

which I have been passing on the cultivation of painting and music. For myself, certainly, I think that that style which, whatever be its origin, is called Gothic, is endowed with a profound and a commanding beauty, such as no other style possesses with which we are acquainted, and which probably the Church will not see surpassed till it attain to the Celestial City. No other architecture, now used for sacred purposes, seems to have an idea in it, whereas the Gothic style is as harmonious and as intellectual as it is graceful. But this feeling should not blind us, rather it should awaken us, to the danger, lest what is really a Divine gift be incautiously used as an end rather than as a means. It is surely quite within the bounds of possibility, that, as the renaissance three centuries ago carried away its own day, in spite of the Church, into excesses in literature and art, so a revival of an almost forgotten architecture, which is at present taking place in our own countries, in France, and in Germany, may in some way or other run away with us into this or that error, unless we keep a watch over its course. I am not speaking of Ireland; to English Catholics at least it would be a serious evil, if it came as the emblem and advocate of a past ceremonial or an extinct nationalism. We are not living in an age of wealth and loyalty, of form and statelyness, of time-honored establishments, of pilgrimage and penance, of hermitages or convents in the wild, and of fervent populations supplying the want of education by love, and apprehending in the Sacraments what they cannot read in books. Our rules and our rubrics are altered for the times, and an obsolete discipline may be a present heresy."

Having shown how even the fine arts, cultivated exclusively, and setting revelation aside, endangered religion, he then went on to see how the same rule, as might be expected, held true of science of a different kind, "the object of which is tangible and material, and the principles belong to the reason, not the imagination." The first example he gave was from the medical sciences; another instance was afforded by "the philosophy of history," in which "Milman's History of the Jews" was a case in point. That of political economy was a third instance, in which, with unrivalled ingenuity and completeness of illustration, the learned President showed that the exclusion of theology from the circle of knowledge would have, and actually had, even under favorable circumstances, a marked effect in endangering religion itself. Strike out theology, and political economy, like any other science, exclusively studied would usurp its place. A celebrated professor of that science, the first to occupy the chair founded at Oxford, by Mr. Henry Drummond, of Albury Park, in giving his first lecture, had said that "political economy would shortly rank among the first of moral sciences in interest and utility." The objection occurred to the professor himself, how was this, when perhaps wealth, the object of his science, did not always bring happiness, and a science whose object was wealth, would seem at first sight not nearly among the first of moral sciences? Clearly this pointed to the order of the sciences. Who is to settle this order? Not surely political economy itself:—

"What does religion, what does revelation say on the point? Political economy must not be allowed to give judgment in its own favor, but must come before a higher tribunal. The objection is an appeal to the theologian. However, the professor does not so view the matter; he does not consider it a question for philosophy, but if not for political economy, then not for science at all, but for private judgment—so he answers it himself, and as follows:—

"My answer," he says, "is first, that the pursuit of wealth, that is, the endeavor to accumulate the means of future subsistence and enjoyment, is, to the mass of mankind, the great source of moral improvement."

"Now observe, gentlemen, how exactly this bears out what I have been saying. 'The endeavor to accumulate,' the words should be weighed, and for what? for enjoyment?—to accumulate the means of future subsistence, and enjoyment is to the mass of mankind the great source, not merely a source, but the great source, and of what?—of social and political progress?—such an answer would have been more within the limits of his art—no, but of something individual and personal, 'of moral improvement.' The soul, as regards the mass of mankind, improves in moral excellence from this more than any thing else, viz., from heaping up the means of enjoying this world in time to come! I really should on every account, be sorry, gentlemen, to exaggerate, but indeed one is taken by surprise on meeting with so very categorical a contradiction of Our Lord, St. Paul, St. Chrysostom, St. Leo, and all Saints.

"No institution," he continues, "could be more beneficial to the morals of the lower orders, that is, to at least nine-tenths of the whole body of any people, than one which should increase their power and their wish to accumulate; none more mischievous than one which should diminish their motives and means to save. No institution more beneficial than one which should increase the wish to accumulate! then Christianity is not one of such beneficial institutions, for it expressly says, 'Lay not up for yourselves treasures on earth.....for where thy treasure is, there is thy heart also; no institution more mischievous than one which should diminish the motives to save! then Christianity is one of such mischiefs, for the inspired text proceeds, 'Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.'

"But it is not enough that morals and happiness are made to depend on gain and accumulation. Religion is ascribed to these causes also, and in the following way. Wealth depends upon the pursuit of wealth; education depends upon wealth; knowledge depends on education, and religion depends on knowledge;

therefore religion depends on the pursuit of wealth. He says, after speaking of a poor and savage people, 'Such a population must be grossly ignorant.' The desire of knowledge is one of the best results of refinement; it requires in general to have been implanted in the mind during childhood; and it is absurd to suppose that persons thus situated would have the power or the will to devote much to the education of their children. A farther consequence is the absence of all real religion; for the religion of the grossly ignorant, if they have any, scarcely ever amounts to more than a debasing superstition.' The pursuit of gain then is the basis of virtue, religion, happiness; it being all the while, as a Christian knows, the 'root of all evils,' and the 'poor on the contrary blessed, for theirs is the kingdom of God.'

Dr. Newman threw out many other fertile illustrations of the same principle, for which we must refer our readers to the complete lecture (published by Duffy) and conclude with the summing up, which we shall give in Dr. Newman's own words:—

"My object, it is plain, has been—not to show that secular science in its various departments may take up a position hostile to theology;—this is rather the basis of the objection with which I opened this discourse;—but to point out the cause of a hostility to which all parties will bear witness. I have been insisting them on this, that the hostility in question, when it occurs, is coincident with an evident deflection or exhorbitance of science from its proper course; and that this exhorbitance is sure to take place, almost from the necessity of the case, if theology be not present to defend its own boundaries, and to hinder it. The human mind cannot keep from speculating and systematising, and if theology is not allowed to occupy its own territory, adjacent sciences, nay, sciences which are quite foreign to theology, will take possession of it. And it is proved to be a usurpation by this circumstance, that those sciences will assume principles as true, and act upon them, which they neither have authority to lay down themselves, nor appeal to any other higher science to lay down for them. For example, it is a mere unwarranted assumption to say with the antiquarian—'Nothing has ever taken place but is to be found in historical documents;' or with the philosophic historian—'There is nothing in Judaism different from other political institutions;' or with the anatomist—'There is no soul beyond the brain;' or with the political economist—'Easy circumstances make men virtuous.' These are enunciations, not of science, but of private judgment, and private judgment infects every science which it touches with a hostility to theology, which properly attaches to no science whatever. If, then, gentlemen, I now resist such a course of acting as unphilosophical, what is this but to do as men of science do when the interests of their respective pursuits are at stake? If they certainly would resist the divine who determined the orbit of Jupiter by the Pentateuch, why am I to be accused of cowardice or illiberality because I will not tolerate their attempt in turn to theologise by means of science? And if experimentalists were sure to cry out, did I attempt to install the Thomist philosophy in the schools of astronomy and medicine, why may not I, when Divine science is ostracised, and La Place, or Buffon, or Humboldt, sits down in its chair, why may not I fairly protest against their exclusiveness, and demand the emancipation of theology?"

MEMOIR OF THE LATE MR. MINSTER.

(From the Tablet.)

The following memoir of the late Mr. Minster, formerly Vicar of St. Saviour's, Leeds, whose death took place on the 2nd of June, will, it is believed, be interesting to many. It is kindly furnished to us by one of his old confrères, now a Catholic:—

"Mr. Minster was born at Coventry of a highly respectable family in the year 1813. After having passed through the usual course of school and college education, the former at King Edward's Grammar School, Coventry, the latter at Catherine Hall, Cambridge, which he entered in 1832, he was ordained by the Bishop of Lichfield in 1836, and became Curate to Dr. Hook (now of Leeds,) then Vicar of Holy Trinity Church, Coventry. Here it was that, under the auspices of his Vicar, then one of the leading Tractarians, Mr. Minster imbibed those principles which led so happily in the spring of last year to his conversion. In 1838 he left Coventry, and became Curate to the Rev. H. Bellairs of Hunsingore, near Wetherby, Yorkshire. In 1840, through the interest of Dr. Hook, he was presented by Lord Dartmouth with the Incumbency of Farnley Tyas, also in Yorkshire. There he read much, worked hard at his parochial duties, and endeavored, as far as he was able, to carry out the principles he had learned at Coventry. In his desire for the revival of old Catholic discipline and usages, he began to practise a very severe manner of life. He observed the fast days prescribed by the Anglican Church with great rigor, not tasting food at such seasons until six in the evening, and he is said thus to have kept one entire Lent. Under this well-intentioned but unregulated severity his health gave way, and after a while he was obliged in consequence to give up active work altogether. A voyage to Madeira being recommended for him, he went there in the capacity of private Chaplain to Lord Campden, then going out on the same errand, and returned with him to England at the end of the year 1847, being but little improved in health. At this time Dr. Pusey was in search of a Vicar for the parish of St. Saviour's Leeds, lately vacant by the election of Mr. Forbes to the bishopric of Brechin, in Scotland. Hearing that Mr. Minster was a likely man to carry out his views at this place, he offered him the living. Mr. Minster hesitated at first on the score of his health to accept this important cure; but after a while, finding himself stronger, he was induced by

Dr. Pusey to undertake it, and was accordingly nominated Vicar of St. Saviour's in January 1848. It was hoped that as he was a friend of Dr. Hook's, then Vicar of Leeds, that gentleman would be induced to look upon St. Saviour's with a more favorable eye than he had hitherto done; and at first it appeared as though it would indeed be so, for he was received with open arms by Dr. Hook, who hoped to find his old Curate as willing to be guided by him in all things as some years before. But their paths had since then diverged, and the divergence was already great. Mr. Minster was drawing nearer to Catholicity; Dr. Hook was fast lapsing into ultra-Protestantism. Their difference of principle soon became apparent to Dr. Hook, and the discovery produced such a revulsion of feeling towards Mr. Minster, that in the course of six months, from a dear friend, he had become a bitter and implacable enemy. The various degrees of coolness on his part were marked by the address of his letter to Mr. Minster. First it was "My dearest friend," then "My dear Minster," then "Dear Minster," then "Rev. Sir," which last intimated the zero of Dr. Hook's friendship. These letters, which were very frequent, contained generally complaints of things said to be done at St. Saviour's by Mr. Minster or his Curates, of Mr. Minster's conduct towards himself, of Dr. Pusey and others, expressed in language often the most unseemly. Not satisfied with this, however, he strove in every possible way to prejudice others, and especially the Bishop of the diocese, against Mr. Minster, in which he succeeded so well that the latter was at times almost worried to death with the incessant charges, most of them absurd to a degree, which he was called upon to answer. But Mr. M. was not the man to be turned from his object by attacks of this kind. That object was to save souls by every means which the Anglican Church would allow him to use. He endeavored to make the service of that Church as attractive as their nature would permit. He taught and catechised daily in the schools, in which he took great delight. He gave instructions to the young factory hands, when they came from their work in the evenings. He was diligent in visiting the sick, and tender and affectionate in his treatment of them. During the dreadful visitation of the cholera in 1849 he labored night and day among the sick and dying, and was himself seized with it, though, by God's mercy, he was preserved for a happier death. He encouraged the use of confession, until at last it became the rule instead of the exception among the St. Saviour's congregation. He himself was in the constant practice of this discipline. He spared himself in nothing which he thought would be for the good of his flock; yet all the while he was undergoing bodily sufferings of a nature so severe that those about him wondered, not only that he could do what he did, but that he did not die under them. These sufferings arose apparently from disease of the stomach, and had defied every remedy which medical skill could suggest. He was obliged sometimes to lie on his back on the floor or bed for hours together unable to move. His stomach constantly rejected all food, and vomiting of blood was frequent. But whenever he got a little relief for a few days or hours, he was up and at work again as cheerfully as though in perfect health. No one ever heard him murmur at his sufferings. Two years thus spent were drawing to a close when it became manifest to himself and every one else that he could not possibly remain much longer at St. Saviour's and live; and moreover, about this time he began to have doubts as to the Catholicity of the Anglican Church. But Dr. Pusey felt so keenly the difficulties which would be thrown in the way of his favorite scheme by the Bishop of Ripon and Dr. Hook, if a vacancy were to occur, that he would not hear of Mr. Minster's resigning, in spite of the urgent request of the latter that he would provide a substitute for him. At last the matter was settled by Mr. Minster's obtaining from the Bishop leave of absence for two years, and appointing one of his Curates as his representative. Then to the great sorrow of the poor people, who loved him much, he left the place where he had so gallantly labored and fought, but only to return at the end of the year (1850,) to meet the last fell onslaught made on St. Saviour's by the combined forces of Dr. Hook and his Diocesan. He had passed the whole of the intervening time in sharp suffering, rest having failed to produce any permanent alleviation of his complaint, which was now generally supposed to be cancer in the stomach. Yet when it was intimated to him that his presence was needful for the interests of his parish and Curates, he returned at once, though hardly able to bear the journey, went through the mock trial which preceded the suspension of his three Curates, and only left Leeds when his presence was no longer of any avail. He returned again in April of the ensuing year, but this time it was on a happier errand—namely, to be received, with so many of his friends and parishioners, into the arms of that holy Mother, for whose embrace he had for some time past been ardently yearning. After this event he took up his abode at Hanley, near Malvern, with the two Priests there resident. His intention was to prepare there for the Priesthood, if his health would allow, but he went no further than to receive Minor Orders from the Bishop of Birmingham, for God would otherwise for His servant. In October he returned to Leeds once more, to be present at an event for which he had earnestly prayed—the opening of a Catholic mission in his old parish. Then saying—"Nunc dimittis servum tuam, Domine secundum verbum tuam in pace, quia viderunt oculi mei salutarum tuam," he left it for the last time. He did not, indeed, give up altogether, the thought of becoming a Priest, which was, he said, the only object he wished to live for, but his hopes grew fainter as his malady seemed to gain strength. Speaking of his old confrères of St. Saviour's, he said—"In another twelve months there will be so many of us Priests. Would

that there were a good church there; how many of these poor people could embrace the truth?" At the end of May last, it became evident that his health must shortly sink under them. When told that he could not live many days, at most a few weeks, he heard it with the greatest calmness and resignation, and talked of death and the future world as one who had fought the good fight and had kept the Faith. He himself asked for the last rites of the Church, and received them with the most edifying devotion, smiling with delight when, after giving him the last blessing, the Priest placed round his neck a relic of the true Cross. The night before he died he asked if all had been done which the Church prescribed, for, said he, "I desire and need all the support which the Church bestows." Again—"What a comfort it is to believe there is a place of purgation hereafter for such as are imperfect, for none imperfect can enter Heaven, and I am full of imperfections. What a happiness that I can be purified from them, and made fit for Heaven. Oh, God grant it!" At noon the next day, June the 2nd, death terminated his sufferings. One remarkable circumstance, however, remains yet to be mentioned. He told a friend during his last illness, that when at Farnley Tyas, he had asked of God that he might have ten years of suffering before he died to prepare him for another world, and that, unless a longer life would be for his good, he might not live beyond the age of forty years. God heard his prayer, and received the offering he made. He died in his 39th year, and would have, been suffering ten years in October next. This taken in connection with the fact that a post mortem examination of the body did not show disease to account for his excruciating sufferings, seems almost to give those sufferings something of a supernatural character. He was buried at Hanley on Saturday, June the 5th, the Catholic Clergy of the neighborhood assisting at his funeral, and the Rev. Father Russell of Dublin, preached a beautiful and appropriate discourse.

IRISH INTELLIGENCE.

THE CORK EXHIBITION.—The opening of the Irish National Exhibition at Cork took place on Thursday, with great ceremony. The Exhibition is being held in the Corn Exchange. All who have visited Cork will recollect its well-chosen site. The building is situated on the southern bank of the south branch or channel of the river Lee, where the stream is spanned by a handsome double drawbridge, and it is approached by wide and handsome thoroughfares, the principal of which are the South Mall from the west, and Warren's Place from the south. The drawbridge is so constructed that vehicles and passengers are afforded two distinct and separate ways—one for approaching the Exhibition, and the other for returning. The aspect of the building from the north side of the river, as it now appears, is gay and imposing. The dome in front is surmounted by a tall flag-staff, from which floats the national flag, and at distances along the walls banners and pennons are streaming of the gayest colors, and inscribed with national and appropriate devices. The permanent building, known as the Cork Corn Exchange, occupies merely the frontage facing the river of a vast area inclosing some five or six acres, within which space are erected the splendid pavilions now devoted to the purposes of the exhibition. The great room in the permanent structure has been devoted to the exhibition of various branches of home manufacture. A magnificent temporary erection built to the rear has been set apart exclusively for display of specimens of the fine arts. In this department are some of the rarest triumphs of art, grouped and disposed in style the most tasteful, beneath a roof which, although but of temporary erection, yet, under the master hand of science and taste, has been made to assume the features and tints of permanent and enduring elegance and splendor. As the visitor enters this hall of native art he is at first, and at once, struck with the majestic and lofty character of its structure and proportions. In its architectural aspect it reminds him of the transept of the great London Exhibition palace—that is, in shape merely—because it is free from cross lights of a glass roof. The lights are so disposed at the sides as to fall with richest effect upon treasures of art, grouped throughout the entire extent of this noble hall. The wood-work forming the lofty walls and symmetrically arched roof has escaped the disfigurement of tawdry painting, and the rich, natural, deep yellow tint of the timber, finely planed and finished, gives an air of seeming antiquity to the whole structure, producing a fine effect. The view from the entrance is crowded by a noble organ, occupying a lofty elevation at the extreme southern end. The external case of this instrument coincides with the architectural character of the building wherein it is erected, and the coup d'œil of the interior altogether suggests something like the idea of a temple raised to the worship of creative art, in a city which has produced and fostered many of its brightest ornaments. The Banqueting Hall is erected at the south end of the enclosure, which covers an extent of five acres. Nothing can be more tasteful than the interior decorations of this saloon, which is capable of accommodating about 1000 guests, besides spectators and orchestra. The Manufacture compartments are distributed throughout a lofty and spacious series of rooms, wherein many are still busy in preparing and arranging the specimens. Looking down the centre hall, on Thursday, either right or left, the arrangements appeared to be complete; but one had only to walk down a few yards to be convinced that the greater portion of the goods were yet unpacked or uncovered, and that, though everything had been done to give a favorable impression on entering, some days must elapse before the Exhibition can be fully in order; indeed, the only department that appeared to be so was that devoted to carriages.

ULSTER PROSPERITY.—The Belfast Mercury, after giving a most cheering account of the state of agriculture in an extensive district of the county of Tyrone, proceeds to say—"Emigration is not so general as formerly; it is now chiefly confined to persons who go at the expense of friends who had gone before. Outdoor laborers are well employed, and there is a great demand for weavers. One Belfast house has advertised for 300 hands, and cannot get them.