



True



Witness

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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 Goldie by the late Mr. J. H. Pollen, one of Newman's staff of Professors during his stay in 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 appointed me to the chair of 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 concentric 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 forward his 'idea of an 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 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 interests of the entire body and the individuals that composed it. Father Newman maintained that knowledge rightly pursued was a noble and 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 might sometimes happen); apparent 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 science 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 an 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 views 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 as they regarded the Catholic university, could but 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 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 collegé 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 did not frighten Father Newman. The great 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 lacking 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 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 fail to recognize this feeling in the structure and arrangement of his own church in Birmingham.

"This, then, became the university church, 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 with 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,' it shed 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 easy 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 madrigals."

The Fate of Lourdes and Its Pilgrims.

Lourdes is not merely a grotto said to possess miraculous powers; it is not merely a town, although it is so designated in the geographies; it is an institution—the most Catholic institution in France. From the summit of its "Cavalry" to the depths of the cave where Bernadette Soubirous saw the famous vision, it is Catholic in the full acceptance of the word—instantly, defiantly Catholic. The priests there carry arms in their hands, for word has gone forth that they are to obey the letter of the Papal encyclical of Aug. 1, form no local Religious Worship Association under the separation law, repel all invaders when the bells ring from Notre Dame de Lourdes on Dec. 8.

Bounded up in the religious interest of Lourdes is another—the commercial, although the white town of churches, convents, and villas which cluster about the grotto of the miraculous apparition is singularly free from the commercial element. One goes hither and thither without payment, and, indeed, the offertory is less conspicuous than in many a cathedral. But without the ecclesiastical domain is a street of shops and bazaars given up to merchandise, to the sale of objects of piety, of crucifixes, of rosaries, and sacred hearts of medallions, of painted or plaster statues of the Virgin Mary and St. Joseph, of scapularies, of devotional candles, of charms of a hundred sorts.

This commerce represents a considerable sum. Then there is the hospitality the town affords the pilgrims. Lourdes is visited very year by 700,000 persons; left to itself it would shrink to its original limits of a country town of 8,000 souls. This vast host of pilgrims has to be fed and lodged. Supposing that each pilgrim spends only 10f. in the town, then a sum of 7,000,000f., or \$1,400,000, is involved. This money is spread over the whole countryside, and goes to the growers of vegetables and the producers of all kinds of foodstuffs. Nor has the benefit been solely to Lourdes and the region dependent upon it. The spas and other places of summer resort largely owe their prosperity to the religious vogue of this Catholic Mecca. Many persons stay at Carceteres and other points of "villegiature" on the Pyrenees because they are within easy touch of Lourdes and its pilgrimages. Suppress Lourdes and you affect the whole of the "mountain."

The prevention of pilgrimages is regarded by many persons there as one of the oblique methods of the Government to close Lourdes without invoking the Act of Separation. The Minister of Public Works, under whose department the railways directly come, and the Minister of the Interior have to be consulted by the companies and their authorization obtained before special trains can be run for pilgrims. It has so happened that in several cases lately difficulties have arisen and the authorization has either been withheld or has arrived too late. This has been due either to some little friction between the clerical director of the pilgrimages and the Prefect of the Department, who is always a stickler for formalities where the Church is concerned, or else to the fact that this year the Government requires a fortnight's instead of a week's notice, as formerly, of an intention to run a train at reduced fares for pilgrims—a circumstance which has caused a little confusion. But, although the Government is notoriously adverse to granting facilities for these religious demonstrations, it is hardly likely that it will endeavor to stifle Lourdes by the indirect rather than the direct process. It would hardly be policy to do so.

Historic Maynooth.

St. Patrick's College at Maynooth, County Kildare, Ireland, is one of the great centres of intellectual life and moral authority, says Archbishop Healy of Tuam. It is said to be the largest purely ecclesiastical college in the world. It is not a more seminary of a diocese or province; it is the college of a whole nation. It is by far the most important agency in shaping and directing the spiritual and intellectual life of the Irish people, for the priests are managers of the schools, as well as teachers of their flocks.

But its indirect influence is even still greater, for the Irish Catholic clergy, who are now mainly educated at Maynooth, exercise enormous influence on the social and political as well as on the moral life of the people. For his parishioners, both in town and country, the priest is a trusted counsellor and unfailing friend. His advice is sought in every emergency. He is the natural chairman of all parochial meetings. He never fails his flock in seasons of distress. He protects them against injustice and oppression when the law is often powerless to do so; and the widow and orphan never appeal to him in vain. The enormous social and moral influence of the priest with his own people, as well as with most of his neighbors also, has its roots in the unhappy history of the past. But, at the same time, it clearly proves that the college, which trains and educates most of the secular clergy of Ireland, is an institution whose life and history are very noteworthy.

Maynooth is a little more than a hundred years old. It was founded in 1795. It is a young college, therefore, which has grown great from very small beginnings, and its brief history has its own pregnant lessons. The penal Code prohibiting education of every kind in Ireland during the seventeenth and eighteenth centuries, is the most shameful code ever inscribed in the annals of a civilized people. It was the work of the English Parliament. No Catholic priest could be educated at home; he was forbidden under the severest penalties to seek his education abroad, and if he ventured to return home from any foreign college, he did so only at the peril of his liberty and his life.

But these laws proved wholly powerless to destroy the Catholic priesthood in Ireland. Irish seas are wide, and Irish hearts are bold in the cause of God and their country. No Penal laws could keep the Irish student from slipping over to the continent on dark nights in the fishermen's luggers; or disguised by day as merchants' clerks or apprentices going to some foreign port. Once beyond the sea, the rest was easy, for there were colleges in France, in Spain, and in the Low Countries, where they were boarded, educated and trained for the great and perilous work of keeping the faith alive in Ireland. An official return, presented to the House of Commons in 1808, informs us that no less than four hundred and seventy-eight clerical students were thus gratuitously maintained in the various colleges of France, Spain, and the Netherlands, for the work of the Irish Mission, when the French Revolution broke out.

It was an anxious time for the Irish bishops, who had themselves been all trained on the Continent. What were they to do for priests? They had no college of any kind at home, and they were too poor to establish one, even if they were permitted to do so. The continental colleges were closed against them; many of their inmates, as they well knew, had barely escaped with their lives from the fury of the soldiers of revolutionary France. In this great need, after much hesitation, they resolved to petition the government for license to open a Catholic college. Pitt's government received the petition favorably through a wholesome fear for their own interests. The French were making headway on the Continent, the United Irishmen were beginning to organize at home, and it was feared that a union between Protestants and Catholics might be fatal to the British connection. Moreover, if priests were

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SURRENDERING.

The Irish language, with the driving force of the Gaelic League behind it, is making steady progress. Even that most conservative and incongruous of institutions, the National Education Board, is gradually giving way before the popular mind. We gather this from a report issued last week by the National Education Board in Ireland for the school year 1905-06. For a long time the Gaelic league has been fighting the National Education Board on the bilingual question for the Irish-speaking districts. The Commissioners are now pleased to make this announcement in their report: "We recognize the educational necessity for instruction in Irish in Irish-speaking and bilingual districts, inasmuch as children who are wholly or largely Irish-speaking do not adequately profit by the instruction given them in English unless they are instructed in Irish also, and unless this instruction is utilized in teaching them English. We have accordingly drawn up a bilingual programme for use in National Schools in Irish-speaking districts where Irish is the home language of the majority of children, subject to our approval, in the case of each school in which it is proposed to introduce such system of teaching. We must, however, be satisfied that instruction in the ordinary day school subjects will not be interfered with or hampered by the adoption of the bilingual programme, and that the teacher of the school has a good literary and oral knowledge of Irish. Efficient teaching of the bilingual programme will also be favorably considered in connection with the grants of increments and promotions to the teachers. Up to the present time the bilingual programme has been sanctioned in 27 schools situated in the Counties of Donegal, Mayo, Galway, Kerry and Cork. Instruction in Irish as an instrument of mental culture for Irish children who speak English as their mother tongue has long been recognized, and a system of payment of very liberal fees for such instruction has been given as an extra-branch has been in operation for a considerable number of years."

There is Only One Electric Oil—When an article, be it medicine or anything else, becomes popular, imitations invariably spring up to derive advantages from the original, which they themselves could never win on their own merits. Imitations of Dr. Thomas' Electric Oil have been numerous, but never successful. Those who know the genuine are not put off with a substitute, but demand the real thing.

Ireland's Magdalen Tower. An interesting ceremony took place recently in Drogheda, Ireland, when the historic ruin of the Magdalen Tower was handed over to the citizens of Drogheda by Rev. Father Coleman, O.P. The Magdalen Tower stands on historic ground. The spot is hallowed by Dominican traditions for centuries. Six and a half centuries ago Luke Neterville, Archbishop of Armagh and Primate of All Ireland, brought the Preaching Friars of St. Dominic to Drogheda, and there they ministered at their Priory uninterrupted until the English Protestant persecution came.

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King of Spain a Total Abstainer.

Among other virtues which Queen Christina of Spain has instilled into the mind of her young son, King Alfonso, is that of temperance, and he is, unless I am much mistaken, the only reigning monarch in Europe, except the Sultan, who is a total abstainer. It is not alone a matter of principle that he declines to touch alcoholic beverages of any sort whatever, but also because he dislikes the tastes of all wines and spirits. He, however, drinks enormous quantities of ice water, and at the official banquets which he attended on the occasions of his visits to England, Germany, Austria, France and Portugal, suffered much from his difficulty in getting plain water to drink, the servants in attendance being apparently determined that water was not a fit beverage for a real, live King. It is well that this should be known, as some time ago a fantastic story with preposterous illustrations, was published in the English and in the American press, describing with all sorts of circumstantial details the lurid excesses of King Alfonso when in his cups—one picture representing him, indeed, as lashing his mother, Queen Christina, with a whip. Queen Sophia of Sweden, I may add, is a total abstainer, while her favorite son Oscar, Prince Bernadotte, who surrendered his royal prerogatives and his right of succession to the Swedish throne to his mother's maid of honor, Miss Ebba Munck, is president of the Scandinavian Temperance Union.—Marquise de Fontenoy.

They Are Not Violent in Action—Some persons, when they wish to cleanse the stomach, resort to Epsom and other purgative salts. These are speedy in their action, but serve no permanent good. Their use produces incipient chills, and if persisted in they injure the stomach. They do not act upon the intestines in a beneficial way. Farnell's Vegetable Pills will answer all purposes in this respect, and have no superior.