GARDINAL NEWMAN ON HELL.

His Views Do Not Differ From These of Mivart Mivart's hast Words on " The Happaness in Hell."

The most important incident in the controversy over St. George Micart's views on "The Happiness in Hell" is the publication for the first time of a letter upon the subsect of the Church's doctrine on hell which the late Cardina Newman wrote to W. Probyn-Nevins of Oxford, about eleven years ago Mr Nevins writes about it as fellows in the April number of the "Ninetcenti-

CARDINAL NEWMAN ON THE CHENIES O AT SERIMENT.

The awful question of the eternity of purishment has recently been treated by Mr. St. George Mivart in a manner which is, to say the least, original. It has deeply moved the Roman Catholic world and in a lesse; do 2 ce has interested non-Roman Cathories. Auglicans are not necessarily committed to the doctrine of an eternal heli, the ease of Vendell'y, Wilson 1863 1864, before the Prey Connell, decided that the Thirty-ture Articles do not bind Angheans to hold that dectrine. This decision cann the said to have been given contrary " to the manimous consent of the Fathers," for in the early Church Coment and Origer were Restorations's as were also to regery of Nyssa, Gregory Nonamen, and Trac-

dure of Mopstester.
On the principle of De elopmont of Dectrine as taught by Cardenal Newman. an imperfect view may by a length of time prevail in the Caurch andy, even a false view may be a cerved verywhere and later on more that may come, and the truth prevail. Some prevents in proving this, but it is well known to students of cycleshastical history. For example, in the carnest charges to Blessed Virgin was prayed to a first according to the Roman Cathods Calard now was a trees error. New she is prayed to an opporte idea. As the Maiore in his wer-on "The Pope closerved trees, we should not this still be the "carry church" compared with ages to come

charged "compared with ages to come 1 think the both with a second with a second with the work of the ishment in the best, the And many and cient, musual contratular Mass to the allowintion of their pages. alleviation of their points.

Camble charges. The case of Galileo, Holy Scripture, under pain of sin but to rexample, was clinded to by him with is that to be the limit to which our faith PUBLICATION OF A LETTER OF HIS recent satisfaction, because it showed that UPON THE SUBJECT. Pages could in a very formal member Pages could in a very formal manner con home certain a legist tacts as being contrary to Scripture, and yet time has proved that the Secon Rome was quite in he was ng. Cardenal Newmon, in the above letter, it will be observed, says Newmen is right, no Pope can now demay define mental assent of the Roman Catholic would to any degmatic decrey iss and by him until the Vatican Conneil is reassembled. This seems a very sourt-ling statement, but the written words of he late cardined to the writer, written in the 1 th of June, 1874, and so some ours ther the Vatient Council was adjourns a bear but one interpretation.

As the infeliality of the Pope was tot de opened till net new and even new treet med conditions of the occa-sions when his teaching is notalible are met vor derenminsel.

In a Carlinal Newman remarks, the Characteristics is said out little on the question of the Eternity of Panish ment of associated Valuan Conneil lasthe corresponding was whis to commonly intellibbo of is a collect test there is still come to the collection of appearing Berna her VOTA

W. P. Washington Oxford.

The Devotional Study of Holy Scriptures.

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Figure 2 and state of The Word of the product of the published for the production of the published with very digent rate Satisfact God in a largeunder the oil of a section of Lumber the new lines be ofer it from delight and the newsest suited by the time that the law on cold dependent in the right to end on the unit. Where the conever led the way

and. 5. The become of weight have vocated, a grain of my attended pairs ment in the best. 6. And many an extension of their pairs.

The distance of their pairs.

This distance of their pairs of the church of the churc

and great truth a there do not be sense our probation and sentice one state forever; that there is no present ever the great guilt, that our only happane run to be with God, and that those who are not with God are without Him. I am may dear sir, most truly voice.

"John H. Newman," obligation of the control of the contr Mr. Mivart, in the "Dublin Review" higher, noice, in two than duty. Good and elsewhere, has in recent years tried Friday is not the easy of obligation," to spread a broad and governors ones of lyet where is the Catholic that would tail!

many of the decreases of the Roman to keep it. We are not bound to study this familiarity can only be attained by can reach; "faith, which worketh by

> "If you love Me, keep my command-ments." It may be "enough" to hear His commandments read and preached in His House once a week; but how can we keep, in the spirit in which they were air a commandments with which we are not tamiliar? And how can we be familiar with them, except by personal devotional study? "If My words abide in you," said the Divine Master; how can His words abide, remain in us, except we know them by heart? Thatonce main-is surely the test of our love and mith.

> That many Catholics do so study the Word of God, I know, and I thank God that it is so. That many 'good Catholies' never open a Bible, do not even ossess a Bible, is only too painfully true. It may be that I shall be charged with looking at the matter from a " Protestant" point of view: that I shall be considered as presumptuously intruding on a subject that is not the province of any layman. As to the "Protestant" point of view, I can only say, would to God that all Catholics were as devoutly, reverently, levingly, livingly, familiar with the Word of God as many Protestants whom it has been my privilege to know. It may be that Protestants attach too much importance oif it be to sible to do so, considering Whose Word it is—to "reading the Bible;" but is there not some danger that we Cathhies should attach too little importance to this unspeakable privilege!

> As to the charge of presumption, I am witing to bear it, if brought by those who have a right to make it. Failing that, let me say, with all humility, with all sinco.ity, that I know, by personal experience that the devotional study of Holy Scripture is both prolitable and neces-sary to the spiritual life. Even my ex-perience as simply an individual Catholie layman, may be of some help to those who, for whatever reason, have not, sitherto, considered this important subect in the light in which I have endeavored to present it.

> To such -- one or many -- let me say . The devotional study of Holy Scripture is rotitable, masmuch as it will enable you to grow familiar, reverently and lovingly, with the Will and Words of God Himself. "All divinely inspired scrip-

tor the Church has and little and one has little ruide beyer decreased over modern. The great truth at the death and our modation and certice one state feature of the church that the Libbe the recorded the recorded the recorded the recorded the recorded the feature of the church that is not enough for our daily intercourse with feature that the account of the church that is not enough for our daily intercourse with feature that the account of the church. If we wish See outside the church. If we wish office not the words of veripture ; and

> Sirsaparilla. One hundred doses in every hottle. No other does this.

devout, constant, personal study.

As a safeguard against mental tempta-tion, the devotional study of the Word of God is without a rival. Is it not so from the very nature of things, of absolute divine necessity? In lonely moments, in wakeful nights, in joy and in sorrow, the Words of God, lea at he heart, will be to us, as to David of old, "sweeter than honey, and the honey-comb." That wonderful Psaim-the 118th-is full of such expressions. I can think of no better "introduction to the devotional study of Holy Scripture." To those who, in any measure, are inclined to agree with what I have written. and to those who may differ from me. I would say in conclusion, read carefully the 115th Psaim.

If I have said too much, or too little, I pray to be forgiven Let me end with thus

"Da mihi intellectum, et scrutabor legem Fusin, et custodiam illam in toto corde m.o." [1s. 118, 1-31], "Give me understanding and I will study Thy Law, and I will keep it with my whole

FRANCIS W. GREY.



wonderful nower of KILLING EXTERNAL and INTERNAL PAIR. No wonder then that it is found on

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