

ing what was the use of this apparatus and these schools ; the economists were complaining of the expenditure of public money, the liberals were fretting and chafing at the sight of a man whose glory contrasted so strongly with their own insignificance, and the Freemasons were writing : " On the day on which the President falls his successor will have to undo all he has done, pious works, highways, colleges

and museums ; no trace of Catholic work must remain in Ecuador." And, as far as they could, the wretches kept their word. After Garcia Moreno's death Prof Domec, an eye witness, wrote : " We are sorry to see those laboratories, so well equipped, left to themselves, the instruments, machines, apparatus, dismounted and covered with thick strata of dust."

*(To be concluded next month.)*

### LETTERS OF HALF A LIFE TIME.

THE correspondence of every great man is interesting to his admirers, for it gives some knowledge of his interior life. The interest is then increased, when it is centered in one who has figured for half a century before the public and of whose private life little is known. The great man in question is Cardinal Newman and the letters are those compiled by John Oldcastle. In this small work, which is rendered of twofold value by an excellent portrait of the great Oratorian, we have his letters to friends and to newspapers on private and public matters, but always written in a style befitting the subject.

Everybody knows how the reaction against revolutionary principles developed in England into the Oxford Movement, of which Keble was the nominal leader and of which John Henry Newman was the soul and centre. Beaconsfield and the Young Englanders knew that the social regeneration of England could not be effected without religion ; hence the interest manifested in the progress of the movement, the aim of which was to purify the Anglican Church and to revivify it by introducing into its liturgy some of the rites of the Catholic Church without admitting the supremacy of the latter. But to a mind like Newman's, ever on the alert, and ever in quest of truth the Tractarian movement, as it was called, could not be but a resting place. By study and by the "development of Catholic doctrine within him" he was led to make on October 9th, 1845, the abjuration of his former errors. How thoroughly convinced he was of the truth of Catholicity is seen

in a letter written on the day of his reception, to T. W. Allies who also became a convert. In it he says : " May I have only one-tenth part as much faith as I have intellectual conviction where the truth lies." This sentence raises a question on which many errors are every day made. Between intellectual conviction and faith there is a vast difference ; the one is attained by sheer force of reason and the other is a grace granted by God. Keble, and Pusey, Newman's companions in the Oxford movement may possibly have had conviction, but the grace of faith was not given them for reasons unknown to us. A little further down in the same letter we read : " Perhaps faith and reason are incompatible in one person or nearly so." This is true, though to many it may appear strange. Philosophers prove the existence of God by proceeding from the contingent to the necessary ; yet this is not faith, for at the time they express their belief in the existence of God by an act of faith, they do not call to mind the proofs derived from reason which support such a belief. The idea then which should be conveyed by these words of Cardinal Newman is, that in the same person and at the same time faith and reason are incompatible with regard to the same subject.

On February 23rd, 1848, he writes : " we are to be Oratorians " ; Pius IX had spoken and the convert was to obey. On his return to England a community was established of which Father Newman was the superior. He had found the truth himself, but he was not content ; he longed that