicuous in the management of such magnificent establishments as the Artane Industrial School as it has been in other spheres of educational effort.

Public Affairs in Belgium.

A WRITER in a Home paper, who has been residing in Belgium for several years, throws considerable light on public affairs in that country, and especially on the methods and aims of those who instigated the late strike. He says that the real object of the Socialists is the setting up of a republic after the French model. Their seditious language in the Chamber, the teaching of their Press, the speeches at their meetings, the cries lately heard in the course of their processions, sufficiently reveal their sentiments concerning monarchical institutions and the form of Government they desire to set up. For the moment they might be content with universal suffrage; later on, we should see them use it as a convenient instrument whereby to gratify us with Republican régime. The Ministry and its supporters having declined to be intimidated by either the threats or violence of the revolutionary agitators, the Socialist chiefs, as a last resource, decreed a general strike, expecting that the resulting paralysis of industry, the great injury to trade and business, and the terrorism exercised by the strikers, would force the Government into a surrender. A general strike was the great weapon with which they hoped to carry their point. But the strike turned out

A Complete Failure.

It was far, indeed, from being general. In some parts of the country—in the Flemish provinces especially—the manifesto proclaiming it was practically unheeded; in other places, numbers joined only under threats of personal violence; nowhere did the men enter the movement spontaneously or with any enthusiasm. After a few days the combination collapsed; there were no funds to fall back upon, and the subscription started for the support of the strikers proved a wretched fiasco, the total amount received being a little over £1000, of which £400 came from the Socialists in Germany. Large numbers of men had already returned to work, and almost all the rest would have followed their example in a day or two, when the Council-General of the party deemed it prudent to issue a fresh manifesto, directing a cessat on of the strike, although within the same week the leaders in the agitation had again and again declared that the fight should be continued to the bitter end and that it was certain to be crowned with success. The so-called general strike having thus ended in absolute failure, and the Civic Guards and the army having shown unshaken loyalty, the insurrectionary bubble burst, and no more was seen of it. Whatever unrest there may be in Belgium is as factitious as it is superficial; in truth, no elements exist to justify or provoke serious discontent, and the vast majority of the working population, if left to themselves, would ask nothing better than to be allowed to pursue in quiet their customary avocations. But this would not suit the designs of the scheming, insincere politicians who, to put themselves in evidence and obtain positions which bring them honor and profit, proclaim themselves the sole champions of the interests of the masses, whom they represent as cruelly and heartlessly oppressed. The

Wealthy Pseudo-Democrats

who preach upon the beauties of the Collectivist theories, who pretend to have a robust faith in the Social millenium, and profess a