## DE. NEWMAN IN DUBLIN.

We have been having some reminis-cences of Cardinal Newman, lately, and everything relating to hi is of inter-est, says The Month. Perhaps, there-fore, the following letter written to Father Goldie by the late Mr. J. H. Poln, one of Newman s staff of Profe

len, 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 hu maniores," modern languages, mathematics, and some branches of experimental science. He appointed me to the chair of the Fine Arts. I heard his insugarant lecture at the opening of his inaugural lecture at the opening of the school of medicine, in which he commented on the fact that the teach ing 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 an university magazine which he started, and in other ways, father Newman was indefatigable in putting for the control of the c ward his 'idea of an university.' He made it abundantly clear that such an institution was universal, embraced the teaching of all branches of knowledge s each or any branch or depart ment of knowledge was in a position to be adjusted to definition and arrangement as a 'science.' If some science 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 inwatched supreme over the highest in-terests of the entire body and the in-dividuals that composed it. Father New man maintained that knowledge rightly pursued was a noble end worth attain ent for its own sake, apart from any open to the mind. 'Do not be anxious,' he would say, 'on account of theology. Theology is strong enough to look atter itself. Theology for theologians.' He was emphatic in the advice to teachers to narrow special fields of inquiry, what ever they might be; to cultivate them thoroughly; to make quite sure of the ground; to be in no hurry to put for ward 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 troubled by surprises of a startling kind apparently opposed to the teachings of revelation (as might sometimes happen): apparent contradictions are not always real ones. ometimes be prepared to put up with such appearances, waiting pat iently 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 em pirical science as taught in our old uni

ful

hite

she

dear

say.

ight

the

y the

n her

rible

e, he

that

d?' "

of the

LS.

three

salist

gular leman

ches

actice otest-

liscip nn ob

Pro-

t fact

conse-n this

heory

ocking onfess

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 inderstood.

versities 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 simed at making the new

university as universal, as complete as

"As regards the site and surroundings of an university, big houses in capital city were poor substitutes for the gardens of the Academy, the quiet cloisters, the lawns and trees and rivers of Oxtord 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 university could impart its own atmosphere of learned and peaceful repose—that was Father Newman's idea of peace. But in his time all such aspirations, as far

in his time all such aspirations, as far as they regarded the Catholic univer sity, 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 re-

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 instruit; to prepare there for wariare 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 twentyone, he maintained, were no longer boys; neither was the institution with its colleges a semina y. It was a gymnasium for the formation of character, and the training of the intellect. It had to exercise its youth in the right 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 did not frighten Father Newman. The great value he attached to the kind of disciplated in the control of the contro value he attached to the kind of discipline he proposed more than outweighed any danger of abuse. And against such danger a Catholic university had safeguards which were lack.

ing in the older institutions. One of his earliest measures was the building of an university church, and I was charged with the work. It covered the garden in rear of the university house; a plain brick hall with an apsidal end, timber ceiling etc., somewhat in the manner of the earlier R man basilicas. He felt a strong attach-ment t, those ancient churches with rude exteriors but solemn and impres sive within, recalling the early history of the Church as it gradually felt its way in the converted empire, and took possession. We cannot fail to recognize this feeling in the structure and arrangement of his own church in B.rmingham. possession. We cannot fail to recognize this feeling in the structure and arrangement of his own church in Birmingham.

Inspire us to give him by our surrages and sacriftees souls dear to Him, since they have died in the Lord. The wish that we ourselves have for the happiness of heaven should urge us to give the existence of a personal God destinct from other things, is the same if the sooner to those who already have

o' urch, in which the rector, professors, in which preachers of note from all parts of Ireland were invited to deliver ser mons on S indays and holidays. I think these invitations were thoroughly ap preciated. 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. them he saw the courage, the con-stancy 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 struggl disappointments, that might be in store m in the unknown future. As for his 'gaiety of heart,' it shed theerfulness 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, how-ever, under the forms of conversation. "He was touched by Oxford recollec

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

tions, amused by familiar myths touch

against himself which his friends might

Melodious birds sing madrigals."

#### THE FAITHFUL DEPARTED.

"Some souls are saved, yet so as by fire."

The sufferings of the souls in purgatory differ from those of hell only in duration. They are the same material fire, the same writhing in torment, th same repinings and regrets, the same longings, the same desires for release— yes, the desire for release is all the greater because of the possibility of it, and having caught sight of the infinite beauty of God, their longing to be with nakes the delay all the more un endurable. And so, the sufferings o the souls in purgatory are most excru-ciating all the time of their stay. Now, few, if any, save those who die in the innocence of infancy enter

heaven without passing through the flames of purgatory. If, as the scrip tures tell us, man must answer for every idle word, and that he will have to answer even to the last farthing those must be few who pass from earth to heaven without passing some time,

nore or less in purgatory.
It is of faith that the souls in purga tory cannot help themselves. Their time of probation is over. They had their opportunity and it passed away. Tacy were in the battle of life during their earthly career, the warfare ended with their death. They went to judg ment-for the scriptures say first death then judgment; and the judgment of God decreed that they should go to purgatory, and stay there till all the divine justice should be satisfied.

Now, since the souls in purgatory cannot do aught to help themselves sad, indeed, would be their lot if no one could come to their relief. But happily the aithful living can help the faithful dead. We can help them by our prayers and by the Holv Saori fice of the Mass offered or heard for their repose. The Church continu ously prays for the souls in purgatory and commends it to all her children. and commends it to an her endured.

Justice as well as charity demands that
we s'rive to procure their release.
O, hear their cry. Have pity, O have
pity on me, at least you my friends,
for the hand of God hath touched me." Let us, in response to their appeal, pray for them a ways and live holy lives ourselves that our prayers be

heard.

According to the teaching, there fore, of our holy faith some souls must undergo purification by fire, before they can be adjudged worthy to enter heaven. Reason itself suggests the propriety of a purgatory for doing penace by those who were taken a way propriety of a purgatory for doing pen-ance by those who were taken away before they could satisfy the justice of God. It is of general belief that most every one has to spend there some little time at least, for who is perfect in the eyes of the Infinitely Perfect? or who will think, no matter how good he may have been in life, that at death he is at once ready to sit in the prevence of God, side by side with the esence of God, side by side with the presence of God, side by side with the saints and angels of Heaven? So while holy Church sings her faithful de parted to rest and says, "Blessed are the dead who die in the Lrd," she the dead who die in the Lind," she does not forget to urge us to still pray for them saying, "May the souls of the faithful departed through the mercy of God rest in peace," and "It is a holy and a wholesone thought to pray for the dead, that they may be loosed from their sing."

their sins."

It is not only right and proper to pray for the souls of the faithful departed, but it is our duty as well. We may well believe that there are many of our relatives, kindred and friends in purgatory, so justice as well as charity demands that we pray for their release. There are many there who are neglected by their friends and have none to pray for them, and for all those charity re

for them, and for all those charity requires that we remember them and downs we can to liberate them.

The love we profess for God should inspire us to give Him by our suffrages and sacrifices souls dear to Him, since

the assurance of it, and behold it in sight. The practice of Holy Church in ever praying for them in Mass and office should inspirit us to renember them in union with her, and help to end their sufferings and bring them to end their sufferings and bring them to their eternal rest. It there be joy in heaven upon one sinner doing p ance, how much more joy must there be at the advent of a soul from purgatory. who has triumphed in the battle of life, and now comes to receive his crown? If God loves the just and orown? If God loves the just and holy here on earth because of their union with Him in all they do and say and think, how much does He love the souls in purgatory who are now irrevocably united to Him and are confirmed in their goodness and but undergoing purgation to made ready for union with Him for all eternity? The long for that union and their sense of temporary loss is gre than their pains. But as much as they long, God longs still more for union with them, for He has made the souls for Himself in heaven and wishes to pour out upon them the fullness of His

Let us always, but especially in November, do all we can for the souls in purgatory. Masses can be said for them, Masses heard, communions re them, Masses heard, communions to ceived, and indulgences gained. It ceived, and indulgences gained. It will be a new incentive to live better, the help we can be to them, by our-selves being more acceptable to God. Thus the standard of the saints should be the object of our imitation, since we can increase the number of the elect from the ranks of those in purgatoryif by greater holiness we be more worthy to have our peritions granted ing eccentric notabilities still living in that seat of learning. He would give reasons excusing hostile action Let us implore the saints in their be half, and especially the Queen of saints and St Joseph, special advocates of the souls departed. Thus we ourselves shall be helped all the more in life and make all the surer our crown of glory or eternity.-Bishop Colton in Catho lic Union and Times.

## MODERN ERRORS ABOUT GOD.

PANTHEISM IN GENERAL IS REPUGNANT TO THE MOST EVIDENT EXPERIENCE, CONTRADICTS RIGHT REASON AND IN VOLVES THE MOST PERNICIOUS

Proof 1 .- Part: Pantheism is repugnant to the most evident exper-ience. Everyone is self conscious that he is a being absolutely distinct from other beings, that he exercises his own proper acts, that he has his own enirely separate life, and that he enjoys his own proper substance and personality. Every one knows that he is re-lated to other beings that are distinct lated 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 ex-periences the sense of love, hate, gratitude, etc., which all clearly suppose distinction. To all this Pantheism is opposed. Therefore, Pantheism op-

Proof 2.—Part: Pantheism contra 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 bave one and the same intelli gence and will. It teaches that God is truly infinite, supremely perfect, cossessed of His own proper nature— which is distinct and diverge from every other nature; that He is free and holy and exposed in no respect and noly and exposed in no respect whatever to error and ignorance. Pan-theism denies all this by making God a collection of finite beings, by cloth ing 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 principle of all crimes and errors. Con sequently, Pantheism is opposed to

right reason.

Proof 3.—Part: Pantheism involves the most pernicious errors, namely: Naturalism is the error which teaches that there is nothing above human nature, that human nature is an end to itself and that it is not subject to the laws of a superior being; that, more-over, 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 iden tical with the world, certainly the high est 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 which reason must be considered the sapreme rule of all truth. It follows that there is no truth above reason and that the authority can be sapremented. that no authority can impose on reaso faith in things which it (reason) does not understand. Rationalism flows from Pantheism because human reason conceived as the supreme rule of truth oaly on the supposition that the human

mind is divine.

Corolaries — 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 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 above all nature and, containing the property was their exists and

sequently, above man, their exists an influite being, who is entirely superior to human nature both in intelligence 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 assign to the rational creature 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 exclu-

V It includes Liberalism. . This doctrine teaches that man in free from, and not obligated by, the precept of any superior, and may elict 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 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 terrestial goods; nor is there any superior whose mandates and ordinar ces

ism leads to Socialism. What we have written regarding od's nature and attributes is treated

should be obeyed. Therefore Panthe

s 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, Immense, Incompre-hensible, Infinite in intelligence, in will and in all prefection; who, as being one, sole, absolutely simple and immut able spiritual substance, is to be de clared as really and essentially distinct from the world, of supreme bestitude in and from Himself, and ineffably ex alted above all things which exist, or re conceivable, except Himself.

This one only true God, of His own goodness and almighty power, not for the increase or acquirement of His own hanniness, but to manifest His erfections by the blessings which He pestows on creatures, and with abso inte freedom of counsel, created out of nothing, from the very first begin ning of time, both the spiritual and the corporal creature, to wit, the angelical and the mundane, and afterwards the human creature as partaking, ense, of both, consisting of spirit and

"God protects and governs by His providence all things which He hath made, 'reaching from end to end mightily, and ordering all things sweetly' (Visdom 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

#### THE CATHOLIC RELIGION A PHILOSOPHY OF LIFE.

Mr. Mallock is not a Catholic, but mr. Mallock is not a Catholic, but he invariably writes from the Catholic standpoint. A certain French pro-fessor once distinguished two kinds of Catholics, a distinction, we believe, that would never occur to any person but a Frenchman. Some, he says, believe all 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 be practical Catholics, moke Catho lic principles their standard for inter preting 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 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 re-ferred affirms, and the development of the plot justifies, two great principles. The first is, in plain language, that morality has no sure foundation except in religion; and the second is that al though people who have never believed in Christianity may lead upright lives, those who have once been Caristians 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 sensuality in its train, so also a luxuri-ous and impure life gradually and in evitably conducts to atheism or agnosti cism. Mr. Mallock's book is too realis 

# Spreader **Pointers**

luxury, no matter what it costs.

When you buy an I. H. C.
Spreader you are buying something standard.

You get for your money—

A substantial, durable machine

One that is easily handled

It handles manure in any con-

No spreader made does better

overk

No spreader is lighter in draft.

I. H. C. Spreaders are well proportioned machines. They are strong

Made in three sizes for each of the two types, Cloverleaf, endless apron, and Corn King, return apron. Call on the International local agent or write nearest branch house for catalog

International Harvester Company of America, Chicago, U.S.A.

tic in its delineation of the most secret sins of English society to be recom-mended for general reading, but there can be no doubt of its value for the earnest student of religion and morals. He is thoroughly familiar both with the theoretical principles which he dis-cusses and the society which he de picts, and the purity of his motives is apparent on every page.
NO SOCIAL SERVICE WITHOUT PERSONAL

REFORM.

There is another point of the greatest importance which he implicitly lishes. 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 trom philanthropic service, from kindness to the sick or generosity to the needy, into a belief that they are thus compounding for their personal sins. It is an insidious form of the talse theory of indulgences which Luther and Calvin calumniously ascribed to the Catholic Courch. They said that the Courch 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 slummers and our corrupt millionaires ay the flattering unction to their souls that social service in the form of ministra tion 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, confes-

A DEBATABLE PRINCIPLE OF PSYCHOLOGY Mr. Mailock develops at some length in the unfolding of the character of his heroine a principle of religious psycho-logy 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 teminine mind ever loves goodness for its own sake. The woman's heart always goes out, he says, to some per-son in whom goodness is incorporated. Every person knows the irresistible tascination which the person of the All Holy One of Israel has exercised over w man's heart from Bethlehem to Calvary, and from Calvary to the present time. The human soal without distinction of sex finds it easier to contemplate goodness in the concrete per on than in the abstract idea, but we believe that one so familiar hagiology or the biographies of the saints as Mr. Mallock has often shown himself to be, must, on reflection, ad-Catherine of Siena could lose herself in an eestacy of contemplation of goodness and holiness in the abstract as well as any of the men saints that figure in the Caurch's calendar .- New World.

The sun, through the hothouse glass, calls upon the plant to give out its glory, to unfold its beauty, to yield up its potencies which have been looked up within it, just as the sun of encouragement and opportunity awakens us to the possibilities lying dormant within

## \$12 WOMAN'S SUITS, \$5

Rapid changes of temperature are hard

The conductor passing from the heated

inside of a trolley car to the icy temperature

of the platform—the canvasser spending an

hour or so in a heated building and then

walking against a biting wind-know the

Scott's Emulsion strengthens the

body so that it can better withstand the danger of cold from changes of temperature.

It will help you to avoid taking cold.

ALL DRUGGISTS; 50c. AND \$1.00.

<del></del>

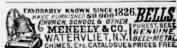
on the toughest constitution.

difficulty of avoiding cold.

facturers' prices. Send for samples and fashions.

Southcott Suit Co., Dept.! London, Can
Send for our catalogue, which lists everything you use

## This is the Sneet Metal Age. GALT ART METAL COLta GALT, ONT.



## Fabiola A Tale of the Catacombs

Paper, 30c; Cloth, 60c, post-paid

By Cardinal Newman Paper. 30c., post-paid

# but not needlessly cumbrous-strong where strength is needed, with due regard for light draft and

The I. H. C. apron is driven at both sides, by both hind wheels. This eliminates all binding, friction

and undue strain.

It has a vibrating rake to level

It has a wide range of feed, con-sequently a large or a small amount

of manure per acre can be distribu-ted. It is the only spreader controlled and operated entirely with one lever.

A good spreader costs considerable but it is worth more than it poor spreader is an expensive

Send three 2 cent star

Educational. Assumption College THE STUDIES EMBRACE THE CLASS-I ICAL and Commerci Courses Terms, including all ordinary expenses, \$150 per an-num. For full particulars arply 'o VERY REV. R. McBrady, C. S. B.

What are you going to do this winter?

ONORTHERN/ M Business Ollege Owen Sound, Ont. in any of its departments will be time well spe t. Three courses of study - Business Shorthand and Typewriting and Preparatory.

College now open for the fall term.

Studies admitted at any time. Full particulars sent o any address free

C. A. FLEMING, Principal.

St. Jerome's College BERLIN, ONT. Commercial Course
Latest Business College Features.

High School Cours?
Preparation for Matriculation and Professional College or Arts Course

Preparation for Degrees and Seminaries.

Natural Sc ence ourse

Thoroughly equipped experimental Laboratories Critical Engi sh Literature receives special

First-class board and tuition only \$150.00 per nnum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R., PRES. Susmis College

STRATFORD, ONT. Those interested in a practical education should get a catalogue of this large up-to-date school. You may enter at any time.

ELLIOTT & McLACHLAN.



crack, rust or burn, and will outlast any roof made. Formed from best galvanized steel. 'Worth knowing more about. Write for ea.a.ogue and Classik Kids Booklet.



FAVORABLY KNOWN SINCE 1826 BELLS.
HAVE FURNISHED \$0.000 FOR PUREST BEST OF THE PUREST FREE CHIMES, ETC. CATALOGUES PRICES FREE

By Cardinal Wiseman

Callista A Sketch of the

History of the Reformation in England and Ireland (In a series of letters) By William Cobbett Price, 85c., post-paid

Catholic Record, CANADA