

DR. NEWMAN IN DUBLIN.

We have been having some reminiscences of Cardinal Newman, lately, and everything relating to him is of interest, says The Month. Perhaps, therefore, the following letter written to Father Golden by the late Mr. J. H. Pollen, one of Newman's staff of Professors during his stay at Dublin, will be acceptable to our readers: "When I went to reside in Dublin in 1855, the Cardinal, then Father Newman, had already opened the new University. Professors were at work in the courses of 'Litterae humaniores,' modern languages, mathematics, and some branches of experimental science. He 'pointed me to the chair of the Fine Arts. I heard his inaugural lecture at the opening of the school of medicine, in which he commented on the fact that the teaching of revelation and the teaching of profane philosophy had prevailed over circles, not eccentric certainly, but covering for the most part the same grounds. "In a university magazine which he started, and under other ways, Father Newman was indefatigable in putting forward his 'idea of a university.' He made it abundantly clear that such an institution was universal, embraced the teaching of all branches of knowledge, so far as each or any branch or department of knowledge was in a position to be adjusted to definition and arrangement as a 'science.' If some sciences opened wide fields of speculation, and if such exploration was not free from risks, it was not to be forgotten that other sciences lay alongside, rightly jealous of interference or trespass on grounds not proper to them severally, while theology with its many sides watched supreme over the highest interests of the entire body and the individuals that composed it. Father Newman maintained that knowledge rightly pursued was a noble end worth attainment for its own sake, apart from any ulterior views which that pursuit may open to the mind. 'Do not be anxious,' he would say, 'on account of theology. Theology is strong enough to look after itself. Theology for theologians.' He was emphatic in the advice to teachers to narrow special fields of inquiry, whatever they might be; to cultivate them thoroughly; to make quite sure of the ground; to be in no hurry to put forward new conclusions, to keep them back perhaps for considerable intervals; to look at them all round, to reconsider them from time to time. If science sometimes advances slowly it advances the more surely, and soon. He had no fear of scientific studies provided they were honest and thorough. Minds were not to be troubled by surprises of a startling kind apparently opposed to the teachings of revelation (as contradictions are not always real ones. We must sometimes be prepared to put up with such appearances, waiting patiently for 'better times.' The author of revealed truth and the author of the visible world that is subject to human investigation is one and the same. The dangers of modern philosophy and empirical science as taught in our old universities were not dangers proper to those sciences, but were owing to the fact that the highest of all sciences had no longer a real place in those learned centres. He aimed at making the new university as universal, as complete as those ancient institutions, plus what they have lost, the philosophy of the Catholic religion. "It was not Father Newman's way to drum such arguments into willing ears. He had other ways of making himself understood. "As regards the site and surroundings of a university, big houses in a capital city were poor substitutes for the gardens of the Academy, the quiet cloisters, the lawns and trees and rivers of Oxford and Cambridge. Some quiet town, removed from the glare and strife of a great capital—half in the country, with agreeable rides and walks—a place to which an atmosphere of quiet could impart the atmosphere of peace—that was Father Newman's idea of peace. But in his time all such aspirations, as far as they regarded the Catholic university, could be aspirations and no more. "Father Newman was very decided as to the status of university students. The duty of the institution in their regard was to take them when the age of boyhood was over, to discipline and train their faculties; to educate and not merely to instruct; to prepare them for or warfare with the world; to make men of them. "I am by no means sure that this principle was properly understood in Ireland. University students between the ages, say, of eighteen and twenty-one, he maintained, were no longer boys; neither was the institution with its colleges a seminary. It was a gymnasium for the formation of character, and the training of the intellect. It had to exercise its youth in the right use of moral restraint; to prepare them for that full liberty which awaited them when university life was ended. They had to learn the right use of liberty as well as the right use of the reasoning powers, and to appreciate the confidence placed in their honor. The fact that such liberty is sometimes abused in the old universities is sometimes attributed to the kind of discipline he proposed more than out weighed any danger of abuse. And against such danger a Catholic university had safeguards which were lacking in the older institutions. "One of his earliest measures was the building of a university church, and I was charged with the work. It covered the garden in brick hall with an apsidal end, timber ceiling etc., somewhat in the manner of the earlier Roman basilicas. He felt a strong attachment to those ancient churches with rude exteriors but solemn and impressive within, recalling the early history of the Church as it gradually felt its way in the converted empire, and took possession. We cannot neglect to mention this feeling in the structure and arrangement of his own church in Birmingham. "This, then, became the university

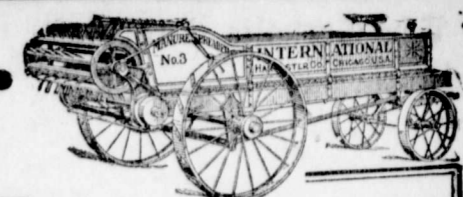
of which, in which the rector, professors, and students attended High Mass, and in which preachers of note from all parts of Ireland were invited to deliver sermons on Sundays and holidays. I think these invitations were thoroughly appreciated. Ecclesiastics from various parts of the country had opportunities of acquainting themselves with the university and its head and took a common interest in its prospects. Father Newman enjoyed a wide popularity among the priests of Ireland. In them he saw the courage, the constancy of a whole nation of confessors for the faith; a nation to whom a debt of justice was due; a debt of which he desired earnestly to discharge his share. "The late Cardinal's sympathy with the young was a feature of his character natural and acquired, which needs no comment. It is part of the inheritance of the sons of St. Philip Neri, and it has been dwelt upon in many notices of his life. He felt for their generosity, their hopefulness, the trials, the struggles, the disappointments, that might be in store for them in the unknown future. As for his 'gaiety of heart,' I shod cheerfulness as a sunbeam sheds light, even while many difficulties were pressing. He could draw out what a professor or a friend might have to say on his own proper subject in the most natural way possible. He encouraged you to put your conclusions into terms; to see what they looked like from various sides; to reconsider, prune or develop as might be required. All this, however, under the forms of conversation. "He was touched by Oxford recollections, amused by familiar myths touching eccentric notabilities, still living in that seat of learning. He would give reasons excusing hostile action against himself which his friends might be tempted to resent. "What a time it was! Reading, thinking, writing, working, walking with him in the hours of recreation over the pleasant lawns; listening to talk that was never didactic and never dull; refreshing after the toils of the day as running waters to whose falls Melodious birds sing matrigals."

MODERN ERRORS ABOUT GOD. PANTHEISM IN GENERAL IS REPUGNANT TO THE MOST EVIDENT EXPERIENCE, CONTRADICTS RIGHT REASON AND INVOLVES THE MOST PERNICIOUS ERRORS. Prof. 1.—Part: Pantheism is repugnant to the most evident experience. Everyone is self-conscious that he is being absolutely distinct from other beings, that he exercises his own proper acts, that he has his own entirely separate life, and that he enjoys his own proper substance and personality. Every one knows that he is related to other beings that are distinct from himself, that he perceives them and clearly knows them, that he acts upon them, and is acted upon by them, that, in fine, he daily experiences the sense of love, hate, gratitude, etc., which all clearly suppose distinction. To all this Pantheism is opposed. Therefore, Pantheism opposes human experience. Prof. 2.—Part: Pantheism contradicts right reason. Right reason teaches that things which have adverse and repugnant properties, as is the case with many things in the world, cannot constitute the same substance and are necessarily distinct. It also teaches the absurdity of thinking that all men have one and the same intelligence and will. It teaches that God is truly infinite, supremely perfect, possessed of His own proper nature, which is distinct and diverges from every other nature; that He is free and holy and exposed in no respect whatever to error and ignorance. Pantheism denies all this by making God a collection of finite beings, by clothing Him with the imperfections of finite beings, by despoiling Him of His own personality, by subjecting Him to an indefinite progress, and by declaring Him to be the subject and object of all crimes and errors. Consequantly, Pantheism is opposed to right reason. Prof. 3.—Part: Pantheism involves the most pernicious errors, namely: First, Naturalism and rationalism. Naturalism is the error which teaches that there is nothing above human nature, that human nature is an end in itself and that it is not subject to the laws of a superior being; that, moreover, nothing happens in the world that is above the laws of physical nature and the power of man. This error flows from Pantheism because if God is identical with the world, certainly the highest evolution of God is human nature. No one can command this nature, it is sufficient unto itself and no one can induce mutations in lower natures. Rationalism teaches that there is no intellect superior to human reason, and that reason must be considered the supreme rule of all truth. It follows that there is no truth above reason and that no authority can impose on reason faith in things which it (reason) does not understand. Rationalism flows from Pantheism because human reason can be conceived as the supreme rule of truth only on the supposition that the human mind is divine. Conclusions.—I: This double error draws with it not only the negation of all revelation, everything miraculous and the whole supernatural order, but also all morality, because if the nature of man is divine all his propensities are divine, and, consequently, instead of restraining them he should indulge them. II.—To naturalism is opposed Supernaturalism, or the doctrine which teaches that things above all nature and, consequently, above man, their exists an infinite being, who is entirely superior to human nature both in intelligence and in every other perfection; that this same being can reveal truths that are above the intellect of man, that He can impose mandates, that when He judges it proper, He can assist the rational creature with an end noble and higher than the natural end itself. Pantheism induces Atheism. If God is a collection of finite beings, no divine being distinct from other beings exists, nor does He live by His own proper life or exercise an action exclusively proper to Himself. But to deny the existence of a personal God distinct from other things, is the same as denying God Himself. Therefore

Pantheism is Atheism expressed in other words, or, as has been well said it is Atheism badly disguised. I. Pantheism includes the negation of a future life. IV. It includes fatalism. V. It includes Liberalism. This doctrine teaches that man is free from, and not obligated by, the precept of any superior, and may elicit any acts of the intellect and will just as he pleases and may also give these acts external expression. But, granting Pantheism it is clear that nothing can rightfully oppose the manifestations of human reason, since these are divine, and even a necessary evolution of the divine mind. Therefore, Pantheism involves the most absolute Liberalism. Pantheism leads to Socialism and Communism. Socialism contends for an entirely equal distribution of the temporal goods of this life and of social duties amongst all citizens without distinction of condition. It aims at the abolition of all religions, domestic and civil inequality amongst all the members of society, which means the absolute destruction of all society, domestic, civil and religious. But according to Pantheism all men are equally portions of God and therefore have an equal and universal right to independence and the fruition of all terrestrial goods; nor is there any superior whose mandates and ordinances should be obeyed. Therefore Pantheism leads to Socialism. What we have written regarding God's nature and attributes is created as follows by the Vatican Council: "The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, Almighty, Eternal, Immeasurable, Incomprehensible, Infinite in intelligence, in will and in all perfection; who, as being one, sole, absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, of supreme beatitude in and from Himself, and ineffably exalted above all things which exist, or are conceivable, except Himself. "This one only true God, of His own goodness and almighty power, not for the increase or acquirement of His own happiness, but to manifest His perfections by the blessings which He bestows on creatures, and with absolute freedom of counsel, created out of nothing, from the very first beginning of time, both the spiritual and the corporal creature, to wit, the angelical and the mundane, and afterwards the human creature as partaking, in a sense, of both, consisting of spirit and of body. "God protects and governs by His providence all things which He hath made, teaching from end to end migrants, and ordering all things sweetly" (Wisdom viii: 1) For "all things are bare and open to His eyes," (Heb. iv: 13), even those which are yet to be by the free actions of creatures.—True Voice.

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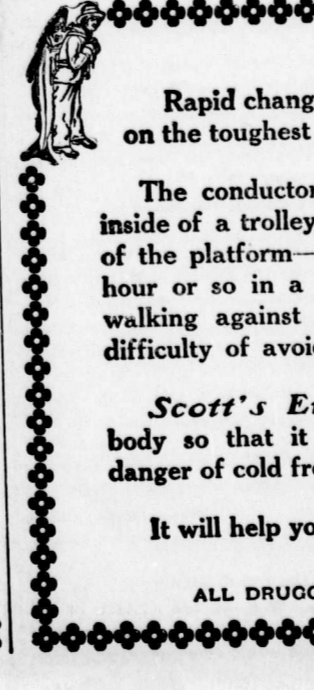
Catholic Record, LONDON CANADA

THE CATHOLIC RELIGION A PHILOSOPHY OF LIFE. Mr. Mallock is not a Catholic, but he invariably writes from the Catholic standpoint. The certain French professor once distinguished two kinds of Catholics, a distinction we believe, that would never occur to any person but a Frenchman. Some, he says, believe in the doctrines of the Catholic Church and fulfil in their lives, as human frailty permits, all its precepts. But others, while not even pretending to stand by the principles of the Catholic religion, make Catholicism a mere tool for the purpose of inter-pretation and valuing the things of life. They look at every question, political, social, artistic and moral, from the standpoint of Catholic teaching and solve it by means of Catholic principles. Everything is adjudged good, bad or indifferent according to the measure of its conformity with the doctrines and laws of the Church of Jesus Christ. Mr. Mallock might be called a Catholic of the second class. The Catholic religion is his philosophy of life. All who have read his best work, "Is Life Worth Living?" will readily agree with our classification of the author.

WHAT THE STORY ILLUSTRATES. The romance to which we have referred affirms, and the development of the plot justifies, the development of the first is, in plain language, that morality has no sure foundation except in religion; and the second is that although people who have never believed in Christianity may lead upright lives, those who have once been Christians and turned infidels or agnostics become moral as well as religious wrecks. As a further development of the second position, the author shows that while skepticism or unbelief inevitably brings calamity in its train, so also a luxurious and impure life gradually and inevitably conducts to atheism or agnosticism. Mr. Mallock's book is too real!

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There is another point of the greatest importance which has implicitly established. He shows the absurd fallacy of attempting social reform without the personal regeneration of the reformer. At the present time many men and women are deceived by the emotional excitement and exaltation that arise from philanthropic service, from kindness to the sick or generosity to the needy, into a belief that they are thus compensating for their personal sins by an invidious form of the false theory of indulgences which Luther and Calvin caustically ascribed to the Catholic Church. They said that the Church gave men a license to commit sin in return for some great work of charity, such as the building of churches, hospitals or public bridges. So, too, our female slavers and our corrupt millionaires by their flattering attention to their souls that social service in the form of ministrations to the poor or the erection of universities will balance their accounts with the God of Holiness and Justice. The medieval church held out the hope of reward only to the crusaders who had purified their souls by penance, confession, and Holy Communion. A DEBATABLE PRINCIPLE OF PSYCHOLOGY Mr. Mallock develops at some length in his book the character of his heroine a principle of religious psychology which we think is not of universal application. Women take so prominent a part in religious life that whatever sheds light upon the working of their minds is replete with interest for the student of theology and psychology. The author practically denies that the feminine mind ever loves goodness for its own sake. The woman's heart always goes out, he says, to some person in whom goodness is incorporated. Every person knows the irresistible fascination which the person of the All Holy One of Israel has exercised over man's heart from Bethlehem to Calvary, and from Calvary to the present time. The human soul without distinction of sex finds it some length in its own seeking of goodness in person on than in the abstract idea, but we believe that one so familiar with hagiology or the biographies of the saints as Mr. Mallock has often shown himself to be, must, on reflection, admit that a Saint Theresa or a Saint Catherine of Siena could lose herself in an ecstasy of contemplation of goodness and holiness in the abstract as well as any of the men saints that figure in the Church's calendar.—New World.